

Set forth with the Kinges moste gracyous lycẽce.

W. H. H. Newman
Buffalo, N.Y.
No. 538.

Edward VI. or Matthews Bible

The Bragg Bible

See Psalms XCI – 5. So. that thou shalt not needs be afraid for any terror by night

Ecclesiastes XI – 1 – Send thy victuals over the waters

Wm Fox, January 1. 1801

The gift of this much respected Father in Law
Mr Thomas Hall



English

On examining the accounts of the various translations of the Bible during the Reign of Henry the VIII^th I find this to be of the date of that published in the year[x] 1541 — with the following Title —

"The Byble in Englyshe, of the largest & greatest volume, auctorised & apointed by the commaundement of oure most redoubted prynce & Soverayne Lorde Kynge Henry the viii. supreme Head of this his churches & realme of Englande: to be frequented & used in every Churche within this his grace realme, according to the tenour of his former injunctions geven in that behalfe. Overseene & perused at the commaundement of the Kynges highnes by the Right Reverende Fathers in god Cuthbert Bishop of Duresme & Nicolas Bishop of Rochester.

Printed by Richarde Grafton.

Cum privilegio ad imprimendum solum."

This is not a Bishops Bible. The first edition of the Bishops Bible is dated 1568 & was printed in the reign of Edward VI. (and Bug Bible) of Edward VI. There may be some part of the Bishops Bible bound up in this volume

x I have been recently confirmed in the date here assigned, on comparing this Bible with a copy in the Library of my highly respected friend the late Stanesby Alchorne Esq^re of the Tower, with which this exactly corresponds — the title & last page, in Mr Alchorne's copy are preserved & perfect, & in both places shew the date of 1541.

❧ These thynges ensuynge are ioyned with thys present volume of the Byble.

A Calendar with an Almanack.

An exhortacyon to the studye of the holy Scrypture gathered oute of the Byble.

The summe and content of all the holy Scrypture hath of the Olde and New Testament.

A table for to fynde many of the cheafe and pryncipall matters conteyned in the Byble.

The names of all the bokes of the Byble / wyth the content of the Chapters / and in what leafe euery boke begynneth.

A bref rehersall declarynge how longe the worlde hath endured from the creacyon of Adam vnto thys present yeare of oure Lorde M. D. xxxvij.

And in the Margēt of the boke are there added many playne expolycyons of soch places as vnto the symple and vnlearned seame harde to vnderstande.

The Kalender

January

hath.xxxj.dayes.The mone.xxx.

iij	A	Circumcisyon		j
	b	oc. Stephane		ij
xj	c	oct.Johñ.		iij
	d	oct.Innocentes		iiij
xix	e	oct.Thomas mar.		v
viij	f	Epyphanye,		vj
	g	Felix.i.January		vij
xvj	A	Lucian.		viij
b	b	Joyce.		ix
	c	Paule fyrst her.		x
xiij	d	☌ The sun in aqua.		xj
ij	e	Archade martyr		xij
	f	oct. Epypha.Hilary		xiij
f	g	Felix pryeste.		xiiij
	A	Maure abbote		xv
xviij	b	Marcel		xvj
vij	c	Anthony		xvij
	d	Prisca virgine		xviij
xv	e	Wulstayn bishop		xix
xiij	f	Fabiane & Sebast.		xx
	g	Agnes virgine		xxj
xij	A	Vincent martyr		xxij
j	b	Emerencyane		xxiij
	c	Timothe		xxiiij
ix	d	Conuersyon saynt Paule.		xxv
	e	Polycarp byshop		xxvj
xvij	f	Juliane bishop		xxvij
vj	g	Agnes seconde		xxviij
	A	Valery byshop		xxix
xiiij	b			xxx
iij	c			xxxj

February

hath.xxviij.dayes. The mone.xxix.

	d	Brigit virgine		j
xj	e	Purifycacyon of oure Lady		ij
xix	f	Blase byshop		iij
viij	g	Gylberte		iiij
	A	Agathe virginis		v
xvj	b			vj
ij	c	Angule byshop		vij
	d	Paule byshop		viij
xiij	e	Appollone virgine		ix
ij	f	Scolastica virgine		x
	g	Eukalye virgine		xj
x	A	☌ The sunne in pisc.		xij
	b	Vulfran bishop		xiij
viij	c	Valentyn martyr		xiiij
vij	d	Faustyne & iouyte		xv
	e	Juliane virgine		xvj
xv	f	Policron byshop		xvij
iiij	g	Symeon byshop		xviij
	A	Sab yne martir		xix
xij	b	Wyldrede virgine		xx
j	c	Lxix.martyrs		xxj
	d	Cathedra Petri		xxij
ix	e	Locus billeret		xxiij
	f	Wathy apostell		xxiiij
xvij	g	Jnuensyon of Paul		xxv
vj	A	Nestor bychop		xxvj
	b	Austayne		xxvij
xiiij	c	Oswolde bychop		xxviij

Marche

hath.xxxj.dayes.The mone xxx.

iij	d	Dauid bychop		j
	e	Chadde bychop		ij
xj	f	Martyne		iij
	g	Adriane		iiij
xix	A			v
viij	b	Victor & Victorym		vj
	c	Perpetue & Felicite		vij
xvj	d	Nepolicyon saynt Felix		viij
v	e	xl.martiris		ix
	f	Agape virgine		x
xiij	g	Quiryon & candide		xj
ij	A	Gregory		xij
	b	Theodore matrõe		xiij
x	c	☌ The sun in ari.Equi.		xiiij
	d	Longius martir		xv
xviij	e	Nelary & tacoani		xvj
vij	f	Patryke bychop		xvij
	g	Edwarde kynge		xviij
xv	A	Joseph		xix
iiij	b	Curthberte abbote		xx
	c	Benet abbote		xxj
xij	d			xxij
j	e	Theodore prestre		xxiij
	f	Agapite martyr		xxiiij
ix	g	Annun.of our lady		xxv
	A	Castor martyr		xxvj
xvij	b			xxvij
vj	c	Dorothe virgine		xxviij
	d	Victorine		xxix
xiiij	e	Quirine		xxx
iij	f	Adelme bychop		xxxj

Aprill

hath.xxx.dayes.The mone.xxix

	g	Theodore virgine		j
xj	A	Mary Egipcyan		ij
	b	Rycharde bishop		iij
xix	c	Ambrose bishop		iiij
viij	d	Martiani & martia		v
xvj	e	Sixtus		vj
	f	Euphemye		vij
	g			viij
xiij	A	Perpetuus bishop		ix
ij	b			x
	c	Buthlake		xj
x	d	☌ The sunne in tauro		xij
	e	Julina		xiij
xviij	f			xiiij

The Kalender.

bij	g			
	A	Isidore		
rb	b	Anicete		
iiij	c	Eleuthere		
	d			
rij	e	Saynt Victor.		
ij	f	Symeon bysshop		
	g	Saynct Sother		
ix	A	George martyr		
	b	Wylfryde bysshop		
rbij	c	Marke Euangelist		
bi	d	Saynt Clete		
	e	Anastase		
riiij	f			
iij	g	Peter of Mylan.		
	A	Erkenwalde		

May.

Hath.xxxi.dayes/the mone.xxx.

	b	Philip and James Apostles	j	
ri	c	Athanase bysshop	ij	
rix	d	Inuencyon of the crosse	iij	
biij	e		iiij	
	f	Saynct Godarde	b	
rbi	g	John before the Latyn porte	bj	
b	A	John of Beuerly	bij	
	b	Apperyng of S. Michael.	biij	
riij	c	Transl. of saynt Nicolas	ix	
ij	d	Gordian and Epimach	x	
	e	Anthony martyr	xi	
x	f		xij	
	g	Seruatius confessor	xiij	
rbiij	A	The sunne in Gemini.	xiiij	
bij	b	Ilydore martyr	xb	
	c	Brandyn bysshop	xbi	
xb	d	Transl. of saynt Bernarde	xbij	
iiij	e	Dyscor martyr	xbiij	
	f	Dunstanne bysshop	xix	
xij	g	Bernardyne	xx	
ij	A	Pelyne quene	xxi	
	b	Juliane byrgyn	xxij	
ix	c	Delydery martyr	xxiij	
	d	Transl. of S. Francys	xxiiij	
xbij	e	Aldelme bysshop	xxb	
bi	f	Saynt Austayne	xxbi	
	g	Bede Prest	xxbij	
xiiij	A	Germayne bysshop	xxbiij	
iij	b	Cyrone martyr.	xxix	
	c	Felix	xxx	
xi	d	Petronylle byrgyn.	xxxi	

Junius,

hath.xxx.dayes.The mone.xxix.

	e	Nicomede martyr	i	
xix	f	Marcellyne and Pet.	ij	
biij	g	Eralmus	iij	
xvi	A	Petroce	iiij	
b	b	Boniface	b	
	c	Mellon archbysshop	bi	
xbij	d	Transl. of saynt wulstane	bij	
iij	e	Medarde and Gyldarde.	biij	
	f	Transl. of saynt Edmunde	ix	
xix	g	Saynt yue.	x	
xx	A	Barnabe Apostele	xj	
xxj	b	Saynt Basilide/ & Cirine. &c.	xij	
bij	c	The sunne in Cancer.	xiij	
	d	saynt Basel bysshop.	xiiij	
xb	e	Vite/ Modeste and cre.	xb	
iiij	f	Rycharde	xbj	
	g	Botulph.	xbij	
xij	A		xbiij	
	b		xix	
	c	Transla. of saynt Edward	xx	
ix	d	Walburge byrgyne	xxj	
	e	Saynt Albone martyr	xxij	
xbij	f	Saynt Andrey Vygill.	xxiij	
bi	g	Natiui. sanct John bap.	xxiiij	
	A	Transl. saynt Elegy bishop.	xxb	
xiiij	b	Saynt John and Paule	xxbj	
iij	c	Saynt Crescens	xxbij	
	d	Saynt Leo Vygil.	xxbiij	
xi	e	Peter Paule apost.	xxix	
	f	Commeme. of saynt Paule	xxx	

Julius

hath.xxxi.dayes.The mone.xxx.

rix	g	Oct. of John baptist	i	
biii	A	Visytacyon of our la.	ij	
	b	Transl. of Thom. apost.	iij	
xbi	c	Transl. Martyne	iiij	
b	d	Zoe birgyn and martyr	b	
	e	Oct. of Peter and Poul.	bi	
xiij	f	Transla. Thom. martyr	bij	
ij	g	Grymbalde	biij	
	A	Saynt Cirily bishop	ix	
x	b	seuen brothers mar.	x	
	c	Transl. Saynt Benet	xj	
xbiij	d	Nabor and Felix.	xij	
bij	e		xiij	
	f	The sunne in Leo.	xiiij	
xb	g	Translat. of S. Swithun	xb	
iiij	A	Transla. of Osmunde	xbi	
	b	Kenelme kynge.	xbij	
xij	c	Arnulphe bysshop.	xbiij	
ij	d	Ruffyne and Justyne	xix	
	e	Margarete birgyn	xx	
ix	f	Prarede birgyne	xxi	
	g	Mary magdalene	xxij	
xbij	A	Apolinaris bishop	xxiij	
bi	b	Cristin virgin Vigill	xxiiij	
	c	Jamys apostel	xxb	
xiiij	d	Anne mother. &c.	xxbj	
iij	e	The seuen slepers	xxbij	
	f	Sanson bysshop	xxbiij	
xi	g		xxix	
	A	Abdon and sennes	xxx	
xix	b	Germayne bysshop	xxxi	

The Kalender.

Augustus.

Hath xxxi. dayes. The mone. xxx.

xiij	c	Lammas daye	i
xvi	d	Steuyn conf.	ij
b	e	Inuencyon of sayntt steuyn	iij
	f	Justyne pzeste	iiij
xiij	g		v
ij	A	Tranckygu. of oure Lozde	vj
	b	The feste of Jesu	vij
x	c	Cyzyake and hys felowes	viij
	d	Romayn Wygyll	ix
xviij	e	Laurence martyz	x
vij	g	Tiburtius martyz	xj
	f	Saynt Clare	xij
xv	A	Ypolyte and his felowes	xiij
iiij	b	Eusebius Wygyl	xiiij
	c	Assumpcyon of our lady	xv
xij	d	☾ The sunne in vyzgyn	xvi
i	e	Octaue of Laurence	xvij
	f	Agapyte mar.	xviij
ix	g	Magnus mar.	xix
	A	Lewys byshop	xx
xvii	b	Bernarde.	xxi
vi	c	Octa. assump.	xxii
	d	Wygyll	xxiii
xiiii	e	Bartelmew apostle	xxiiii
iii	f	Lewys kynge	xxv
	g	Seuerynne	xxvi
xi	A	Ruke martyz	xxvii
xix	b	Austayne	xxviii
	c	Decolla. John	xxix
viii	d	Felix & Audacte	xxx
	e	Cutberte byzgyn	xxxi

September

hath. xxx. dayes. The mone. xxix.

xvj	f	Gylis abbate	i
v	g	Anthony martyz.	ij
	A		iij
xiij	b	Tranc. of Cuthbert	iiij
ij	c	Bertyne abbote	v
	d	Eugenius	vj
x	e		vij
	f	Nati. of our Lady.	viij
xviij	g	Gozgone martyz	ix
vij	A	Siluius byshop	x
	b		xj
xv	c	Marcyane byshop	xij
iiij	d	Maurilius byshop	xiij
	e	Eral. of the holy crosse.	xiiij
xij	f	☾ The sunne in Libet.	xv
i	g	Edyth birgyne	xvj
	A	Lamberte byshop	xvij
ix	b	Victoz and Cozone	xviij
	c	Januarius mar.	xix
xvij	d	Eustace Wigill.	xx
vi	e	Mathew apostell	xxi
	f	Maurice and his comp.	xxii
xiiij	g	Tecla birgyne	xxiij
iij	A	Indoche martyz	xxiiij
	b		xxv
xi	c	Cyprian and Justine	xxvi
	d	Cosme and Damiane	xxvij
xix	e		xxviij
viii	f	Michael archangel	xxix
	g	Gerome pzeste	xxx

October.

Hath. xxxi. dayes. The mone. xxx.

xvi	A	Remygy byshop	i
v	b		ij
xiii	c		iij
ii	d		iiij
	e	Apollinaris martyz	v
x	f	Fayth	vj
	g		vij
xviii	A	Pelagy	viij
vii	b		ix
	c	Geron & Victoz	x
xv	d	Nicasius byshop.	xj
iiii	e	Wylfryde	xij
	f	Transla. of Edward	xiij
xij	g	Calixte	xiiij
	A	Wulfran byshop	xv
	b	☾ The sunne in Scoz.	xvi
ix	c		xvij
	d	Luke euangelist.	xviij
xvij	e	Fredeswyde birgyne	xix
vi	f	Austreberte birgyne	xx
	g	xi. thoulande birgyn	xxi
xiiij	A	Mary salome	xxii
iij	b	Romayne byshop	xxiij
	c	Magloze byshop.	xxiiij
xi	d	Crylpine and Crylpiane	xxv
	e	Euarylte	xxvi
xix	f	Wigyll.	xxvii
viij	g	Symon and Juda	xxviij
	A	Narcisous byshop	xxix
xvi	b	Germayn capua.	xxx
v	c	Quintyn	xxxi

Nouember.

Hath. xxx. dayes. The mone. xxix.

	d	The feast of all sayntes Wig.	i
xiii	e	All soulen daye	ij
ii	f	Wenefrede byzgyn	iij
	g	Amantius	iiij
x	A	Lete pzeste	v
	b	Leonarde	vj
	c	Wylfryde archbyf.	vij
viii	d		viij
	e	Theodoze	ix
xv	f	Martyne confess.	x
iii	g	Martyne byshop	xj
	A	Paterne martyz	xij

The Kalender.

xij	b		xiij		c	Sabbe abbote	b
i	c	Tranſl.of Erkenw.	xiiij		d	Concey.of our Lady	bi
	d	☾ The ſunne in Sagit.	xv		e	Oct.of Andzewe.	bij
ix	e	Edmũde archby.	xvi		f	Nycolas byſh.	biij
	f	Hew byſh.	xvij		g	Capziane abbote	ix
xvii	g	Oct.of Marty.	xviij	iij	A		x
vi	A	Elyzabeth	xix		b	Damaſce.	xi
	b	Edmunde kyng	xx	xij	c	☾ The ſunne in Can.	xij
xviij	c	Pzeſente.of our lady	xxi	i	d	Lucye virgyne	xiij
iij	d	Cecily virgin	xxij		e		xiiij
	e		xxiij	ix	f	Valery byſhop	xv
xi	f	Grylogone mar.	xxiiij		g	☾ O ſapientia	xvi
	g	Katheryne virgyn.	xxv	xvij	A	Lazarus biſhop	xvij
xix	A		xxvi	bij	b	Graciane biſhop	xviij
viij	b	Agricole	xxvij		c		xix
	c	Rufe martyz	xxviij	xiiij	d	Juliane martyz	xx
xvi	d	Saturnine.	xxix	iij	e	Thomas Apoſtel	xxi
v	e	Andzewe Apoſtle	xxx		f	xxx.martyzs	xxij
				xi	g	Victozie virgyn.	xxiij
					A	Vigili.	xxiiij
				xx	b	Natiuitas of our Lozd.	xxv
				viij	c	Steuen pzothomartyz.	xxvj
					d	John euãgeliſte	xxvij
				i	e	Chyldermas daye	xxviij
				ij	f	Thomas martyz	xxix
				iij	g	Tranſl.of Jamys	xxx
				iiij	A	Syluester	xxxj

December

hath.xxxj.dayes.The Mone.xx'x.

	f		i		e		
	g	Liban	ij		f		
	A	Depoſi.Oſmund	iij		g		
	b	Barbara virgyn	iiij		A		

☾ An Almanack for.xviij.yeares.

The nombze of the yeres.	Easter.	The golde nomber/ Dz pzyme.	The letter dominical.
M. d.xxxviij	xxi.Apzill.	xix	f
M. d.xxxix.	vi Apzill	i	e
M. d xl.	xxviij.mar.	ii	d c
M. d.xli.	xvii.Apzill	iii	c b
M. d.xlii	ix.Apzill	iiij	a
M. d.xliii.	xxv.Mar.	v	g
M. d.xliiii	xiiii.Apzill.	vi	f e
M. d.xlv.	v.Apzill	vij	d
M. d xlvi	xxv.Apzill	viij	c b
M. d xlvii	x.Apzill	ix	a
M. d.xlviii	ii.Apzill	x	g
M. d.xlix	xxi.Apzill	xi	f
M. d.l.	vi.Apzill	xij	e d
M. d.li	xix Mart.	xiij	c b
M. d.lii	xviii.Apzill	xiiij	a
M. d.liii.	ii.Apzil	xv	g
M. d.liiii	xxv.Mar.	xvi	f
M. d.lv.	xiiii.Apzil	xvij	e d
M. d.lvi.	xxx.Mar.	xviij	c
M. d.lvii	xviii.Apzill	xix	

☾ The.yeare hath xii.monethes. lii.wekes and one daye.
And it hath in all/thze hundzed.lxvi.dayes/
and.vi.houres.

¶ An exhortacyonto the studye of the holy Scrypture gathered out of the Byble.

Christ vnto the people. Johñ.v.

Search the Scriptures: for they are they that testyfie of me.

Paul to Tymothy. ij. Tymo.iij.

All Scripture geuen by inspiracyō of God/is profitable to teache/to improue/to amēde & to instruct in rightwesnes/ yͤ the mā of God may be perfect & prepared to al good workz.

The same to the Rom.xv.

What thynges soeuer are wrytten/are wrytten for our lernyng that we thorou pacyēce and comforth of the Scripture/ myght haue hope.

Salomon Prouerb.xxx.

All the worde of God is pure & clene/it is a shylde vnto thē that put their trust in it. Put nothynge vnto hys wordes/lest he reproue the and thou be founde a lyar.

Moses to the people. Deu.xij.

Ye shall not do euery man what seameth hym good in hys awne eyes: But whatsoeuer I commaunde you/ that take hede ye do: and put nought therto

The Lorde vnto Josua. Josue.j.

Let not the boke of this lawe departe oute of thy mouth: But recoarde therin daye and nyght/ that thou mayest be circumspect to do accordyng to all that is wrytten therin. For then shalt thou make thy waye prosperous/ and then shalt thou haue vnderstandynge. Turne therfrom neither to the ryght hande/ nor to the lefte: that thou mayest haue vnderstandynge in all that thou takest in hande.

The same to the people. Exodi.xiij.

And thou shalt shew thy sonne at that tyme/ sayinge: This is done because of that wherch the Lorde dyd vnto me when I came out of Egypte. Therfore it shall be a sygne vnto the vpon thyne hande/ and a remēbraunce betwene thyne eyes/ that the Lordes lawe maye be in thy mouth. For wyth a stronge hande the Lorde brought the oute of Egypte.

Moses, Deutero, xxxj.

Se that thou reade this lawe before all Israell in their eares. Gather the people toge' ther/ both men/ wemen/ and chylderen and the straungers that are in thy cytyes: that they maye heare/ leme/ and feare the Lorde your God to kepe all the wordes of thys lawe.

¶ The summe & content of all the holy

Scripture/ both of the olde and newe testament.

Deutero. vi.
1. Tim. ii.
Genesis. xviij.
Exod. xv.
Genesis. i
Psal. x.
Exodi. iij
Jeremy. ix
Roma. ix
Esay. liij.
Jeremy. x.

Fyrst the holy wrytynges of the Byble

teache vs/ that ther is one God/ almyghtye/ that hathe nether begynnynge nerendynge: which of his awne goodnes dyd create all thynges: of whom all thynges proceade/ and wout whom ther is nothynge: which is ryghtwes & mercyful: and which worketh all things in all after his will: of whom it maye not be demaunded wherfore he doth this or that.

Genesis. i.
Sapien. ij
Roma. v.

Then that this verye God dyd create

Adam the fyrst man after his awne Image and symylitude/ and did ordeyne and appoynte hym Lorde of all the creatures in the earth. which Adam by the enuy of the deuell/ dysobeying the commaundement of his master/ dyd fyrst synne/ and brought synne in to this

Ephe. ii.

worlde/ soch and so greate/ that we whych be sprong of hym after the flesshe/ are subdued vnto synne/ deeth/ and damnacyon/ brought vnder the pouck & tyrannye of the deuell.

Genesis. iij.
xij. xxvi. xxviij.
Ebre. ij

And further that Christ Jesus his sonne

was promesed of God the father/ to be a sauour to this Adam/ Abraha/ Isaac/ Jacob/ David & the other fathers: whych shulde delyuer them from their synnes and tyrannye of the deuell/ that with a quyck & lyuyng faith wolde beleue this promes/ and trust to this Jesus Christ/ hopyng to haue this delyueraunce of and by hym. And truly thys promes/ is verye oft rehearced in the bokes of the olde testament/ yee & the olde testament is thys promes: as it is called the newe/ which teacheth that this promes is fulfylled.

And that in the meane season whyle

the fathers loked for saluacyon and delyueraunce promesed/ because mannes nature is soche that he not only cannot/ but also will not confesse hym self to be a synner/ and specially soche a synner that hath neade of the sauyng health promesed/ the lawe was geuen wher through men myght know synne/ and that they are synners: when they se ẏ they do none of the thynges that the lawe commaundeth/ with so gladde and wyllyng a mynde as God requyreth: but rather agaynst their wylles/ with oute affeccyon/ & as though they were constrayned with the feare of that hell which the lawe threatneth/ sayenge: Cursed be he that mayntenethnot all the wordes of this lawe to kepe them. And ẏ this lawe was geuen/ to thyntent that synne & the malyce of mẽnes hert being therby the better knowẽ/ men shulde the moare feruently thyrst the commynge of Christ/ whych shulde redeame them from their synnes: As it was fygured vnto the Jewes by many ceremonyes/ hostes/ and sacrifices: which were ordeyned of God/ not to thyntent to take awaye synnes/ but to shew & declare ẏ they shulde be put awaye by fayth in ẏ saluacio promesed thorou Christ: and which now are put awaye by the commynge of that Christ/ which is the verye hoste of the father that taketh awaye all synne.

Last of all by the bokes of the newe Testamẽt

we are taught/ that ẏ Christ whych was promesed & shadowed in the olde Testament/ is sent of ẏ father/ at soch tyme as he had determyned wyth hymselfe/ at soche tyme (I saye) as all wyckednes florysshed. And that he was sent not for any mans good workes (for they all were synners) but to thyntent that he wolde truly shewe the aboundant ryches of his grace/ which he had promesed.

In the newe testament therfore it is

most euydently declared/ that Jesus Christ the true lambe & hoste/ is come to thyntent to reconcyle vs to the father/ paying on the crosse the punyshment due vnto our synnes: and to delyuer vs from the vondage of the deuel (vnto whom we serued through synne) and to make vs the sonnes of God/ syth he hath geuẽ vs the true peace and tranquyllytie of conscience/ that we no longer do feare the paynes of hell: which feare is put awaye by ẏ fayth/

confydence

confydence & assuraunce/that the father geueth vs drawyng vs vnto his sonne. For that fayth is the gyft of God/wherby we beleue that Christ is come in to this worlde to saue synners: which is of so great pyth that they which haue it/delyre to performe all ỹ duties of loue to all men/after the example of Christ. For fayth ones receaued God geueth hys holy ghost/wherwith he tokeneth and marcketh all that beleue: which is the pledge and earnest that we shal surely possesse euerlastynge lyfe/ and that geueth wytnesse vnto our spyrete/and graffeth this fayth in vs/that we be the sonnes of God: powryng therwyth ỹ loue in to our hertes which Paul describeth and setteth oute to *the corynthians. By that faith and confydence in Christ which by loue is myghtye in operacyon/ and that sheweth it selfe thorow the workes of loue/sterryng men therto/by that (I saye) we are Justyfied: that is/by that fayth/Christes father(which is become oures also thorou that Christ our brother)conuteth vs for ryghtwes & for his sonnes: imputynge not oure synnes vnto vs/ thorou his grace.

To conclude/he came to thyntent that we beyng cleansed from our synnes/ and sanctyfied vnto God the father: ỹ is/ halowed vnto the vse of the father to exercyse good workes/renyinge & forsaking the workes of the flesh/ shulde freely serue him in rightwelnes & holynes all oure lyfe longe: thorou good workes which God hath ordeyned to thyntent that we shulde walcke in them/ declaryng our selues therby to be surely called vnto thys grace: which workes who soeuer hath not/declareth that he hath not fayth in Christ.

Vnto whom we must come/& folow hym with a chearfull hert/ that he maye instruct & teache vs: for he is our master/meake & humble of hert: he is oure example of whom we must learne the rule of good lyuyng: further/ he is our prest/hye bishop/and onely mediator: which now sytteth on the ryght hande of God the father/ is our aduocate/ & prayeth euer for vs: which wyll vndouted obtayne what soeuer we desyre/ether of hym/or of hys father in his name: yf we beleue that he wyl do it when we requere it: For so hath he promesed. Let vs therfore not doute/although we come tyme synne/ wt a confydẽce to come vnto hym/and with a lyuyng & vndoutyng fayth/that we shal obtayne mercye. For therfore came he to thyntent to saue synners: nether requereth he any thing moare of vs/then to come vnto him wyth oute feare.

This is that Christ Jesus/which after he hath kylled the man of synne with the breath of his mouth/shall syt in hys mayestye and Judge all men/geuyng vnto euery one the workes of hys bodye/accordynge to that he hath done/whether it be good or badde: And that shall saye vnto them that shalbe on his ryght hande. Come ye blessed chyldren of my father/ inheret ye the kyngdome prepared for you from the begynnynge of the worlde: And vnto them that shalbe on hys left hand/ Departe from me ye curled/ in to euerlastinge fyre: which is prepared for the deuell and his aungels. Then shal the ende come & he shal delyuer vp ỹ kingdome to God the father.

To thyntent that we shulde knowe thys/by the goodnes of God worckynge by his holy spyrete/ are the holy wrytynges of the Byble geuen vs: That we shulde knowe (I saye) and beleue that there is one God/and Jesus Christ whom he hath sent: and that in beleuyng we shulde haue euerlastynge lyfe thorow hys name.

Another foundacyon then this can no man laye. And saynt Paul desyreth that he be holden a curssed which preacheth any other fayth & saluacyon/then onely by Jesus Christ: yee al thoughe it were an angel of heauē.

For of hym/and thorou hym/and for hym/ are all thynges: to whom/ wyth the father and the holy ghost/be honour and glorye for euer moare. Amen.

¶ To the moost noble and gracyous

Pryncе Kyng Henry the eyght/kyng of England and of Fraunce/ Lorde of Ireland &c. Defender of the faythe: and vnder God the chefe and supreme head of the church of Engeland.

IT hath bene vsed of olde auncyent custome (most redoubted and prudent Pryncе) to dedycate soche bokes as men put forth in to lyght (whether they be made of their awne industrye and proper wyttes / or translated forthe of one language in to another) to some noble Pryncе/ Kynge or Emperour / or otherwyse excellent in byrth or renowne: to thyntēt that the worck myght frelyer and boldelyer be occupyed in the hādes of men/as a thynge hauyng sauecondet & beyng put in to the tuicyon of the Pryncе/ vnto whom it is offred & dedycate. This custome not onely auncіēt but also laudable / haue youre syngular and rare gyftes in worldly regyment/and the vertuous and Godly moderacion of mayntenynge true preachers for the inducynge of your symple subiectes to the syncerytie and purenes of Chrystes Gospell: with the other many folde and syngular vertues / wherwyth the Pryncе of Prynces hath indued your hyghnes/encoraged me to enbrace. For vnto whom or in to whose protectyon shulde the defence of soche a worck be soner cōmytted (wherin are contayned the infallyble promeses of mercy in the olde testament prefygured & in the newe fulfylled / wyth the whole summe of Chrystyanitye) then vnto his maiestye/ which not onely by name and tytle/but most euydently & openly/ most Chrystenly & wyth most Godly pollicye/dothe profesſe the defence therof?

The want of lernynge/The obscurenes & lownes of byrth / The lack of youre graces knowledge &c. shuld haply haue vtterly forbydden me/to haue interprysed the dedycacion herof to so puyssaunt a Pryncе: But the experience of youre graces benygnytye / wherthroughe youre prayse is renoumed and hyghly magnifyed/euen amōge straungers and alyentes/not alone amōge your awne subiectes/The Godly moderacion of youre heuenly polycye/ wherwith ye suppresse superstycyon and mayntene true holynes/ inflameth me to some part of boldenes: Specyally syth the thyng which I dedycate is soch as your grace studyeth dayly to forther. In which studye & endeuoure he cōtynewe you/whych hath moued you to so holesoms a purpose: and geue the same dylygence vnto other Chrystен Prynces and forren potentates/that he hath breathed & instyled in to your breaste.

For the cheafe & pryncypall thyng appartaynynge to Prynces & nobles (which thyng it is good to se that youre grace doth well consyder) is: to defende/forther/set oute & augment the knowledge of God. Moses ỹ faythfull seruaunt of the Lorde/prophecying by ỹ spyrete ỹ Israel shulde haue a Kynge/cōmaunded: that he ones set on ỹ seat of his kyngdome/shulde reade the seconde lawe (meanynge the boke of Deuteronomye) all the dayes of his lyfe: to thyntent that he myght learne to feare the Lorde his God/for to kepe all the wordes of his lawe & ordynaunces/and that he shulde not returne from the commaundement ether to the right hand or to the left. He perceaued/vndouted that yf the Pryncе him selfe were so affectuously anymated vnto the keppynge of the lawe/as he is there expressly cōmaunded: it shulde not a lytell inflame hym to an ardent and burnyng zeale of settyng out Goddes glorye/in forthervnge the thynges in that lawe expressed: And knewe what wholsome and Godly lawes soche a kynge wolde indeuoure hym selfe to enstablyshe/ by which the lawe of God myght the better be obserued/& the largelyer and forther spryngе a broade: And saw right well that soch a Pryncе coulde not but will his subiectes to reade & folowe all the poyntes of that lawe/which he him selfe was so strayghtly bounde both to kepe & reade. Further in that he willeth the Kynges of Israel/not ones to swarue from the lawe of the Lorde ether to the ryght hande or to the left/he instructeth them/to fulfyll the worde of God playnly/purely/without puttyng to or takynge therfrom/without superstycion: not to be exalted thorou prosperytye / ner deiecte in aduersytye: to cleaue and leane vnto the worde of God in tyme of glorye & renowne/and in tyme of dishonoure and ignomynie: to amplyfye ryghtwesnes & to loue veritye: Which thingꝫ lene in ỹ nobylytie/ adde no smal spurre vnto the cōmens to imitate & folow the same. Yee they so worck in ỹ hertes of the noble/that they be enforced what by ensample of lyfe / & by pollytyke ordynaunces to ỹ ble inuented/to allure soche as be vnder their subiectyō to ỹ performaunce

therof

therof. That Moses there cõmaundeth vnto the kyngz of Israel / partayneth vnto all ẏ
Pzynces of the Chzisten name. That he there calleth the lawe is to vs the holy scripture &
woꝛde of ẏ moꝛt holy & mpghtie God. Unto pzynces / euery one in his dominion) belongeth
the amplyffynge therof / as of the rote of all Godlyness. Now in as moche as the Lozd hath
rayled you vp beforze other pzinces of oure tyme / most earnestly to hearcken vnto this cõ-
maundement of his seruaunt Moses / & to attempt the thynges that do not a lytel au aũce
Goddes glozye: & hath also opened your eyes to se the falsheed of the subtell and the inno-
cency of the Godly: to note the wylyness of the chyldzen of this wozlde / & the symplycitye
of the holy: to extyzp & abolyshe enozme & fylthy abuses / and in their steades to rote & fyxe
the ryght / true / & parfect doctryne of Christianytie: ther is founde no man / vnto whom ẏ
translacyon of the Lozdes lawe can so wozthely be offred and dedycate as vnto your moꝛt
gracyous highnesse. Foꝛ I nothing mystrust but that it shal moꝛt acceptably come in to
your moꝛt fauourable & sure pzotecyon. Therof doth your peculyar desyze of foꝛtheryng
soche lyke laboures sufficyently assure me. It is no vulgare oꝛ cõmen thynge whych
is offred in to your graces pzotecciõ / but the blessed woꝛde of God: which is euerlastyng &
cã not fayle / though heauẽ & earth should perish. So pzecious a thynge requyzeth a singu-
lar good patrones defendar / & findeth no nother vnto whõ the defence therof may so iustly
be comitted as vnto your graces maiestye / It is ẏ lawe of the celestiall King which ruleth
all thynges with a beck / & yet is it some tyme greatly foꝛthered oꝛ hyndered by the ayde &
hyndzaũce of earthly & woꝛldly pzynces. Longe & oft was it obscured & darckened / yee &
in maner cleane abolished in ẏ tyme of the cõmen wealth of Israel. The wylye iuggeling
of ẏ pzeastes in persuadyng ẏ pzynces & rularsto be conforꝛmable to their inuencyons /
& the rashe beleuynge people / which thought euery thyng an oꝛacle that the pzestes brea-
thed into their breastes / dyd oft & many tymes fyll all full of superstycyon and Idolatrye.
From the tyme of Ahab vnto ẏ raygne of kyng Hezekiah / laye true holynes and the per- iiij. Regum. xvij
fect lekynge of God vtterly oppzessed: And Hezekiah in his tyme renued the lawe to hys iiij. Reg. xviij.
perfeccyon / & hath therfoꝛe his woꝛthy pzayse in the scripture: But hys sonne Manasseh iiij. Regũ. xxi.
set vp agayne all the wyckednes that his father had suppzessed. Iosiah after he had ones
readde the boke of the lawe founde in ẏ tẽple / let not yme slyp tyll he had called all Israel iiij. Regũ. xxij.
together / put downe all kyndes of Idolatrie / & holden the feast of passouer accoꝛdynge
to the lawe. His sonne Iehoahaz / with the reast of the kyngz folowing dyd discontent and iiij. Reg. xxiii.
displease the Lozde / mayntaynyng superstycyon & Idolatrye in steade of godlyness / & cau- ij. Par. xxxvi.
syng the people to applye thẽselues therto. The nomber of the euell kinges was vsually
greater than the nombze of the good / as the bokes of ẏ kyngz & Parali. do clearly testifye,
Soch was ẏ suttelte of ẏ false pzophetes ẏ they fyrst & pzincipally bewitched ẏ pzynces
to ẏ defence of their Imaginaciõs: whõ / as their headz / ẏ people were cõstrayned to folow.

The youth of Manasseh was a mete pzaye foꝛ the false pzophetes and pzestes of Baal /
which dyd instant hym / compasse hym / and leadde hym as it hath bene with a lyne to their iii. Regũ. xv
trade of Idolatrye. They had learned in the tyme of Ahab to do sacrifyce vnto Idoles / wher
by their lucre & aduauntage was not a lytell increased: which thinge, (foꝛ feare of punysh- iiij. Reg. xvii
ment be ye sure) they had intermytted and left of all the Raygne of that good kynge Heze-
kiah. In his dayes they were copelled to haue the lawe of God in honoure. They inwardly
abhoꝛred the true woꝛshyppynge of God / but dyd obey the kynges cõmaundementes fay-
nedly thoꝛow Ipocrysye / and were in hert moꝛt wycked and woꝛtched. But they so subtely
depzaued the tyme of the domynyon of young Manasseh that they persuaded hym by their
craft to reiect and set alyde the lawe of the Lozde / as the new founde relygyõ of hys father
Hezekiah: & to receaue the superstycyõs which his foꝛe father Ahab / as moare aged & wy-
ser had instytute: yee and those agreable to the lawes of ethernacyons. His applyable and
conforꝛmable wyttes dyd they so bewitch / that he thought it grate holynes to dysanull all
that his father had most godly redzessed: & to retayne all the olde superstycyons / rytes and
customes of Idolatrers: to kyll & slaye all that by any meanes shewed loue oꝛ zeale to true
religiõ & godlynes: so that he truelly filled the cytie of Ierusalẽ with the blonde of the Pzo-
phetes / & of soch as warred & fought agaynst Idolatrye. In lyke maner dyd they with Ie-
hoahaz / which shoꝛtly had put downe his fathers decrees: setting moare by ẏ supersticiõs
of his foꝛe father Ahab / than by the godlynes of his good father Iosiah. False pzophetes /
Ipocrytish pzeastes / & the mutable & vnconstant comen altye / haue euer bene readye to re-
ceaue their olde phantastycall dzeames / & haue foꝛ the moast parte contynually pzeuayled
agaynst the true Pzophetes & pzeachers of the Lozde. The exãples herof / yf there shulde so
many be rehearced as ẏ Chzonycles of all tymes domencyõ) wolde make a great & an huge
volume. Nether thincke I it best to trouble youre grace wt a so longe a pzocesse as to reeite
thẽ. And the experiences of soch as shall heraftercome / are only knowẽ vnto ẏ Lozde: nether

knoweth

nuolueth any man what chaũge may fall. But for ỳ fortunate & prosperous estate of this oure tyme (so farre as concerneth thys youre graces Reaulme) are hyghe and vnceassable thanckes to be genen vnto the Lorde of Lordes: which hath dealt somercyfully wyth the inhabytaunntes therof/ as to sende them a Prynce that contynually studyeth to se the enryched in all poyntes of true godlynes. Who so remayneth vnthanckfull herein/ is not alone vngodly but also wretched. For soche a Prince as geueth no care vnto ỳ inchauntementes of false preachers is one of the greatest gyftes of God/ & soch a worldly blessyng to a comen wealth as requyreth an earnest thanck esgeuynge therfore.

That Hezekiah and Josiah were vnto Israel/ the same is youre grace vnto ỳ Reaulme of England: yee the godly haue greate hope that youre prayse shalbe farre aboue theirs. They vphelde the verytye & true worshyppynge of God/ but onely for their awne tymes. Your graces wysdome/ illumyned of God/ shall (we trust) so fyrmely stably she the trade of Godlynes in your lyfe tyme/ that it shall neuertheleſſe florysh after your deceasse. Youre deuyne gouernaunce/ no lesse fortunate than polytyque/ putteth vs in hope of soch a redresse as shalbe permanent and durable/ and so suerly grounded/ that the wont suggelyng & venemous persuasions of false preachers shall not be so noysome vnto youre posterytes as they haue bene vnto the former age. This hope haue the godly euẽ of forren & straunge nacyons in youre graces goodnes/ moch moare they of your awne reaulme. So moche confidence haue they conceaued by your former actes/ wherthrough youre grace hath so exceadyngly profyted this affayre. The euerliuyng Lord so prospere youre begonne purpose vnto soch effect/ that the thinge may be contynually which ye haue begone: And so streacth oute his myghty hande and worcke so strõgely in you/ that no stoarme of false Prophetes (the very destroyers of Princes and Realmes) maye hereafter be able to extynct the lyght/ whych now in your graces dayes hath begonne to shyne: And double vnto you the addycyõ of yeares that was geuen vnto Hezekiah/ ouer and aboue those that ye shulde naturally lyue/ that ye maye the better accomplysh your moast godly intent: And enspyre soch streames of grace in to youre breast/ that you perseuerynge vnto the ende/ maye leaue behynde you this testymonye of glorye: that ye haue truly defended the pure fayth of Christ/ mayntayned his holy worde/ suppressed superstycyon/ deleate & put awaye Idolatrye/ ended the blasphemy of false Prophetes/ & brought youre reaulme vnto the true trade of godlynes.

And blesse you at thys present wyth a sonne/ by youre moost gracyous wyfe Quene Jane/ which mayp rosperously & fortunately raygne/ & folowe the godly steppes of his father: And after your grace shall geue place to nature/ and forsake thys mortall lyfe/ graunte you the rewarde of that vnspeakable and celestyall hope/ whych no eye hath sene/ no eare hearde/ nor can ascende into the herte of man. So be it.

Youre graces faythfull & true subiect
Thomas Matthew.

¶ To the Chrysten Readers.

The grace and peace of God be geuen vnto you by Jesus Christe.

¶ Is the bees orygently do gather together swete flowers/to make by naturall craft the swete honny: so haue I done the pryncypall sentences conteyned in the Byble. The whych are ordened after the maner of a table/for the consolacyon of those whych are not yet exercysed & instructed in the holy Scripture. In the which are many harde places as well of the olde as of the newe Testament exponnded/gathered together/concorded/and compared one wyth another: to thintent that the prudent Reader (by the spryte of God) maye beare aware pure and cleare vnderstandynge. Wherby euery man (as he is bounde) maye be made ready/stronge and garnysshed to answere to all them that aske hym a reason of hys fayth. This is also profytable for the partyculars and generall exhortacyons whych we make to certayne personages or cōmune people: & for to answere truly to Heretykes/& to confounde the aduersaries of the worde of God. In the which also we may fynde (the which helpeth greatly the studye of the readers) the openynge of certayne Hebrewe tropes/translacyons/symplytudes/and maners of speakynges (whych we call Phrases) cōteyned in the Byble. And for the more easely to fynde the matters desyred (because that disorder engendreth confusyon) I haue proceded after the order of an Alphabete: to thyntente that none be deprysed of so precyous a treasure: the whych ye shall vse to the honoure and glorye of God/and to the edyfynge of hys Churche. How be it (good Reader) yf thou fynde not the thynges in this table expressed/in the same letters c. the Chapters wherin they are assygned: vouchsaue to loke in the letter goinge next before or in the letter next folowynge.

A table of the pryncypall matters conteyned in the Byble/in whych the readers may fynde and practyse many commune places.

¶ A

Abhomynacyon.

Abhomynacyon before God are Idoles & Images. before whom the people do bowe thē selues. Deut. vij.d.xxvij.c.

That man is abhomynacyon/that forsaketh ỹ true God/to serue Idolles/& that doth despyse the truthe for prophane doctrynes. Esay.xlj.f

We ought not to folowe the abhomynacyons of the Gentyles. Leui xviij.d that is/Idolatrers. Exo.viij.f

That which men esteme to be excellent/is abhomynacyon before God. Lu.xvi.d

The transgressours of Goddes commaundementes are abhomynacyon. Leuitt.xxvi.e

The abhomynacyon standynge in the holy place/is Jerusalem alleged of her enemies. Mat.xxiij.g. Marc. xiij.b. Luk.xxj.d

Abrogacyon.

Abrogacyon/that is to abolysh/or to make of none effecte: And so the lawe of the commaundemētes which was in the decrees & ceremonyes, is abolysshed Eph ij.d Colos.ij.c Gala.iij.b. Roma.vij.b

The sacrysyces/festes/metes/and all outwarde ceremonyes are abrogated. Ose vi.c Esa i.c.ix.a.j Samu. xv.e. Jere xxxi.f Baruj Mich.ij.c.vi.c Amos.v.f. Hac. ij.b. & all the order of preesthode is abrogated. Ebre.vij.b

Abstynence

The abstynence of a Chrysten man is to withdrawe hym selfe from synne Tobi.i.b Testam.i.a.i Pet.iij.a

To them that kepe abstynēce wisdome is geuen. Dani.i.d. and bodely health. Eccli xxxvij.d

An example of abstynence in John Baptyst. Mat iij.d. Luk.i.b.

Abuses

The abuses that be in the churche ought to be corrected by the Princes. Roma.xiij.a. In example of Hezekiah/which destroyed the serpent.iiij. Reg.xviij.a Also of Jehosaphat.ij. Paralip.xx g. Also of Josiah. iiij. Reg. xxiij.a/& ij. Paral.xxxiij.a.xxxiiij.f

The mynysters ought to preache agaynste abuses. Exāple in John Baptiste. Mat.xiiij.a. Also in. S. Paul whych rebuked the abuses of the Corinthyans: for hauynge sectes. i. Corin.i.b.c/also because that they suffered a fornicator amōge them.v.a. Also because that they accused one a nother before vnfaythfull Judges.vi.a.b also because ỹ they satt with the Gētyles in their tēples/& ate with thē of their sacrifices.viij.a.x.b. Also because that they abused ỹ supper of the Lorde.xi.e. Also because ỹ they douted of the resurrecyō xv. and that they prayed in a tonge that men vnderstode not xiiij.d

Any maner of mere tradycyous of man are abuses. Mat xv.a. Esay.xxix.d. Mar vij.a

Accepcyon

Accepcyon of persones/is to haue respecte to the condycyon of the man/or to hys nacyon: whych thynge is not godly. Deu x.d.ij. Para xix.c. Roma.ij.b.x.d. Ephe. vi.b. Colos iij.b. Act.x.f. And the same thyng also/ought not to be in man. James ij.a Judas i.c. Eccli xxxv.c xlij.a

Accusacyon

One ought to accuse his brother to the church/yf he do not amende after he hath had brotherly monycyon. Mat.xviij.c.

No accusacyon ought to be receaued agaynst the minister/vnder two or thre witnesses. i. timo v.c. We are accused before god/by the malyce of Satan. Job.j.b. Apoc.xij.c. Also by our awne naughtines. Jer ij.d. Also by our awne conscience. rom ij.c. Also by the scrypture. Joh v.g. let vs therfore accuse our selues. prou xviij.c

Adam

By Adam we are all synners/of whō we haue ỹ inclynacyon to do euell. rom.v.b.d And by hym we are subiect to death. i Cor.xv.c

Adam was a fygure of Christ to come/the whych is called Adam. Roma.v.c

Adultery.

Adultery is the violacyon of the fayth promysed in maryage the whych thynge is forbydden vs Exod xx.c Leui xviij.c Deute v.b

A table of the pryncypall matters

Adulterars are stoned to death. Deutcronome .xx. xxvii.d.

If the adulterars be not punyshed by men, Godwyl punysh them Jeremy.v.c.vii.b. An example of Dauids sonne, which dyed for the adultery of Dauid.ii.Re.xii.d

Susanna had leuer dye then to commytte adultery. Daniel.xiii.c

He that beholdeth his neghbours wyfe lustyng after her, hath al ready cõmytted adultery with her Mat.v.d.

Many are adulterars Ezec xvi.c. Jeremy.xxiii.b: Ose.iii.c.n. Pet.ii.c

They that haue only myndc to do adultery are punished. Gen.xii.d.xx.a

Adulterars haue no parte in the kyngdome of God. i.Cor.in vi.b. Heb.xiii.a

Adultery is cause of procurynge of another mans death ii.Reg xi.c. Mat.xiii.a Mar vi.c

Adultery dyffameth the persone. Prouerb vi.d Eccle. xpast.xviii.d

One aught to beware of adulterars. Deut.v.b

God wytnesseth agaynst adulterars. Mala.iii.b

Specyall sacrifyce for the suspycyon of adultery. Num v.b.c.d.

One maye forsake hys wyfe for cause of adultery. Matth xix.b

¶ Aduocate.

Note, that I fynde not in all the Bible thys worde aduocate: but only in.i.Jo ii.a: in the which place it is sayd that Chryst is oure aduocate towarde the father

¶ Affyccyon.

Affyccyon after the maner of the scrypture, is called burnynge probacyon made by fyer, a burnyng furnes. i.Pet iii.d Psal.xxvi.b

God threteneth to sende affyccyons to them whych haue trust in any other then in hym only. Deut xxvi.d Josu.xxiii.c. and therfore he forgaue the chyldrē of Israell forsakyng their Idolatryes Judg.x.c

We ought to succurre them that are afflycted. Eccle. iiasti.vii.d

¶ Angels

The angels assyste before God. Job xxv.a.xxxviii.a Dani vii.c. Mat.xviii.b: and do myny ster to men Psal. ciii.a. Heb.i. Also they do rebuke synners. Judg.ii.a. & do comforte the afflycte Gen xxi.b. Lu.xvi.c: Dan vi.c Also they do teach the ignorauntc: example of ỳ angell whych taught Elyah what he shulde saye to the seruaũtes of Oboziah iiii.Re.i.a: Also of Dan ix.c. also of Joseph Mat i.c.ii.d, also of Cornelius. Actes x.a, Also of Zacharias Lu.i.a, Also of Mary Lu i.a

By the angels god scourgeth hys people ii Re.xxiiii iiii.Reg.xxi.g. Act.vii.d

¶ Antychryst

Antichryst is not the proper name of a person, but of an offyce: for many are Antichristes. i Joh.ii.c: Also he calleth hym selfe god, sitting in his sete. Ezec xxviii b. Mat.xxiiii.a.

Antichryst is spoken of before by Dany vii.c Matt. xxiiii.b Apoc.xx.c

Antichryst speaketh agaynst God. Dan vii.c

Antichryst chaungeth the lawes, the dayes, and time. Daniel.vii.c.i Tymo iiii.a.ii.tymo iii.a / ii.Pet.iii.a Judas.i.c.

Antichryst is receaued of many men John.v.g / ii. tessalo.ii.a

Antychryst doth many false myracles ii. tessalon ii.c Apocal xiii.c

Antichryst is he that denyeth the father & the sonne. i.John.ii.c

Antychryst is come. i John.ii.c/iiii.a / for to throwe downe, to kylle, and to destroye / Joh.x.c / to kepe them that are bound in pryson / to make the people subiecte in hys furye, and stryke thē wyth an vncurable wonde. Isa.xiiii.d, vnder the fygure of the destruccyon of Babylon, for to destroye the worlde. Zachar xi.d. Manyell. xi.c

Antychryst absolueth for money. Isa.v.c / Prouer. xvii.c

Antychryst calleth good euell, and the euell good. Isa.v.c Prou.iii.a/xx.c

Antychryst is worshypped of the princes & kynges of the earth. Apoc.xiii.d

Antichriste shalbe slayne by the spyrete of the mouth of christ. Esa.xi.a.ii. Tessa.i.b/and destroyed by the lyght of the cõmynge of christ. Apo.xix.d.xx.c.

Antichryst is called a kolyche sheppard, and an Idoll. Zacha xi.d the man of synne and sonne of perdycyon.ii. Tessa.ii.a

Antychryst is in concupyscences of wemen. Daniel.xi.c.

¶ Apostell.

An Apostell, is an Imbassador, a Messenger, or one sente: and after this maner christ is oure Apostel, sente of his father. Hebr.iii.a.

The Apostles are the lyghte of the worlde. Mat.v.b. the salte of the earth. Mar.ix.g. Dyspensators of ỳ misteries of God. i.cor iiii.a/ seruauntes of christ. i. cor.iiii Helpers and workers with God. i.cor.iii.b. Wytnesses of the passyon and resurrecyon of christ. Luk.xxiiii.d. Act i.b.ii.d.

Amonge whych sayncte Paul reckened hym selfe the leste. i. Corynth.iii.b/and vnworthy of that name. i.Cor.xv.b

The Apostles are sent / as Christ was by his father. John.xx.e / with power to cdyfye. ii.cor.v.d.x.c xiii.c / & as shepe amonge wolues. Mat.x.b. to preache the gospell. Mar.iii.b/to all nacyons. Mat.xxviii.d/& to heale the syche. Mat.x.b/& to bere wytnes of christ. John xv.b. Act i.a/whose sayth christ proued. Mat.viii.c. To whom also he shewed before their fastynges and afflyccyons/whych shulde happē vnto them/after his death Matt xx.b, the whych thynge came so vnto them. Actes iiii.a.b.b.

¶ Armours of christen men.

The armours of Christē men are spirytuall/ myghty by the power of God ii.coun x.b Lett vs arme vs wt the gyrdell of trueth/let vs be clothed wyth ỳ brest plate of ryghtwelnes / & shodde wt shewes prepared by ỳ Gospel of peace/& aboue all let vs haue the shylde of

sayth

kayth·Ephe·vi.c/& the helmet of hope of saluacyō·i.Tes. v.b.Also the swerde of the spyrete/the which is the worde of God·Ephe·vi.c·Isa·lix.c·Hebru·iiij·c. And let vs contynually watche in prayer·Ephe.vi·c·i.Pet.v·b/abstaynynge from all thynges that be contrary to the lawe of the Lorde.i.Corint·ix.d ¶ Ascensyon of Christ.

Christ was receaued in a cloude/ ascendyng bilybly in to heauē lyftynge vp his handes/ & blessynge his disciples.Mar·xvi d.Luke·xxiiij·g·Act·i.a: For to delyuer vs out of captyuite/and to geue vs many gyftes · Psal. lxvij·d·Ephe.iiij·b.Hebr.vij.d/to appere before the face of God for vs.Hebr·ix·f·Roma·viij·g/and to prepare vs a place.Mich·ij.a.John xiiii·a

Christ ascended in to heauē/sytteth on ỹ ryght hand of God·i.Pet iij d.Heb.x c.xii.a:From whēce he shal not come vnto the tyme of the restitucion of all thyngs. Act· iij·d:therfore lett vs loke for those thynges whych are aboue/where christ is syttynge on the ryghte hande of God· Colos·iii.a Christ is ascended in to heauen/ because hys bodely presence letted the apostles to receaue the spyrete of comforte.John·vii·f.xvi b

At the ascensyon all power was geuen to Christ· i.Pet iij·d.Ephe i.e· ¶ Almes.

We muste do almes to all men wt oure awne goodes. Tobi iiii·b Prouer.iii·b.Luk iiii·d/and secretly . Mat. vi.a:In example to do almes·Act x·a·ij.cor·viii·c·ix.a.

To geue for goddes sake doth not make a mā poore Prou xxviii.d

He ỹ geueth nothing/abideth not in charite·i·John. iij.c·Let vs therfore distribute oure bred vnto ỹ poore. Isa·xxviii·b·For Christ doth counte it done vnto hym Mat xxv·d ¶ Aulter.

An aulter was neuer commaunded to be made/but only to God/as appereth of Abraham. Gen · xii·b.xiij. d.Also of Isaac·Ge xxvi.f·Also of Jacob·gene .xxxiii.d xxv.a·Wherfore Josiah dyd destroye all the aulters ỹ were made to the honoure of Images·iiij . Reg.xxiii·c. So we haue no aulter but Christ·Hebr·xiii b

¶ Annoyntynge·

The annoyntynge of Christ·Dani·ix.g

The anoyntynge of christ is the holy gost/the which all faythfull men do receaue i John·ij·d/and which doth teache vs all thynges for oure healthe · We haue then no more corporall annoyntynge made of oyles / but spirituall by the holy goost·

¶ B ¶ Baptyme.

To baptyze / is to wete or to washe · Judith. xii·b. Mat·iij·b·Mar·vii a

Baptyme is an outwarde sygne representynge in vs renewyng of the spyrete / & mortifyinge of our membres in Jesus Christ/by the which we are buryed in death wt hym·Roma.vi·a·Colos·ij b

They that are baptized in Christ/ haue put on christ Gala iij.d.

By baptyme we are receaued inrolled and wrytten in the holy assemble of Christ·Act.ii.f

The disciples did baptize/but christ did not·John·iiij.a Paul also sayde that he was sent/not to baptyze / but to preache·i·corin·i·ii.

We are baptyzed in the name of the father/and of the sonne/and of the holy gost. Mat.xxviii·d

The Apostles baptyzed in ỹ name of Christ·Act x·g

Baptyme bringeth not grace with it/as appeareth by Symon the sothsayer. Act·viij.d

Paul beleued & receaued the holy goost / before he was baptysed.Acte ix·c .

Cornelius the Centurion receaued the holy goost/ before he was baptyzed·Act.x·g

The gelded man of Quene Candace beleued (and therfore had grace) before he was baptyzed. Act·viii.c

Against them that saye that iustyfycacyon is made thorow baptyme/serche to the Rom.iii d.iiij a.c.Eph. ii·b.Gala.ij.d.iii.a.where saynt Paul sheweth ỹ that is done thorow fayth/& not by any worcke whatsoeuer it be.

The scrypture somtyme attributeth that to baptime which parteyneth to fayth/that is to wete/to be buried in Christ·Rom.vi·a to put on Christ.Galat iii·d

The fountayne of the newe byrth.Tite.iii·b

The washynge awaye of synnes·Act·xxii·d

Sayncte Peter shewed that we are saued by baptyme/not by ỹ washyng awaye of ỹ fylth of ỹ flesh:but by ỹ exampynacyō of a good conscience in God·i·Petr.iii·d

The ceremonye of baptyme(being ordeyned of god) was mynystred by John Baptyste.Jo.i·e. Mat.xi.c there is but one baptyme .Eph·iiii.a·To baptyze/for to teache.i.Corin·vi.a·Heb·vi·a

To be baptysed/is take̅ for to dye.Mar.x.f·Lu.xij f

¶ Beatytude/or blessednes.

Beatytude/is an euerlastyng lyfe/which cōsisteth in the only knowledge of God/and of Christ sente by hym·Joh·xvii a

Beatytude conteyneth fulnes & abundaunce of all goodnes.Psal.xvii·b xxvii.d/xxxvi·b Isa. xlix.c.lxv.c. Apoc·vii d.

Beatytude is prefygured by the good banquetes of which Isay speketh.xxv·c

The blessed shal se the kynge in hys glorye. Isay. xxxiii.d.c.Joh·iii.a

Beatytude is incōprehensyble to mortal men. Isa. lxiiii.b.i.cor·ii b

Blessednes is geuen vs by Christ only·Luk·xvii.c.

No man is receaued in to blessednes/ except he be purged by fayth.Apoc.xxi g

Blessed are they whose synnes are pardoned . Psal. xxxii·a.Ro.iiii.a

Blessed are the poore in spyrite·Mat v·a.lu.vi.c reade the whole chapter

Blessed are they that suffer for ryghtwelnes sake.i. Pet.iii·iiii.c

Blessed is mary/by cause she beleued·Lu i.e

Blessed are they that do here the worde of God/and kepe it Lu·xi.d ¶ To blesse·

To blesse/is to geue thankes/or prayse·Gen.xlvij. b.i·cor·x.d.xiiii c.Lu.ii.c

To blesse/is to increase/ to geue aboūdaunce/ & to make goodes to encreace·Gene xxv·d.xxxix.a

To blesse/is to geue power to increase·Gen·i.c.ix·a.

To be blessed/is to be delyuered frō al maner of cursynges by Christ/that is to saye from synne/frō death

and kromhell. Gene.xij.a xcii.d. Gala.iii.b. cPsal vi c.

Blessed are the houses of ryghtwes men. Pro.iii.d.

Blessed are all faythfull men of God. Deutr.xv a. Ephe.i.a. Esa lxi.c. Psal.xii.

The blessynges of ỳ prestes/are cursed of God. Malach.ij.a

Let vs bless God with all oure hertes. Psall.Ciii.a. Eccli.xliii.d. Eccli xxxix.d. Alwayes. Tobi.iiii.d Judit.viii.c in euery place. Psal.cxi.d. Eccli xxxii.c.i.tim.ij

All the creatures of God are good/ and blessed by the worde of God/and prayer. i.Tim iiii.a

Let vs bless oure persecuters. Rom xii c.i.Cor iiij. c. Luke.vi.e

Blessed is the mā ỳ trusteth in ỳ Lord God. Je.xvij.b

Cursed are they/which are blessed of men. Luk.vi.d.

¶ Blasphemye.

Blasphemy/is to wythstāde the truthe/which a mā knoweth: as dyd the Phariseis/attributyng the workis of christ to the deuell. Mat.xii.b. Mar.iii c. Luke. xi.c. And to take vpon him aboue the myght of God/ as dyd Pharao. Exo.v.c. And Sēnaherib iiii. Reg.xix.b. Also Holofernes. Judith.vi.a: Also Nabuchodonosor. Dani.iii.b. Also the hyghe prestes. Mat.xxvii.c

The blasphemer was stoned. Leuit.xxiiii.c

The blasphemye agaynst the holy goste/ shall neuer be forgeuen. Mat.xii.c. Mar.iii.d. Lu.xii.b

The name of God is dayly blasphemed. Isa lii.b: for which cause God punysheth the worlde. Isa.v.f. Nom. xi.g. Psal.xcviii. Apo.iii.b

Therfore let all blasphemye be put out of vs. Ephe. iiii.g. Colos.iii.b

The names of blaspemye are in the croune of Antichrist. Apoca.xiii.a

¶ A bodye.

A bodye for a thynge/ true/ and without shadowe: & after this maner dwelleth in christ all the fulnes of the dyuinite bodely (ỳ is to saye/ truely) Colos.ii.c. Heb.i b

A naturalll bodye/ is he that is ledd by his affectyōs/ not vnderstandynge the thynges of the spirite of God. i.cor.ii.d xv.k.

A spirituall bodye/ is he that is led by the spirite of god Roma.viii.b

Synne ought not to dwell in oure bodyes/ to obeye the desyres of it. Roma. vi.a.b. But must be destroyed by the spirite of god: in the same chapter.

We are one bodye and one spirite. Eph.iii.c.iiii.a. Ro xii.b. i.cor.in.xii.b

The churche is the bodye of Christ. Ephe.i.d

The body of christ is sygnifyed by the bred. Matth. xxvi.c.i.cor.in.xi.c. Mar.xiiii c. Luk.xxii.b: as the rocke was Christ.i.cor.in.x.a

¶ To beleue.

The scriptures are lefte vnto vs/ to thintent that we shulde beleue that Iesus is the Christ or ỳ annoynted sonne of God/ and that we/ in beleuynge it/ shulde haue euerlastynge lyfe. John.xx g

We cannot beleue vnlesse we here preachyng. Rom. x.c. Wherfore he that commeth to God must beleue in hym Hebr xi.b.d

They that are borne of God do beleue/ and they to whom it is geuen Mat.xiii.b xvi c. Mar.ix.b. Lu.viii b. John.i.b. John.iii.a. i John.v a: Also they that be geuen to christ/ by the father/ and drawen by him/ & also they that haue harde hym. John.vi.d: and they to whom God hath geuen wysdome to vnderstande. i Joh. v.a: & they whome God hath called by hys mynysters. Act xii g: for he geueth the fayth vnto all men. Act.xvii.g vnto whom God openeth the herte to vnderstande/ at ỳ preachyng of his worde Act xvi.c: Also all they that are predestyned of god. Actu.xiii.g: whych are planted of God. Mat xv.b. Mar.vii.b: whych are ỳ scade of christ. Mar. xiii.e. which are taught of God Joh vi.c. vnto whom ỳ dore of the fayth is open. Actu.xiii b: by these thinges it appereth that to beleue is the gyfte of God.

Therow beleue in christ/ are we iustifyed from oure synnes. Act x.g. xiii.f. Gala.ii.d/ and made the chyldren of god. John.i.b

He that beleueth in christ/ shall not dye/ ỳ is/ he shall not be condemned/ & the wrath of God shall not abyde vpō him. John.iii.b/d.v.d.vi.e. xi.e. Mar xvi.d. But he shall haue ioye and honoure. i Pet.i b ii.b. Esa.xxv.a

¶ A byshoppe.

A byshop/ is an ouerseare/ a watcher ouer any maner of thinge whatsoeuer it be/ of which thinge lyke ỳ worde mynister.

¶ Brethren.

Christ calleth vs/ brethrē. Mat.xxviii b. Hebr.ii.c.

All christen men are brethrē. Mat xviii a/ Amonge whom Christ is the fyrste begotten. Rom.viii.f/ after whose example we ought to geue our lyues. i. John. ii b

We oughte not to hate oure brother. Leui. xix.d But forgeue hym. Mat xviii.c Luke xvii a. For he that hateth his brother is in darchnes. i. John ii b

Concorde amonge brethren/ is acceptable to God & man Eccli xxv.a. Let vs then loue brotherly. Rom xii.c i.Pet i.d ii.c.iii.b and let vs not begyle oure brother in oure busynes. i. Tes iiii.b.

Oure brother ought not to be destroyed/ for metes sake. Rom xiiii.c. Let vs therfore take hede that we offende hym not. i. cor.in.viii.d

¶ Beggers.

Beggyng is forbydden. Deu.xv a.

There shulde be no beggers in the worlde/ yf men kepte the cōmaundementes of God. Deut.xv a

¶ Borne agayne.

We are borne a newe by ỳ worde of God/ which hath bene preached vnto vs. i. Pe.i.d. For yf a mā be not borne agayne (that is in doctryne/ by the holy goste) he cannot entre in to the kyngdom of heuē/ & beleue in Christ. Jo. iii.a. Therfore they ỳ are so borne ought to putt awaye al malyce & as new borne childrē desyer the milke of the worde of God. i. Pet. ii.a.

¶ Bread.

Bread for all that is necessarye to this present lyfe. Gen.xxiii.a. Mat.vi.b: which ought to be eaten wyth ỳ sweate of oure face Gene.iii d. And geuen to the poore. Esa.lviii.c. An example in Heliseus iiii. Reg.iiii g.

The bread of lyfe/ is the fleshe of christ/ which is geuen vs to eate through fayth/ beleuynge ỳ he gaue hym selfe vnto the death/ for the satisfaccyon of oure synnes. Jo.vi e. The which bread signyfyeth/ that all we are but one body. i. Cor. i x.d

¶ Bloude

¶ Bloude.

Thys worde bloude doth sygnyfye synne / concupyscence / and all that is not of the spyrete of God. Psal. lj. Joh. j. b. It is also the lyfe of euery man. Leuiti. xvii. c.

There was nothinge pourged in the olde lawe without bloude. Leui. xvij. c. Heb. ix. f

The bloude of Christ asketh remissiō of our synnes / but the bloude of Abell asked vengeaunce. Hebr. xij f.

By the bloude of Christ the redempcyon / remyssyon & purgaciō of our synnes is made. Eph. i. b. Hebr. ix. c. d x. c. xiii. d. i. Pet. j. a. and. i. John. i. c. Apocal. i. b

¶ Bondage

God hath delyuered vs frō the bondage of the deuell. Deuter. b. a. which thinges men ought to teache theyr chyldren / that it is done by Christ. vi. d. Let vs therfore serue synne nomore. Rom xvi. b / c d

The circumcysyon & other worckes of the lawe are seruytude or bondage. Gala ii. a. b. a. From which we are delyuered through Christ. Hebr. ii d

¶ C

¶ The commynge of Christ in the flesh.

The commyng of Christ was promysed Gene xlix b. Deuteronome xviii. c. Daniel. ix. g. Elai. vii. c. xi. a. Hag. ii. b. Zach. ii. c.

The commynge of Christ was delyred Esay. xlv. b. lxi. a. and was fulfylled when the tyme was fulcome. Galat. iiii. a.

By the commynge of Christ we are delyuered from euell. Zopho. iii d Tite. ii. d iii. b. Act. iij. d. Colos. i. b. & do receaue all goodnes. Esa. lxii. d. Jere. iii. a. Luk. ix. g xix. b. John. iii. b. xii. g

The commynge of Christ agaynst deth / synne / and helle Abacuc. iii. a. Though that he be humble / symple / gentyll & without pryde. Esai. xi. a. Jere. xiii. b. Zach. ix. b

¶ The commynge of Christ into vs.

Christ cometh into hym that loueth hym / & that kepeth his worde. John. xiiij. c. Apoca. iii. d

¶ The cōmynge of Christ to Judgment.

Christ shall come to iudge good men & euell. Act. x. f Roma. xiiij. b. ij. Cor. v. b Psal. xcb. Eccli xi. Eccli. xij. Accompanied wt ye elders of his people / & with the angels. Mat. xiij. ii. Tessa i. Dani. vij. of the which daye & houre are to vs vncertayne. Matth. xxiiij. i. Tessalo. b. ij. Tessa. ij. a. Act. i. b. And it is at hāde. Esa. xiij. li. Phil. iiij. i. John. ij. ij. Pet. iij. Hebr. x. Apoca. xxii. We moste then delyre it. Hebr. xi. g. and wayte for it. Mat. xxiiij. Luke. xii. For in that same daye we shall haue ye croune of ryght welnes. ij. Tim. iiii. b Of which ye symilitudes are. Mat. xxv. a. ij. Tessa. ij. a. i. Tessa. iiij. d. ij. Pet. iij. b. Judas. i. g.

¶ Fre choyse or fre wyll.

This worde: fre choyse / or (as some men call it) fre wyll / is not in all the holy scripture: but is inuented by proude men / which wolde set vp their awne rightwelnes / & put downe the ryghtwelnes of God. Upon the which also they haue grounded their merites / attributynge ryghtwelnes & saluacyon to their worckes. By the which thynge / they denye the merites of the passion of Christ / by which we are iustified. Rom. iii. e. Gala. ij. d. Now to shewe that their inuencion is false / damnable / & agaynst God: lohe Prouer. xvi. a b. xxvi d. Jere. x. d. xiij. d. xvii. b. xviii. c. xcv. d. Also Osc. xiii c. Also Roma. vii. viii. ix. xi. also. ij. Cozin. i. & ij. also. Gala. v. Ephe. i. ij. a. and Hebr. xiii.

¶ Couetoulnes.

Couetoulnes is ye rote of all euell. i. Timo. vi. which is Idolatrie. Ephe. v. b. Colos. iij. It is forbidden vs very straytely. Luke. xii. b. Ephe. v. a. Hebre. xiii. a

There is nothynge more wycked then the couetous man: for he selleth his awne soule. Eccli. x. b

He yt hateth couetoulnes / shal lyue lōg. Prou. xxviii. c

The Lorde is angrye with vs / for the iniquytye of oure couetoulnes. Esa. lvii. d.

Curled be he that getteth any thynge in to his house by couetoulnes. Habacuc. ij. c.

Couetoulnes doth hurte to his neyghbour / as aperyth by Jezabel / which made Naboth to dye for his vineyarde. iij. Kyng. xi a. Prouerb. i. b. Also by Judas the traytor. Mat. xxvi. b.

Couetoulnes dyffameth hym that folowyth it. Prouer. xv. b. Eccli. xxxi. a

The gouerners of the people shulde be without couetuoulnes. Exo. xviii. c.

He that pylleth shalbe pylled. Esa. xxxiii. a

He shall dwell with God / that is without couetoulnes. Esa. xxxiij. b. c.

The couetuous man is neuer content. Eccle. v. b

The couetous man darre not eate hys belyfull. Eccleliastes. vi. a.

They all study after couetoulnes. Jeremy. vi. c. viii. d Esay. lvj. d. lvii. d. Amos. ix. a

Prynces / Prestes / Prophetes / and all the worlde is full of couetoulnes. Esa. lvi. a. Jere. vi. c. viij. d. xxij. e ij. Pet. ij. c. and pyllars of the people. Mich. iij a

The couetous people haue not the Kyngdome of God. Ephe. v. b

The couetous people do fall into the snares of the deuell. j. Timo. vj b.

Let vs therfore be without couetoulnes. Heb. xiij. a

¶ Ceremonyes.

Because of the trust that the Jewes had in ceremonyes / God detested them. Psal. l. c Esay. j c. Jere. vij. e. Amos. v f. Mich. vj. b. Zach. viij. b

The ceremonyes are cast of for their weknes & vnprofitablenes: but they were sometyme geuē. Deu. v. a. x e. for to bryng mē to greater truste Heb. vij. c. ix. c for the ceremonyes of Christen men are spiritual thinges. j Cozin. x. g. Eph. v. c. Colos. iij. c

¶ Charite or loue.

God is charyte. j John. iiij c

The charite of God is declared vnto vs: for he hath sent his sonne. John. iij. b. & i John. iiii. b

The charyte of God is shede forth in oure hertes. Roma. v. a.

God had shewed hys charyte / in geuynge hys sonne vnto the deeth for vs synners. Roma. v. b

No thinge ought to separate vs from the charyte of God. Roma. viij. g. Canti. viij. c.

All the commaundementes do lede vs to charyte. j Timo j. a. & j. Cozin. xvj. c. & j. John. ij. a. Roma. xiii.

A table of the pryncypall matters

The prayses of charyte are wryten.i.Cozin.xiii.

Let vs be roted in charitye.Ephe.iii.d.to beare one with another.iiii.a.& to growe moze & moze in it.iiii.d Philip.i.b

We oughte to prouoke one another to charite.Heb. x.c.& i.Tessa.iiii.b.& i.Timo.iiii.c.ii.Tessa.i.b

The charitye of God is in hym ỹ kepeth his wozde. i.John.ii.a.& in hym/which hath confidẽce in the daye of iudgement:foz perfite charite/casteth out all feare. i.John.iiii.c.d

The charite of God is to kepe his cõmaundemẽtes. i.John.v.a

Charyte couereth al synnes.Prouer.x.b.i.Pe.iiii.b

God loueth vs in a perpetuall charite.Jere.xxxi.a.

The Jpocrity foz to folowe their inuẽcyõs/do leaue iudgement and charite vndone.Luke.xi.

¶ Character oz marcke.

Character/is the marcke that Antichzist putteth in the hande oz fozehede of his.Apoca.xiii.d.

None maye in the kyngdome of Antichzist/resigne change oz receaue benefyces/ yf he haue not hys Character oz marcke.Apoca.xiii.d

He that wozshippeth the Jmage of Antichzist/oz he ỹ beareth his Character in his fozehead oz in his hand/ shall dzincke of the cuppe of Godes wzath.Apo.xiiii.c

A greate wounde is vpon them/ that bere the Character of Antichzist.Apoca.xvi.a

The beaste/the faise prophete/they which beare the Character/and they which wozshyppe his Jmage/are slayne by the swerde/ that prozedeth out the mouth of him that sytteth on the hozse.Apo.xix.d.

¶ Chastyte.

Chastyte is the gyfte of God.Sapi.viii.d. which is not geuen to all men.Mat.xix.b.

He ỹ can not lyue chaste/ ought to mary.i.coz.vii.a

Chastite is greatly cõmended of S Paul i.Cozin. vii.d/e/f:An example of chastyte in Joseph ỹ patriarche.Gene.xxxix.b:Also in Sarah.Tobi.iii.c:also in Judith. Judith. viii a:Also in Susanna/ which loued rather to dye/then to leale her chastite.Dani.xiii.c

¶ To chastice.

God doth chastyse vs foz oure iniquities.Tobi.xi.c. xiii.a/Foz he doth chastyse his.Jere xxxi.c.Hebz.xii.b. Apoca.iii.d.An example in Dauid.ii.Reg.xviii.

¶ Circumcysyon.

Circumcysyon sygnyfyeth the nacyon of the Jues. Gal.ii.b.Eph.ii.c/wherof Chzist is called the mynister that is/to saye a prezcher sent to the Jues.Roma.xv.b

The carnall circumcysion/was ỹ sygne by ỹ which they were receaued in to ỹ people of God.Gen.xvii.b. ỹ which sauednot.Rom.iiii.a.Gala.iii.a:foz Abzaham was rightuous by faith/bzfoze he receauedit.Gen.xv.b

Circumcisyon is nothynge: but the fayth in Chzist which wozcheth by charitie.i.Coz.vii.d. Gala.v a.vi.d. then it is not necessary. Gala.ii.a.v a: But the circumcysyon of the herte.Jere.iiii.a.Roma. xii.d. Deute.x.d. xxx.b.Colos.ii.e.Philip.iii.a:Wherfoze Steuẽ blamed ỹ vncircumcysed in herte.Act.vii.g

¶ Concupiscence/oz luste.

Concupiscence/is that euell inclinacyon & nature whych we haue of the olde Adam/which dzaweth vs to euell.Gene.viii.d: whych Paul had not knowen to be synne/yf the lawe had not sayde: thou shalt not luste. Rom.vii.b/and that which fyghteth agaynst the spzete of God.Gala.v.d.

Concupiscences ought to be moztefyed.Colos.iii.a/ and fledd.ii.Pet.i.a.ii.b.iii.a

All that is in the wozld/is cõcupiscence of ỹ flesche/& cõcupiscence of the eyes/& the pzyde of lyfe.i.John.ii.c

The blasphemers bzingyng in new sectes/do folow their awne concupiscences.ii.Pet.ii.b

The pzestes were stoned foz their whozysh concupiscence.Dani.xiii.

Concupiscence is fozbidden vs.Exo.xx.c.Deut.v.c vii.d:In example in Paul.Act.xx.g

After that concupiscence hath conceaued(that is to saye hath delyuered) she bzyngeth fozth synne.James i.a.Let vs not therfoze couet any euell thinges. i.Coz. x.b.Eccli xviii.d.Roma.vi.b

He that coueteth another mans wyfe/is an adulterer.Mat.v.d.Prouer.vi.c.Eccli.xxv.d

¶ Confessyon

Confessyon/foz geuynge of thankes & prayslyng to God.i.Chzo xvi.b.ii.Chzo.xx.e.iii.Reg.viii.d.Mat. xi.d.Psalm.xcv.a.cviii.a

To confesse/foz to recognysse. Leuiti.vi.g. Josua. viii.e.Mat x.d/Wholoeuer therfoze shall cõfesse Chzist before men/the same will he confesse(that is to saye recognyse(before his father.Luke.xii.b

Confession/foz knowledgyng of our synnes/which we do/ onely to God/lokinge foz absolucyon of thẽ by chzist.Dan.ix.a.Psal.xxxii.a.cvi.a.ii.a.i.Jo.i.d.iiii.a/c

Judas/which confessed hym selfe to the pzestes of ỹ lawe/and not to God/is damned.Mat.xxvii.a

Paul confessed hym selfe to Tymothee/& to all ỹ readers oz herars of his Epistell/ that he was a persecutoz of the churche of Chzist.i.Tim.i.c

None were baptysed of John/ which confessed not their synnes to God/knowledgynge thẽ selues to haue nede of the redempcyon of Chzist.Mat.iii.b

¶ What oure confessyon of oure synnes ought to be before men/is shewed.Act.ii.f.xix.d

Confessyon is reconcyliacyon and agrement wyth oure bzother.Mat.v.d.Lu.xii.g

To cõfesse our synnes one to another/is to comfozte oure selues/oz to a the councell.James v.g

To shewe hym selfe to the pzestes.Luke.xvii.d/Is not auricular cõfessyon:but to offer an oblacyon after the lawe.Leuit.xiii.a.xiiii.a.

Chzist.

Chzist is the Jmage of the father.ii.Coz.iiii.a.Colos. i.c.Heb i.a/In whom are the tresures of wysdome & of knowledge/& fulnes of ỹ diuyne power.Colos.i.g.ii.a/b

Chzist was pzefygured in Jsaac. Gene.xxii. b/and in the bzasen serpente.Num.xxi.c

Chzist is the pzopyciacyon & reconcyliacyõ foz oure synnes.Rom.v.b.John.i.a.iiii.c/ the sauyoz of ỹ wozld. Luke.ii.b.i.John.iiii.c.Jsa.xxviii.d.xlix.b.Gene.xlix.b/ Our hope/wysdome/ryghtwesnes/holynes/ andredẽpcyon.Colos.i.d.& ii.Coz.i.d.Our aduocate.i.John. ii.a.

Hebr.ix.Roma.viii.g
By Christ God hath geuē vs victory of synne/of death, and of hell.i.cozin.v.g

By Christ/the father hath reconcyled all thynges to hym selfe.Colos.i a.

An exhortacyon/that we shulde go to Christ by trew fayth.Hebre.iij d x.d.xiii.b.Philip.ij.a i.Pet.ij.d.Rom xiij d.Isai.xl.a

Christ is dead.Mat.xxvij.f for to manifeste his charitye to vs.Rom.v b And to make satisfaccyon for our synnes.Rom.iiij.d.vi b.Hebr.ix g.Isa.liij.a / That we beleuyng in hym/ shuld haue euerlastyng lyfe.John.iij. b/& that afterwarde we shulde lyue to hym / and not to synne.j cozin.v c.

Christ is rysen agayne/the furst of all thē that shall ryse agayne.i.Cor.xv.c/d.Apo.i.b.colos.i.c:for his resurrecyon is oure iustifycacion.Roma.iiij.d

Christ shall appere agayne ỹ seconde tyme.Heb.ix g with whom we shall appere in glorie Colos.iij.a.

Christ shewed before to his apostles / that he shulde not be alwayes corporally with thē.Mat.xxvi b: But that he shulde be with them by hys spyrete/vnto the ende of the worlde.Mat.xxviij d

Christ is the foundacyon of the churche.i.cozin.iij.c Ephe.ii.d.Luke in the worde alcencyon.

¶The Christen.

The Antiochians were fyrst called chrysten.Act.xi.d.

The chrystē are taught of God.Isa.liiii.d John.vi.b

The purenes of the chrysten/for the knowledge of ỹ Golpell.Isa.xi.b.

The Joye of the chrystē for their delyueraūce throughe Christ Esa ix.a.

The geuyng of thāckes of ỹ christen/for the mercy of God/whych cōmeth vnto them by christ.Esa.xii.a.

¶The Crosse.

The crosse/is all maner of aduersytye & trybulacīō: which euery mā ought to beare after christ/ all ỹ dayes of hys lyfe.Mat.xvi.d.Mar.viii.d.Luke.ix.c/ or he shall neuer cōme in to ỹ kyngdō of christ.Mat.xx.c.Mar.x c

If any man beare not his crosse/he cannot be the disciple of Christ/nor the mynyster of hys worde.Mat x. d.Eccli.ii.a.

Paul reioyseth him of the crosse:that is of the afflyccyons whych he suffered for christ Gala.vi.d.

The preachyng of the crosse is the power of ỹ faythfull.i.Cozin.i.c.

¶Churche.

The churche is the bodye of christ.Eph.i.d.colos.i.d.

The house of God.i.Tim iii.d.the spouse of christ.Psal. xlv.For the whych christ hath geuē him selfe.Ephe.v.d.

The churche of God is free from synne / death and hell.Esa.xi.b.

In the churche is remyssyon of synnes.Esa xxxiii.d.

Christ is the foundacion of the churche i.cozin.iii.c. the head.Eph i.d Colos.i.d.

The churche cannot be destrued by ỹ poure of hell. Mat.xvi.c.

In the churche are many admynistracyōs.i.cor.xii.a.

In the churche all is holy Zach xiiii d.

Paul hath geuen one maner of doctryne in all churches.i.cor.xiiii.f.

The churche is defended by Christ.Zach.xiiii.a.

The faythfull gathered together in one house are a churche.Roma.xvi.a Colos.iiij d.

¶Chyldren

Chyldren ought to be chastysed.Eccli.xxx a.b.Pro. xiii d.xix.c.xxii.c.xxiii.b xxix.c.

We ought to commaunde chyldrē to kepe the worde of God.Deut xxxii g.

The payne for disobediēt chyldrē.Deu.xxi.d pro.xx.c.

The office of chyldrē toward their fathers.Ephe.vi.a Colos.iii.d.

They are ỹ ryght chyldrē of God/whych are ledd by the spyrete of God.Rom.viii.c.And of Abrahā / whych do folow hys fayth in christ Ro.iv.b:By ỹ which fayth we are made ỹ chyldrē of God.Gala iii.d John i.d.We are then heyres.Rom.viii.c.Let vs then be holy.Deu xiiii.a/the worlde knoweth not the chyldren of God. i.John.iii a.

¶Curlynge.

God doth curse the blessynges of the preastes/ and blesseth their curslyngs.Mala ii a:In example in Balam.Deut xxiii.a Josu.xxiiii.b.

We ought to blesse thē that curse vs.i.Pet.iii a.In example in christ i.Pet.ii.d.Itē in Dauid ii.Reg.xvi.d also in S.Paul.i.cozin iiii.c.

Curslynges to thē that kepe not ỹ cōmaundemētes of God.Deut.xi.d xxvii d.Leui.xxvi.b.

They that are accursed for christ are happye.Math. v.a: but they may not curse their persecuters.Ro.xii.c.

¶The cōmune welthe.

The cōmune welthe dyd florysh/prospere & go well forwarde/whē the ryghtuous dyd raygne.Prou xxviii. b.xxix.a.b.

The cōmune welthe is kepte by good councel/ & not by tyranny/force and constraynynge.Prou xi.b

¶D.

¶The Deuell.

The Deuel/that is to saye an euell speker & accuser.

The infydeles are the sede of the Deuell.Matt xiii a. i.John iii.b.Holdē in captyuyte at his wyll.ii.Tim ii d.

The domynacyon whych the deuell had vpon vs / is destrued by christ.Hebr ii b i.John iii b.

The deuell knewe Christ/but Christ forbode hym to preache it.Mat.viii d.Marci iii.b.v.a.Luke.iiii.g.viii. d:the same dyd Paul.Act.xvi d.xix.c.For to shew that we oughte not to haue felloshippe w the deuels.i.cor.x.c.

¶Discyples.

They are the discyples of christ/which do abyde in ỹ fayth.John.viii d.

We are knowen to be the dyscyples of christ/ yf we haue loue one to another.John.xiii d.

He cannot be Christes discyple/ that loueth more his parentes then hym.Mat.x d.

He ỹ wylbe christes disciple/let him loke(as he ỹ will buylde a house/or begynne warre)whether he haue the gyfte of God for to endure for christes sake.Lu.xii.f.xiiii

¶Dysobedyence.

The dysobedyence of Adam hath made vs synners/ and dysobedyent before God.Roma.v.d

The dysobedyent to the worde of God/are accursed.

A table of the pyncypall matters

Deutero.xxbiij.b.Jere.xxbj.a.xxix.b Exod.xxbj.c. And shall swoztely dye. Deute.xxx.d An exãple of the Pzophete.j.Reg.iij.d. And he that obeyed not vnto the sentence of the Judge geuinge iudgement accozdyng to ỹ lawe/was slayne. Deutero.xbij.c.

Achan beyng dysobedyent is stoned Josu.bij.d. And the Jewes caryed into captyuyte.iiij.Reg.xbij.b.c.

¶ Dzonckenes

A man ought to beware of dzonckenes. Luke.xxj.f. Ephe.b.d. Pzouer.xxxi.a

The inconuenyences of dzonckenes. Pzouer.xxiij.d Ecclesiastī.xxxi.b.c.d

Noe being dzonckẽ is mocked of his sonne. Gen ix.c Loth being dzoncken cõmytteth incest oz shameful lechery wyth hys daughters. Gene.xix.f

Benhadab beyng dzonckẽ & a contempner of God is dzyuẽ awaye from God by Ahaz.iij.Reg.xx.c

Ela beyng dzoncken is slayne of hys seruaũt Zambzi.iij.Reg.xbj.c

Amnõ beyng dzonckẽ is slayne of Absalõ.ij.reg.xiij.f

Dzonckardes shal not possesse the kingdome of heauen.j.Cozin.bi.d

¶ Death

Death is pzophecyed to the transgressours of the wozde of God. Gene.ij.c Deut.xxx.d. And foz the synne of one man. Roma.b.c. It is ozdened that all shall dye. Hebz.ix.g. ¶ he remembzaũce wherof is bytter Eccli. xli.a. And the daye incertayne. Lu.xii.e

A man shuldnot aske any thynge at the dee dfoz the confyzmacyon of oure fayth: foz the golpell is sufficiẽt foz to lerne to lyue well. Luc.xvi.g. Clay.viii.d Deute. xbiii.a.b Agaynst the whych Saul dyd / thynckynge ỹ he wolde inquyze at the deed: but they were deuels. i.Reg xxviii.a.b.

The Pzestes ought not to be assystẽt at ỹ buryalles oz funeralles of the deed. Leui xxi.a

¶ The death of Chzist.

Chzist dyed Joh.xix.f. Shewynge vs hys loue. i Jo. iij.c. to thyntent that the grace of God were in vs. Heb. ij.b. He hath swalowed & destroyed death: to thyntent ỹ we beleuing this/shulde be heyzes of euerlasting lyfe Joh.iii.b.& i.Pet.iii d. and ii. Tymo i.c. He hath also destroyed the power of the deuyl/foz to delyuer vs frõ the bondage of the lawe. Joh.xii.e. Hebz ii.d. Satysfyinge by his death only/foz all oure synnes / to thintent that we shulde nomoze returne vnto them agayne. Rom.v.b

Of the effecte of the death of Chzist/loke Rom.iiii.d Heb.ix.d. Colol.i.c.ii. Cozin.v.c. Roma.v.d. Apoca.i.b

To dye with Chzist/& to be baptysed in hys death/& buryed wyth hym/is to be iustyfyed and pourged from synne/& to dye from synne, makinge it to take an ende in vs. Roma.vi.a/b. Item to dye wyth Chziste/from the elementes & ozdynaunces of thys wozlde: is/not to be bounde vnto tradicyons / which fozbydde vs to touch thys oz to eate that. Colol.ij.d.

They shall dye that beleue not in Chzyst (that is to saye by the interpzetacyõ of saynt John) that the wzath of God abydeth vpõ them. John.iij.d: but not to dye/is to haue euerlastyng lyfe Joh.vi.e. They then ỹ beleue in hym/shall neuer dye. Joh.v.d/viii f.xi.d

¶ C

¶ Eleccyon

Our electiõ is by grace/& not by wozkȝ. ro ix.c.xi.a Few are electe oz chosen. Mat.xx.b xxii.b

We are electe of God the father / thozow hys good will. i.Pet.i.a/ before the constytucyõ of the wozlde/ ỹ by ỹ grace & meryte of Chzist/we shuld haue helth/seruyng all mẽ by charite. Joh.xv.c. Eph.j.a.& ij. Tes.ii.d

The electe cannot be accused / foz as moch as God iustyfyeth them. Roma.viii.f

¶ Enemyes

Loke in the loue of vs to warde oure enemyes.

¶ Enuy

Enuy ought to be put out frõ al men. Gala.v.d.i.Pe. ii. a. Pzouer.xiiii.d & the enuyous mẽ. Pzouer.xxiii.a foz it bzyngeth vs to pouerte. Pzouer.xxvin d. to folye Sapi.vi.d: & doth persecute hys neyghbour: an exãple in Saul/which thozow enuy persecuted Dauid.i.Re. xviii.b: in the Phylystynes/whych thozow enuye stopped the welles of the seruaũtes of Abzaham. Gen. xxvi c: in Rachel agaynst Leah. Gen.xxx.a. in the chyldzẽ of Jacob agaynst Joseph. Gen.xxxvii b/ in the sacrysyers of the tẽple agaynst Chzyst Mat.xxvii b. Agaynst this sayncte Paul sayth: that charyte enuyeth not. i. coz.xii.b

¶ Eucharistia.

How Eucharistia is ozdeyned of God. i Cozin.xi. e. Wherof loke vpon thys wozde supper.

¶ Excommunicacyon.

Excommunycacyon/is the separacyon & reieccyon from the holy assemble of oure Lozde Jesus Chzyst/ỹ whych thynge is done by the church agaynst open and obstynate synners Mat.xviii b.

The maner of Paul foz excommunycacyõ. i.coz.v b. ij.Cozyn.ii.b

He that is excõmunycate ought not to be reputed as an enemy/but as a bzother. ii Tessa.iii.c.

We ought to eschue him that is excõmunicate after the fyzst and seconde cozreccyon. Tit.iij.c

The reason why Paul dyd excõmunycate. i.Tim.i.d.

They that confessed Chzyst/ wh ere thzust out of the Synagoge/that is/were excõmunycate. John.ix.e

¶ F

¶ Flesh.

Flesh/is some tyme taken in a good parte/that is to wete foz softenes. ii. Cozin.iii a. Ezek.xi d

All that doth not pzocede of the spzite of God/is flesh. Gen.vi.a. Heb.ix.b. Col.ij.d. Gal.v.c. Jo.iij.a. i.Pe.iij.b

Flesh & bloude (that is) all they that folowe their cõcupiscẽces) shal not possesse ỹ kingdome of god. i.coz.xv

The flesh cannot please God. Roma.viij.b c

The flesh fighteth agaynst the spzyte. Gala.v c.

The wozkȝ of ỹ flesh are adultery/fozny cacyõ / vnclẽnes/wantõnes/Idolatry. & c. Gal.v.c. & ij.Coz.xij g

A Chzysten man ought to crucyfy hym selfe/that is to saye/mozty fy his flesh & his cõcuppyscences. Gal.v/d

The flesh is to wake. Mat.xxvi.d.

The flesh is takẽ foz ỹ body. Jo.i.d/ R o ix.ai.pe.iiij a

To eate flesche is no synne. i Tim.iiij.a: An example of Eliah.iii.Reg.xvii.a. to whom God dyd sende in the mozynge and in the euenynge bzead and flesche.

Fables

¶ Fables.

Fables oughte to be eschued by the prechers of the Gospell. i. Timo. iiij b.

If Israel serue straunge goddes/ he shalbe put in a fable: that is to saye/ in to mockynge. iii. Reg. ix b.

The Jues despysynge the cõmaundemẽtes of God/ are as a fable. Deut. xxviij d.

The Apostles techynge Christ/ folowed not fables. ij. Petr. j c

Let vs not here ỹ fables of any prechers. i. Tim. i a.

Let vs not tary in the fables/ nor in ỹ commaundementes of men. Titum. i d.

¶ Famine or honger.

Famyshement to thẽ whych kepe not the cõmaundmentes of God. Leui. xxvi d. Deute. xxviij b. & xxxij d.

Famyne for synnes. iii. Reg. viii. d. Of famyne. Deu. viii. a. Gene. xii c. xxvi c. xli g. xlvii d. ii. Reg. xvii c. xxi a. xxiiij b. iii. Reg xviii. a. iiij. Reg. vi. f. vii b. viii a. Ezech. iiij b. xii e. Osee. ix a. Act. xi. d.

Famyne of the worde of God. Ose. v d viii. d.

¶ False.

The false prophetes are knowen by their frutes/ of whom we ought to be warre. Mat. vii. c. We ought not to bere false wytnes. Exo xx. c. xxiii. a

¶ The faythfull.

The faythfull are called the house of God. i. Pet. iii. d Thereason why. i. Pet. ii. a: Also the tẽple of the lyuing God. ii. Cor. vi. c: Also beloued of God. Judas. i. a: Babes lyttel ones in Christ/ chyldren/ younge men/ younge/ fathers/ olde men. i. John ii. b. iii a: Also truly free. John. viii d. Sainctes. Ephe. i a.

The faythfull know how to vse all creatures without synne. Titum i d.

The faythfull ought to haue no alyaunce with the vnfaythfull. ij. Cor. vi. c.

The faythfulnes requyred in the mynisters. i. Cor. iiij. a: That they maye teache that/ whych Christ hath cõmaũded. Mat. xxviii. d: That is ỹ Gospel. Mar. xvi. d

The faythfull ought allwaye to be ready to geue a reason of their fayth. i. Pet. iii. c.

The conuersacyon of ỹ faythfull in good workes. Titum. iij. c/ d. i. Pet. iij. b. ij. Pet. iij. c.

¶ Fornycacyon

Fornycacyõ ought to be eschued. i Cor. v. b. & i Thes. iiii. a. Heb. xii d. Therfore ought euery man to haue hys awne wyfe. i. Cor. vii. a. for the fornycatours synnynge agaynst their awne bodye/ shall not haue the kingdome of God. i. Corynt. vi. b/ d. Hebr. xiii. a

We must flye the felleshyp of fornycatours. i. Corin. v d/ after the example of hym that Paul excommunycated. i. Corin. v. a. & the Israelytes whych committed fornycacyon wyth the daughters of Moab/ amonge which Phynehes kylled Zamri. Nomb. xxv b

To comytte fornycacyon wyth straunge Goddes/ is to cõmyt Idolatrye/ and to forsake God. Exo. xxxiiii/ b/ c. Deu. xxxi. d Judges ii. c. viii. g

God called the fornycacyon of the people/ and the murmure whych they dyd agaynste hym; infidelyte. Nomb. xiiii. d

Sygnes to knowe the fornycacyon of a woman by. Ecclesiastĩ. xxvi. b

¶ Fayth

The defynycyon of fayth. Hebr. xi. a

We must geue fayth to ỹ promesses of God. ij. Paralyp. xx. e. For yf we do not put fayth to hys worde/ it profyteth nothynge to heare it. Hebr. iiii. a

Fayth commmeth by hearynge. Roma. x. c. whych is a worche of God in vs. Ephe. i. d. & i Thessa. ii. c. & Joh. v. e/ of whych Christ is the author and fynysher. i. Cor. xii. b. & i Tymo. j c/ it is than a gyfte of God. Phylyp. i. d. ij. Petr. i. a.

The fayth is necessary for hym that cõmeth to Christ Hebr. xi. b

The ryghtuous lyueth by fayth. Haba. ii. a

The fayth iustifieth Gene. xv b Rom. i. iij d iiij c v. d ix. a. Act. xiii. xvi. John iij. Gala. ii. c. iij. a/ b. v. a. i. Pet. ij. b. Ela. xxvi.

By fayth we lyfte oure selues vp agayne frõ oure synne. Colos. ii. b/ and are saued Eph. ii. a/ b. ij. Tim. iii. d: And we know God. i. John. ii. a: And we haue awaye in & a trust towarde God the father. Eph. iii. b/ and are hys chyldrẽ. Gala. iii. d. Blessed of hym/ by whose power we are kepte. i. Petr i. a.

By fayth we resyste the deuell/ & ouercome hym and the worlde. i. John. ii. b. i. Pet v c: For it is oure shylde. Ephe. vi c/ & brest plate. i. Thes. v b.

Paul warnith vs to be stronge in the fayth. i. Cor. xv. g Act. xiii. a.

The fayth wherof S. Paul hath so moche spoken is that which worcheth by charite/ secretly prouokyng vs to good worckes. Gala. v a: Which is the rocke and foundacyon of the churche/ agaynst the which the powers of hell shall not preuayle Mat. xvi c: For the end of our fayth/ is ỹ helth of our soules. i. Pet. i. b: as appeareth by the thefe which is saued by ỹ same. Luk. xxiii. f.

The fayth whych Christ requyred in all hys myracles/ was to belcue/ ỹ he coulde geue that/ whych was requyred of him/ as appereth by the leper. Mat. viii a And by the two blynde men. Mat. ix. d.

If the fayth be liuely/ sure/ & stronge/ as a grayne of mustard seade/ nothynge shalbe impossible to hym that hath it: for he shall ouercõme all thynges to the glorye of Christ. Math. xvii c.

All that is not done of fayth is synne. Roma. xiiij. d.

They that haue receaued the fayth & the holy goost/ & also tasted the Gospell of God/ yf they do forsake it/ and blaspheme it/ wyllynge to be saued by other sacrysyce then ỹ of Christe: do abyde the iudgement of God/ wythout mercy. Hebr. vi. b. x. e. ij. Pet. ii. d.

He that teacheth the lyuely fayth in Christ/ buyldeth the buyldynge & doctryne of God. i. Tymo. j a/ of the whych we ought to desyre the increase. Luk xvij b. & contynuaunce. Colos. j c. Joh xv a/ for she is in euery place assured. Psal. cxxviii/ Though she be proued thorow dyuerse temptacyons i Pet. i. b

The fayth in trybulacyõ/ causeth pacyence. Jam. i. a Let euery man se therfore whether he contynue in the same. ii Corin. xiii b: maketh vs to obtayne that whych we desyre in prayer Mat xxi b. Mar xi. c/ and by the whych we are of ỹ nomber of the sayntes/ in receauing

remyssyon of oure synnes. Act. xxvi. e

¶ Frute.

The frute of ryghtwesnes & of synne. Ro. vi. d

God wyll multiplye their frute/ that kepe hys commaundementes. Deute xxviij. a.

Oure affeccyons thorowe the lawe do fructyfye to deth. Rom. vii. b. therfore to the intente that we shulde fructyfye vnto God/ by good worckes/ we are delyured from the Curse of the lawe. Rom. vii. a

The frute of maries wõbe (which is Chryst) is blessed. Luke. i. d ¶ Fastynge

The fastynge wythout Ipocrysye. Mat. vi. b/ & that the Lord requyreth. Esa. lviij. b/ for he ỹ fastyth wythout cessyng from synne/ is like vnto hym which is purifyed for touchyng of the dead/ & toucheth hyt agayne Eccle. xxxiiij. d. Esa. lviij. a. & after lyke maner/ fastyngs & oblacyõs do profet nothing ỹ obstinate people Je. xiiij. b

Fastynges wythout worckes of mercy do profet nothyng. Zach vij. b

Fastyng Joyned wyth prayer. Tob. xii. d. Examples Dani. ix. a. Act. xiij. a. xiiij. d. ij. Cor. vi. b Lu ij. k. Math. xvij. c/ Tob iij. b/ Judg xx. d/ i. Reg. vii. b. ii. Para. xx. a/ ii. Reg. xii. d

Ipocrytes do cast God in the teathe wyth their fastynges. Esa. lviij. a ¶ Father & Mother.

To honoure father & mother/ is for to good vnto thẽ in mynystryng vnto them/ thynges necessary for them. Matt. xv. a. Matt vij. a: A man ought then to do thys. Exod. xx. b. Leu. xix. a/ Deut. v. b. in obeynge of them/ Prouer. xxxiii. c/ Eccle. iii. a. Colos iii. d. Ephe. vi. a/ without curlyng or strykyng of them. Exo. xxi b. Leui. xx. b. for God dyd punisshe the people of Israel/ because they dysobeyed their parents. Ezec. xvii. a but for al ỹ/ they must not obey thẽ more then Chryst. Mat. x. d

The parents oughte to teache the worde of God vnto their chyldren. Deut. xi. c

¶ G ¶ To do good.

We can do no good wythout Chryst. John/ xv/ a: for that which is done without fayth is synne. Rom. xiiij d

We must do good to thẽ ỹ hate vs. Mat. v. g. Luk. vi.

He that doth good/ is of God. i. Joh. iii. c

We ought to do good all wayes Gala. vi. b. Tes iii. c.

In doynge good/ we do stope the mouthes of wycked men. i. Pet. iii. c.

There is none ỹ doth good. Psa. xiiij. a. liij. a Rõ iii b

¶ Good

None is good/ but only god. Lu. xviii. d. Jud. xi. b

God is good to al them that be ryght in harte. Psal. lxxiii. a. cxxv. a: & to thẽ ỹ trust in hym. Psal. lxxiii. a

¶ God

God is one/ & the father of all/ which is aboue al/ by all/ & in vs al: not dwellynge in temples made wt̃ mens handes. i. Cor. viii. b. Eph iiij b Ro. xi. d. Act xvii. k.

It is God that Justyfyeth for the loue of Chryste. Ro. viii. g. by whose Electyon we are sanctyfyed/ thorough the holy goste. i. Pet. i a

God is a spyryte. John. iiii. c. That is/ the begynnyng and the ende. Apo. i. c. xvii. c/ the head of Chryst. i. Cor. xi. a/ whych is wel pleased in Chryst hys sonne. Matt. iii d/ whych is in Chryst/ & Chryst in God hys father. Jo. xiiij. b/ whom neuer man sawe/ nether can. se nor knowe/ but Chryst. Joh. i. b. iiij. c. vi. e. j. Tim vi. c

¶ Goddes

The Judges are called goddes. Exodus. xxii. b. d

The herars of Goddes worde/ are called goddes. Joh. x. g

The goddes/ are Images & Idoles made wyth mens handes. Deut. iiii. d/ whose vertu and properte the Psalmiste sheweth. Psal. cxv. Baru vi. b/ Sap. xviii. b

And they are many in nõber. iii. Reg. xviii. g. but to vs is one only God. i. Corint. viii b/ wherfore the straunge goddys ought to be cast oute/ and one only God worshypped of vs Josu xxiiii f.

¶ Gyftes of God

All that we haue is the gyfte of God/ in the parable of the tallentis. Math. xxv. d Luk xix. b. i. Cor. iii. b Jam. i. c ii Pet. i. a

It is than of God that we be saued. Eph ii a

It is than of God to vnderstande ỹ scryptures. Lu. xxiiii g. to the whych Chryst openeth oure vnderstandynges i. Corin xiiii. b

Chryst hath geuen many gyftes to the edefying of hys churche. Eph. iiii. b.

Euery mã hath hys proper gyfte of God. i. Cor. vii. b.

God requyreth gyftes that be geuen wyllyngly. Exodus. xxv. a. xxxv. a. ¶ Golpell.

Golpell/ is as moche to saye/ as glade tydynges Lu. ii. b/ the power of God/ to the helth of al them ỹ beleue. Rom i. a. b. i. Cor. xv. a: The wysdome of God. Mat. xi. c. i. Cor. ii. b/ the mynystracyon of the spyryte and of ryghtwesnes. i. Corin. iii. b: euerlastynge lyfe thorowe Chryst/ the whych God hath euerlastyngly promesed. Eph. i. a. ii. Tym. i. c. Tyt. i. a. The secret lõge tyme hydd Colos. i. d. Rom. xv. d/ whych thynge to open & declare Chryst is cõme. Mar. xvi. b/ & hath sent hys apostoles. Matth. x. c/ to preche hyt to all creatures. Marc xvi. d. whych thyng was done. Col. i. c: to the whych (not wythstandyng) al mẽ obeyed not. Rõ. xii. c. Esa. liii. a. The symylytude of ỹ sede. Mat. xiii. a. proueth the same.

By the golspel is declared ỹ glory & mayestey of chryst ii cor. iiii. a/ ỹ whych cõmaunded hys apostles to teche al ỹ he had taught thẽ. Mat. xxviii. d. Mar. xvi. d. wout takyng any thing. Mat. x. a. but suche thynges as are necessary to ỹ lyfe. Mat. x. b i cor ix. a. b.

The golspel increseth it selfe more & more/ by good worckes. Col i. a: The whych Esay shewed before/ to be preched in dyuers tounges. Esa. xxviii. c. the whych thynge was done. Act. ii. a b. And by ỹ prechyng of hyt/ ỹ churche is gathered to gether in all ỹ worlde. Esa. lx. a. And the consciences made glad. Pro. xii. d

The terrybie Judgement of God agaynst the delpylers of the golspel. ii. Tes. i. c

The byshop doth ỹ office of an Euãgelyst. ii. tim iiii. b.

They that set forth the golpell/ whosoeuer they be/ ought not to be lett. Lu. ix. f

By the prechyng of the golspell/ yf we do beleue it with the hert/ we accomplyshe the commaundemẽtes of God. Deut. xxx. c ¶ Gentyles

They are Gentyles or Gretes/ whych are not of the circuncisyon. Roman. i. b. Chryste is the lokynge for of the Gentyles. Gene. xlix. b. Esaye. ii. b

The

The Gentiles are called to Chriſte/ by ỹ preaching of the apoſtels. Eſa. lxv. f: to the glory of God. Eſa. xliij a. Pſal. xviij. & lxxxvj/ and cõuerted to hym. Pſal. cxiij. Eſa. ij a. Zach. viij d/ ix a/ xiiij. d/ of whome he is alſo the head. ij Reg. xvij. d

Paule monyſheth vs/ not to folowe the worckes of the Gentyles. Eph. iiij d. for they are farre from Chriſte/ & pertayne nothyng vnto hym. Ephe. ij. c/ becauſe they do not folowe ryghtwelnes Rom. ix. e / And therfore doth God forbydde the Jewes to haue any cõuerſacyon with them. Leui. xviij. d. Deute. vij. a. Joſue. xxiij. a Exod. xxxiiij. b. ij. corin. vj. c: And that they do not receaue their couſtomes about ỹ dead. Deutr. xxiij. a.

Chriſte prophecyed the entrynge of the Gentyles in to the churche. Mat. viij. b. and that they ſhulde haue truſte in hym/ after that they had hard the iudgement & goſpelle of health. Mat. xij. b. and putte alyde the ſeruynge of Idolles. Jhon. iiij. c. for Chriſte is ſent vnto them. Acte. ij. f xxviij. g and the doze of fayth opened. Act. xiiij. d. whõ alſo Chriſte calleth hys ſhepe. Jo. x. c choſen by grace. Rom. x. d. purifyed by fayth. Ac. xv. b cõuerted by God. Act. xj. c. knowyng ỹ ſecret myſtery of grace. Col. i d. Then a man ought not to eſteme thẽ abompnable. Act. x. c: but preache the goſpel vnto thẽ. Mar. xvj. d/ as S. Paul dyd. Act. xiij. g. for he hys their mynyſter. Rom. xv d/ their apoſtelle. Rom. xi. b. their teacher. Gal. j. c/ i. Tim. ij. b: & their mayſter. ij. tim. i. c.

¶ Glory.

The glory of Chriſte is declared by the goſpelle. ij. Cor. iiij. a: the whiche he ſheweth to them whõ he hathe choſen. Roma. ix. e.

All honoure & glory to God onely. Apo. iiij. d. Phili. iiij. d. Judas. j. g. to whoſe glory / we oughte to do all thinges. i. Cor. x g: whyther we lyue or dye. Ro. iiij. b: for all that is done to the glory of Chriſte/ commyth of the holy goſte. j. corin. xij. a

Chriſte is ỹ hope of our glory. Collo. j. d: The whych the holy goſte doth promes vs after trybulacyons. j. Pet. j. b/ althouge they be not worthy of thys glorye. Rom. viij. d/ ij. Cori. iiij. d

Let vayne glory be farre frõ vs. Gal. v. d/ Phyll. ij. a for they which ſeake glory/ can not beleaue in Chriſt. Jo. v. f/ g/ as aperyth by ỹ cheake of ỹ Jewes. Jo xij. f.

¶ Glotony.

Glotony/ is the worcke of darckines. Rom. xiij. d: let vs not therfore be geuen vnto it/ as Eſau. Hebr. xij. d: But lett vs ſett agaynſt it/ the prayer that is wrytten/ Eccl xxiij. a/ the which is no corporall thing: but ſpyritual Pſal. iiij. b. xvij. xlvij/ lxxix/ lxxxviij/ cxvij. i. pe. iij

¶ Grace.

By the grace of God/ commeth our redempcyon/ the delyueraunce from ſynne/ & our purgacyon/ Rom. vij d/ Eph. i b/ Tytus. iij. a/ Gala. ij. d/ Acte. xiij f/ by which we are ſaued/ not by worke. Eph. ij a/ b/ Joh. i. b Other wiſe grace were no grace. Rõ. xi a: let vs ceaſe therfore from euell worckes/ & wayte for the euerlastinge lyfe. Tit. ij. c/ d/ which is geuen vs by grace. Rom. vj

God had pourpoſed before the begynnynge of the world/ for to geue vs grace through Chriſt. ij. Tym. i. a

Grace ought not to be receaued in vayne. ij. cor. vj. a but we ought for to encreaſe in the ſame. ij. Pet. iij. d: for fearful iudgemẽt ſhal he haue / which refuſeth it. Heb. x. e: which thinge they do/ that wyl be iuſtifyed by their workes. Gal. v. a let vs therfore truſt in the ſame grace only/ which is offered vs/ by the goſpel. i. Pe. ij. c

A man ought to geue thankes/ after he hath eaten. Deu. viij. b. In exãple in Chryſt. Matt. xxvj. c. Marc. xiiij. c. and in Paul. Actes. xxvij. f. ¶ Gelosye

The lawe of gelosye. Num. v.

The gelose and dronckẽ woman. Eccleſiaſ. xxvi. b

¶ H. ¶ Head

Head/ for chapter/ begynnyge/ or principal cauſe of a thyng. Pſal xl. b.

Head/ for prynces/ powers/ & kynges. Exo. xviij. b i. Reg. xv. d. Pſal. xviij. f. Eſa. i. b. Amos. ix. a

Chriſt/ is ỹ head of ỹ church. Eph. i. d/ iiij. d/ v. d. Coloſſ. i. c. ii. b

Chryſt is the head of man. i. Corin. xi. a

Man is the head of the woman. i. Corin. xi. Ephe. v.

The head of the ſerpent is broken by Chryſt/ & not by the woman. Gene. iii. c ¶ Herte.

A fleſhye harte/ that is to ſaye / a harte eaſy & apte to teche. Ezec. xi & ii Cor. iii. a.

The harte of mã is euell. Jer. xvii. b. Gen. vi. a. viij. d

God doth knowe the depenes of the herte / do the prove it and beholde it. i. Reg. xvi. b. iiij. Reg. viij. d / Act. xv. b. i. Theſſ. ij. a / i. Johan. iij. d. Apoc. ij. d. Eccleſ. xliij. c. Jerem. xvij. b

God openeth the councell of the hartes. i. Cor. iiij. a

Out of the harte procede euell thoughtes. Mat. xv. b. Mar. vij. b

The harte is circumcyſed of God/ to the intent ỹ it ſhulde loue none other /nor put truſt in any exterior worcke/ but in God only. Deut. xxx. b

The hert is renewed of God. Ezech. xi d xxxvi f. Jere. xxiij f. iij. Reg. xviij f.

The herte muſt fyrſt be opened of God/ before any man can geue heade to the worde of God. Act. xvi. c

Let vs not ſaye in oure herte/ that for oure ryghtuouſnes God hath geuen vs euerlastyng lyfe. Deut. ix a

In oure hertes let vs ſynge Pſalmes/ Hymnes/ and ſonges. Ephe. v. d

God hath wrytte hys lawes in ỹ hartes of his faithfull. Hebr. viij. d/ x. c

Let vs not folowe the thoughtes of our hartes: but let vs only do ỹ which God hath cõmaunded. Nõbr. xv. d

¶ Houſholde.

Abraham cõmaunded his houſholde to kepe ỹ waye iudgement & ryghtwelnes of God. Gene. xviij. c

He that careth not for his houſholde/ is an infydele. i. Timo. v. a. Prou. xxvij. d. ¶ Holy dayes.

The Lorde hateth the holy dayes. Eſay. i. d. Am. v. f.

Paul rebuketh them ỹ kepe ỹ holy dayes. Gal. iiij. b

Of the Jues holy dayes/ loke. Leui. xxiij a. Exodi. xxiij. b. Deut. xvi. a/ Exod. xxxiiij. c. Leu. xvi. f. xxiij. d in which holy dayes it behoued thẽ to offer thinges appoynted. Nomb. xxviij. a

All dayes are/ by Chryſt made vnto vs lyke. Col. ij. f Matt. xij. a. Marc. ij. b ¶ Hatred.

Hatred is forbydden. Leu. xix. d

All

A table of the pyncypall matters

All Chriſten men are hated for Chriſte. Matt.x.c. And they ſhulde do good to thē that hate them. Exod.xxiij.a Mat.v.g. Lu.vj.c. An example in Dauid.ij.Reg.xix.a Item in Chriſt Lu.xxiij.a. Item in S. Steuen. Act. vij.g. Therfore a man ought to hate no mā: for he that hateth hys neyghbour is not in the lyght of the goſpel: but a murtherer. j. Joh. ij. b. iij. c

¶ Herelye

Herelye for a electe. Acte xxvj.a. Loke wherfore that there muſt beherelyes. i. Cor. xi d.

A man ought to flē from heretykes. Tyte. iij.c

¶ Heretage.

The faythfull people is ꝑ heretage of God. Exo. xv.d Deu. iiij.c. ix d. xxxij b. xxxiij.a. iij. Reg. viij. k x.a

The heretage of the kyngdome of heauen / is geuen vs by promeſſe / not by the worckes of the lawe. Gal. iii c/d. Mat. xxv d.

Chriſt hath bought and regenerat vs / to thintēt that we ſhulde enherite the kyngdome of heauen. Tite. iii. b. the which is kepte for vs in heauen. j. Petr. i. a.

Chriſte is the enheritour of all. Heb. i. a. Lu. xx. c / wᵗ whome we are alſo heyres / being by fayth the chyldren of God. Gala. iiij b

¶ Honoure

Honoure to father and mother. Exo. xx. b. Deu. v. b. is to mynyſter vnto them thynges neceſſary to lyue by. Mat. xv a. whych thyng through couetouſnes / ꝑ Pharyſes had made of none effecte / or lytle regarded. Mar. vii a. Mat. xv a

Honoure alſo is dewe vnto kynges. i. Pet. ii. c. to the elders. Leuit. xix. b. alſo to them that do helpe forth the goſpell / by any mynyſtracyon. i Cor. xvi. c.

Let vs geue honour vnto al mē / for Godꝭ ſake. i Pe. iij. d geuing honour to thē ꝑ honoure belōgeth Ro. xiii. c

He that honoureth not Chriſt / by beleuyng in hym / dyſhonoreth his father which ſente hym. Joh. v d

¶ Humylyte

To humble / for to punyſh & ſlaye. Jug. iii. d. iiii d

To humble / is for to ſubmytte a mānes ſelfe vnder the myghtye hande of God / & to caſte all his care vpon him. i Pet. v. b

He that humbleth hym (that is thincketh lowly and maketh no eſtymacyon of hym ſelfe) ſhalbe exalted of God. ij Reg. vi. d. Lu. i. e. Let vs therfore haue humylyte in hert / without preferring of our ſelfe aboue any mā / by arrogance. Epheſe. iiii. a. Coloſſen. iii. b. v. b. Of the which thinge Chriſt doth warne vs / in the parable of the geſtes. Luck. xiiij. b and of the lytle chylde. Mat. xviii. a. Mar. ix. e. Luc ix. k

Let the humble Chryſten mā vexed with dyuers afflictyons reioyce / for in that is he great before God. James i b / and therfore ſhall he be exalted. Mattew. xxiij b. Lu xviii c. In exāple of ꝑ publicane Lu xviii b

The prayſe of humylyte Prouer. xvi c

¶ The holy Gooſt.

The holy gooſt is the holy and deuyne power / by the which mēnes hertes are renued frō heauen. i Reg. x e To thyntent they maye cōprehende the thynges of God i Joh. ii c: And whych geueth wytnes vnto oure hertꝭ that we are of God. Roma. viii c: by the which alſo we do call vpon the father with confydence. Gala. v c: and knowe that God doth dwell in vs. i John. iii d

Of ꝑ graces & giftes of ꝑ holy gooſt. i. Cor. xii a. xiiii c

The holy gooſt in the ſcrypture (by a Metaphore) is called vᵗ dyuers names / accordyng to the graces ꝑ are geuē vs: That is to ſaye / water. Eſaye. xliii. alſo fyer. Jere. xxiii. Acte. ii. alſo wynde. Act. i. alſo oyntement. i. Joh. ii. alſo an exhorter & conforter. Joh. xiiii. d. xvi. c.

¶ Healthe.

God is oure healthe Exo. xv a. Pſal. lxv. at whome we ought to aſke it Jere. xvii b / thorow Chryſt. Judas i g. In the power of whom is oure healthe. Mat. xix. d whych is the creator & ſauyour of the worlde Heb. ii. c v. c. & i John. iiii c. & i. Timo. iiii. c. & ii. Timo. ii. d. the which is come for to ſaue vs Mat. viii b. Luck. xix b / Joh. iii b / thorow mercy / & not by our worckes or merytes: to thyntent that no man ſhulde boaſte hym ſelf. Eph. ii a b Tite. iii b. And there is helth in none other but in hym Act. iiii. b

Helthe / for vyctory. Judg. xv d. ij Reg. xxiii b. alſo iiij Reg. b a / An example in Saul / which dyd aſcrybe hys helth (ꝑ is to ſaye his victory) to God / & not to hys awne ſtrength. i Reg. xi d: for ꝑ helth of men is vayne Pſalme lx c

¶ J

¶ Jpocryſye

Preachers ought to reproue ꝑ Jpocryſye of mānes worckes. Eſa. lviij a as the prophete dyd Eſa. xxix. d. e

Jpocrytes will neuer knowledge their ſynnes Malachye iij b

The hope of Jpocritꝭ is vayne. Job viij c. xx a. xxvij b

The iudgement / confuſyon / and dyſpayre of Jpocrytes. Job. xxvi. b

Agaynſt Jpocrytes that do only glorifye thē ſelues of ꝑ name of God / & denye thē in their dedꝭ. Eſa. xlviii. a

Agaynſt theſe Jpocrytes / which do iuſtyfye thē ſelues by their outwarde dedes Eſai. lxvi. a

A prayer agaynſt Jpocryſye. Pſal. cxxix. Of ypocryſye loke Prouer. xij c / xiiij b / xxx

Chryſt geueth eyght curſynges agaynſt ꝑ Jpocrytꝭ: ſpecially becauſe they ſhutte vp the kyngdome of heauen & c. And that they make a conuert worſe then them ſelues & c. loke vpō the texte all together. Mat. xxiij b

¶ Jdoles or Jmages

An ydole is nothinge / and hath no godly power in it j Cor. viij b ix c / And therfore is there none agremēt betwene the tēple of God & ydolles: And for this cauſe dyd Aſa put downe the ydoles. ij Para xv b: and Joſias iij. Reg. xxiij b Agaynſt whych loke in Amos iij a. Sapi. xiij d Abac. ij d. Eſay. xl e. Pſalm. lxxxvij. Note theſe tytles Abompnacio & Adoracyō or Worſhippig.

A man ought to make no Jmages Exod. xx a. Leuy. xxvj a Deu. iiij c / d b a: for God hateth them Deu. xvj And whoſoeuer maketh them / is curſed of hym. Deutero. vij. a. b. c. d

The Jewes as well as the Gentyles had truſte in their Jmages / thynckynge for to haue helpe of them in their tribulacyons. Deu. xxvii e. And therfore God cōmaunded them to be taken downe / broken and burnt / Deuter. vii. a / b / c / d

Mycah

Micah had made an Image for hym selfe/ but the chyldren of dan toke it from hym by force/ & worshipped it longe tyme. Judg. xviii. a. b. c. d. e. f. frō whence Idolles had their begynnynge/ & the euels of Idolatry. Sapie. xiiij. b. Idolatres shall not possesse the kyngdome of God. i. cor. vi. b. Lett vs therfore caste alyde all Idolatry/ to thintent þ we perysshe not/ as the Iewes dyd. 1. Cor. x. b/ i. Joh. v for the prophet doth alcrybe the destruccyon of the people to Idolatry. Ezech. vi. a. xliij. b/ Jere. xlviii. a/ and specially of the prestes. Ezec. viij. b

¶ Inuencyon

All inuencyon agaynst the Lorde God is accursed. Esay. iij. b/ and punysshed Psal. lxxix/ other by derth. Deut. xxviij. b/ or els by a plage Jud. ij. d. The prestes are cast out of the house of God/ for their Inuencyons. Zach. ix. c

¶ Innocencye

None is innocent before God. Exod. xxxiiij. a/ Num. xiiij. c/ neuertheles he that kylleth an innocēt in þ syght of man/ is accursed. Deut. xxvij. d/ & shall not abyde vnpunysshed. ii. Re. xii. d

The Iniurye that one doth vnto innocētes. Eccl. iiij. a

The innocencye of Tobi Tob. ij. b. Job sheweth forth hys innocencye. Job. xxxj. a.

¶ Inuocacyon or callynge vpon.

To them that calle vpon the name of God/ be healthy. Ro. x. c/ he calleth not truly vpō the name of God/ which beleaueth not in him. Ro. x. c. & therfore dyd Enoch fyrst call vpon the name of God. Gen. iiij. d/ Item Abraham. Gen. xii. c. xiij. a. Also Jacob. gen. xxxiii. d. Also Moses Exo. xxxiiij. a. Deut. xxxij. a. Also Samplon. Judg. xv. d. xvj. g To call vpon or inuocate the name of God ouer any man/ is for to bielle or praye for hym. Num. vi. d

God when he is called vpō in trybulacyōs/ doth heare ij. Re. xxii. a/ And thole are faythfull which do call vpon hym wyth a pure & cleane harte. ii. Tim. ij. d.

Elyah doth mocke thē that call vpon the Idol Baall. iij Reg. xviij. e

¶ Judgement.

God doth Judgement to the fatherles/ wydowe and straunger. Deut. x d

The terryble Judgement of God/ agaynst thole whych beleaue not the gospel. ii. tess. ii c/ & thole that wdrawe the faythful from the truth of the gospel. gal v. b/ which god doth suffre to be done vnto them which wil do that/ þ they lyke best. Psal. lxxi.

God begynneth Judgement at his awne house: for he sendeth trybulacions & afflyccyons vnto hys churche. i. Petr. iiij. d/ prou xi/ for our correccyon/ to thyntent that we be not condempned wyth the world. i. cor. xi. g. Then to Judge is to punysh. gene xv. c/ deut. xxxii. e. i. Re. iii. c

He that heareth christ/ & beleueth hys gospell is not iudged Jo v. d/ & he that beleueth it not/ is iudged alredy Jo. iii. c. because he despyseth the worde of the gospell. mat. xiii. c. Jo. xii. g. Then shall euery man be iudged accordyng to hys fayth. mat. xvi. d

¶ The general Judgement

Of the general Judgemēt. Psal. xcvii. Esa. ii. c. xxvii. a/ lxvi. e/ the which is nyghe. Ro. xiii. d/ & shal come as a thefe in the nyght. for it is vncertayne/ we must therfore watch. Mat. xxiiij. d. Lu. xvii. f/ which daye is only knowen of the father. mar. xiii. d. Zacha. xiiij. b. Of which the sygnes are. mat. xxiiij. c/ mar. xiij. c. lu. xxi. c/ In the which daye christ shal apere wyth hys angels/ to them that wayte for healch. mat. xxv. c/ Hebre. ix. g. and shall make open the councell of mennes hartes. i. Cor. iiij. a. In the which daye also/ the apostels and saynctes shall iudge. i. Cor. vi. a/ mat. xvi. d/ by the feare of whych S. Joh. dyd induce the pharyses to the chaunge of lyfe Matt. iii. b/ Lu. iii. b. ¶ Humayne Judgement.

The iudges ought to do ryghteous iudgement. deu i. b. c. xvi. d/ wt out iudgyng accordynge to the outwarde aperaūce. prou xxiiij. c/ Eccl. xi. a/ nor yet peruertynge deu xxiiij. d/ xxvii. c/ for in iudgement/ a man shulde not agree to þ voyce of many/ for to come by the truth. Exo. xxiii. a/ The lawe also doth forbydde for to iudge of the mā/ excepte he be knowen to be soch a one. Jo. vii. e/ for he that iudgeth hys brother/ iudgeth the lawe. Jac. iiij. c/ let vs not iudge then accordyng to the outwarde shewe Jo. vii. c. nor before the tyme. i cor. iiij. a The sygnes & wonders/ whych god dyd before Pharao/ are called iudgementes. Exo. vii. a/ xii. Judgement for lawe/ order & ryght. deu. xviii. a ¶ Judges

The office of a Judge. Exo. xxiii a/ leu. xix c/ deut. i. a whō mē must obeye vnder þ payne of death. deut. xvii. c

A ryghteous iudge ought not to accepte persones. Exo. xxiii. a/ Leu. xix c/ nor be mercyfull to the fatherles in a wrōgefull cause. prov. iij. a/ Eccl. iiij. b/ but iudge accordyng to the lawe of the people. deu xvii b/ but many are blynded through gyftes. Eccl xx. d. An example in the childre of Samuell. i Reg viii a/ iii. Re. xxi. c d

Christ is ordened of God hys father/ to be Judge of þ quycke & of the deed/ of the good and of the euel. Act. x. g. Ro. xiiii. b/ Heb xii. f/ To whom it is geuen to geue iudgement. Joh. viii d ¶ Justyfycacyon.

To be iustifyed/ is to be saued/ redemed frō al iniquitie/ pourged/ washed/ sanctifyed/ regenerat & renuwed by the spryte of god/ & that synne be not imputed vnto vs for the loue of Christ: but forgeuen by hys grace to thintent that we shuld do good workes. Tit. ii. d. iii. b Act. xiii. f. ii. Cori. v. d/ vi. c. The which thyng is done by fayth. Ro. iiii. d/ v. a. For a mā must be fyrst a new creature in Christ/ before he do any good workes. Luk. i. g. Tit i. d/ Eph. ii. b To them that wyl be iustified by the very lawe of god it selfe/ Christ is deed in vayne gala. ii d/ & hys grace doth profet them nothynge. gal. v. a. thē in as moch as God doth iustyfye/ no man cā accuse vs. Rom. viii. g

¶ K. Keyes.

The keyes are the lawe and the word of God/ by the which we do shut & vpon the kyngdome of heauen/ þ is to saye the churche. mat. xv. c

Christ only geueth the keyes to bynd and losse by his worde. Joh. xx. f. Isa. xxii. f/ Apoc. iij. b

Whosoeuer is fylled wyth the holy gost/ hath power to shewe by the worde of god/ that they (whych do beleue that remissyon of synnes is done by Christ) are absolued (which is to open) and that they which do not beleue it/ are bounde (whych is to shutt) Johan. xx. d. matth. xviii. c. Joh. xxi. e

¶ Kinge

A table of the pryncypall matters

¶ Kynge

What maner a mā a kynge shulde be. Deut. xvij. d/ 1. Re. xij. c/ whose hert is in the hād of God. Pro. xxi. a.

A ryghtuous kynge is the strength of hys realme. Prou. xxix. a. b: Sap. vi. d. Eccl. x. a

The kynge ought to reade the boke of deutronomy ꝯ is to saye the lawe of God/ and to keape hym to that only. Deu. xvij. d. An example in Josiah. iii. Reg xxii. c. & preache it to the people: An example in Salomon. iii. Re. viii. k

Kyngꝭ be happye by vsyng mercy. Prou xv. b. a/ An exāple in Dauid/ Ezechiah & Josiah. Eccl xlix. a/ Itē in Josaphat & Asa. iii. Reg. xv. b/ xvii. e

Let vs honoure the kynge. i. Pet. ii. c. and praye for hym. i. Tym. ii. a

Kynge Jeroboam because he suffered Images/ & sustayned Idolatrye in his realme: inducyng hys people to haue trust in other thynges then in God/ is terrably threatened. iii. Re. xviii. b. c. Prou. a. b

The worste desyer for to Raygne. An example of ỹ fyre bush. Jud. ix. b/ whose power is set out. i. Re. viii b: A man shulde take heade of their dysplesure. Prouer. xvi. b: for they haue done fornycacyō/ wt the whore of Babylon. Apo. xvii. a. vnder thē is none other then curstednes. Ecclē. x. And yf they contynue in their wickednes: they shalbe punyshed wt the people. i. Re. xii. d

The Christen men are the kynges and sacrifiers of God the father/ confyrmed by Jesus Christ. Apoca. i. b b c. and. i Pe. ii. b. ¶ Kyngdome

The raygne of Christ is descrybed in the blessing of Juda. Gene. xlix. b and Esay. xxxij. a

God shall raygne for euermore. Exo. xv. e. And also the raygne of Christ. Esa. ix. b. Dani. vij g

Of the kyngdome of Christ/ loke Lu. xxii. c. Mat. xxv. c. Act. xiii. d. & ii. Tessa. i. b

They are depryued of the kyngdome of God/ which do obeye vnto their flesh. Gal. v. d. which do begile their brethren. i. Corin. vi. b: And that are corrupte by vyces. i. Corin. xv. k

The kyngdome of heauen/ or the kyngdome of god is the knowledge of the gospell/ or the churche gathered together by the gospel. Mat. xiii. g. The mysteries of which they do vnderstande/ to whō it is geuē. Mat. iiii. b. Lu. xi. b. For the preachinge of the whych kyngdome/ some do chaste them selues/ that is/ lyue chastely. Mat. xix. b: the which thynge they cannot do/ except it be geuen them of God. Sapi. viii. d.

The kyngdome of heauen consysteth not in meate or dryncke/ nor yet in wordꝭ/ but in power whych doth make subiecte the hertes of men vnto God. Ro. xiiii. c. i. Cor in. iiii. d. And by the same meanes the kyngdome of God/ is within the faythfull/ of which Christ is the strength. Luk xiiii. e

They that go to the kyngdome of heauen with violence/ plucke it vnto them Mat. xi. b. that is soche as haue so great desyer vnto it/ ỹ they despise their awne lyfe & forsake all (ye father and mother) for the great mynde that they haue to receaue the gospel of Christ/ & to be partetakers of the kyngdome of heauen.

To se the kyngdome of heauē/ is to possesse/ haue/ & be partaker of it. Jere. iii. a

¶ L

¶ The loue of God toward vs

God is the God of pece & loue. ii. Cor. xiii. d

God loueth al/ & hateth nothynge of ỹ he hath made. Sap. xi. and doth delyuer vs frō euel. Isa. xliii. a. xvii b Joh. iii. b. Ro. v b Ephe. v. a. e: Apoc i. b.

God chastiseth them whō he loueth. Prou. iii b Heb. xii. b. Apoc. iii. d

God loueth vs wythout forgettynge vs Esa. xlix. d. Jere. xxx. a

Loue is the fyrste and the grettest cōmaundemēt Matt. xxii d

¶ Oure loue towarde God

Let vs loue god/ for he hath loued vs fyrst. i. Jo iiii. d

Let vs loue God/ & he shall loue vs. Prouerb viii. b. Ose. xiii. b. Mala. i. a

God kepeth them that loue hym. Eccli. ii. d

We must loue with the hole herte. Deu. vi. b. Psal. lxxviii. d. Mat xxii. d. Luk x. e

Let vs loue God with worke & dede. Deutero x. c. Eccli. ii. d. John. xiiii. b/ c.

Let vs loue god ernestly. Eccli. xiii. c. Roma. viij. d.

¶ Oure loue toward oure neygboure

Euery beaste loueth his like. Eccl. xiii. c. xvii. b

God techeth vs to loue one a nother. Jo. xiii. d. i tes. iiii. c

He that loueth his brother/ is translated from death to lyfe. i. Joh. iii. c. iiii. c. Eccl. xxvii. c.

He whych loueth his brother hath fulfilled ỹ lawe. Ro. xiii. c. Gala. v. c.

He that loueth hys father/ or hys mother/ hys sonne or hys daughter more thē chryst/ is not worthy of hym. Mat. x. d

Let vs loue one a nother/ as Chryst hath loued vs. John xiii d. xv. b

To loue oure neyghbour as oure selfe. Lu xx. Mar. xii. Leui xix d. Rom xii. c/ & i. Corin. x. k

All thynges ought to be done by loue. i. Cor. xvi. c. & i. Pe. i. d. Let vs therfore loue affectuously in supportynge one another. Tobi. iiii c. Mala. ii. c. Rom. xiii. c xv. a. Gal. v i a. Ephe iiij a Phil. ii. a In helpynge one another. Eccl. vii. d. Isa. xxxiii. c. Mat. k. vii. b. Galat v. c Eph. v. a. i. Petr. iiii. c. i. Jo. iii. c

¶ Oure loue toward oure enemyes.

We ought to loue oure enemyes. Matt. v. g. wyth a good harte. Job xxxi. c. prou. xvii. a. xxiiii. c Eccl. viii. b x. a. Also wyth the mouth/ prayng for them. Mat. v. g. Isa. liii. d. Rom. xii. c. An example of Chryst. Lu. xxiii e. of S. Steuen. Act. vii. g. Also wyth worke we ought to do good to them that hate vs. Mat. x. g. prou. xxv. c. i. c. Ro. xii. d: An example of Dauid. ii. Reg. i. b. also of Abraham. Gen. xviii. c. d

¶ Loue or dylecyon.

The loue of God toward vs is inestymable. Ose. ii. a. For he hath loued vs fyrst. i. Joh. iiii. c. and hath geuen vs hys sonne/ that we myght haue lyfe. Joh. iii. b. Eph. ii. b/ the whych sonne hath geuen hys lyfe for vs. Joh. xv. b. Gala. ii. Eph. v. a

The false prophetes whych wolde drawe vs frō the loue & trew trust which we ought to haue ī god/ ought not to be harde/ but ought to be put to death. Deu. xiii a

An ad-

An admonycyon to loue.i.Joh.iiii.d.Josue.xxiii.c Eccli.xxj.c.to thintent that we shulde loue God with al oure herte/& with all oure soule/ it purgeth oure hertes of all exterpoz trust. Deute.xxx.b.Loke in the tytle of loue and charytye.

¶ Laboure.

The prayse of labour.Eccli.vij.b.x.d.Prouerb.xij.b. xiij.a.xx.xxviii.c

Exhoztacyons to laboure.j. Tessa.iii.c.ij. Tessa.iij.c. Prouer.x.a.xii.b.d:for the lyfe of man is perpetuall laboure.Job.viii.a/of whych we shulde lyue.Prouer.b c Layde vpon thē for their synne. Gen.iij.d. Zach.xiii b. An example in Adam.Gene.iii.d.Also in Paule.i.Coz. iiii.c.i Tessa.ij.b.labourynge nyghte & daye to thintent that he myght be chargeable to none ij.Tessal.iij.b.Act xviij.a.xx g.But we shulde not laboure to be rych. Prouer.xxiii.a

¶ Leuen.

Men shulde caste forth the leuen of olde malyce. i.Corint.v.a

Leuen for euell doctryne and example. Matt xvi. a. Mar.viii.Lu.xii.a.Galat.v.a.wherof a man must take hede.Mat.xvi.a

There was no leuen in the oblacyons.Leui ii d

He that dyd eate leuen in the celebracyon of the passeouer/dyd dye.Exo.xii.c.xiii.a.b.

¶ Lybertye.

Christen men are fre.i.Pe ii c.John viii.c.An exāple of S.Paul i.Corin.ix c

Of the lybertye which is gottē vs by Christ. Esaye xliii.c. Also of the lybertye of the gospel.Gal.ii.a.whych a man shuld not make an occasyō to the flesh.Gala. v.b i.Pet.ii.c.

Lybertye to eate of all thynges i.Corin viii.d

¶ Lawe.

The lawe is the power of synne/ by whych we feale the passyons of synne in vs.i.Corint. xv.g.Roma.vii.a Loke Roma iiii.c.viii.b

The lawe which conteyned the decrees & commaundementes/ is abolyshed thorow Christ.Eph.ii.d.ij.coz. iii.d.Act xv.for it brought no mā vnto perfeccyon. Heb. vij.b c.The which thinge S.Paul sheweth/by ỳ symylytude of the heyre/& of the alegory of chyldren of Sara and Agar.Gal.iiii a.c.

The lawe is not geuen vnto the faythfull.Gala. v.d. for by the lawe of the spyrete of lyfe/we dye to the law of synne.Rom vii.b.viii.a.Gala.ii.d:but it is geuen to the vnryghtuous/manslayers.ac.i.Timo.i.b.By the which a man hath knowledge of synne.Rom.iii.c.

The ende of the lawe is Christ.Rom.x.a.which only hath fulfylled it.i.Corin.i.

The lawe and the Prophetes conteyned in the fyrst and the seconde commaundement.Mat.xxii.d

The lawe is fulfylled in louynge oure neyghboure/ Gala.v.b.Roma.xiii.c

The lawe was the shadowe of thynges/whych shuld be geuen vs thorow Christ.Heb.x.a.

The lawe and Prophetes were redde vpon the Saboth dayes.Act.xiii.c.

Synne was in men before the lawe was geuen/ Loke.Rom.v.b.vii.b

God cōmaundeth to reade the lawe daye and nyght: to thyntent that we maye knowe what he forbyddeth. Josu.i.b.x.k:The which a mā ought to haue in his hert/ and before his eyes.Leui xix d.Deutr.xi.c. Wherunto we be monyshed by Moses to hearcken/to thyntent to kepe it.Deut iiij.a:And by Josua.Josu.xxii.a

What the lawe of the Gospell is/ & what it geueth. Psalm.xix.

The lawe is holy/iust/& good.Rom.vij.c. If a man vse it lawfully.i. timo.i.b.And it is spirituall & fulfylled by the spyrete.Rom.vij.c. Wherunto the wysdome of the flesshe can not be subiect.Roma.

The lawe of Christ is the lawe of perfecte lybertye. Jam.i.d ij.c/whych is moare excellent than the lawe of Moses.ij.Corint.iij.c

He that kepeth all ỳ law and offendeth in one poynte is culpable of the wholle.James.ij.b

There is but one lawegeuer.James.iiij.b

The wages or rewarde of them that kepe the lawe/ and the payne of transgressoures.Baruch.iiij a

For the lawe of sacrifyces/loke.Leuit.vi.b.vii.a.xij g.Deu xxv.b.Num.v.c.xix a. b

The lawe cōmaundeth thynges vnpossyble for oure strength.Deut.v.a.Exo.xx.c.Rom.vij.viii.ix. John.vij. Act.xv.Mat.v.xx.Galath.v

Agaynst them that make false and wycked lawes. Esa.x.a. The lawe iustifyeth not. Gal.iij.b.Ro. iii.iiij How we satysfye the lawe.Rom.viij.Gala.iij

¶ Lyght.

The light whych is called daye/is created of God. Genesis.i.a.

God is lyght.i.John.i.c.whych dwelleth in the lyght that no man can attayne.i.Timo vi.c

Christ is the lyght that lyghteneth all men.John.i.a viii.b.ix.a.i.John.i.b:Which monyssheth vs to beleue in hym/that is the lyght.John.xii.f

The apostles are the lyght of the worlde.Math.v.b. He that hateth his brother is not in lyght.i.John.ij.b

The workes of lyght.Ephe.v b

The armoures of lyght.Rom.xiij.d

¶ Lecherye.

¶ A prayer agaynst lecherye. Eccleti.xxiij.a. Loke this worde.Adulterye/or aduoutry/or fornicacyon.Also.Ephe.v.b

¶ Lyfe.

God hath geuē lyfe/or the lyuyng soule/or the spyrete of lyfe.Gene.ij b

Of the lyfe of man/loke Jam.iiij.d.i.Corint.vij.e Job.vii.a.xiiij.a.Psal.xxxix.Deut.xxx.d

Longe lyfe is promysed them that honoure their father and mother.Exo.xx.c.Deut.v.b.Ephe.vi.a.

Christ is the lyfe.John.xiiij a. Collos.iij.i.John.i.a/ which hath destroyed death: to thyntent that we shulde be the inherytours of euerlastynge lyfe.i.Pet.iij.d

Christ is ỳ breed of lyfe which geueth euerlastyng lyfe.Luke.vi.e

Christ hath euerlastyng lyfe in his hand/as ỳ father

hath

hath: ergo he is God. Jo. v. d

The lyfe eternall ꝑ was ꝓmysed / is declared vnto vs by the ꝓeachyng of ꝑ Gospell. Ephe. i. a. ij. Tim. i. a. i. Jo. ii. d. The which they haue ꝑ know christ. Jo. xvii. a

¶ Lyuynge God.

The lyuynge God was the othe of the fathers. Ruth. iii. c. Judg. viii. d. ii. Reg. ii. d

¶ To lyue.

Faythful men that be departed / do lyue in God. Mat. xxii. a. Luk. xx. d

Because ꝑ christ doth lyue / we shal all lyue. Jo. xiiii. c

We do all lyue & dye to ꝑ glory of God. Rom. xiiii. b.

The christen man lyueth not to hym selfe / but vnto Christ. ij. Cor. v. c

To lyue in god / is to dye from synne. Rom. vi. b

To lyue in pleasures is death. i. Tim. v. e

¶ M.

Manslaughter.

Manslaughter is forbydden. Exo. xx. c / xxiii. a. Deu. v. b. Mat. v. c / xix. c. Manslaughter is reuenged of God. Gen. ix. a: In exãple of the Jewes. Ezech. xxi. a. The wylful murtherer ought to be put to death / by ꝑ rulers. Deut. xix. c Manslaughter cõmeth of wrath & enuye as is to se of Cayn. Genesis. iiii. a / and of the Jewes which procured the death of Christ. Mat. xxvii. b. Item of couetousnes / as Jezabell dyd for the vynyarde of Naboth. iii. Regum. xxi. a: Item of Lechery. After that maner dyd Dauid cause Vryah to be slayne. ii. Reg. xi. c & herode. Joh. Baptyste. Mar. vi. c: Also of ambycyõ / as Herod caused the chyldrẽ of Israel to be slayne. Mat. ii. c and Abymelech his lxviij. brethrẽ / to thyntẽt ꝑ he myght raygne al alone. Jud. ix. a: Like wyse dyd Athalyah cause al ꝑ kynges bloude to be put to death. ii. reg. xi. He that hateth hys brother is a manslayer / and hath not eternall lyfe abydynge in hym. i. Joh. iii. c ¶ Man

He is an olde man / which is not fylled wt the holy gost but is led by hys awne affeccyons. Col. iii. b / euell by nature gen. vi. a / viii. d: fylthy. Job. xxv. b / a lyar. Esa. ix. d / Psal. cxvi. The sonne of wrath. Eph. ii. a. bayne. Psal. lxij. Job. xvi. d He is a newe man which is ful of god / created lyke god in ꝑ ryghtuelnes & holynes of truth. Colo. iii / Eph. iiii. heuenly. i. Cor. v. c a new creature. gal. vi. d. made after the ymage & symylytude of God. Gen. i. d. v. a ix. Sap. ii. d: And after that maner is Moses called the man of god. Deut. xxxiii. a / Josu. xiiii. b

¶ Master.

Christ is our master & none other. Mat. xxiii. a. which hath suffred many thynges / by ꝑ Jewes: thys is no marueylle then / that we hys dyscyples do suffre. mat. x. c

Christ forbyddeth to be called Rabi / ꝑ is to saye my master. Mat. xxiii. b: let vs not then couet to haue degres of scole. Jaco. iii. a. Our lyeng masters are described. ij. Pet. ii. a

¶ Maryage

Maryage is institute of God gen. ii. d: frõ which none shulde be refused / for to auoyed fornycacyon. i. Cor. vii. a for it is honorable. Hebr. xiii. a: The prayse wherof is. Prouer. xviii. d: The forbyddinge of mariage then / is the doctryne of dyuels. i. Tim. a: And he that breaketh it is punysched by death. Deut. xxvii. d. and bytterly reproued. Mal. ij. c. Raphael teacheth Tobi / how a mã shuld mary Tobi. vi. d. An example of chaste matrimony in Sara. Tob. iii. c

The holy estate of matrymony is strayter then any other: for it may not be separat but for aduoutry. Mat. xix. b

¶ Mary.

Mary is called happy / because she beleued. Luke. i. d

Mary commaunded to be done al that Christ shulde saye. Joh. ij. a

Mary prayed God with other. Act. i. a

¶ Medyator.

Onely Christ is medyator betwene God and man. i. Tym. ij. b: Hebr. iiij. d / vij. c. d viii. b. ix. f. xii. f. i. John. ij. a. iiij. b / Eph. iij. b. Rom. v. a. viij. Joh. x. b

¶ Members

By the vnyte of our members / we are moued to cõcorde. i. Cor. xii. c. for we are the mẽbers one of a nother. Roman. xii. b

Oure members as well outwarde or inwarde shulde not be applyed or geuen vnto synne. Rom. vi. b: for they are the temple of the holy gost. i. Cor. vi. d.

¶ Merye.

In lokynge ouer the Byble / as well the newe as the olde Testament / I haue not founde thys worde merye. Merye then is nothynge: for to merye / is to bynde God vnto his creatures / and to obscure the merye te of Jesus Christ / by which only we are saued: not accordynge to oure worckes or meryes / but accordynge to his holy purpose and grace / which was geuen vnto vs before all tyme. ij. Timo. i. b. Tit. iij. b: It is then by grace that we are saued through fayth / & not of vs / but by the gyfte of God / to thyntent that none do boste hym selfe. Ephe. ij. Roma. iij. iiii. For the trybulacyõs of this world / are not worthy of the glorye that shal be shewed vnto vs. Ro. viii And yf we haue pacyence in thẽ / that cõmeth of God. i. corin. iiij How then can we glory / that we do merye that thynge which is none of oures / in as moche as God doth and accomplyssheth in vs the good wyll. Phili. ij. ¶ Masse.

This worde masse is not in the Byble / translated by S. Jerom / nor in none other that we haue. And therfore coulde I not tell what to note therof / but to sende the reader to the louper of our Lorde Jesus christ. i. Corin. xi. Act. xx. b. c

¶ Mynystracyon

Of the mynystracyõ of the poore christen laynctes lore. Ro. xv. b. ij. cor. viii. b. ix / a. b.

The mynystracyõ of the attonement made by christ receaued of Paul. ij. Cor. v. d. The mynystracyon of the worde / is the preachynge of the gospell of grace. Acte. xx. e Christ came to be a mynyster / geuyng his life for our helth. mat. xx. g. mar. x. g. the whych also is ꝑ minyster & byshop of laynctes sitting on ꝑ right hãd of hys father. Eph. viii. a

Dyuers mynystracyõs be geuẽ in the churche. Eph. iiij. b i. Cor. in xii. a.

¶ Mynyster or Bishop.

Who ought to be mynysters of god. Leu. xxi. c

Christ geueth rules or ordynaunces to the mynysters of the worde. Mat. x. a.

The

The mynysters shulde feade their flocke/and not deuoure it. Joan.xxi e

In the mynysters shulde be great charite/the which is declared/by ꝑ Christ asked Peter thre tymes/ Peter louest thou me. John.xxi.e

What the loue of a mynyster ought to be / towarde them that he preacheth to Phylyp.i a

The mynyster ought to preache the worde of God. i.Peter.iiii.c.

If the mynyster do preache any workes necessary for the remyssyon of synnes / he is abomynable and excommunycate. Galat.i.b

The mynystres are warned to suffre all thynges for Chryst. Mat.x.c. Joan.xii.d

No man maye be a mynyster / yf he loue not Christe better then hys father and mother Mat.x b

The mynyster ought to praye / that the holy goost myght worke in the hertes of the beleuers/ & do dewly his office / not leauynge it vndone for mynystrynge to the poore. Act.vi a. And geue thankes when he perceaueth ꝑ the worde of God doth bryng forth frute. Phili. i a. i Tessa.i.a / without seking of his awne. Phili.c. Or vnhonest lucre. Tyte.i a. & i. Tessa.i.a. Whych thynge doing / men are bounde to ayde hym. Mat.x.b. Rom. vb c. Gala.vi.b. i. Tessa.v c: after the ensample of the Phylyppyās / whych dyd helpe saynt Paul. Phylyp iiii.b

A mā ought to praye vnto God / ꝑ he vouchsaue to geue good mynysters Mat.ix d: whō men are bonde to loue. i. Tessa.v c. And honoure them. i. Tessalo.ii b.

¶ Myracles

The Prophete whych wyl wythdrawe men through myracles / from the true loue / ought not to be hearde/ but slayne. Deuteronome.xiii a

The power to do myracles / is geuen by the spryte of God. i. Cor.xii b / Acte.iii b. viii.c / for the confyrmacyō of the worde. Mar.xvi.d / Act.xiiii.a. Heb. ij a. Luke in iiii Reg.iiii. of many myracles.

A man ought not to reioyce that he hath power to do myracles / but because that he hath his name wryten in heauen. Lu.x.c

¶ The mercy of God towarde vs.

God is ryche in mercy. Eph.ii.a & .ij Cor. i a. ij Reg. xxiiij c / Psal.xxxiii. Joel ij d. The prayse wherof is. Ecclesiasti xvii.d / xviii.a: In exāple in Dauid. ij. reg. vij.d

Samuel setteth the mercy of God before the people / whych asketh after a kyng. i. Regum. xij. b

God hath delyuered hys people thorow mercy. Exo. xv.c. Ezech.xxxvj e. And geueth vs all thinges by mercy / wythout oure strength Deu. viii.d. & j. Reg. xii.d

Mercy to them that chaunge their lyfe from euell vnto good. Deu.xxx.a. xxxi.a Ezech. xvi. xviii.e. Ose. xiiij.e. Esay. lv.b. Whō God hath predestynate & forsene to do it / Rom.ix.c / An exāple in S. Paul. i. Timo. iiii.c. also in the gentyles. Roma xi.d

¶ The mercy of men towarde men

Mercy is more then sacrifice. Mat.ix.b. xii.a. Mar. ii.c. Ose.vi.c Prouer xxi.a. Let vs then be mercifull vō a glad wil. Ro xii b / as our father in heauē. Lu. vi.k. forgeuing one another / euē as God hath done vnto vs thorow Christ. Eph. iiii.g To thyntent also that we may helpe the necessite of our neyghbour. Col. iii.b: for mercy is promysed to the mercyfull. i. Re. xv a. & blessyng. Prouer. xi.d. xxii.b. Mat. xv.d

He ꝑ doeth no mercy / shall receaue iudgement with out mercy. Jam. ii c / wherof the Pharyses are rebuked Mat. xviii.c. Luck. xi.k

The prayse of mercy. Prouer. xiiii c. xix c: An exāple of mercy in Dauid. i. Reg. xxiiii.b

¶ Mortyfycacyon.

A mā must mortyfye ꝑ mēbres of the body of synne. Col. iii. a / & ꝑ euery daye for Chrystes sake. Ro. viii. g.

Paul after the exāple of Christ / doth beare the mortyfynge of Christ in hys body / being euery daye sette forth to dye for hys brethren. ii. Cor. iiii. c

¶ Murmurynge

Let vs not murmure agaynst God / to thintent that we perysh not as the chyldren of Israel. i. Cor. x b. Let vs then do all thynge without murmuryng. Philip. ii. b For a man ought to shonne it. Sapien. i. Of murmuryng loke Nume. xi. a / c. xiii. d. xiiii. a. xvi. k. xx. a. xxi. b. xxxii. b. Also Exod. xvi. a. xvii. a. Also Deutero. i. d. e

¶ Meates

God dyd shewe vnto Peter in a vysyō / ꝑ it is lawful vnto the faythfull / for to eate of all maner of meates. Actu. x. b. Roma. xiiii. a

Meates are ordeyned of God / for to take them with the geuynge of thankes. i. Timo. iiii. a

The meate is sanctyfyed / by the worde of God and prayer. i. Tymo. iiii b

For the choyse of meates / a mā ought not for offende his brother. Roma. xiiii b

To teache that men are bounde for to absteyne from certayne meates / is ꝑ doctrine of deuyls. i. Tim. iiii. a

¶ N

¶ The name of God

The name of God ought not to be taken in vayne. Exo. xx. a. and Deu. v. b

The callers vpō the name of God ought to separate them selues from all iniquyte. ii. Tymo. ii. c. As Enos dyd / in whose tyme / men began to cal vpon the name of God. Gene. iiii. d

There is none other name geuē vnto men / wherby they can be saued / but ꝑ name of Jesus Christ. Act. iiii b. The which we praye ꝑ it may be declared / celebrate / & glorifyed thorowout all the worlde Mat. vi b / Psal. viii / as Dauid dyd. ii. Reg. vii. d / For the loue of which God doth not forsake the people that knowledge their synne. i Reg. xii d

The name of God is blaspemed thorow oure euell lyuynge. Roma. ii. d. j Timo. vi. a

He that blasphemeth the name of God / is stoned to death. Leui xxiiii. b. for it is he only ꝑ shuld be called vpon. Jere xiii b. Phylyp. ii. b. An example in Abraha Gene. xii. c. xiii. a: Also in Isaac / Gen. xxvi. k: Also in Moses Deuter. xxxii. a. Whosoeuer therfore doth call vpon the name of God shalbe saued. Joel. ij. g

¶ New

The newe testament is the remyssyon of synnes / by the bloud of Christ Mat. xxvi. c. Mar. xiiii. c. Luke xxij b: by the which God hath promysed to geue new lawes

in our hertes/ & not to haue remẽbraunce of oure synnes Hebr viii.d.x.c.Gene.iii.c.of the which Paul hath receaued the dylpensacyon.ii Cozin.iii.b.

He ought to be a new creature ꝑ beleueth in Chryst. Gala.vi.d.& walcke in the newnes of lyfe. Roma.vi.a doing all his wozckes by the spzete of God.Rom.viii.b

Let vs therfoze do on the newe man/which he hath create in vs.Ephe.iiii.e/to thintent that we maye lyue in ryghtuolnes and holynes.

¶ Neghboure

Whosoeuer hath necessytye oz nede of our helpe/is our neghbour:whõ we ought to helpe:as chryst teacheth vs by the parable of the samarytane.Lu.x.e/takynge care & charge of hym.Eccl.xvii.b/ with out delyppyng of him.Mala.ii.b/and sclaundery̆g hym. Eccl.xix.b and iudgyng hym.Jam.iiii.b:but plealynge hym vnto hys edyfyng.Ro xv.a. And louyng hym as our selfe. Leu.xix.c/Mat.xxii.d:foz in so doyng the lawe is fulfilled.Rom.xiii.c ¶ O

¶ Oblacyon.oz offrynge.

Oblacyon foz synne pleaseth not God Psalm.xl/ Heb.x.b.foz Chryste is ones offred in an oblacyon foz our synns/& foz our sanctyfying.Heb.ix.g/he nedeth therfoze nomoze to be offred.Heb.vii.x.c

Chryste hath geuen hym selfe foz vs vnto God/an oblacyon & sacrifyce.Ephe.v.a. By the whych we are sanctyfyed.Hebr.x.c

Of the oblacyons of the olde testament loke.Leui. vi.c/ix.a/xii.c.Num.vii a xv.c/xix a

¶ Obedyence

A man must obeye vnto the voyce of God.Exo.xv.g Deutr.xxx.d:foz he that obeyeth it is blessed.Deutro. xi.d/and he that obeyeth it not/is cast of. An example in Saul.i.Re.xviii.c.Itẽ of Acan Josu.vii.d.let vs then bechyldzen of obedyence.i.Pet.i.c specyally to God moze then mã.Act.v.e:Also to our parents. Exo. xx.b/Leu.xix.a/Deu.v.b/Tobi iiii.a. An example in chryst Lu ii g Phil ii.b.Also to our superiours.Er.xxii a.Heb xiii.c.An example in ꝑ Israelites.Deu.xxxiiii.d

God had leuer that we obeyed his cõmaundementes then to do sacrifyce vnto hym.i Reg.xv.e Eccle iiii.d. whych we do when we are chosen of God.i.Pet.i.a

¶ P. ¶ Prayse

Geue prayse vnto God.Apoca xix.a

God is oure prayse/whom we shulde laude/knowledgynge that all that we haue/commeth of hym. Exo. xv.a.Deu.x.d.An example in the Israelytes.Josu.xxiiii b.Also in Anna.i.Reg.ii.a.Also in Salomon.iii.Reg. viii.b.Also in Dauid ii.Regũ.vii.c.xxii.a. Also in the Apostles Luk.xxiiii.

A man ought to offre the sacrifyce of prayse vnto god thorow chryst.Heb.xiii.c.

Prayse shall be vnto euery man from god.i.Cor.iiii.a.

Prayse is dyscõmendable in a mannes awne mouth. Prouer.xxvii.a.foz he that prayseth hym selfe/is not cõmended:but he that is praysed of God.ii.corint.x.d

¶ Prayer

The prayer ꝑ chryst teacheth vs.Mat.vi.b. Lu.xi.a

The prayer of the chrysten ought to be contynuall/ & feruent/the which thynge chryst sheweth vs by a symylytude.Luk.xi.a.xviii.a To the which thinge also he doth exhorte vs.Mat vii.a.Also S.Paul Roma.xii.c Eph.vi.c.coll.iiii.a.& i.tess.v.d.And S Peter lykewyse i.Pe.iii.b.foz the contynuall prayer of ꝑ ryghtuous is very acceptable to god.Jam.v.d.An ensample in Elias iii.Reg xviii.a.And therfoze shulde we prayse purely in euery place/without wrath oz dyssencyon.i.Timo.ii.c. John.iiii.c.Psal.cxi. ¶ Peace.

Peace doth sygnifye the ioye of conscience & fuernes agaynst the deuell oure aduersarye: And generally the aboundaunce of all spirituall goodnes: because oure synnes are forgeuẽ vs by chryst:Of whych thinge loke. Esai.iii.Jere xxiii. Ose.ii.The whych thynge also S. Paul doth wysshe vnto thẽ that he wryteth vnto.Rom. xv.c.Ephe.i.a.ii.Tessa iii.d.Of which god is ꝑ author i.Tessa.v.d i.cor.xiiii.f.And chryst ꝑ preacher.Eph ii.d

Peace be with you/is a maner of gretyng very famyliar amõge ꝑ Jewes.For which we saye:God saue you/ oz god spede you.i.Re.xxv a.Gene.xliii.e.Judg.xix.a

Chryst delyzeth peace to his apostles.Luke xxiiii.f. Jo.xiiii.d xvi.f xx.e:whych thynge cannot be comprehended by mannes reason Philip.iiii.b.

We ought to haue peace with all men.Roma.xii.d Hebr.xii.Ephe.iii.a.i.Pet.iii.b.with them that do call vpõ ꝑ name of the Lorde.ii Tim.ii.d. And w̃ the ministers of the worde of God.i.Tess ii.c:For the Lord hath called vs to peace & vnytye.Collos.iii.b.

¶ Poore.

We shal haue all wayes poze amõge vs.Mat.xxvi.b Deu xv.b:To whom men ought to do good.Lu.xiiii.c Rom xii.b.xv.f.ii.cor.viii.b ix.a/b/c. But we shall not haue chryst alwayes corporally w̃ vs Jo.xii.a.Matth. xxvi.b:although ꝑ he wer made poore foz vs.ii.cor.viii. b.Let vs then haue pytie vpon thẽ.Prouer.xxi.b:For ꝑ which is done vnto ꝑ poze is done vnto chryst.Mat.xxv.d

¶ Pacyence.

Pacyence is praysed Prouer.xvi.d/& necessarye foz chrysten men.Hebr.x.g:For it engendzeth tryall.Roma. v.a.An example in the prophetes Jaco.v.c. Itẽ in Job. xii.a. Item in Tobi.ii.b.Item in Paul.i.Cor.iiii.c.Also in the Tessalonicenses.ii.Tess.i.b We ought then to be pacyent/in supportynge one another/& not hasty to reuenge.i.Tess.v.c.Collo.iii b.i.b.Jam.v.b:For he that hath charytye is paciẽt.i.cor.xiii.And doth exercise hym selfe in good wozckes.Jam.i.a.

¶ Persecucyon.

Persecucyon to them that wyll lyue after the wozde of Chryst.ii.Timo iii.c:wherof Chryst doth warne vs Mat.x.b/c:For it withdzaweth(yf the faith be not lyuely(from the wozde of God. Mar.iiii.b: But he that is persecuted in one cytie/let hym flye in to another.Mat. x.c.knowyng that the persecucyons cõme of god.Psal. xxxix: From which he can delyuer men. An example in S.Paul.ii.Tim.iii.c.A man muste then take them pacyently.i.Cor.iiii.c& praye foz his persecuters.Matth. v.g.Roma xii.c. ¶ Perseueraunce oz cõtinaunce.

Perseueraunce in the truth/is geuẽ of chryst vnto ꝑ kaythfull.i.cor.x.a.To the whych he doth coũcell vs. Jo. xv:For he that cõtyneweth vnto ꝑ ende(although ꝑ he be greatly persecuted)shal be saued.Mat.xvi.c.xxiiii.b

Pesti-

¶ Pestylence

God doth sende pestylence/whē men do dyslobeye his worde. Deu xxviii b Leuiti.xxvi.d.iiii.Regum. viii.d.

Dauid dyd chose pestilēce/to thyntent that he myght dye with other.ij. Regū xxiiii.c. The which ceased after that he had knowledged hys synne.ii.Re.xxiiii.c

¶ Pryeste

Loke vpon the worde Sacrysyar/hereafter in the letter. S.

¶ Predestynacyon

The predestynate are saynctes or holy people/made lyke to the Image of ỹ sonne of God: And called/iustifyed & glorysyed by hym. Roma.viii.f

God had predestynat before the makyng of ỹ worlde/for to redeme vs by the bloude of hys sonne/for to saue & make vs his chyldren by adopcyon/accordyng to the purpose of his will/for to declare his mercy more clerely vnto the worlde/by the whych he hath reconsyled vs vnto hym selfe/by the meanes of hys.dere sonne Jesus Chryst Ephi a.ii.Timo.i c.j.Pet.i.d. Loke Roma.ix c. xi a. Ose ii.d i.corī.j.d. Gala.i.c.j Pe.v.c. Prouer. xvi a.b.xx.d. Amos iij.b. Jere.x. Lamē.iij.c. Eccli.viij b.xi.b j.Reg ij.a.b.d x.d.iii Reg.xij.d. Jo.vi.d.xiii.b. Mat.x.c. Esa.lxii.a.ij thess.iii.a. Then the carnall and sensuall people cānot cōprehende the electcyō & predestinacyō of God: because they stryue for to saue thē selues/by their awne workes & merites/whych cānot be: But ỹ chyldren of God do wayte for they r health/by Jesus chryst. j.Cor.ii.d

Preachers.

To preache is to prophecy & expounde the worde of God.j.Pe.iiij.c. which thynge no mā ought to do/except he be sente. Roma.x.c

Preachers of ỹ word of god are promesed. Esa.xxx.e Anna a prophetesse preacheth ỹ christ is come. Lu.ij.f

Those preachers ỹ preache any other thynge/then the gospell of chryst/are to be refused.ij. John.i.c. the wyckednes of whom is set out ij.Pet.ii.a.b.c

¶ Praye.

Chryst prayeth for vs. Joh.xvi.f.xvij b. Heb.viij.d.ix.f for he knoweth that he is hearde of hys father John xi e Whe ỹ wyl praye/ought to forgeue. Mar.xi.c

A man must praye w̄ voyce & w̄ mynde.j.Cor.xiiij.c & w̄ great trust. Psalm.xcv.b. for yf two or thre be assembled together in the name of Christ/they shal obtayne all that they requyre. Jam.i.a. Matth. xviii. c. So that they praye in fayth and knowledge their synne. iii.Reg.viii.d e.f

¶ Prynces

Prynces are the mynysters of god Roma.xiii. a.b. which ought to be wyse/dyscrete & experte. Deute i.b. To whom Ezechiel maketh an exhortacyon. Ezec.xxij.f xlv.c. Also Sopho.iii.a. Also Amos vi a.& Mich iij a.c

Euyll prynces haue euel mynysters. Prouer.xxix b Eccli x a

Chryst is the prince of pastoures i.Pe.v.b. And the head of all prynccypalite. Colos.ii b

The prynce of thys worlde is the deuell/whych is baynquysshed & ouercome by chryst. John. xii.e. Eph ij.a

¶ Prophesye

Prophesye is the gyfte of god/geuē by ỹ holy goost: & not by the wyll of any man. Ro.xii.b.i.cor.xij.b.ii pet. i.b. The which spyrite beareth wytnes of chryst. Apocal. xix.c: The which is sometyme geuē to euell men. Mat. vii.d. In exāple in Saul.i.Reg xviii. Also of Cayphas. John.xi.g. for them that wyl not beleue iii.Reg.xxii.c.d

There are two sygnes of true prophecye: the one yf the thinge whych the prophete hath shewed before/do come to passe. Deut viii.c. The other yf he do not withdrawe the people from the true worshyppyng: whych is to serue in spyrite & trueth one god onely. Deutr. xiii. Soche prophetes can not speake, but soch thynges as god hath put in their mouth. iii.reg xxii.c. And are not wythout autorite. Mich.iii.cce and that in the syght of Kynges. iiii.Reg.v.c

To prophecye, for to teach in expoundynge the mysterues of the holy scrypture i.Cor.in. xi.a xii d.xiiii.f.

Paul doth putte dyfference betwene a prophete & a teacher: for a prophete is he that teacheth the thynge whych god hath opened vnto hym by hys spyrite, to ỹ edifying of the church. Eph.iiii: but a teacher is he, that teacheth ỹ only worde of God/hauig fyrst bene taught it by men: which thynge for all ỹ/he cānot do without the gyfte of God: for it is one & the same spyrite whych worcketh all thynges in all men i.Cor.xii.d.

Sometyme prophetes haue bene called Iears i.Re. ix.b. By whom God was wonte to answere those that asked councell at them. j. Reg xxviii. a. & to withdrawe them from their Idolatry. iiii. Reg. xvii.b

Foure hundreth falle prophetes dyd councell kyng Ahab/for to make warre agaynst Ramoth Galaad/ but Micheas the prophete of the Lord/being but one man allone dyd councell the contrary. iii.Reg. xxii.a: A man ought not then to despyse prophecies. i.Tes v.d: But rather praye for to haue suche a gyfte. i cor. xiiii.a

Agaynst the lyeng prophetes. Ezech. xiii.c

Jeremye cōplayneth of falle prophetes. Jere. xiiii.b Of whō a mā ought to take heade. Mat.vij.b: For their doctryne & ỹ doctrine of ỹ prestes is full of lyes & couetousnes. Jere. viii: Because they preache for nothynge but for lucre or gaygnes. iii Reg. xiii. b.

¶ Prouidence.

The prouydence of God towarde hys seruauntes. Psal. cxiv.b. Prou.x.a.xix.c. Mala.iii.d: A man maye not then denye the prouydence of God. Eccli.v.b: For Esaye reprouethe thē that denye it xl.cap.g.

By the prouydence of god/all thynges happen vnto vs. Eccli.xi.b. In exampie in ỹ Samaritan/ which wolde not beleue the lepers that shewed thē the greate hōger to cōme/by the prouidēce of god. iiii. Reg. vij.b.c Also by the prouydēce of god/Abymelech dyd not lye w̄ Sara. Genelis xx.b. Also by the prouidence of god/the people of Israell dyd lacke nothinge. Deu.ii.b. Also by ỹ prouydēce of god/Isay dyd sende Dauid into ỹ host of Saul.i.Reg.xvii.b For other exāples of godes prouydence/loke.i Reg.xix.c.xxvi.b.xxix.b.xxx.c. Also. ii. Reg.xxvii.g. iii Reg.xiii.e.xvii.a. iiii. Reg.b.a.viii.a.

There is nothyng ỹ comforteth a faythfull mā more than to consyder that nothinge happeneth vnto hym/w̄ out the prouydence of god/yee euen vnto the fallyng of one heare of hys head. Mat.x.d. And he that beleueth not the prouydence of god/is not worthy to lyue. Psalme.cxiii

A Table of the pryncypall matters

¶ Prudence

Prudẽce is somtyme taken in ỹ scrypture / for a certayne subteltye / by ỹ which ỹ carnal mã doth gouerne hymselfe warely in his busynes. Iu. xvi: which. s. Paule calleth worldely wysdome / which is death before god. Ro. viii. a: Bar. iii c. by ỹ which a man shulde not gouerne him self. Prou. iii. a wherof also Jonadab was full. ii. Re. xiii. a. Itẽ prudence is takẽ for an aduisemẽt / by which eny mã taketh hede to ouerpasse ỹ same thynge to ỹ which he is called: To thintẽt ỹ he myght serue ỹ glory of God & ỹ profet of his neghboure. And thys to do / christ doth warne vs. Mat. x. b. Itẽ. i. Pet. i Pet. iii. b. Prudence & wisdom or sapiẽce / are Joyned cõmenly together in the scrypture: wherof wisdom or sapiẽce doth cause one to vnderstande those thynge which be of God. i. cor. i. & ii. a. & prudence to persteuer or contynue styll in the same. Eph. i. prou. xiiii. d: to the which we are exhorted. prou. i. a. iii. b, viii. a. ix. a. xvi. b. An exãple in Dauid. i. Re. xviii. b. c ¶ Psalmes.

We muste synge vnto God wyth Psalmes / Hymns & spyrituall songes / wyth geuynge of thankes in the spyryte & hert. Judg. v. a. i cor. xiii. c / Eph. v. d. Col. iii. c Psal. viii d / x. a. Judit. xvi. a ¶ Publycanes

Publycanes are those that do gouerne the cõmune threasures / specyally tolles or taxes / The which were somtyme in great reputacyõ among ỹ Romanes: but odyous to the Pharysyes / because they dyd gather tribute of ỹ Jewes in ỹ names of ỹ emperour of Rome: And therfore dyd they caste in the apostels teath / that christ did eate wt the publicans Lu. v. f: And because he was their frende. Lu. viii. c. Of Publicanes loke Mat. xviii. b xxi. c lu. iii. c ¶ Purgatorye

Thys worde purgatorye is not in the Byble: but the purgacyon & remyssyõ of our synnes / is made vs by ỹ abundaunt mercy of God. Luk. i. g. Mar. ii. a: onely by Christ. Mat. i. & by the shedyng of his bloud. Mat. xxvi. c. Mar. xiiii. c. Lu. xxii. b. Ac. xiii. g Eph. i. b. Heb. i. a. ix. d. i. petr. iii. c. i. Joh. i e / ii. b: Apoc. i. b. For he is ỹ reconcylyng of al ỹ synnes of ỹ whole worlde. i. Jo. ii. a iiii. c: & hath shewed hym self takyng on hym oure flesh / & also dying / beryng our synnes vpõ hys backe / for to do thẽ awaye. i. Jo iii. Rom. iiii. d / i. pet. ii: To thintẽt ỹ he myght purge vs of synnes (in ỹ whych thys worlde was boũde. Gal. i. a / i. Tym. i. d) ỹ beleue in hym which is the same. Jo. i. d / once offered for al: So ỹ there remayneth none other / which cã frõ hence forth pourge vs of our synnes. Heb. ix. g / x. c he then ỹ wyl pourge hys synnes / thrugh fyer / or by any other meanes thẽ by the passyõ of christ denyeth hys sayd passyon as it is to see by ỹ places before aleged: & shal be greuously punyshed / because he hath despysed so greate a grace. Heb. x. e ¶ R. ¶ Ryghtuous

No man is righteous in the syght of God. Job. iiii. b ix. a. xxv. b. Eccle. vii. a. Abrahã is reputed righteous because he beleued. Gen. xv. a He that is not ryghtuous / hauing perfayt charitie / is not of God. i. Jo iii. b

To the ryghtuous is no lawe geuen: for he doth al thyng freely by the spryte of god. Gal. v. d. i Tim. i. b

The ryghtuous lyueth by fayth Rom. i. c. Heb. x. g. vpõ whom ỹ eyes of the Lorde do loke. i. Pet. iii. d. whose prayer also is very acceptable. Jam. v. d. Prou. xv. d.

The ryghteous are wyth moche a do saued in thys worlde. ỹ is / escape trybulacyõs for ỹ name of christ. i. Pet iii. d / by the which he is proued. Eccli. ii. a. xxvii. a. Prouer xvii. a ¶ Manes ryghtwesnes.

There is no ryghtwesnes in man: no not in the most holy. Job. iii. d. ix. a. xxv. b. Esai. xliii. d. Lett vs not then attrybute it vnto oure ryghtwesnes / ỹ God geueth vs ỹ enheritaunce of ỹ euerlastyng lyfe. Deut. ix. a: For they ỹ wyll establysh their awne ryghtwesnes by workes / are not subiecte to the iustyce of God. Roma. x. a

The ryghtwesnes of God is made knowẽ vnto vs by hys workes. Job. xxxvi. a. xxxviii. a. Christ is oure ryghtousnes. i cor. i. d. Esai. xlii. b. xlv. b. liii. b / the which is geuen vs of God thrugh Christe. Philiph iii. c. The whych also we shulde wayte for by fayth. Gal. v a

They are free frõ iustyce / ỹ is to saye haue no ryghtwesnes / whych are seruauntes to synne. Roma. vi. For ther is no felosshyppe betwene ryghtwesnes & vnrightwesnes. ii. cor. vi. c For the wrath of mã doth not ỹ rightwesnes of God. Jam. i. c / the frute wherof oughte to be sowen in peace. Jam. iii. d. ¶ Rulers.

Euell rulers passe not vpon the causes of the poore. Prou. xxix. b. And for all ỹ men muste be obedyent vnto thẽ. Baru. ii. not withstãdyng ỹ they be infydeles. i Pet. ii. c. Col. iii. d. Eph ii. b. But so that they comm a unde nothynge agaynst God. Act. v. e Of the obedyence de we vnto ỹ rulers loke. Rom xiii. a / b / c. To the which christ payed trybute. Mat. xvii d. ¶ what the rulers shuld be. Exo. xviii d. Deut. xvi. d. That is to saye / luche as Jethro sayde vnto Moses. Exo. xviii d. Deut. i. c. To the whych men owe reuerẽce. Exo. xxii. d. Prouer. xvi. b. xvii. d. xix. b xx. a. And not to detracte or speake euell of thẽ Exo. xxii. d / nor to esteme their office lyght. Eccle. vii. a

¶ Rabi.

Rabi in Hebreu signifieth (my master. Jo. i.) which thynge one shulde not desyer to be called. Mat. xxiii. a

¶ Reason.

A man shulde not trust vnto the iudgmẽt of his awne proper reason. Deut. xii. a. Prou. iii. a xii. c xiiii. b.

A reason ought to be geuẽ to all thẽ that do demaũde / of the hope that we hope in Christ. i. Pet. iii. c

A reason shall be geuen by euery one of vs / before ỹ iudgmẽt seate of Christ. Ro. xiiii. b ¶ Redempcyon.

The redempcion which shulde be made by ỹ bloud of Christ / was ordeyned before the makyng of the worlde. i Pet. i. b Of oure redẽpcyon loke. Eph. i. b. Hebr. ix. c

Christ is the redemer of all men. i. Cor. i. d. i Timo ii. d The which hath geuẽ his lyfe for ỹ redẽpcion of many. Mat. xx. d Mar. x. c / which was prefigured in ỹ deliuering of ỹ childrẽ of Israel. Exo. xv. c: Deu. ix. d. ii. Re. vii. d

¶ Refuge

God is our refuge. ii Re xxii. a. Psal. x. b / xlvi. a / xciii. d. / cxliii a / Jere. xvi d The cityes of refuge. Jos. xx. g Num. xxxv / a Deut. iiii / a / xix / a ¶ Rule

We shulde contynue in one rule / thynkynge / lokinge & beleuyng one thing: ỹ is to saye / ỹ we can not haue ỹ euerlastyng life ỹ is promesed vs / by ony exterior or outwarde worcke. Phili. iii. d: Thys is the rule of Christ And he ỹ kolloweth it / ỹ peace of God shal reste on him.

Gal.

Gala.vi.d.ij.Cor.x.d The rule for an elle/a yarde/or a perche/oughte to be true & iuste.Leui.xix.g.

¶ Relygyon.

Relygyon/for obseruynge(not of cloystre rules)but of thynges ordeyned of God.Exo.xii.d. Leui.vii.d.xvi.g. Num xix.a Relygyon/for the secte of the Pharises/ which were proude Ipocrites & full of ceremonyes/of which S.Paul was at the fyrst.Act.xxvi.b

Cornelius beynge captayne of the Italyans armye/ is called a relygious man/& yet he had made no monastry call vowes.Act x.a The true relygyō of the Chrysten standeth not in the dyuersytie of habytes or of vowes:but in vysytinge of the fatherlesse & wydowes in their tribulacyōs)& in keppynge a manners selfe pure from the wyckednes of this worlde. Jam.i. ¶ Remyssyon.

The remissyon of synnes/thorow Christ onely. Act. ij.f. Colos.i.f/which hath bene preached by the apostles/ as Dauid had shewed before.Psal.xix. ¶ Reste.

No reste vnto them which obeye not the commaundementes of God.Deut.xxviii.g. Reste is promysed to them/which beare the youcke of Christ.Mat xi.d.

We shall entre in to the reste of God/ yf we beleue in hym.Hebr.iiii.a Apo.iiij.c:for after tribulacyon god geueth reste.ij.tessal.i.c

To reste/for to dwell in peace wout bulynes.Psal.xv

To reste or slepe/for the naturall death.iiii.Reg.iiii. Psal.iiij.i.corin.xv.i.Tes.iiii.Act.vii ¶ Resurrectiō

We oughte to beleue the resurreccion of Christ/as he hym selfe hath shewedit.Luc.xxiiii.a.Ro.x.b.John.xx.c Mat.xxviij.a:And Dauid tolde it before.Psal.xvi.xlix Actes.ij.d/e. The vertue & strength of the resurreccion of christ.Ose.vi.a.i.cor.xv.c.Rom.iiij.d.vi.a.i.Pet.i.a: The which thynge hath bene wytnessed by synges & myracles.Actes.iiij.g. The wyll of the father/is to rayse vp thē that beleue in hym.Jo.vi.d.The which thyng Job knewe.xiiij.b.Also Daniel.xij.a. Also Judas Machabeus.ij.Mach.xii.g.

What/how/& when it shall be/loke.i.cor.xv.b.Phili. iii.d.i.tessiiii.d/ and how the faythfull do delyer it/ loke ii.Cor.v.a ¶ Retrybucyon/or geuyng.

God geueth vnto euery mā accordyng to their fayth & ryghtwesnes.i.Rcxxvi.d.ii.Re.xxij b ¶ Ryches.

God is ryche.Rom.x.c.whych maketh ryche/and maketh poore.i.Reg.ii.b

God hath chosen ỳ pore of this worlde/ryche in fayth. Jam ii.a The faithfull are made riche by Jesus christ. i.Corin.i.a.ii.Cor.viii.b. Of ryches loke.i.timo.b/d Ryches euell gotten do perysshe.Prou.xviii.b

The temporall ryches/whych christ calleth the wyckedmāmon(as the cause of all iniquytie)men ought for to geue vnto the poore.Lu.xvi.a:for a mā can not serue God and rychesse.Mat.vi.c.Luc.xvi.c ¶ Rome

Rome ỳ proper name of ỳ cōcubine Nachor.Ge.xxii.d Balam prophecyed of Rome.Num.xxiiii.d.

The Romaynes condēpned no man/without he were harde.Act.xxv.e:And dyd not let Paul to preache the gospell/vnto all thē ỳ cam to hym in his house.Act.xxvi.e.g

¶ S. Soule.

Soule/for euery lyuing mā.Ro.xiii.a.i.Pe.iii.d.& for ỳ lyke.Leu.xvii.c.nōb.xi.b.Josu.ii.c Christ is ỳ bisshop of our soules i.Pe.iii.d.of whō the mynysters shall geue accoūte.Hebr.xiii.c The soules of thē ỳ were slayne for the worde of God/were shewed to John. Apoc.vi.c

¶ Supper

The supper of our Lord/is a holy memorye & geuyng of thankes/for ỳ deth of Christ.Mat.xxvi.c.Mar.xiiij. c.Lu.xxii.i.cor.xi.e.x.d The supper ought to be done in charyte.i.cor.xi.d:for whosoeuer cōmeth thither vnworthely(ỳ is wout fayth)dāneth hym selfe.i.cori.xi.g Bodely punyshemēt/ cōmeth to thē ỳ take ỳ supper vnworthely.i cor.xi.g The vse of ỳ supper was in ỳ tyme of S.Paul sumwhat corrupt/for which cause many were punyshed.i.cor.xi.e.g ¶ Strength

God is our Strength.Exo.xv.a ij.Reg xxii.a.Joc. xxii.c.ỳ which Hannah Confessed.i.Re.ii.a Pharao resysted the strength of God/ỳ the power of God myght ỳ better be knowen.Exo.ix.c.Ro.ix.b ¶ Swerde.

God is layd to whette hys swerd/when he wyl punish Deut.xxxii.f. The swerde is sente of God/agaynst thē ỳ worshippe Images.Deu.xxxii.d/& kepe not hys cōmaundemētes.Leu.xxvi.d He ỳ stryketh wt the swerd shal perysh wt the swerde.Mat.xxvi.e:Apo.xiii.c The ryght of ỳ swerd Gen.ix.a.Exo.xxi.b/Leui xxiiii.c deu. xix.d.Wherfore ỳ rulers do beare ỳ swerd/loke.Ro.xiii.b

The swerd of the spryte cuttynge on both sydes/is the word of god/which a mā ought to take for to ouercōme our enemye.Heb.xiiij.c/Apoc.xix c/Ephe.vi.c. The swerd/death/& debates shewede before to thē which shall mayntayne ỳ gospel.Mat.x.d ¶ Sacrifice or host

Christ is the sacrifice.Heb.vii.d/viii.a:offred once for vs/x.b/which muste be offred nomore: for thrugh hym are our consceyences pourged frō synne/ which thyng no sacrifice coulde do.hebr.x.a The sacrifices & offeryngs whych prefygured christ/cessed at ỳ cōmyng of him heb. viii.a.ix.c God beyng cōtent with the only sacrifyce of Christ/doth refuse al other offryngs & oblacyōs.hebr.x.b

They whych wyllyngely do forsake the gospel/cā by no sacrifyce/be pourged frō their synnes.hebr.vi.b.x.e

Good cōuersacyon is called a sacrifyce or an hoost.philip iij.c To geue vnto ỳ poore/is a sacrifyce acceptable to god.Hebr.xiii.c.Phyl.iiii.d Let vs offre vnto god thrugh christ/ỳ sacrifice of thankes geuyng.Heb.xiii.c

Loke vpon ỳ sacrifyces of ỳ olde testament.Leu.iii.a b.b.d/vi.a Nu.xv.c.xviij.a ¶ Sweare

An othe is a confyrmacyon of thynges/whych are in questyon amonge men/by ỳ callynge vpon of the name of god.Heb.vi.c.whych thynge ought to be vnto god.Nu. xxx.a.deu.vj.d/x.d/ with out swearyng by the name of straūge goddes.Exo.xxiii.c/& for ỳ proket of our neghboure.An example in Paul.ii.cor i d.And to the Judge ỳ receaueth the othe of soche a one/to whom a mā hath geuen any thynge to kepe.Exod.xxii.b Our Lorde also hath sworne by hym self.gene.xxii.c:But a mā must not sweare in vayne.Deu.v.b/nor for sweare hym self.Leu. xix.c:for curssed be he ỳ sweareth by the name of god/& lyeth.Zacha.v.a. We shulde then be so true one of vs to another/& carefull to saye the truthe:that our cōmunycacyon shulde be/ye/ye/nay/nay.Mat v.f Jam.v.c. Eccli.xxvij.b ¶ Stryfe

Stryfe is a worcke of the flesh.Gene.v d. Stryuers

haue their rule. Exo xx.c. Of them that moue stryfe. Prouerb x.b.xv.b.xvij.c.xviij.a.xxiii.d xvj.c.

A man is bounde to pacifye stryfe & debates. In exãple in Moses. Exo.ij.b. ¶ To slaye

Mãslaughter is forbiddẽ. Gen.ix.a. Ex.xx.c. Deu.v.b The proude man was slayne / which dysobeyed ỹ iudgement of the Iuges / that iudged accordyng to the law of God. Deu xvij.c. He that sleyeth a man ought to be slayne. Leui.xxiiij.b Nu.xxv.d He that sleyeth with ỹ swerde / ought to be slayne wt the swerde. Gen ix.a. Mat. xxvi.c. Apo.xiii.c. God cõmaundeth to slaye the Prophete / which thorow myracles doth withdrawe ỹ people from his worde: whether it be brother / sonne / daughter or wyfe. Deu.xiij.a.b. He ỹ sleyeth his brother secretly / is accursed of God. Deut xxvi.d. God kylleth & quyckeneth what him lust. Deu.xxxii.e.f. Men kille those that maye be a destruccyon vnto the people. Deut.vij.c. He sleyeth his brother / ỹ is angry wt him / or by worde or signe doth curse hym. Mat.v.c.i. Jo iij.e. ¶ Synne.

All ỹ is done without fayth is synne / and so is all iniquyte. Ro.xiiij.d.j. Jo.iij.a.v.d. And he ỹ beleueth not ỹ Gospell is a synner. i Pe iiij.a There is none fre from synne / & therfore all haue nede of Christ to saue them. iij. Reg.viij.c. Prouer.xx.b. Esa xlj.g liij.c. Eccli.vij.c Ro. iij.c.j. Jo.j.c Christ is without synne. i. Jo.iij.a.j. Pe.ij.d: But God laying all oure synnes vpon him / hath made hym synne (that is to saye / a sacrifyce for the satisfaccyõ of oure synnes) and euen so by synne (that is by ỹ sacrifyce offred vpõ the tree of the crosse) he hath takẽ awaye / condempned & done awaye oure synne ii. Cori. v.d. Ro. viij.a j. Pe.iij.d. Synnes are not imputed to thẽ that beleue Psalm.xxxiiij. for they are purged thorow fayth. Prouer.xv.d. Synnes be forgeuẽ by god only. Exo. xxxiiij.a xiij.c. Mat.ix.a. The synne irremyssyble or not able to be forgeuẽ / is the synne agaynst ỹ holy goste. Mat.xij.c. for which a man ought not to praye. j. Jo v.d which shall not be forgeuen in this worlde / nether in the worlde to come: that is to saye / neuer. Mar iij.d.

Vyctory is geuen vs of God thorow Christ / agaynst synne / hell / & death. j. Cori xv.g. Paule doth warne vs for to wake frõ the sleape of synne / & to put it awaye that it raygne not in our mortall body & ỹ thorow ỹ deceyte therof / our herte be not hardened in vnbelefe. Ro. bi.b. Eph.v c. Heb.iij.c.xij.a. Jo.ij.a.

He that hath synned hath christ to his aduocate. i. Jo.ij a. To whom we shulde confesse oure synnes. i. Jo. i.d: for god may make vs without synne & spotte. Judas. i.g. In example of the prodygall sonne. Lu.xv.c. Also of the synner. Lu.viij.f. Also of the theafe. Mat.xxvi. ¶ Stone.

God geueth water out of ỹ stone. Exo.xvii.b. Nu.xx.b Christ is the stone of offence to them whych stumble (ỹ is / are offended at the worde / not beleuing it) i. Pe.ij.b Christ is the stone vpon the which the Jewes dyd loke bỹ thorow fayth / beleuynge that he shulde afterwarde come / oute of whom they dyd drawe out the spirituall dryncke. i. Cor.x.a. The stone / that is to saye / the fayth that one hath in Christ / is the foundacyon of the church. Mat xvi.c ¶ Saboth or reste

The Saboth or daye of reste / as touchyng the obseruacyon therof after the letter was very straytly cõmaũded to ỹ Jewes. Exo.xvi.e.xx.b.xxxi.a.xxxiiij.xxxv.a. Leui.xix.a.f.xxiij.a.xxvi.a. Deu v.b. Jere xvii.c: because ỹ God dyd reste vpon the seuẽth daye: that is / ceassed from the makinge of any mo newe creatures Genesis. ij.a. Exo xx b. Also in the remembraunce of the reste / that he had geuen to the chyldren of Israell / in delyuerynge thẽ out of the captyuytye of Egypte. Deut v.b. Also that the seruauntes & beastes myght reste. Exo xxiii.b.

This iudycyall ceremonye is ceased: for we must no lenger obserue dayes. Gal.iiij.b. Mat.xii.a. but ỹ spyrete of trueth conteyned vnder this shadowe / ought alwayes to be amõge vs: That is to reste & to refrayne oure selfes frõ the workes of oure mynde or wyll. Esai lvi.a. lviii. d: the which thinge ought to be perpetuall wt vs. Esa.lxvi g. Heb.iiij.d. in applyinge oure selues vnto the workes of fayth / that is / to helpe one another by charytie. & ce. Mat.xij.a. Lu vi.a. ¶ Sacrament.

Sacramẽt somtyme for a misterye / a thinge secrete / vnknowẽ or hydde: ỹ which for al ỹ / is opened in a certayne tyme / whẽ it is the pleasure of God. i. Corin.iiij.a Col.i.d Eph.i.b.iij.a.v.g.j.Tim.iii.d ¶ Sacrifyce.

Sacrifyce in the scripture signifieth generally / all ỹ was offered on the aulter: wherof is spoken. Exo xxix.k. Leui.ii.b.vi.c.d x.xxiii.c. Nume.v.vii.c. xv.a xvi. c.xxv. xxviii a.xxix.c.xxxix.xviii.a. Deu.xviii.a. Josu xiii.b.

Also the scripture calleth somtyme synne / sacrifyce: as appereth Osee.iiij. And after that maner the death of Christ (because it was a sacrifice) is called synne. Rom. viii.a. Item also to eate the sacrifices of the dead / is to eate of the thinges presented and offered vnto Idoles Images & dead thinges. Psal cvi.e as it is. i Cori viii.a. x b.e. Sacrifyces dyd not iette the punyshmẽt of Eli. i. Reg.iij.c: for God regardeth not the sacrifyces of the wicked. Eccli xxxiiij.c. but rather mocketh thẽ Osee.v.b Esa.i c. The bread & wyne receaued in the supper of Christ / are no sacrifice (for Christ was offered once sufficiently for oure synnes. Heb x.b) but an holy memory of the death of Christ. Mat.xxvi. No sacrifice then is leafte vs after the death of Christ. Heb.viii.a.ix.c. but the sacrifyce of rightuousnes Psal.iiij.b.a of thanckes geuinge Psalme.i.d. Lohe what sacrifices God requyreth now. Mich.vi.b. Mercy & to loue God & a mãnes neyghboure / is a thinge that passeth all sacrifices. Mat.v.ix.b xii.a. Mar.xii.c. Lu.v.f The sacrifice of the faythfull. Mala. iii.a ¶ Prestes.

Of prestes / loke Leui x.b xvi.a / xxi.c.xxvi.a / Ex xxix g / i. para. ix.a. God was the heretage of ỹ prestes. Deu. xviii.a The ordre of presthede is trãslated: ỹ is to saye / abolyshed / ceased & fynyshed / in suche wyse as there must now be no more. Heb.vii.b / for we are all prestes to god / ỹ we shulde offre our awne selfes / a spirituel sacrifice / euen as Christ offered hym self / which thyng wil be acceptable vnto god / through Jesus christ. i. Peter ii / Apoc.i.b v.c The prestes of Baal. iii. Regum. xviii.e

The kytchens of prestes. Ezechie. xlvi.f. their couetousnes. mala.i.c. Esa iii.b Their treason. dan.xiiij.b.d / Their councel agaynst Christ. mat.xxvi. a Luk.xix.xx. Their envy. Mat.xxvii.c / their euell wyll. Math.xxi.b. their malyce: for they haue bene alwayes far frõ charytye / as christ sheweth in the parable of the Samaritan. Lu.x.f. And therfore they shalbe destroyed accordyng to ỹ prophecye of Azariah ii. Para.xv.a / for christ is oure only

only prestc. After the order of Melchisedec / euermore lyuing in heuē/ for to praye for vs to god his father. Hebr.v.vi.vii.viii.a.Psal.cl. ¶ Sayncte or holy.

The worde saynct or holy/ is takē diuerslye in ỹ byble: ỹ is to saye / for the holy place of ỹ tēple/in the which the people of the Jewes ought to praye god. Psal.xx.xxi.cl. The which hath bene euell vnderstāde of ỹ Sophisters / which haue glosed that place.Psal.cl.for the prayeng to saynctes /cōtrary to S.Jerome which hath trāslated it. Laudate dominū in sancto eius: ỹ is to vnderstande / prayse god in his holy place/or holy christ / whych is the sayntof saynctz. Saynctes is takē also for all thē ỹ are ryght in herte/ by the fayth of Jesus christ/ wherby they be saynctifyed Jo.xvii.Ro.i.i.cor.i.ij cor.ij.eph.i.b.Phil. i.Here & there amōge ỹ Psalmes.As in ỹ Psal.cxlix.All faythfull men then are saynctes. Deut.xiij.a.Nu.xv.d. Ero.xix.a.Ro.viij.e.xvi.a /b Ephe.i.a.Philip.iiij.d.Phil. i.a/b.Hebr.iij.a. Of whom christ/ beynge sett on ỹ right hande of hys father/is the mynister.Hebr.viii. And for whō we are bounde to praye w̄ contynual prayer & feruent in spyrete.Ephe.vi.e The saynctz do praye for their synnes Psal.xxxii. To whō god is mercyfull/ all though he punishe them somtyme.Psalm.lxxxix. Let vs then be saynctes in our conuersacyon i.Pet i.c/ for god is holy. Leuit.xi.g.xix.a.xx.b xxi.b. Loke how we ought to helpe the saynctes.Ro.xii.c.cor.xvi.a.cor.viij.a. ¶ Satan.

Satā is an aduersarye. Mar.viii.d. Sathan doth blynde ỹ hertes of ỹ vnbeleuers. To thintēt ỹ they shuld not beleue ỹ gospell.ii.Cor.iij.a. takinge payne for to withdrawe ỹ faythfull frō the knowledge of it.i.Tes.iij b.Loke of Satan.Job.i.b.xli.a/Lu xxij.c.i.Corin.v.b

¶ Scandalon/in Englysh sclaunder or offence.

Scandalō is a Greke worde/ which signifieth a hindrauce or lette: & is trāslated vnto spirituall thinges: for euē as he that hitteth agaynst a stone/is lette/ So may some man plucke backe / wythholde and withdrawe his neyghbour/teaching in matters of fayth any thinge cōtrary to the worde of God/by the which he is sclaundered/that is to saye/ lette or plucked back frō ỹ trueth wherof is spokē Mat.xviii.a. A man maye also offende or sclaunder his brother/as touching charitie that is to saye/ whē a mā doth not thinke vpō the necessite of him/ or ỹ he troubleth ỹ cōmune pece/ or geueth euell example/ wherof ye maye se i. Cor.viii.d. Mat.xvij.d.

To sclaunder or offende also/ is to geue an occasiō of fallīg/ thorow tribulaciō or any other meanes/ howsoeuer it be/ which thīg Christ shewed before to his Apostles Mat.xxvi.c ¶ Seruauntes.

We are all the seruaūtes of God/ by grace: to thintēt that by the helpe of him/ we shulde do ỹ workes of righteousnes.Jo.viii.d.Ro.vi.d. which thing christ sheweth in two parables. Lu.xii.e.f How seruaūtes ought to behaue thē selues towarde their masters.Eph vi.a. Col Ioc.iii.d ¶ Sygne

Christ hath leaft vs ij signes/ for to shew & protestc our fayth before his church: ỹ is to saye ỹ water of baptyme. Mar.xvi.d: & ỹ bread & wyne of his holy supper. Mat.xxvi.c ¶ Sorow.

The sorow & heuynes/ by the which a mā is sadde/ ỹ he hath offended God/ maketh him holsomly to chaūge his lyfe: but ỹ sadnes which spryngeth of worldely affec-

cyons bringeth death.ij.Cor.vij.c. ¶ Sycle.

Sycle wherof is spoken Ge.xxiij.Ex.iii.is after Josephus mynde iiij.dragmas/ which amounteth as Budeus sayth xx shyllinges sterling. ¶ Tree.

A tree/ by a symylytude/ is euery mā i.Mat.iij.c.vij. c.Mar.viii.c. Luc vi.f. If he be faythful/ he is a good tree/ bryngynge forth good frute as well in doctryne as by worcke. Mat.vii.c. But yf he be without the frute of fayth/ he is wycked. Judas.i.d. ¶ Tythes.

The Tythes were sanctifyed to god. Leui xxvii.d.

God cōmaūded ỹ the mynisters/ straūgers/ fatherles/ & wedowes shulde be norished with ỹ tythes. Deu xiiii.d

The tythes were as wel eatē of ỹ people/ as of ỹ mynisters. Deu.xii.d.xiiii.c The Pharises leuing marcy/ fayth/ & ỹ principall worckes of the lawe. vndone/ were dyligēt to paye the tythes. Mat xxiii c. ¶ Techars.

Techars in the churche of christ.i.cor xii d. Eph iiii.b

The christean is taught of god. John.vi.c. Hebr.viii. d.i.John.v d. Esa.liii.d. We aughte to teache ỹ worde of God one to another. Deut.v.b.xi.c.i.Tess.v.c

Agaynst ỹ questionary doctors or techars. i.Ti vi.b. Which is the holsome lernynge. Tit.ii.a / & whych the deuelsche i.Tim.iiii.a They that bryng other learning then Christes/ are not to be receaued.ij.Joh.i.c/ agaynst thē speketh Paul.ij.Timo.iij.b.

He that techeth any other thynge then the worde of God/ is accursed Gala.i.b i.Cor.xv.a ¶ Trust.

He ỹ trusteth in god/ is blessed Jere.xvii.b Prouer. xvi.c. The Israelites trustyng in their awne strēgth/ were banquyshed of the Beniamites.Judg.xx.c/d.

Let vs haue trust ỹ we shalbe saued by the bloude of christ.Hebr x.d /to whō we oughte to go/ with great cōtydēce. Hebr.iiii d The Jues haue trust in their Images/ in tyme of trybulacyon.Deut.xxxii.e

God taketh awaye all trust from the transgressors of his cōmaundementes. Deu.xxviii.g. The sure trust is/ to beleue ỹ God wyll neuer forsake his.Psal.cxxv.e. Exāples of trust in Esa.ij.chron.xiiii.c.Chron.xviii.b/ in Judas Machabeꝰ.i.Mac.iii.b ¶ Theffe.

A mā muste not robbe. Ero.xx.c. Le.ix.b: for theues are accursed. Zach/v.a. And therfore they shall not haue the kyngdome of god.ij.cor.vi.b. Lett theues therfore labour w̄ their hādes/ for to helpe ỹ poore.eph.iiij.f

All the pastoures are theues & bybers whych will bryng mē by any other waye vnto health then through christ. Jo.x.a. Then one shulde not haue any cōuersacion with them Pro xviii.d ¶ Tabernacles.

A tabernacle/ tente/ or pauylyon / is the habytacyon or place/ wherin men of warre do vse to lye: which doth sygnifye ỹ the people of god do in soche wyse dwell in ỹ churche/ ỹ they haue alwayes battayle agaynst synne/ the worlde & the deuell.i.Jo.ii.c. which thyng belongeth to the mortifying of ỹ olde man. Psal.v Itē tabernacle is somtyme takē for a defenced cytie. Psal.xxxi.

Item for the body in the which the soule dwelleth .ii. Pet i.c/ which thyng S.Paul calleth an earthly mancyon.ii.cor.v.a. Also the tabernacles of God/ are the godly congregacyons of people/ in the holy churche of christ. Num.xxiiii. Psal lxxxiiii. Prouer.xiiii. The allegory of ỹ two tabernacles of Moses. Heb.ix.b. Of ỹ materiall tabernacle, loke Ero.xxv.a xxvi a.xxv.a.xxvi

A table of the pryncypall matters

Temple in the olde testament/was a certayne place/ where god requyred to be prayed vnto/serued & honoured iij.Reg.vi.a viii.a:But S.Paul sayth/that god doth not dwell in the tēples made of mennes hādes. Act.vii.f xvii f.iij.Reg.viii.c.Esa.lxvi.a/because euery christen man is the holy tēple of God.i.Cor.iii.c.ii.Cor.vi.c.Eph.ii.d

God shall destroye him that doth polute or vyolate his temple.i.Cor.iii.d. For oure membres are the temple of the holy gost.i.Cor.vi.d

¶Temptacyon.

To tempte is to proue. Gene.xxij.a.Exo.xv.f.xvi.a. Deut viii.a. Temptacyon for afflyccyon. Deut.vii.c. Job.ii.c.vij.a The rightuous are proued thrugh tēptacyons.Eccli.xxvii.a.Judith.viii.b.Baruch.ij.a. An example in Ezekiah/ which was forsaken of the Lorde for to proue him ij Para.xxxii.

Item of Elias the which beyng famyshed / was sent to a woman that was lykewyse famyshed / for to be noryshed of her.iij.Reg.xvii.b/c. Item of Job.iij.a.

In the tyme of temptacyon/ a man ought to cōmytte hym self all wholy vnto god.Psal.lxxi.A man ought not to tempte God.Deut vi.c.Mat.iiij.d:to thyntent that he perysche not/as the Jewes dyd.ij.Corin.x.b. Exo.xvii.a.b. Nume.xiiii.d Christ tempted of the deuell. Mat.iiij.a To thintent that he myght helpe them that be tempted Hebre.ii.d.iiij.d

Euery man is tempted of his awne cōcupiscens & not of God.Jam.i.b:but God wyll not suffre vs to be tēpted aboue that we maye bere.i.Cor.ix.c:for he delyuereth vs from temptacyon & afflyccyon.ij.Pet.ij.b

Christe cōmaundeth vs to watch & praye/ to thyntēt yt they fall not in to temptacyon. Mat.xxvi.d. To entre then in to temptacyon/is to cōmyt a thynge agaynst the fayth & trust which we ought to haue in God.Mat.vi.b.

¶Testament.

The olde testamēt(that is to saye the couenaūt/made chefly w the Jewes.Ro.ix.a)was consecrate by bloud. Exo.xxiiii.c.Hebr.ix.e/but they had a vayle before their hertes/so that they coulde not vnderstande it.ii.cor.iii.d.

The new testamēt is promysed to yt true beleuers.Jere.xxi.f.Bar.ii.g.& cōsecrat by yt bloude of Christ. Mat. xxvi.Mar.xviii.b.Lu.xxii.b: of which he is the medyatour.Heb.viii.b. The newe testamēt cōsisteth not in yt letters & ceremonyes(yt is to saye visible & carnalle thinges)but in the spyrete/which is geuen thorow fayth/ and which doth wryte his lawes in oure hertes.ii.Cor.iii.b

¶Trybulacyon

Trybulaciōs to come vnto thē/which beleue in Christ i.Pe.i.b.iiii.d.Jo.xvi.a/& j.tessa.iij.b.The which neuertheless we cānot endure/without yt grace of god.Phil.i.d for by thē we are proued.i.Pe.iiii.c/and do entre into the kyngdome of heauē.Act.xiiii.d/ij.tessa.i.c

Tribulacyō doth engendre pacyēce.Ro.xii.c.b.a.& the wayghte of glorye.ii.Cori.iiii.d: for thorow tribulacyon god doth constrayne his/for to returne vnto yt chaūge of lyfe.Esa.xxvi.c.i.Pe.b.c In the tyme of tribulacyon/a man ought to prayse God.Psal.ii.iiij.An exāple in Paul & Sylas.Act.xvi.e.And to glory in thē.Gala.ij. ij.Cori. vi.a.bij.a.ij.timo.ij.d.puttyng his trust in God.Esa.viii c:for it is he only whych doth delyuer vs.i.Re.x.c.Ex.ii.d

The prayer of hym that is in trybulacyon/ Psal.xliii.

To the persecuters & troublers/eternall payne/& to thē that be troubled/reste.ij tessj.c: wherfore no tribulacyō ought for to separat vs frō the loue of god/Ro.viii.g

¶Trueth

Christ is trueth/Joh.xiiij.f.& his gospell.ii Pe.j.c.by yt which we ought to serue God without faynynge (yt is to saye/ without trustyng in any other/vnder yt colour of yt seruynge of hym)Josu.xiiii.c.i.Re.xii.d

Trueth ought to be in the Judges.Exo.xviii.c:for a mā ought to do nothinge agaynst it.Mich.vij.b

¶V. Vnbelefe.

The hertes of the vnbeleuers be so blynded/yt they see not the lyght of the gospel/ij.Cor.iiii/a/For which thinge they shall faule in to yt terrible iudgement of god.ij.thes. ii.c.which is euerlastyng payne.ij.tessa.i.c.i.Pe.iiij.d.& therfore we ought to haue no parte with thē.ij.Cor.vi.c.

The wordes of vnbeleuers touching yt knowledge of God.Job.xxij.b.Ezech.v.e ¶Vengeaunce

Vengeaūce belōgeth vnto God.Deu.xxxij.f.Ro.xij.d

Vengeaūce is forbiddē.Prouer.xx.c.Eccli.xvij.c.xxviii d.xxviii.a Christ taketh vengeaūce of him yt deceaueth his brother.j.Tes iiii.b.& yt doth despyse Christ.Hebr.x.e

¶Vertue or power.

The vertu or power wherwith god doth saue vs/is the gospel.Rom.i.b. The power of God is yt healthy to the faythfull.i.Cor.i.c/& kepeth thē in fayth.i.Pet.i.a

To be clothed w the vertue frō aboue/is to receaue yt holy goste.Lu.xxiiii.g.Act.i.b ¶Vaygyne

What S.Paul wolde yt men shuld do/as concernyng vaygynes.i.cor.viii.e.f.g. Loke vpon the lawe of vaygynes & of vaygynitye.Leu.xxi.c.Exo.xxij.c.Jud.xi.g.xii b.d Num.xxi.Deut xxij.c ¶Vayne

Christ is the true vyne.Joh.xv.a ¶To vysyte

To vysyte for to remembre.Exo xx.a.xxxij.Lu.i.g

To vysite for to take care/Ose.iiii.d To vysyte for to take vengeaunce. Esa.x.c ¶Vnyte

Vnyte is cōmended vnto vs.Phil j.d.ij.a.i.Pe.iii.b

The vnite of Christē people cōmeth of Christ. Jo.xvii d.Which was in the prymatyue church.Act.xiiii.f.which is prayed Eph.iiii.a. We are all one in Christ.Gal.iii.d

¶Vocacyon or callynge.

Vocaciō what it is.Ro.xij.d. We are called of god.Ro. ix.a.ij.tim.i.c.ij.Pe.i.a.as apereth in the parable. Mat. xx. a.The callyng of yt gentyles & of the Jewes.Ro.xv.c

God hath predestynate those whō he calleth.Ro. viii. f.Gal.i.a.& they heare when they be called.Jo.x.c

God hath called vs vnto his glory thrugh Jesus christ i.Pet.v.c ¶Voyce

The voyce of god ought to be hearde.Exo.xv.g.Deu. xiii.a.xxviij.b.xxx.d One coulde not heare the voyce of Hannah when she prayed i.Reg.i.b.

Men ought to shonne yt newnes of voyces & vnprofitable questions. i.timo.vi.b.d. ¶Vowes

Vowes cōmenly are prayers psal.lxi.prayses and geuynge of thankes.psal.lxv.

Vowes are takē many tymes for yt gyftz/yt men were wounte for to offre: that is to saye/ certayne outwarde thingz & ceremonyes/as to shaue their hearz/& to tayste no wyne/which thinge yt Rachabytz had vowed. Jere.

xxxvi

xxxvi.a. The which thing a mā may kepe or leue vndon (as the annoyntyng doth teach a man) which of them is moste to set forth the glory of God: but yet after soche a maner that a man do putte no merytes or holynes in ỹ worcke. An example of hym/ whych made hys heed to be shauē in cenchres. Act. xviii.e

To bowe vnto God, is comenly takē for to sanctyfie or consecrate/ in Leui. xxvi

Vowes are free & at the liberte of man. In exāple of Hánah/ which vowed for to geue vnto God / the sonne which god had geuē her. This vowe was not perpetual: for Samuel was the mynyster of Eli/ which ought to haue mynystred in the tēple frō the. xxx yeare / to the. L. (accordyng to the lawe of God/ which is wrytē Nu. iiii) And then afterwarde it was lawfull for hym to wythdrawe him self/ as the story doth declare: for afterwarde he dwelt in the possessyon of hys father in Ramoth/ and was Judge many yeares in Israel. i. Reg. viii. g

Helcanah willing for to offre his vowe (ỹs is to saye his volūtary offring/ which we cal comēly deuocīō/ wēt vp into Silo. i. Re. i. c. To bowe for to swere. i. Re xiii d

¶ Vsurye

God forbiddeth to geue in vsury/ any maner of thinge whatsoeuer it be Deut. xxiii. c.

Nehemiah kepte the people/ which wolde haue geuen thē selues to vsury/ Nehe. v. b God doth forbydde vsury to be done vpon his poore people/ Exo. xxii. d

A man ought to norysh his poore brother / without taking vsury of hym/ Leui. xxv/ k He ỹ geueth not his money vnto vsury/ & taketh no gyfte of the poore & nedy man/ shall dwell in the tabernacle of god Psal. xv

To lende for vsury is agaynst iustyce/ Ezech. xviii/ b vsurye doth displease God/ Ezech. xvii. c

¶ W. Worshyppe.

To worshyppe one God only. Exo xx. a. Deut. v. a x. d Psal. lxvi. a. lxxxvi b. Isa. lxvi. g. Matth. iiii. b. Act. xvii. f. i. Cor. xiii c. Apoc. viii. b xvii. b. In spryte & truthe. John. iiii. b. Without Images Exo. xx. a. xxiii. b. Leuit xix. a. xxvi. a. Deut xvii. c

Let vs worshyppe w̄ the herte/ & not with lyppes. Isa. xxix d Math. xv. b. Mar. vii. a. And in all places. John. iiii d. Psalm. cxiii. cv. i. Para. xvi. b Isa. xii. a.

To worshype is sometyme taken for to do reuerence by certē outwarde synnes/ as: Ge. xviii. a xix a xxviii. a xlvii. b. i Reg. xx. g xxv. d. Mat. ii. a To worshype/ for to geue thāckes to god. Judg. vii. d. Exo. iiii. b. Ge xxii b

The angell wolde not be worshypped of Jo. Apo. xix b xxii. b. All they ỹ are not wrytte in ỹ boke of lyfe/ do worshype the beste. Apo. xiii. a /c. For the whych they are punyshed. Apoc xvi. c. ¶ To walcke

To walcke or to treade in the scripture/ is put for to lyue/ or to cōtynue in a stroge fayth Psal xv. lxxxiii. c Ro. viii. a: therfore is it sayd of Enoch ỹ he walcked before God. Gene. v. d: Also of Abraham. Gen xvii. a

To walcke in the waye of the Lord/ is to kepe his cōmaūdemētes / iii. Re. iii. b: the which God techeth. Deu. viii. b/ and requyreth. Deute x. c xi. c

To walcke in lyght/ is to beleue in Christ. Joh. xii. e

To walcke in trueth / is to loue God wyth all oure herte/ and with all oure soule. iii. Reg ii a

To walcke after ỹ maner of man/ is to be carnall/ & to lyue in stryfe and dissencyon. i. Cor. iii. a

To walcke in the spryte/ is to mortyfye the deades of the flesh. Gala. v. c ¶ Weake

The weake in ỹ fayth/ shulde not be dysdayned of ỹ stroge. Ro. xiii. a. xv. a. i. Tes. v. c. To ỹ weake Paule became weake. i. Cor in ix. d. ii. Cor. xi. d: whome a man ought not to offende/ by eatyng of meate. i. Cor. viii. c. d

God choseth the weake thynges/ for to confounde the stronge i. Cor. i. d. An example in Paul. ii. Cor. xi. d.

¶ Wronge

Rather to suffre wrong/ then a man to pleate in law agaynst his brother. i. Cor. vi. b: for Christ forbydeth the reuēgyng of wronge. Mat v. f & therfore shulde we despyse it Eccli. x. a without hauyng any mynde of it. Leui. xix. d. An exāple in Joseph. Gene. l. c

God punyssheth ỹ wrōge done vnto hys. ii. Re. xvi b. c

¶ Wrath of God

The wrath of God vpō many for ỹ synne of one only. Josu. xxii. d. by ỹ which Pharao was destroyed. Gen. xv. b For the wrath of God is vpō the vnbeleuers. Col. iii. b. Joh iii. d. An example in the Jewes. i. Tes. ii. d. Jud. ii. d. Nu. xi. a. Deu. ix. c. Exo. xxiii. c

The ryche men of this worlde/ do heape vp for themselues the wrath of God. Jam. v. a. By nature we are the childrē of wrath Eph. ii. a. but thorow Christ we are delyuered frō the wrath to come. i. Tessa. v. c

¶ Wrath or passyon of man

Let vs cast asyde wrath frō vs. Rom. xii. d Eph iiii. g Col iii. b. Eccle. vii b. xi. d Prou xxvii. a: for he ỹ is angry wyth hys brother/ kylleth hym. Mat. v c

If any mā be angry agaīst his brother/ after he hath prayed/ he ought to reconsyle hym self i. Tim ii. c: for ỹ wrath of mā foloweth not ỹ righteousnes of God Ja. i. c

Let wrathfull mē be ouercome w̄ swetenes Prou. xv b. with whom we shulde make none alyaunce. Prou. xxii. d nor chyde w̄ thē. Eccli. viii. d ¶ The worlde.

The worlde made by the worde of God. Jo. i. a. in the which we haue no thinge. i. Cor. ix. f. And which passeth awaye with the concupyscēces therof. vii. e i. Joh. ii. c

The worlde is full of wyckednes. i. Joh v. d. That is to saye/ the lust of the flesh/ the desyer of the eyes/ & pryde of lyfe. i. Jo. ii. c. The frendshyp of which is enemy to god. Jam iiii. a. For he that loueth this worlde loueth not god i. Joh. ii b. & knoweth him not. John i. a. xvii. d. Let not vs then loue the worlde/ nor ỹ which is in it i. John ii. b

The worlde hateth ỹ faythfull & why. Jo. xv. f. i. Jo. iii. c. The whych thorow fayth do ouercome it i. Jo. v a b Also they shall iudge it i. Cor in vi. a

¶ The worde of God

The worde of God ought to be in oure hert. Deu. v. b xi. c xxii. g The prayse of ỹ worde of God Pro xxx. a

An exhortacīō for to heare ỹ worde of God/ Esa. lv. a.

Men ought not to do but accordynge to the worde of God/ without any addyng vnto it/ or dymynishyng from it. Deutero iiii. a. xii. d. Nume. ix. d

The worde of God abydeth euermore: ỹ is the gospel which is preached vnto vs. Esa. xl. a. i. Pe. i. d. The which is the worde of truthe. Eph i c. Of eternall lyfe. Acte. v. d & of reconsyliacyō. ii. Cor. v. d. by the whych we do ouercome the wicked. i. Jo. ii. b. And haue a meane & maner of lyuynge. Esa. viii. d. xxviii. d

The

A Table of the pryncipall matters &c.

The worde of God is an offence or stomblynge block to the vnbeleuers. Roma xi·b

Men ought to shonne those/that do withdrawe men from the worde of God. Roma.xvi·c

The word of God/which Christ calleth an holy thing & precyous stones)ought not to be preached nor tolde to doggs/ ꝑ is to saye/aduersaryers nor impugners:nor to swyne/that is/mockers & despysers of it. Mat. vii. a Proue.xiiii.b.xxv·c but yet they shal not escape vnpunyshed. Mat.x.b.Heb.ii.a.Esay·xxviii.a.xxx.c.Deute. v.ii.d.iii.Reg·xiii.e

The worde of God abydeth not in vs/ yf we beleue not in Christ. Joh.v.f. Let vs praye then ꝑ it maye dwel in vs. Col·iii·c. & ꝑ it may be preached & declared ouer al ii.Tessa ii.a by what occasyon soeuer it be. ii·Tim·iiii·a For it is the lyght to se by. Psal.cxix a.i.Pe·i·d the fontayne of wysdome. Esay.lv.a·Eccisia·i.a:the fode of ꝑ soule. Matt.iiii.a·Jere·xv·c.the heimet of health and swerde of the spyrete·Eph.vi·c ¶ Whore

There ought to be no whoremonger nor whore/in ꝑ people of God. Deut.xxiii·c. A man shulde then flye frō an harlot Prouer·xxiii·c.for he that ioyneth hymself w an harlot is one body with her·i·Corin·vi d

The whores and the publycanes do enter into the kyngdome of god/and beleue the gospell: but the Pharises beleue not. Mat.xxi·c

The bysyon of the great whore/with whō the kyngs of the earth haue done fornycacyon·Apoc.xvii a.

¶ Wysdome

The wysdome of god is rych and profounde. Ro xi.d whych is Christ. Lu.xi·g.as is interpreted. Mat· xxiii d j·cor·i.d·In whom the treasurs of wysdome & of knowledge are hydden·Collo·ii a

Of wysdome/loke Jam. i.a iiid·Job.xxviii.a.xxxii b.Prouer·i·a·ii·c.iiii·a·viii ix xiiii·a·Baruc iii·b:i·Cor·xii a ¶ We ought to be fylled wyth all wysdome in goodnes / & to be symple in euell. Rom.xo .c

¶ Wytnesse

A man ought to beare no false wytnesse· Exo·xx.c. Deutero.v.b

The wytnesse whych god had made vs of hys sonne/ is that by hym only we haue euerlastyng lyfe·i.Jo·v.c.

At the wytnesse of two or thre witnesses/the Idolatrer was stoned·Deute.xvii.a.

The punysmēt of a false wytnesse. Deu.xix. d·Prouer.xix·a.xxv.c

The holy gost is a wytnesse that we be conuerted/& oure synnes forgeuen by Christ·Act·v.f

The wytnesses of the resurrecyon. Lu·xxiiii·g·Joh. xv.d·Act·i·b·ii·e·x·f ¶ Watche

Christ commaundeth all men to watche· Mat·xxiiii d.xxvi·c·Mar·xiii·d·xiiii.d Lu.xii·e.xxii d.Apoca.iii.a at all tymes·Matt·xxv.a· Roma·xii·c i·Cor·x v xvi/c i·Tessalo.v·a.i.Petr.iiii.b·v·c.Colos.iiii.a. after ꝑ exāple of Paul ii.corī·vi.a ¶ Wydowe

A man ought to do no hurte vnto wydowes·Exo/xxii d.Deut xxiiii.d:but rather to norysh them. Deu·xiiii/d and to leaue them the leauynges of their corne/grapes and olyues /Deu/xxiiii.d/without takyng of their clothes to pledge. In the same chapter.e

Of wydowes loke/Deu·x.d.xxvi.a.xxvii.c.i.Timo. v.a/b/i.Corint.vii.b.Act.vi.a.

The Pharyses vnder the couler of prayer dyd vndo the wyddowes/Mat.xxiii·b.Mar.xii.d.Luk.xx.g

¶ Wyne

Wyne reioyseth the herte of man/Judit·ix.b·Psal/ ciii/b/Eccli.iii.d

A man ought not to drynke ouer moch wyne / Eph. v/d/Prouer·xx.a/i tymo.iii/c.b/d. tite.ii/ a/

The wyne of compunccyon/what it is/psal.lx. a/

¶ Waye

Christ is the waye/by whych men go to the father/ John/xiii/a

The waye of god is ryghtuous/Deu.xxxii/a/Apocalyp. xv/b Rom.xi/d/wherfore we ought to folowe it/ii/Re.xxii·c:whych thynge ꝑ Idolatrers do not/Exo. ix. b/c/Deute.ix/c ¶ Wylle

God hath made all thynges by hys awne wyl/Eph. i.b·Apoca.iiii·d. The whych is immutable·prouer xix. c·And the which no man can resyste·Gene.i c·In exāple of Ahab·ii para.xviii·g·Also of Balam·Nu xxii·d

The wyll of god ought to be done & knowen·Rom. xii.a.Eph·v·d·For he that doth it is a Christē mā·Mat. vii c.In example in Josue & Caleb·Nume·xxxii·b

It is the wyll of God that we be sanctyfyed & purged of oure synnes by Christ·Heb.ii·c. To thyntēt that we be holy·i·Tessa·iiii·a·v·c/ & that wyth well doynge we do stoppe the mouthes of the wycked·i·Pe·ii·c

We ought to praye ꝑ the wyl of God be done. Mat. vi.a.After the example of Christ·Joh·iiii·d·Mat xxvi. Also of Paul ii·Tess i·b·Heb·xiii·d. Also of Epaphras Colos.iiii.c

All ought to be cōmytted to the wyll of God. Jam. iiii.d.In example in Joseph.Gene·xlv·b·i·c: Also of Paul.Roma.xv.g.i·corin·iiii.d.xvi.a

A man ought not to do hys awne wyll.Eccli·xviii.d but the wyll of god:for he ꝑ doth that / abydeth euermore.i Jo.ii.c:& he ꝑ doth it not shalbe beatē. Lu.xii.e

¶ Wages

A man ought not to wythholde the wages of the labourer·Deu·xxv.b.xxiiii.c

One & the same wages is geuen to the fyrst and to the last/to thintēt that a man may se/that noma hath any thynge/but by the only grace of God· Mat.xx.a.

The wages promesed to thē ꝑ suffre for christ. Mat. v.b·If they cōtynue in ꝑ fyre of tribulaciō i.cor.iii.b.d

¶ Z Zele.

Zele/what it sygnyfyeth/after the scripture.iii.Re. xix.b.

Zele/for vengeaunce.Esa.xlii.c

The zele of God agaynst the euel mē. Deut.xxix.d.

The zele of Moses agaynst ꝑ Idolatrers.xxxii.f

The zele of Jehu/ for the honour of God/ when he slewe all the prestes of Baal·iiii.Reg.x.d·e

The zele of Phynehes/which slew these two ꝑ played the harlotres.Num·xxv.b

The zele of Eliah.iii·Reg.xviii·d

An ende of the table of the pryncypalle matters contayned in the Byble.

¶ The names of all the

bokes of the Byble/and the content of the Chapters of euery boke: with the nombre of the leaffe wherin the bokes begynne.

¶ The bokes of the olde testament.

Genesis/or the fyrst of Moses. Chapters L. Leaffe. i.a
Exodus/or the second of Moses. Chapters.xl. Leaffe.xxi.a
Leuiticus/or the thyrd of Moses Chapters.xxvij.Leaf.xxxviij.b
Numeri/or the fourth of Moses. Chapters.xxxvi. Leaffe li.a
Deuteronomium/or the fyfth of Moses. Chapters. xxxiij. Leaffe lxviij.a
Josua Chapters xxiiij. Leaffe lxxxij.b
Judges Chapters xxi. Leaffe xcij.b
Ruth Chapters iiij. Leaffe c.ij.b
The fyrst of Samuel/or the fyrst of the kynges. Chapters.xxxi Leaffe c.iij. a
The seconde of Samuel/or the seconde of the kynges Chapters xxiij. Leaffe c.xvi.b
The thyrd of the kynges Chapters xxij. Leaffe c.xxviij.b
The fourth of the kynges Chapters xxv. Leaffe c.xl.a
The fyrst of the Chronycles/or of Paralippomenon Chapters xxix. Leaffe c iij.a
The seconde of the Chronycles/or of Paralippomenon Chapters xxxvi. Leaffe c.lxij.a
The fyrst of Esdras Chapters. x. Leaffe. c.lxxv.b
Nehemiah or the second of Esdras Chapters.xiij.Leaffe c.lxxx.b
Esther Chapters x. Leaffe c.lxxxvi.b
Job Chapters xlij. Leaffe c.xlix.b
The Psalmes c.l. Leaffe cc.i.a
The Prouerbes Chapters xxxi. Leaffe cc.xxxiij.a
The boke of the Preacher/or Ecclesiastes Chapters.xij. Leaffe cc.xlij.a
The ballett of ballettes of Salomon/or Canticum canticorum Chapters viij. Leaffe cc.xlv.b

¶ The Prophetes.

Esaye/or Isaiah Chapters lxvi. Leaffe i.a
Jeremye/or Jeremiah Chapters lij. Leaffe xxij.b
The lamentacyons of Jeremye/or Threnorum Chapters v. Leaffe xlvij.a
Ezechiel/or Jehezekiell Chapters xlviij. Leaffe xlix.b
Daniell Chapters xij. Leaffe xxx.b
Oseas/or Hosea Chapters xiiij. Leaffe xxxvij.a
Joel Chapters iij. Leaffe xxxi.b
Amos Chapters ix. Leaffe xxxi.b
Abdi/or Abdiah Chapters i. Leaffe xxxiij.a
Jonas/or Jonah Chapters iiij. Leaffe. xxxiij.a
Micheas/or Micheah Chapters vij. Leaffe xxxv.a
Nahum/or Naum Chapters iij. Leaffe xxxvi.b
Abacuk/or Habacuk Chapters iij. Leaffe xxxvij.b
Sophonias/or Zophoniah Chapters iij. Leaffe xxxviij.b
Aggeus/or Haggeus Chapters ij. Leaffe xxxix.b
Zacharie/or Zachariah Chapters xiij. Leaffe xcix.a
Malachie/or Malachiah. Chapters iij. Leaffe.xcij.b

¶ The Apochrypha.

The thyrde of Esdras Chapters ix. Leaffe ii.a
The fourth of Esdras Chapters xvi. Leaffe.viii.a
Tobiah/or Tobye Chapters xiiij. Leaffe xix.a
Judith/or Jehudith Chapters xvi. Leaffe xxiij.a
The reast of the boke of Esther Chapters.vii.Leaffe.xxviii.b
The boke of Wysdome/or Sapiencia Chap.xix. Leaffe. xxx.a
The boke of Jesus/or Jesua/the sonne of Sirach/or Ecclesiasticus Chapters li. Leaffe xxxvij.a
Baruch the Prophete/with the Epistle of Jeremye Chapters vi. Leaffe liij.a
The song of the.iij.chyldren in the ouen. Chapter.i.Leaffe.lvi.a
The storye of Susanna Chapter.i. Leaffe.lvij.b
The storye of Bell &c. Chapter.i. Leaffe lviij.b
The prayer of Manasseh Chapter.i.Leaffe.lix.a
The fyrst of the Machabees Chapters xvi. Leaffe lix.b
The seconde of the Machabees Chapters xv Leaffe lxxij.b

¶ The newe Testament.

The Gospell of S. Mathewe Chapters xxviij. Leaffe.ij.a
The Gospell of S. Marche Chapters xvi. Leaffe.xxij.b
The Gospell of S Luke Chapters xxiij. Leaffe.xxj.b
The Gospell of S John Chapters xxi. Leaffe.xxxvi.b
The Actes of the Apostles Chapters xxviij. Leaffe.xlvi.b

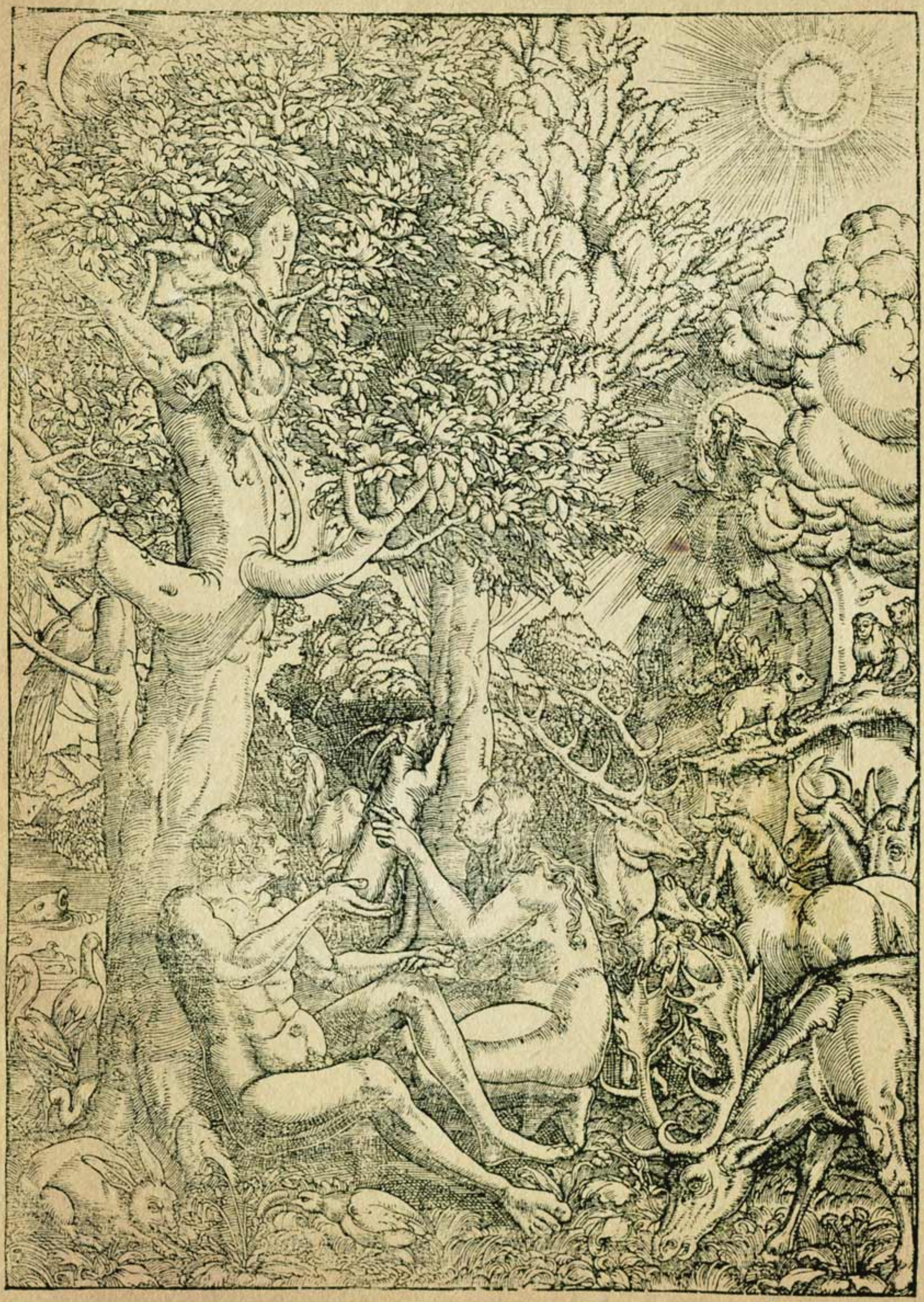
¶ The Epistles.

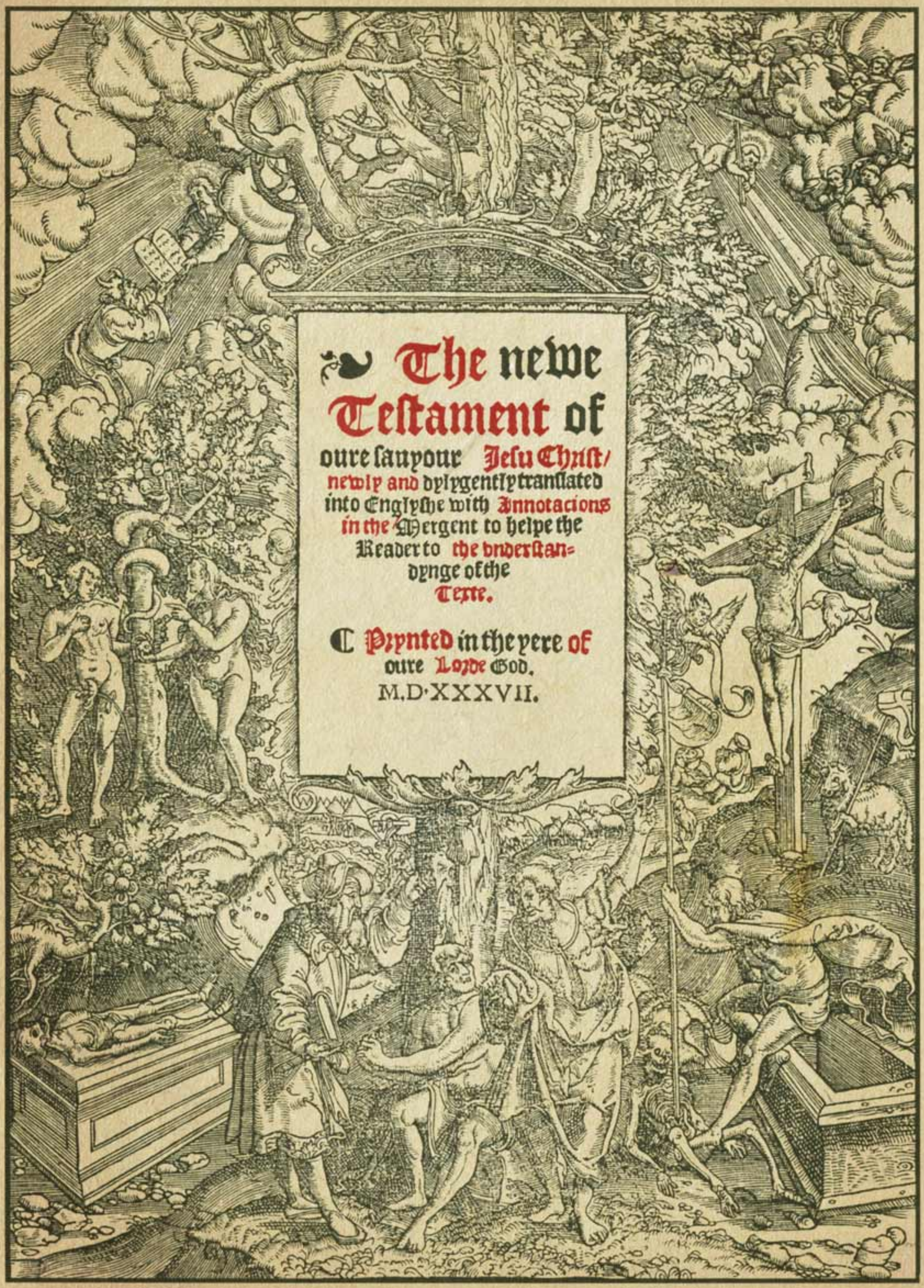
¶ S. Paull to the Romaynes. Chapters.xvi. Leaffe.lxij.b
The fyrst to the Corinthians Chapters xvi. Leaffe lxix.a
The seconde to the Corinthians Chapters xij. Leaffe.lxij.a
To the Galathians Chapters vi. Leaffe lxxvj.b
To the Ephesians Chapters vi. Leaffe lxxix.b
To the Philippians Chapters iij. Leaffe. lxxxi.b
To the Collosians Chapters iij. Leaffe lxxxij.a
The fyrst to the Thessalonians Chapters. v. Leaffe.lxxxiij.b
The second to the Thessalonians Chapters iij. Leaffe lxxxv.b
The fyrst to Timothye Chapters vi. Leaffe lxxxvi.a
The second to Timothye Chapters iij. Leaffe lxxxvij.b
To Titus Chapters iij Leaffe lxxxix.a
To Philemon Chapter i. Leaffe lxxxix.b
¶ The fyrst Epistle of S. Peter Chapters v. Leaffe xc.a
The seconde of S. Peter Chapters iij. Leaffe xci. b
¶ The fyrst of S. John Chapters v. Leaffe xcij.b
The seconde of S. John Chapter i. Leaffe xciij.a
The thyrd of S. John Chapter. i. Leaffe xciij.a
¶ To the Hebrues Chapters xiij. Leaffe xciij.b
¶ The Epistle of S James Chapters v. Leaffe xcix.a
¶ The Epistle of Judas Chapter i. Leaffe c.b
¶ The Reuelacyon/or Apocalypsis of S. John. Chapters.xxij.

¶ All these thynges are the boke of lyfe/the couenant of the hyest/ and the knowledge of the trueth. Eccle.xxiij.c.

¶ A breif rehersall of the yeares passed sence the begynnynge of the worlde/ vnto this yeare of oure Lorde. M.ccccc.xxxvij. both after the maner of the reckenyng of the Hebrues/ and after the reckenynge of Eusebius & other Chronyclers.

The ages of the worlde/ are.	After the reckõnyng of the Byble/& of ỹ Hebrues/		From the creacyon of the worlde	Vnto Nors floudde M.ccccc.lvi.
		ij.	From Noes floudde	Abraham cc.xcij.
		iij.	From Abraham	The departyng of Israel ccccc.v.
		iiij	From the departyng of Israel forth of Egypt	The buylding of the temple.cccc.lxxx
		v.	From the buyldyng of the Temple	The captiuite of Babyl cccc.xl.
		vi.	From the Captiuite of Babylon	The cõmyng of Christ ccccc.lxxix.
	seuen	vij	From the commynge of Christ.	This present yeare m.d.xxxvij.
	Which are counted			Vnto
	After the reckõninge of Euse bi⁹ & other Chronycklers/syxe	i.	From the creacyon of the worlde	Noes floudde ij.M. cc.xlij.
		ij.	From Noes floudde	Abraham ix.C.xlij
		iij.	From the byrth of Abraham	David ix. C. xlj.
		iiij.	From the begynnyng of the raygne of David	The captiuite cccc.lxxxv.
		v.	From the Captiuite of Babylon	Christ ccccc. lxxxix.
		vj.	From the byrth of Christ.	This present. M.ccccc.xxxvij.




The newe
Testament of
oure sauyour Jesu Christ/
newly and dylygently translated
into Englyshe with Annotacions
in the Margent to helpe the
Reader to the vnderstan=
dynge of the
Texte.
¶ Prynted in the yere of
oure Lorde God.
M.D.XXXVII.

¶ The fyrst boke of Moses called Genesis.

¶ How heauen & erth/the lyght/the fyrmament/the sonne/the mone/the sterres/ and all beastes/foules & fyshes in the see were made by the worde of God. And how man also was creat.

¶ The fyrst Chapter.



IN the beginnyng *God created heauen and erth. The erth was voyde and emptye/ and darcknesse was vpon the depe/ & the spirite of God †moued vpon the water.

*tit̄. Eld. vi. d
Eccli. xviij. a.
Jeremye. x. b.
Hebr. i. c. xi. a.
Psalme. ci. d.
&. cxxxv. a.
Esaye. xliij. d.

†bryethed or styred

Than God sayde: let there be lyght: & there was lyght. And God sawe the lyght that it was good: & deuyded ỹ lyght from the darcknesse/ & called the lyght the daye/ & the darcknesse the nyght: and so of the euenyng & mornyng was made the fyrst daye.

†for heauen psal. cxxxv. a. &. x. b. It is an Hebrew worde and sygnyfyeth thrustyng forth or spredynge abrode.

And God sayde: let there be a †fyrmamēt betwene the waters/ & let it deuyde the waters a sonder. Than God made the fyrmament/ & parted the waters whych were vnder the fyrmament/ from the waters ỹ were aboue the fyrmamēt: And it was so. And God called the fyrmament Heauen. And so of the euenynge and morynyng was made the seconde daye.

*Psal. cxxxv. a
Deu. viij. c.

And God sayde: *let the waters that are vnder heauē gather them selues vnto one place/ that the drye lande may appere. And it came so to passe. And God called the drye lande the erth/ & the gatheryng togyther of waters called he the see. And God sawe ỹ it was good.

And God sayde: let the erth bryng forth herbe & grasse ỹ sowe seed/ & frutefull trees/ that bere frute euery one in hys kynde/ hauyng their seed in them selues vpon the erth.

B And it came so to passe. And the erth brought forth herbe & grasse sowyng seed euery one in hys kynde/ & trees berynge frute/ & hauynge their seed in thē selues/ euery one in his kinde. And God sawe ỹ it was good/ & then of the euening & morynyng was made ỹ thyrde daye.

*Psal. cxxxv. a
tiij. Eldre. vi. d
*Deute. iiij. c
*Jere. xxxi. k.

Than sayde God: *let there be lightes in ỹ fyrmamēt of heauē/ to deuyde the daye from the nyght/ that they may be vnto sygnes/ seasons/ dayes & yeares. And *let thē be lyghtes in ỹ fyrmamēt of heauē/ to shyne vpō the erth: And so it was. And God made * two greate lyghtes: A greater lyghte to rule the daye/ & a lesse lyght to rule the nyght: & he made sterres also. And God put them in the fyrmamēt of heauen to shyne vpon the erth/ and to rule the daye and the nyght: & to deuyde the lyght from darcknesse. And God sawe that it was good: and so of the euenynge and morynge was made the fourth daye.

*tiij Eld. vi. d

And God sayde: *let ỹ water bryng forth creatures that moue & haue lyfe/ & foules for to flee ouer the erth vnder the fyrmament of heauen. And God created greate whalles & all maner of creatures ỹ lyue & moue/ which the waters brought forth in their kyndes/ & all maner of fedred foules in their kyndes. And God sawe that it was good: & God[a] blessed them sayinge: Growe & multyplye & fyll the waters of the sees: and let the foules multyplye vpon the erth. And so of the euenynge and morynge was made the fyfth daye.

a. Here is blessynge take for encreasynge & multiplyenge.

And God sayde: let the erth bryng forth lyuynge creatures in their kyndes: catell and wormes & beastes of ỹ erth in their kyndes/ & so it came to passe. And God made the beastes of the erth in their kyndes/ and catell in their kyndes/ & all maner wormes of the erth in their kyndes: & God sawe ỹ it was good.

D And God sayde: let vs make man in oure symylytude & after oure lyckenesse: ỹ he may haue rule ouer the fysh of the see/ and ouer the foules of the ayre/ & ouer catell/ & ouer all the erth/ and ouer all wormes that crepe on the erth. And God created man after hys lyckenesse/ after the[b] lyckenesse of God created he hym: male & female created he them.

b. That is after the shape & ymage whyche was before appoynted for the sonne of God: The chefe part of man also/ whyche is the soule is made lyke vnto God in a certen prefixion of nature/ of power & worchynge/ so that in that we are made lyke vnto God.

And God blessed them/ & God sayde vnto them: Growe and multyplye & fyll the erth/ & subdue it/ & haue dominion ouer the fyshes of the see/ and ouer the foules of the ayre/ & ouer all the beastes that moue on the erth.

And God sayde: see/ I haue geuen yow all herbes that sowe seed/ whyche are on all the erth/ & all maner trees that haue frute in thē and sowe seed: to be meate for yow & for all beastes of ỹ erth/ & vnto all foules of ỹ ayre/ & vnto all that crepeth on the erth where in is lyfe/ that they may haue all maner herbes and grasse for to eate/ & euen so it was. And *God behelde all that he had made/ and loo they were exceadynge good: and so of the euenynge & morynge was made the syxte daye.

*Deut. xxij. a
Eccli. xxxix. c
Marck. viij. d.
1. Timo. iiij. a

¶ The Chapter that went before is here repeted agayne: the halowing of the Saboth daye: the foure floudes of paradyse: The settynge in of man in paradyse: the tree of knowledge is forbydden hym: how Adam named all creatures: the creacyon of Eua: the institutyon of maryage.

¶ The.ii. Chapter.

THus was heauē and erth fynyshed with all their[a] apparell/ and in the seuēth daye God ended hys worke whych he had made/ & rested in the seuenth daye frō all his worke which he had made. And *God[b] blessed the seuēth daye/ & [c]sanctyfyed it/ for in it he rested from all hys workes which he had created and made.

A a. The apparell of heauē is the sterres and planettes &c.

b. Blesse here is taken for magnifyenge and prayse/ as it is Psal. xxxiij. a.

c. Sanctifyē in this place is asmoche to saye as to dedicate & ordayne a thing to his awne vse as Exo. xiij. a. and. xx. b.

These are the generacyōs of heauē & erth when they were created/ in the tyme whē the Lorde God created heauen & erth and all the shrubbes of the felde before they were in the

erth. And all ỹ herbes of the felde before they sprange/ for the Lorde God had yet sent no rayne vpō the erth/ nether was there yet any man to tylle ỹ erth. But there arose a myste out of the ground / & watered all the face of the erth: Then the Lorde God *shope man / B euē of the d moulde of the erth/ & brethed into hys face the breth of lyfe. So *mā was made a lyuynge soule.

*Sapien.x.a. Tobi.viij.b. Eccli.xxxiij.b

d. Slyme: dust or clay. *1.Cor.xv.f.

The Lorde God also planted a garden in Eden from the begynnynge / & there he sette man whō he had formed. And the Lorde God made to sprynge out of the erth/ all maner trees bewtyfull to the syght and pleasant to eate/ & the *tree of lyfe in ỹ myddes of ỹ gardē: & also the tree of knowledge of good & euell.

*.prouer.iij.c Apocali.ij.b.

And there sprange a ryuer out of Eden to water the garden/ & thence deuyded it selfe/ & grewe in to foure pryncypall waters. The

e. Eden sygnifieth pleasures

name of the one is *Phison/ he it is that compasseth all the lande of Heuyla / where gold groweth. And the golde of that contre is precyous/ ther is founde Bedellyō/ & a stone called Onyx. The name of the second ryuer is Gihon/ which cōpasseth all ỹ lande of Inde.

*Eccli.xxiij.d

C And ỹ name of the thyrde ryuer is Hydekell/ wh ych runneth on the easte syde of the Assyryans. And the fourth ryuer is Euphrates.

And the Lorde God toke Adā/ & put hym in the gardē of Eden/ to dresse it & to kepe it. And the Lorde God cōmaunded Adā sayinge: Of all the trees of the garden se thou eate: But of the tree of knowledge of good & bad se that thou eate not: For euen the same daye thou eatest of it thou shalt f dye the dethe.

f. Soche rehersalls of wordes do the sygnifye somtyme an hastynes or vehemēce/ somtyme an allowance

And the Lorde God sayde: It is not good that man shuld be alone/ I will make him an helper to beare hym cōpany. And after that the Lorde God had made of ỹ erth all maner beastes of the felde/ & all maner foules of the ayre/ he brought them vnto Adam to se what he wolde call them. And as Adam called all maner lyuyng beastes / euen so are their names. And Adam gaue names vnto all maner catell/ & vnto the foules of ỹ ayre/ & vnto all maner beastes of the felde. But ther was no helpe founde vnto Adā to beare hym cōpany.

Then ỹ Lorde God cast a slomber on Adā/ and he slepte. And then he toke out one of hys ribbes/ & in stede ther of he filled vp the place w flesh. And the Lorde God made of the ribbe which he toke out of Adam *a woman: and brought her vnto Adam. Then sayde Adam: Thys is now bone of my bones/ & flesh of my flesh. Thys shall be called womā: because she was take of the man. *For thys cause shall a man leue father & mother / & cleue vnto hys wyfe/ & they shall be one flesh. And they were ether of thē naked/ bothe Adam & hys wyfe/ and were not ashamed.

*Eccli.xvij.a. 1.Cor.xi.a

C The serpent deceaueth the woman. The serpēt the woman & the man are cursed/ and dryuen out of Paradise. Christ oure sauyour is promysed.



C The iij Chapter.

But the serpēt was sotyller thā all B the beastes of the felde/ whych the Lorde God had made: & sayde vnto the woman: ye/ hath God sayd in dede/ ye shall not eate of all maner trees in the garden? And the womā sayde vnto the serpent/ of the frute of the trees in the gardē we may eate/ but of the frute of the tree that is in the middes of the garden (sayd God) se ỹ ye eate not/ & se that ye touche it not/ lest ye dye. Then sayde *the serpēt vnto the womā: tush ye shall not dye: but God doth knowe ỹ when so euer ye shuld eate of it/ youre a eyes shulde be opened/ & ye shulde be as God/ and knowe both good & euell. And the *womā sawe that it was a good tree to eate of/ & lusty vnto the eyes/ & a pleasant tree for to geue vnderston dynge. And toke of the frute of it & ate / and gaue vnto hyr husband also with her/ and he ate. And the eyes of bothe them were opened/ that they vnderstode how that they were naked. Than they sowed fygge leues togedder and made them apurns.

*ij.Cor.xi.a.

a. To haue their eyes opē/ is to knowe & vnderstonde.

B *Eccli.xxv.d.

And they herde ỹ voyce of the Lorde God as he walked in the gardē in the coole of the daye. And Adam hyd hym selfe & hys wyfe also from the b face of the Lorde God/ amonge the trees of the garden. And the Lorde God called Adā/ & sayd vnto hym: where art thou? And he answered: Thy voyce I hearde in the garden/ but I was afrayed/ because I was naked/ & therfore hyd my selfe. And he sayde: Who tolde the ỹ thou wast naked: hast thou eatē of the tree/ of which I bade the that thou shuldest not eate? And Adam answered: The woman whych thou gauest to bere me compāny she toke me of the tree/ & I ate. And the Lorde God sayde vnto the woman: Wherfore dydest thou so? And the womā answered: The serpent deceaued me and I ate.

b. That is frō hys presence.

C

And the Lorde God sayde vnto the serpēt: because thou hast so done moste curled be thou of all catell & of all beastes of the felde: vpon thy bely shalt thou go: and erth shalt thou eate all dayes of thy lyfe. Moreouer I

wyll

will put hatred betwene the & the woman/& betwene thy seed and hyr seed. And that seed shall tread the on thy c heed/and thou shalt treade it on the hele.

c. The heed of the serpent sygnifyeth the power & tyrannye of the deuell whych Christ the seede of the womā ouercame. The hele is christes māhod which was tēpted wyth oure synnes.

And vnto the woman he sayde: I wyll suerly encrease thy sorow/and make the oft with chylde/& with payne shalt thou be delyuered: And thy lustes shall pertayne vnto thy husband/and he shall ruie the.

And vnto Adam he sayde: For as moche as thou hast obeyed the voyce of thy wyfe/and hast eatē of the tree of which I commaunded the/sayinge: Se thou eate not therof: curled be the erth for thy sake. In sorow shalt thou eate therof all dayes of thy lyfe: And it shall beare thornes & thystels vnto the. And thou shalt eate the herbes of the feld. In the swete of thy face shalt thou eate brede/vntyll thou returne vnto ỹ erth whēce thou wast takē: for *Job.xxxiij b *erth thou art/& vnto erth shalt thou returne.

And Adam called hys wyfe Heua/because she was the mother of all that liueth. And the Lorde God made Adā & hys wyfe garmētes of skynnes/and put them on them. And the

d. Here thys worde lo/ is taken as a mocke as it is in.iij. Regū.xviij.c.

Lorde God sayde: d Loo/Adam is become as it were one of vs/in knowledge of good and euell. But now lest he strech forth hys hand and take also of the tree of lyfe/& eate & lyue euer. And the Lorde God cast hym out of the garden of Eden/to tylle the erth whence he was taken. And he cast Adam out/& sette at the enterynge of the garden Eden/Cherubin with a naked swerde mouynge in and out/to kepe the waye to the tree of lyfe.

¶ Cayn kylleth hys ryghteous brother Abell. Cayn dispayreth & is curled. The generacyō of Enoch/Mathusael/Tuball/Lamech/Seth and Enos.

¶ The.iiij.Chapter.

A Nd Adā laye with Heua his wyfe/whych conceaued & bare Cayn/& sayde: I haue goten a man of the Lorde. And she proceded forth/and bare hys brother Abell: And Abell became a sheperde/and Cayn became a plowman.

*Hebr.xi.a

a. The lorde looked vnto Abel & to hys offerynge: that is he was pleased with Abell & his offeringe/ but with Cayn nor his offering was he not pleased: & ther fore he saith that he loked not ther to/the same vse of spekynge is also in the.ij. of kynges in the xvi. Chapter. c Psal.xxx.b.

And it fortuned in processe of tyme/that Cayn brought of the frute of the erth/an offerynge vnto the Lorde. And Abel he brought also of the fyrstlynges of hys shepe/& of the fatt of thē. And the Lorde loked vnto *a Abell and to hys offrynge/but vnto Cayn and vnto hys offrynge loked he not. And Cayn was wroth exceadyngly/& loured. And the Lorde sayde vnto Cayn: why art thou angry/& why loureste thou? Wotest thou not yf thou dost well thou shalt receaue it? But and yf thou dost euell/by & by thy synne lyeth open in the dore. Not withstondyng let it be subdued vnto the/and see thou rule it. And Cayn talked with Abell hys brother.

B And as soone as they were in the feldes/



Cayn fell vpon *Abell hys brother/& slewe hym. And the Lorde sayde vnto Cayn: where is Abel thy brother? And he sayde: I can not tell/am I my brothers keper? And he sayde: What hast thou done? The voyce of thy brothers bloud b cryed vnto me oute of the erth. And now cursed be thou as pertaynynge to the erth/which opened hyr mouth to receaue thy brothers bloud of thyne hande. For when thou tyllest the grounde she shall henceforth not geue hyr power vnto the. A vagabunde and a *rennagate shalt thou be vpō the erth.

*Sapien.x.a. i.Jo.iij.c.Hebr. xij.f.Mat.xxiij d.Jude.i.d.

b. Cryeth: that is alketh vengeaunce/as ye haue. Genelis xix.c.

* Prouer. xxviij.c/

And Cayn sayde vnto the Lorde: my synne is greater/then that it may be *forgeuen. Be holde thou castest me out thys daye from the face of the erth/& frō thy syghte must I hyde my selfe/& I must be wanderynge and a vagabunde vpon the erth: Moreouer whosoeuer fyndeth me/will kyll me. And the Lorde sayd vnto him: Not so/but whosoeuer sleyth Cayn shalbe punished.vij.folde. And the Lorde put a marke vpō Cayn that no man that founde hym shulde kyll him. And Cayn went out frō the face of the Lorde/and dwelt in the lande Nod/on the east syde of Eden.

*Job.xv.c

¶

And Cayn laye with his wyfe/which conceaued & bare Henoch. And he was buylding a cyte/& called the name of it after the name of hys sonne/Henoch. And Henoch begat Jrad. And Jrad begat Mahuael. And Mahuiael begat Mathusael. And Mathusael begat Lamech. And Lamech toke hym two wyues: the one is called Ada/& the other Zilla. And Ada bare Jaball/of whome came they that dwell in tentes/& possesse catell. And his brothers name was Jubal/of hym came all that exercyse them selues on the harpe & on the orgāns. And Zilla she also bare Tubalcayn a worker in metall & a father of all that graue in brasse & yeron. And Tubalcayns syster was called Naema.

D

Then sayde Lamech vnto hys wyues Ada & Zilla: heare my voyce ye wyues of Lamech & herkē vnto my wordes/for I haue slayne a man & wounded my selfe/& haue slayn a yōg man/& gotte my selfe strypes: for Cayn shall be auēged seuenfolde/but Lamech seuentie tymes seuenfolde. Adam also laye wyth hys wyfe yet agayne/& she bare a sonne & called

hys name Seth. For God (sayde she) hath geuen me a nother sonne for Abel whom Cayn slewe. And Seth begat a sonne/ & called hys name Enos. And in that tyme began men to [c] call on the name of the Lorde.

c. To call vpō the name of the Lorde is to requyer all thynges of hym and to trust in him/ geuing hym the honour and worshyp that belongeth to hym/ as in Gene. xij. b.

¶ The genealogye of Adam vnto Noe.

¶ The .v. Chapter.

THys is the boke of the generacyon of man. In the daye whē God created man & made him after the symilytude of God. Male and female made he them/ & called their names man/ in the daye when they were created. And when Adā was an hundred & thyrty yere old/ he begat a sonne after hys lyckneſſe & symylitude: & called hys name * Seth. And the dayes of Adam after he begat Seth/ were eyght hundred yere/ & begat sonnes & daughters. And all the dayes of Adam whych he lyued/ were ix. hundred & .xxx. yere/ and then he dyed.

*1. Para. 1. a.

And Seth lyued an hundred & .v. yeres/ & begat Enos. And after he had begot Enos he liued. viij. hundred & .vij. yere/ & begat sonnes & daughters. And all ỹ dayes of Seth were ix. hundred & .xij. yere/ & dyed. And Enos lyued. lxxx. yere/ & begat Kenan. And Enos after he begat Kenan/ liued. viij. hundred & .xv. yere/ and begat sonnes & daughters: & all the dayes of Enos were. ix. hundred & .v. yere/ & than he dyed. And Kenan lyued. lxx. yere/ & begat Mahalaliel. And Kenan after he had begot Mahalaliel/ lyued. viij. hundred and .xl. yere/ & begat sonnes and daughters: & all the dayes of Kenan were. ix. hundred and .x. yere/ and than he dyed. And Mahalaliel lyued. lxv yere/ & begat Jared. And Mahalaliel after he had begot Jared lyued. viij. hundred & .xxx yeres/ & begat sonnes and daughters: and all the dayes of Mahalaliel were. viij. hundred nynetye and .v. yere/ and than he dyed.

B

And Jared lyued an hundred & .lxij. yere/ & begat Henoch: & Jared lyued after he begat Henoch. viij. hundred yere/ & begat sonnes & daughters. And all the dayes of Jared were ix. hundred & .lxij. yere/ and than he dyed. And Henoch lyued. lxv. yere/ & begat Mathusala. And * Henoch [a] walked with God after he had begot Mathusala. iij. hundred yere/ & begat sonnes & daughters: And all the dayes of Henoch were. iij. hundred & .lxv. yere/ & than Henoch lyued a godly lyfe/ and was no more sene/ for God toke hym awaye.

C

D

* Eccli. xliij. c Hebr. xi. a.

a. To walke wyth God/ is to do hys will & leade a lyfe accordynge to hys worde.

And Mathusala lyued an hundred and lxxxvij. yere & begat Lamech: & Mathusala after he had begot Lamech/ lyued. vij. hundred & .lxxxij. yere/ & begat sonnes and daughters. And all the dayes of Mathusala were ix. hundred. lxix. yere/ and than he dyed.

And Lamech lyued an hundred. lxxxij. yere & begat a sonne/ & called hym Noe/ sayinge: Thys same shall comforte vs: as concernyng oure worke & sorowe of oure handes whych we haue about the erth that the Lorde hath cursed. And Lamech lyued after he had begot Noe. v. hundred/ nynetye & .v. yere/ and begat sonnes & daughters. And all the dayes of Lamech were. vij. hundred. lxxvij. yere/ & than he dyed. And when Noe was fyue hundred yere olde/ he begat Sem/ Ham/ and Japheth.

¶ The cause of the floude. God warneth Noe of the cōmyng of the flood. The preparing of the arcke.

¶ The .vi. Chapter.

AND it came to passe/ whā men begā to multyply vpō the erth/ & had begot them daughters/ the [a] sonnes of God sawe the daughters of men ỹ they were fayre/ & toke vnto them wyues/ which they best lyked amōge thē all. And the Lorde sayde: My spirite shall not all waye stryue wt mā/ for they are flesh. Neuertheleſſe I wyll geue thē yet * space an. C. & .xx. yeres.

a. The sonnes of God are the sonnes of Seth which had instruct & norysshed thē in the feare of God. The sonnes of men are the sonnes of Cayn instruct of hym to all wycked nes.

* 1. Petri. iij. d.

There were tyrātes in the worlde in those dayes. For after that the chyldrē of God had gone in vnto the daughters of men/ & had begotten them chyldrē/ the same chyldrē were the mightiest of the world/ & mē of renowne. And whā the Lorde sawe ỹ the wickednesse of man was encreased vpon the erth/ & that all the ymagynacyon and thoughtes of hys *hert was only euell contynually/ he ǂ repented that he had made man vpon the erth/ and sorowed in hys hert. And sayd: I wyll destroy mankynde whych I haue made/ from of the face of the erth: both man/ beast/ worme and foule of the ayre/ for it repenteth me that I haue made them. But yet Noe founde grace in the sight of the Lorde.

* Gene. viij. d. ǂ. 1. Reg. xv. c.

B

*These are the generacyons of Noe. Noe was a ryghteous man & vncorrupte in hys tyme/ & walked wt God. And Noe begat. iij. sonnes: Sem/ Ham/ & Japheth. And the erth was corrupt in the syght of God/ & was full of mischefe. And God loked vpon the erth/ & lo it was corrupte: for all [b] flesh had corrupte hys waye vpon the erth.

* Eccli. xliij. c

b. All flesshe: that is all men that lyue fleshly/ as in the. viij of the Roma.

Than sayde God to Noe: [c] the ende of all flesh is come before me/ for the erth is full of their myschefe. And lo/ I wyll destroye them wyth the erth. Make the an arcke of pyne tree/ and make chaumbers in the arcke/ and pytch it within & without with pytch. And of thys facyon shalt thou make it.

c. The ende of all flesshe: that is/ the ende of all men is come before me.

The length of the arcke shall be. iij. hundred cubytes/ & the bredth of it. l. cubytes/ & the heyth of it. xxx. cubytes. A wyndow shalt thou make aboue in the arcke. And within a cubyte cōpasse shalt thou fynysh it. And the dore of the arcke shalt thou sette in the syde of it: & thou shalt make it with. iij. lofftes one aboue a nother. For beholde I will bringe in a floud

a flood of water vpon the erth to destroye all flesh frō vnder heauē/wherin vyeth of lyfe is: so that all that is in the erth shall perish. But I wyll make myne apoyntemēt w̄ the / that both thou shalt come into the arcke and thy sonnes /thy wyfe & thy sonnes wyues w̄ the.

D

And of all that lyueth what so euer flesh it be/ shalt thou bryng into the arcke/ of euery thyng a payre/ to kepe them a lyue with the. And male & female se that they be/ of bydes in their kynde/ & of beastes in their kynde / & of all maner of wormes of the erth in their kynde: a payre of euery thynge shall come vn to the to kepe them a lyue. And take vnto the of all maner of meate that may be eaten and laye it vp in stooze by the/ ꝑ it may be meate bothe for the and for them: and Noe dyd acor dynge to all that God commaunded hym.

¶ The entraunce of Noe & them that were with him into the arcke. The rysynge of the floude wherwith all thynges dyd perysshe.



¶ The.viij.Chapter.

a. They are ryghteous before God that loue their neybours for gods sake/ vnfayned ly: haupnge the spirite of god/ whych maketh thē the sonnes of God & therfore are accepted of God as iust and ryghteous as it is in Gene.xviij.c.

AND the Lorde sayde vnto Noe: Go in to the arcke bothe thou and all thy housholde. For the haue I sene *ryghteous before me in thys generacyon. Of all clene beastes take vnto the seuen of euery kynde/ the male & female/ and of vnclene beastes a payre/ the male & hys female: lykewyse of the bydes of the ayre seuē of euery kynde/ male and female to saue seed vpon all the erth. For seuen dayes hence wyll I sende rayne vpon the erth. xl. dayes and. xl. nyghtes/ & wyll distroye all maner of thyngs that I haue made/ frō of the face of the erth.

B

* Mat.xxiiij. d. Luk.xvij. f. & i. Petri.iij.d.

And Noe dyd accordynge to all that the Lorde cōmaunded him: & Noe was. vj. hundred yere olde / whē the* floud of water came vpō the erth: & Noe wēt & hys sonnes & hys wyfe & his sonnes wyues with him/ into the arcke frō the waters of the floud. And of b clene beastes/ & of the beastes that ware vnclene/ & of bydes and of all that crepeth vpon the erth/ came in by cooples of euery kynde vnto Noe into the arcke/ a male & a female: euē as God commaunded Noe. And the seuenth daye the waters of the floude came vpon the erth.

b. Cleane beastes is soche as they myght lefully eate/ and the vncleane are those that they might not eate/ as it apereth in Leuit. vj. a & Deu. xiiij

In the. vj. hundred yere of Noes lyfe/ in the seconde moneth/ in the. xvij. daye of the moneth/ that same daye were all the c fountaynes of the greate depe broke vp/ & the wyndowes d of heauen were opened/ & there fell a rayne vpon the erth. xl. dayes & .xl. nyghtes.

c. The fountaynes of the great depe &c. that is/ all the waters that were on the erth sprāge vp/ encreased & multyplyed.

And the selfe same daye went Noe/ Sem/ Ham & Japheth/ Noes sonnes/ & Noes wyfe & the. iij. wyues of hys sonnes with thē in to the arcke: bothe they & all maner of beastes in their kynde / and all maner of catell in their kynde/ & all maner of wormes that crepe vpō the erth in their kynde/ & all maner of bydes in there kynde/ & all maner of fowles what so euer had feders. And they came vnto Noe in to ỹ arcke by couples/ of all flesh ỹ had vyeth of lyfe in it. And they that came/ came male & female of euery flesh acordynge as God commaunded hym: & the Lorde shut the dore vpō hym. And the* floud came. xl. dayes and. xl. nyghtes vpō the erth/ & the water increased & bare vp the arcke/ & it was lyfte vp frō of the erth. And the water preuayled & increased exceadingly vpō the erth: & the arcke wēt vpon the toppe of the waters. And the waters preuayled exceedingly aboue mesure vpō the erth/ so that all the hye hylles which are vnder all the partes of heauē were couered: euen. xv. cubytes hye preuayled the waters/ so that the hylles were couered.

d. The wyndowes of heuē opened &c. that is/ all waters aboue the erth descended and increased the floude.

* Ecclī.xxxix.c Sapien.x.a.

D

And all flesh that moued on the erth/ bothe birdes/ catell and beastes perysshed/ wyth all that crepte on the erth & all men: so that all that had the vyeth of lyfe in the nostrels of it thorow out all that was on drye lande/ dyed. Thus was* destroyed all that was vpon the erth/ both man/ beastes/ wormes & fowles of the ayre/ so that they were destroyed frō the erth: saue Noe was reserued only & they that were with him in the arcke. And the waters preuayled vpō the erth an hundred & .l. dayes.

* Sapien. x.a.

¶ After the sendyng forth of the rauē & the doue Noe went forth of the arcke. He offreth sacrifice. The malyce of mannes heart.

¶ The.viij.Chapter.

AND God remembred Noe & all the beastes & all the catell that were w̄ him in the arcke. And God made *a wynde to blowe vpō the erth/ & the waters ceased: & the ‡ fountaynes of the depe & the wyndowes of heauē were stopte/ & the rayne of heauē was forbyddē/ & the waters returned from of the erth/ & abated after the ende of an hundred and. l. dayes.

* Gene.i.a

‡ Gene.vij.b.

And the arcke rested vpon the mountayns of Ararat/ the. xvij. daye of the. vij. moneth. And the waters went awaye/ & decreased vntyll the. x. moneth. And the fyrst daye of the. x moneth/ ỹ toppes of the mountayns appered.

And after the ende of. xl. dayes Noe opened the window of the arcke which he had made/ & sent forth a rauen/ which went out/ euer

goyng & comyng agayne/ vntyll the waters ware dryed vp vpon the erth.

Then sent he forth a doue frō him/to wete whether the waters were fallen from of the erth. And when the doue coulde fynde no re stynge place for hyr fote/she returned to him
B agayne vnto the arcke/ for the waters were vpon the face of all the erth. And he put out hys hande/& toke her/and pulled hyr to hym into the arcke.

And he abode yet.vij.dayes more/and sent out the doue agayne out of the arcke/ & the doue came to hym agayne about euentyde/& beholde/there was in hyr mouth a lefe of an olyue tree whyche she had plucked: wherby Noe perceaued that the waters were abated vpon the erth. And he taryed yet .vij. other dayes/and sent forth the doue / whych from thence forth came no more agayne to hym.

And it came to passe/the sixte hundred and
C one yere & the fyrst daye of the fyrst moneth/ that the waters were dryed vp vpō the erth. And Noe toke of the hatches of the arcke/ & looked: and beholde/the face of the erth was drye. So by the.xxvij.daye of the second moneth the erth was drye.

And God spake vnto Noe/sayinge: Come out of the arcke/bothe thou & thy wyfe & thy sonnes & thy sonnes wyues with the. And all the beastes that are w̄ the whatsoeuer flesh it be/both foules & catel/& all maner wormes that crepe on the erth/ bryng out with the/
D & let them moue/*growe & multiply vpō the erth. And Noe came out/& hys sonnes/& hys wyfe/ and his sonnes wyues with hym. And all the beastes/ and all the wormes / and all the foules and all that moued vpon the erth/ came also out of the arcke/ all of one kynde to gether.

* Gene.i.c/d. and.ix.a.

And Noe made an aulter vnto the Lorde/ & toke of all maner of * clene beastes / & all maner of clene foules/ & offred sacrifice vpō the aulter. And the Lorde [a] smellyd a swete sauour/& sayd in hys hert: I wyll hencefoorth no more curse the erth for mannes sake / for the ymaginacyō of mānes hert is euell/euen frō the very youth of hym. Moreouer I wyll not destroy from hence forth all that lyueth as I haue done. Nether shall sowynge tyme and haruest/colde and hete/somer and wynter/ daye and nyght ceasse / as longe as the erth endureth.

*Leui.xi.a

a. The Lordes smellynge of sauoure: is the alowāce of the workes of the faythfull/as in Exo.xxix.Leui.i.iij.iiij.

¶ God blesseth Noe and hys sonnes. He forbyddeth to eate the bloude of beastes/and forbyddeth the sheding of mānes bloude. The lawe of the swerde. He maketh a couenaunt that he wyll destroye the worlde no more by water/and geueth the raynebowe as a token & confirmacyon of the same. Noe is droncken/and Ham vncouereth hym/and getteth hys curse.

¶ The.ix. Chapter.

AND God* blessed Noe & his sonnes & sayde vnto thē: Increase & multi- * Gene.i.c/d & .viij.d
ply and fyll the erth. The feare also & drede of yow be vpon all beastes of the erth/& vpō all foules of the ayre/ & vpon all that crepeth on the erth/and vpon all fysches of the see/whyche are geuen vnto youre handes. And all that moueth vpon the erth hauyng lyfe/shall be youre meate: Euē as the grene herbes so geue I you all thing. Only the* flesh with hys lyfe whyche is hys * Gene.i.d
bloud/se that ye eate not.

* For verely the [a] bloude of you wherin * Leuitt.vij.c. youre lyues are wyll I requyre: Euen of the * .xvij.d hande of all beastes wyll I requyre it/ & of the hande of man and of the hande of euery mannes brother wyll I requyre the lyfe of man: so that he whych shedeth mānes bloude shall haue his bloud shed by man agayne: for God* made man after hys awne lyckenesse. * Gene.i.d
Se that ye encrease/& waxe/& be occuppyed vpon the erth/and multyplye therin.

a. Here is all crueltes forbydden mā: so that he will not let it be vnadueged in beastes/ moche lesse in oure neybour.

Furthermore God spake vnto Noe and to
B his sonnes with hym/sayinge: See/I make *my bond with you & youre seed after you/& * Gene.vi.d.
wyth all lyuynge thynge that is wyth yow: both foule & catell/& all maner bestes of the erth that is with yow/of all that cōmeth out of the arcke/what soeuer beste of the erth it be. I make my bonde with yow / that hence forth all flesh shall not be destroyed with the waters of any floud/& that hēce* forth there * Esaie.liiij.c.
shall not be a floud to destroy the erth.

And God sayde: Thys is the token of my bonde whych I make betwene me & yow/ & betwene all lyuyng thynge that is with yow for euer: I will sette my bowe in the cloudes
C & it shall be a sygne of the apoyntemēt made betwene me & the erth: so that when I bryng in cloudes vpon the erth / the bowe shall appere in the cloudes. And than wyll I thynke vpon my testament whyche I haue made betwene me and yow/and all that lyueth what soeuer flesh it be. So that hencefoorth* there * Eccli.xliij.c
shall be no more waters to make a floud to destroye all flesh.

The bowe shalbe in the cloudes/& I wyll loke vpō it/to remembre the euerlastyng testament betwene God & all that lyueth vpō the erth / what soener flesh it be. And God sayde vnto Noe: Thys is the sygne of the testamēt which I haue made betwene me and all flesh that is on the erth.

The sonnes of Noe that came out of the arcke were: Sem/ Ham and Japheth. And Ham he is the father of Canaan. These are the .iij. sonnes of Noe / and of these was all the worlde ouerspred.

And Noe beynge an husband man/ went forth & planted a vyneyarde/& dranke of the wyne



wyne & wus droncke/ and laye vncouered in the myddest of hys tent. And Ham the father
D of Canaan sawe hys fathers preuytees/and tolde hys two brethren ẏ were without. And Sem and Japheth toke a mãtell/& put it on bothe their shulders & went backward/ & couered their fathers secrets/ but their faces were backward/ so that they sawe not their fathers nakydnes.

As soone as Noe was awaked from hys wyne/and wyst what hys yongest sonne had
b. To encrease/ that is: to reioyse or to be in peace & of good comfort/ as it is Gen. xxvi. e & Psal. xiij. a.
done vnto hym/he sayd: Cursed be Canaan/& a seruãt of all seruãtes be he to hys brethrẽ. And he sayde: Blessed be the Lorde God of Sem/& Canaã be hys seruãt. God b increase Japheth that he may dwell in the tentes of Sem. And Canaan be their seruant.

And Noe lyued after ẏ flood thre hundred and fyftye yere: so that all the dayes of Noe were .ix. hundred & fyfty yere/ & than he dyed.

¶ The genealogye of Japheth/ Sem and Ham.

A ¶ The .x. Chapter.

*i. Paral. i. a THese are the generacyons of the sonnes of Noe: of Sem/ Ham and Japheth/ which begat themchyldrẽ after the floude.

The sonnes of Japheth were: Gomyr/ Magog/ Madai/ Jauan/ Tuball/ Melech & Thyras. And the sonnes of Gomyr were: Ascenas Riphat and Togarma. And the sonnes of Jauan were: Elisa/ Tharsis/ Cithim and Dodanim. Of these came the Iles of the gentyls in theyr contres/ euery man in hys speach/ kynred and nacyon.

The sonnes of Ham were: Chus/ Misraim/ Phut & Canaan. The sonnes of Chus were Seba/ Heuyla/ Sabta/ Rayma and
B Sabtema. And the sonnes of Rayma were:
*i. Paral. i. a Sheba/ & Dedan. *Chus also begat Nemrod which begã to be myghty in the erth. He was a myghty hunter in the syghte of the Lorde: Wher of came the prouerbe: he is as Nemrod that myghty hũter in the syght of the Lorde. And the begynnynge of hys kyngdome was
* Gene. xi. b. *Babell/ Erech/ Achad & Chalne in the lande of Synear: Out of that lande came Assur/ &
*Jonas. i. a. buylded Ninyue/ & the cyte Rehoboth/ & Calah/ and Ressen betwene *Ninyue & Calah. That is a great cyte. And Mizrim begat Ludim/ Enamim/ Leabim/ Naphtuhim/ Pa C thrusim & Casluhim: from whence came the Philystyns/ and the Capththerynes.

Canaan also begat Zidon his eldest sonne & Heth/ Jebusi/ Emori/ Girgosi/ Hym/ Arki/ Sini/ Aruadi/ Zemari & Harmati. And afterward spradge the kynreds of the Cananytes. And the costes of the Cananytes were from Sydon tyll thou come to Gerara & to Asa/ & tyll thou come to Sodoma/ Gomorra/ Adama/ Zeboim/ euẽ vnto Lasa. These were the chyldren of Ham in their kynredes/ tonges/ landes and nacyons.

And Sem the father of all the chyldren of Eber/ & the eldest brother of Japheth begat chyldrẽ also. And hys sonnes were Elam/ Assur/ Arphachsad/ Lud & Aram. And the chyldren of Aram were: Uz/ Hul/ Gether & Mas. D
And *Arphachsad begat Sala/ & Sala be- *1. Para. i. b
gat Eber. And Eber begat two sonnes. The names of the one was Peleg/ for in hys tyme the erth was deuyded. And the name of hys brother was Jaketan.

Jaketan begat Almodad/ Saleph/ Hyzarmoneth/ Jarah/ Hadoram/ Usal/ Dikela/ Obal/ Abimael/ Seba/ Ophir/ Heuila & Jobab. All these are the sonnes of Jaketan. And the dwellynge of them was frõ Mesa vntyll thou come vnto Sephara a mountayne of the east lande. These are the sonnes of Sem in their kynredes/ languages/ contrees and nacyõs. These are the kynredes of the sonnes of Noe/ in their generacyons & nacions. And of these came the people ẏ were in the worlde after the floude.

¶ The buyldyng of the tower of Babel. The confusyon of tonges. The generacyon of Sem the sonne of Noe vntyll Abrã which goeth with Lot vnto Haran.



¶ The .xi. Chapter.

AND all the worlde was of one tõge & one language. And as they came frõ the east/ they founde a playne in the lãde of Synear/ & there they dwelled. And they sayde one to a nother: come on/ let vs make brycke & burne it with fyre. So brycke was their stone and slyme was their morter. And they sayde: Come on/ let vs buylde vs a cyte & a toure/ ẏ the toppe may reach vnto heauẽ. And let vs make vs a name for perauenture we shall be scatered abrode

a. God is counted to come downe/ whē he dothe any thing in the erthe amōge men that is not accustomed to be done: in maner Bi shewynge hym selfe present amonge men by his wonderfull woorke/ as it is in Psal.xvij.b. and.c.xlvij.a.

b. To see the cyte: not that god seeth not at all tymes/ but only that he maketh hym selfe both to be sene and knowen in his wonderfull woorkes amōge vs.

ouer all the erth. And the Lorde came[a] downe to[b] see the cyte and the toure whych the chyldren of Adam had buylded. And the Lorde sayde: See/ the people is one/ and haue one tonge amonge them all. And thys haue they begon to do/ and wyll not leaue of from all that they haue purposed to do. Come on/ let vs descende/ and myngell theyr tonge euen there/ that one vnderstonde not what another sayeth. Thus the Lorde shatered them from thence vpon all the erth. And they left of to buylde the cyte. Wherfore the name of it is called Babell/ because that the Lorde there confounded the tōge of all the worlde. And because that the Lorde from thence shatred them abrode vpon all the erth.

These are the generaciōs of Sem: Sem was an hundred yere olde & begat Arphachsad.ij.yere after the floude. And Sem lyued after he had begot Arphachsad.v.hundred yere and begat sonnes and daughters.

And [c] Arphachsad lyued.xxxv.yere & begat Sala/ & lyued after he had begat Sala iiij.hūdred yere & .iij. & begat sonnes & daughters. And Sala was.xxx.yere old and begat Eber/ and lyued after he had begot Eber.iiij hundred & thre yere/ & begat sonnes & daughters. When Eber was.xxxiiij.yere olde/ he begat Peleg/ & lyued after he had begot Peleg foure hundred and.xxx.yere/ & begat sonnes and daughters.

And Peleg when he was.xxx.yere olde begat Regu/ & lyued after he had begot Regu ij.hundred & .ix.yere/ & begat sonnes & daughters. And Regu whē he had lyued.xxxij.yere begat Serug/ and lyued after he had begot Serug.ij.hundred and.vij.yere/ and begat sonnes and daughters.

And when Serug was.xxx.yere olde he begat Nahor/ & lyued after he had begot Nahor.ij.hundred yere/ & begat sonnes & daughters. And Nahor whē he was.xxix.yere olde/ begat Terah/ and lyued after he had begot Terah/ an hundred and.xix.yere/ and begat sonnes and daughters.

And when Terah was.lxx.yere olde/ he begat Abram/ Nahor and Haran.

D And these are the generacyōs of *Terah. Terah begat Abram/ Nahor and Haran. And Haran begat Lot. And Haran dyed before Terah hys father in the lande where he was borne/ at Ur in Chaldea. And Abram and Nahor toke them wyues. Abrams wyfe was called Sarai. And Nahors wyfe Mylca the doughter of Haran whyche was father of Mylca & of Jesca. But* Sarai was baren/ and had no chylde.

Than toke Terah Abram† hys sonne and Lot hys sonne/ Harans sonne/ & Sarai hys daughter in lawe/ hys sonne Abrams wyfe. And they went wyth hym from Ur in Chaldea/ to goo into the lande of Chanaan. And they came to Haran and dwelled there. And when Terah was two hundred yere olde and fyue he dyed in Haran.

*i. Para.i.b. Iosu.xxiiij.a.

* Hebre.xi.c.

† Iosu.xxiiij.a & ij.Esdr.c.ix.b.

¶ Abram is blessed of God/ and goeth with Lot into a straunge lande that apered to hym in Canaan. And God promyseth to geue the same lande to hym and to his sede. And afterwarde goeth Abram into Egypt & causeth Sarai his wyfe to saye that she is his syster. And she was rauyshed of Pharao/ for whyche the Lorde plageth hym.

¶ The.xij.Chapter.

THen the Lorde sayde vnto Abram Gett[‡] the out of thy contre & from thy kynred/ and out of thy fathers house/ into a londe whych I wyll shewe the. And I wyll make of the a myghty people/ & wyll[a] blesse the/ & make thy name greate/ that thou mayst be a blessyng. And I wyll blesse them that blesse the/ & curse them that curse the. And in the shall be blessed all the generacions of the erth.

‡ Actu.vij.a. & Hebre.xi.c.

a. To blesse/ is here to be made happye and fortunate. And to make great his name/ is to aduaunce and extolle hym aboue other people B

And Abram went as the Lorde badd hym/ and Lot went wyth hym. Abram was.lxxv. yere olde/ when he went out of Haran. And Abram toke Sarai his wyfe and Lot his brothers sonne/ with all* their goodz which they had goten and[b] soules whyche they had begoten in Haran. And they departed to goo into the lande of Canaan. And when they were come into the lande of Canaan/ Abrā went forth into the lande tyll he came vnto a place called Sichem/ and vnto the oke of More. And the Cananytes dwelled then in the lande.

* Gene.xiiij.c Gene.xvij.a.

b. Soules here are taken for his seruauntes and maydens/ which were very many as ye maye se in Genesis.xviij.c

Then the Lorde apeared vnto Abram & sayd: vnto thy* seed wyll I geue this lande. And he buylded an aulter there vnto the Lorde which apeared to hym. Then departed he thēce vnto a mountayne that lyeth on the eastsyde of Bethel & pytched his tente: Bethel beynge on the west syde/ and Ay on the east: and he buylded there an aulter vnto the Lorde/ & called on the name of the Lorde. And than Abram departed and toke his iourney southwarde.

* Gene.xv.d. Gene.xvij.b. Deu.xxxiiij.b Gene.xix.d.

¶

After this there came a derth in the lande. And Abram went doune in to Egypte/ to sotourne there/ for the derth was sore in the lāde. And whē he was come nye for to entre into Egypte/ he sayd vnto Sarai his wyfe. Beholde/ I knowe that thou art a fayre woman to loke vpon. It will come to passe therfore when the Egyptians see the/ that they wyll say: she is his wyfe. And so shall they slee me & saue the. Saye* I praye the therfore that thou art my syster/ that I maye fare the better by reason of the/ and that my soule maye lyue for thy sake.

* Gen.xx.a.d

As soone as he came in to Egypte/ the D

Egyp-

Egyptias sawe the woma that she was very fayre. And Pharaos lordes sawe hyr also/ & praysed hyr vnto Pharao: So that she was taken into Pharaos house/ which entreated Abra well for hyr sake/ so that he had shepe oxen and he asses/ men seruantes/ mayde seruantes/ she asses and camels.

But God plaged Pharao/ and his house with grete plagis/ because of Sarai Abras wyfe. Then Pharao called Abram & sayde: Why hast thou thus dealt wt me? Wherfore toldest thou me not that she was thy wyfe? Why saydest thou that she was thy syster/ & causedest me to take hyr to my wyfe? But now loo/ there is thy wyfe/ take hyr and be walkynge. Pharao also gaue a charge vnto his men ouer Abram/ to leade hym out/ with his wyfe and all that he had.

¶ Abram & Loth departe oute of Egypt. And Abram deuyded his lande & catell with his brother Lot. Here agayne is promysed to Abram the lande of Canaan.

¶ The.xiij.Chapter.

A THan Abra departed out of Egypte both he and hys wyfe and all that he had/ and Lot with hym vnto the south. Abram was very ryche in catell/ syluer and golde. And he went on hys iourney from the south euen vnto Bethell/ and to the place where hys tente was at the fyrst tyme betwene Bethell and Ay/ and vnto the place of the* aulter which he made before. And there called Abram vpon the name of the Lorde.

*Gene.xij.c.

Lot also which wt hym had shepe/ catell and tentes: so that the lande was not abell to receaue them that they myght dwell to gether/ for the* substance of their ryches was so greate/ that they coulde not dwell to

*Ge.xxxvi.a.

B gether. And there fell a stryfe betwene the herdmen of Abrams catell/ and the herdmen of Lots catell. Moreouer the* Cananytes & the Pherezytes dwelled at that tyme in the

*Gene.xij.b

a. The Hebrues vnderstonde by thys worde brother al nevews/ cosyns & neyboures/ & all that be of one stocke Ro.ix.a. Joh. vij.a.

lande. Than sayde Abra vnto Lot: Let there be no stryfe (I praye the) betwene the & me/ and betwene my herdmen and thyne/ for we be a brethre. Is not all the hole lande before the? Departe I praye the fro me. If thou wylt take the lefte hande/ I wyll take the right: or yf thou take the ryght hande I wyll take the left. And Lot lyft vp hys eyes/ and

C beheelde all the cotre aboute Jordane/ which was a pleteous cotre of water euery where/ before the Lorde destroyed Sodome & Gomorra/ eue as the garden of the Lorde/ & as the lande of Egypte tyll thou come to Zoar.

Than Lot chose all the costes of Jordane and toke hys iourney fro the east. And so departed the one brother fro the other. Abram dwelled in the lande of Canaan: & Lot in the cytes of the playne/ & tented tyll he came to Sodome. But ymen of Sodome were wycked/ & synned exceadyngly agaynst y Lorde.

D And the Lorde sayde vnto Abraham/ after that Lot was departed from hym: Lyfte vp thyne eyes/ & loke fro the place where thou art/ northward/ southward/ eastward & westward/ for all* the lande whyche thou seyste wyll I gyue vnto the & to thy seed for bever. And I wyll make thy seed/ as the dust of the erth: so that yf a man can nombre the dust of the erth/ than shall thy seed also be nombred Aryse and walke about in the lande/ in the length of it & in the bredth/ for I wyll geue it vnto the. Than Abra toke downe his tente & wet & dwelled in the okegroue of Mamre which is in c Ebron/ and buylded there an alter vnto the Lorde.

*Gene.xxiij.b Gene.xxvi.a Gene.xij.b Acto.vij.a.

b. Euer is not here take for a tyme wythout ende: but for a longe ceason that hath not his ende apoynted/ Ero.xij.c

c. Ebro is the name of a citie where Adam. Abraham and his wyfe with Isaac &c. were buryed/ as in Gene.xxiij.d.

¶ Lot is taken prysoner. The victory of Abra of the Sodomytes. Lot is delyuered by Abram. Melchisedech offreth gyftes vnto Abram. Abram payeth tythes vnto Melchisedech. Abram holdeth nothynge of the kynge of Sodomes goodes.

¶ The.xiiij.Chapter.

A ND it chaunsed wythin a whyle/ that Amraphel kyng of Synear/ Arioch kynge of Ellasar/ Kedorlaomor kynge of Elam and Thydeall kynge of the nacyons/ made warre with Bera kynge of Sodome/ & wyth Birsa kynge of Gomorra/ and wyth Sineab kynge of Adama/ and with Semeabar kynge of Zeboim/ and with the kynge of a Bela/ whyche Bela is called Zoar. All these came together vnto the vale of Siddim/ which is now the salt see. Twelue yere were they subiecte to kynge Kedorlaomor/ & in the.xiij. yere rebelled. Therfore in the.xiiij. yere came Kedorlaomor and the kynges that were with hym/ & smote the b Raphayms in Astaroth Karnaim and the Sulyms in Ham/ & the Emyms in Save Kariathaim/ and the Horyms in their awne mounte Seir vnto the playne of Pharan/ whyche bordreth vpon the wyldernesse. And then turned they & came to the well of iugmente whych is Cades/ and smote all the contre of the Amalechytes/ & also the Amorytes that dwell in Hazezon Thamar.

a. Bela is that citie that Lot delyred for his refuge whe he came oute of Sodome as in Gene.xix.c.

b. Raphaims are counted in the scripture for gyauntes/ as in. ij. Reg. v.b. Esa.xvij b which lyued of theft & robbery

Than went out the kynge of Sodome/ & the kynge of Gomorra/ & the kynge of Adama and the kynge of Zeboim/ & the kynge of Bela now called Zoar. And sette their me in aray to fyght with the in the vale of Syddym/ that is to saye/ wyth Kedorlaomor the kynge of Elam and with Thydeall kynge of the Nacions/ and wyth Amraphel kynge of Synear. And with Arioch kynge of Ellasar: foure kynges agenste fyue. And that vale of Syddym was full of fyme pyttes.

B And the kynges of Sodome and Gomorra fled/ & fell there. And the residue fled to e mountaynes. And they toke all the goode & e

Sodome & Gomorre and all theyr bytalles/ and went theyr waye. And they toke Lot also Abrams brothers sonne and hys good(for he dwelled at Sodome) and departed. Than came one that had escaped/ and tolde Abram the Hebrew whiche dwelled in the okegroue
* Gene.xiij.d. of * Mamre the Amorite/brother of Eschol & Aner: which were confederate with Abrā.

C When Abram hearde that his brother was taken/he harnessed hys seruantes borne in hys owne house thre hundred & eyghtene/and followed tyll they came at Dan. And sette hym selfe & hys seruantes in aray/& fell vpon thē by nyght/& smote them/ & chased thē awaye vnto Hoba: which lyeth on the lefte hande of Damascos/& brought agayne all the goodes/ and also hys brother Loth/ and hys goodes/ the women also and the people.

And as he returned agayne frō the slaughter of Kedorlaomor & of the kynges that were with hym/than came the kynge of Sodome to mete him in the vale of Saue/which now is called kynges dale.

D Than * Melchisedech c kynge of Salem
*Hebre.vij.a. brought forth breed & wyne. And he beynge
c. The Jewes suppose Melchisedech to be Sem the sonne of Noe because he lyued after the floude. v. hundred yere/& after the death of Abraham (by godes prouidence) was kynge of Salem.
the Prest of the most hyghest God / blessed hym sayinge: d Blessed be Abrā vnto the most hyghest God/possessor of heauen & erth. And blessed be God the most hyghest/ which hath delyuered thyne enemyes into thy handes. And Abraham gaue hym tythes of all.

Than sayde the kynge of Sodome vnto Abrā: Gyue me the c soules/ & take the goodes to thy selfe. And Abram answered the kynge of Sodome: I lyfte vp my hande vnto the Lorde God most hyghe possessor of heauen & erth/that I wyll not take of all that is thyne so moche as a thred or a shoulachet/lest thou shuldest saye / I haue made Abram ryche. Saue only that whiche the yonge men haue eaten and the partes of the men which went with me/Aner/Eschol and Mamre. Let thē take their partes.

d. Blessed be Abram/that is prayed be Abrā. And prayed be the moost hyghest God/ as it is in Genesis.xlvij.b.

e. Soules are men & women/ as Gene.xlvi.c & Deute. x.d.

C The lande of Canaan is yet agayne promysed to Abram. God promyseth hym seed. He beleueth & is iustifyed. The prophecye of the bondage wherin the chyldren of Israel shuld be vnder Pharao/& of their delyuerance from the same.

C The.xv.Chapter.

A a. The word of the Lorde cometh when he sheweth any thynge vnto vs by reuelacyon as it is vsed in diuers places of the scripture/ and specially in the Prophetes & is a maner of speache of the Hebrewes.

After these deades / the a worde of God came vnto Abram in a vysyon saying: Feare not Abram/I am thy shylde/& thy rewarde shall be exceadynge great. And Abram answered: Lorde Jehouah what wilt thou geue me: I go childelesse/ & the cater of myne house/ thys Eleasar of Damasco hath a sonne. And Abram sayde: Se/to me hast thou geuen no seed: lo/ a lad borne in my house shall be myne heyre. And beholde/the worde of the Lorde spake vnto Abram/sayinge: He shall not be thyne heyre/but one & shal come out of thyne awne body shalbe thyne heyre. And he brought him out of the dores/& sayd: loke vp vnto heauē/ & tell the* starres/ yf thou be able to nōbre thē. And sayde vnto hym: Euē so shall thy seed be.

B
* Deutero.x.d. Jere.xxxiij.d. Roma.iij.d.

And Abram b beleued the Lorde/ & it was counted to hym for ryghtewesnes. And he sayde vnto him: I am the Lorde that brought the out of Ur in Chaldea to geue the thys lande to possesse it.

b. To beleue is to haue a sure trust & confydence to obtayne the thing promysed and not to haue any doute in hym that promyseth as Rom.iiij.a. Gal.iij.a.ij.d.

And he sayde: Lorde God/wherby shall I knowe that I shall possesse it? And he sayde vnto hym: Take an heyfer of thre yere olde/ & a she gotte of thre yere olde/& a thre yere olde ram/a turtyll doue & a yonge pigeon. And he toke all these & deuyded them in the myddes/ and layde euery pece / one agaynst another. But the foules deuyded he not. And & byrdes fell on the carcases/but Abram droue them awaye. And when the sonne was doune/ther fell a slomber vpon Abram. And loo/ feare and greate darckenesse came vpon hym.

C

And he sayde vnto Abram: knowe this of a suertye/that thy* seed shalbe a straūger in a lande that perteyneth not vnto thē. And they shal make bondmē of thē & entreate thē euell †iiij.hundred yeares. But the naciō whō they shall serue/wyll I c iudge. And after warde shall they come out wyth great substance. Neuertheles thou shalt goo vnto thy fathers in peace/ & shalt be buried when thou arte of a good age: & in the fourth d generacion they shall come hyther agayne / for the wekednesse of the Amorites ys not yet full.

*Act.vij.a

† Exodi.xij.f. Judith.v.b. and Gala.iij.c.

c. To iudge is here to take vēgeaunce. Psalme.xxxiij.a.

d. A generacyō or an age is here take for an hundred yere/ as Gene. vi.b.

When the sonne was doune and it was waxed darcke: beholde/ ther was a smokyng furnesse / and a fyre brand that e went betwene the sayde peces.

D

e. This worde went betwene: is take for burning or consumynge.

And that same daye the Lorde made a couenaunte with Abrā sayinge: vnto thy* seed wyll I geue this lande/frō the ryuer of Egypte/euē vnto the greate ryuer Euphrates/ the Kenytes / the Kenizites / the Cadmonites/ the Hethites/the Pherezites/the Raphaims the Amorytes/the Cananites/the Gergesytes and the Jebusytes.

* Gene.xxiij.a.

C Sarai geueth Abram leaue to take Agar hyr mayde to wyfe. Agar despyseth hyr maystres: for which she was cuyll intreated of Sarai/ and therfore runneth awaye. The angell metynge hyr/ commaundeth hyr to turne agayne and doth promyse hyr seede. And nameth hyr fyrst chylde Ismael.

C The.xvi.Chapter.

Sarai Abrās wyfe bare him no chyldren. But she had an hand mayde an Egyptian/whose name was Hagar. Wherfore she sayd vnto Abrā: Beholde the Lorde hath closed me/that I can not bere. I praye the a go in vnto my mayde/ peraduenture I shall be multyplyed by meanes of her. And Abram hearde the voyce of Sarai.

A a. To go in vnto hyr mayd is to haue carnall copulacion with hyr as these wordes knowe & slepe do also signifye as Gene.iiij.a and.xxix.c.

Sarai. Thā Sarai Abrās wife toke Hagar hyr mayde the Egyptian (after Abram had dwelled .x. yere in the lāde of Canaā) & gaue her to hyr husbond Abram to be his wyfe.

And he wente in vnto Agar / & she conceaued. And when she sawe ꝑ she had cōceyued: hyr mastresse was despysed in hyr syghte.

B Than sayde Sarai vnto Abram: Thou dost me vnryghte / for I haue geuen my mayde into thy [b] bosome: & now because she seeth ꝑ she hath cōceaued / I am despysed in hyr syghte: the Lorde iudge betwene the and me. Than sayde Abrā to Sarai: beholde / thy mayde is in thy hande / do wyth hyr as it pleaseth the. And because Sarai fared foule wt̄ her / she fled from her. And the Angell of the Lorde fonde her besyde a fountayne of water in the wildernes: euē by a well in the way to Sur. And he sayde: Hagar Sarais mayde / whēce comest thou & whether wylt thou goo? And she answered: I flee from my mastresse Sarai. And the Angell of the Lorde sayde vnto her: returne to thy mastresse agayne / & submytte thy selfe vnder her handes.

b. Bosome: after the maner of the Hebrewes is taken for companyeng wyth a woman / & it is also take for fayth as in Lu. xvi. c. of Lazarus.

C And the angell of the lorde sayde vnto her: I wyll so encrease thy seed / that it shall not be nombred for multytude. And the Lordes angell sayde further vnto her: se / thou art wt̄ chylde & shalt bere a sonne / & shalt call hys name Ismael: because the lorde hath herde thy trybulacion. He wyll be a wylde man / & hys hāde wyll be agenst euery man / & euery mans hande agenst hym. And yet shall he dwell faste by all his brethrē. And she called the name of the Lorde that spake vnto her: thou art ꝑ God ꝑ lokest on me / for she sayd: I haue of a suertie sene here ꝑ [c] backe partꝭ of hym ꝑ seeth me. Wherfore she called ꝑ well / ꝑ well of the lyuyng ꝑ seyth me which well is betwene Cades & Bared. And Hagar bare Abrā a sonne / & Abrā called hys sons name whych Hagar bare Ismael. And Abrā was lxxvi. yere old whē Hagar bare him Ismael.

* Gene. xvij. c. Judic. xiij. b. Mat. i. c. Luc. i. b / c.

c. They se the backe partes of God that by reuelacio or any other wyse haue perseuerāce or knowlege of God.

C Abram is called Abrahā / & Sarai is named Sara. The lande of Canaan is here the fourth tyme promysed. Circumcysion is here instituted. Isaac is promysed. Abraham prayeth for Ismael.

C The. xvij. Chapter.

A When Abrā was nynetye yere olde and. ix. the Lorde apeared to hym sayenge: I am the almyghtie God: walke * before me & be vncorrupte. And I will * make my bonde betwene the & me / & wyll multyplye the exceedyngly. And Abrā fell on hys face. And God talked moreouer wt̄ hym sayinge: I am / beholde my testament is wt̄ the / that thou shalt be a father of many * nacios. Therfore / shalt thou no more be called Abrā / but thy name shalbe Abrahā: for a father of many nacyons haue I made ꝑ / & I wyll multyplie ꝑ exceedyngly / & wyll make naciōs of ꝑ: ye & kyngꝭ shall sprynge out of the. Moreouer I wyll make my bōde B *betwene me & the / and thy seed after the / in their tymes to be an euerlastynge testamēt / So that I will be God vnto the & to thy seed after the. And I wyll geue vnto the & to thy seed after the / the lande where in thou arte a straunger: Euē all the lāde of Canaā / for an euerlastyng possession & will be their God.

* Act. vij. b.

And God sayd vnto Abrahā: Se thou kepe my testamēte / both thou & thy seed after the in their tymes: This is my testamente which ye shall kepe betwene me & you and thy seed after the / ꝑ ye cyrcūcyse all youre men chyldrē. Ye shall circūcyse ꝑ foreskynne of youre flesh / & it shall be a * tokē of the bōd betwixte me & you. And euery manchylde when it is viij. dayes * olde / shall be circūcysed amonge you in youre generacyons / & all seruauntes also borne at home or boughte wyth money though they be straungers & not of thy seed. The seruaunte borne in thy houfe / & he also ꝑ is bought wt̄ money / must needes be circūcysed / ꝑ my testament may be in youre flesh / for an euerlastyng [a] bōde. If there be any vncircūcysed māchylde / that hath not the foreskynne of his flesh cutt of / hys soule shall perish frō his people: because he hath brokē my testamēt. And God sayde vnto Abrahā. Sarai thy wyfe shall nomore becalled Sarai: but Sara shall hir name be. For I will blesse her & geue ꝑ a sonne of her & wyll blesse her: so that people / ye and kynges of people shall sprynge of her. And Abrahā fell bpō his face & laughte / & sayde in his harte: shall a chylde be borne vnto hym that is an hundred yere olde / & shall Sara that is nynetie yere olde / bere: And Abraham sayde vnto God. O that Ismael myghte lyue in thy syghte.

+ Rom. iiij. b

* Gene. xxi. a. Luce. ij. d. Leui. xij. a

a. The scripture vseth to to call the signe of a thynge by the name of the thinge it selfe only to kepe the thynge syg nifyed / the better in memory as here he calleth circumcision his bonde which is but a token therof / & as Peter calleth baptyme Christ. i. Pet. iij. d.

Thē sayde God: Sara thy wife shall * bere the a sonne in dede & thou shalt call his name Isaac. And I wyll make my bond with him / ꝑ it shall be an * euerlastyng bonde vnto hys seed after hym. And as concernynge Ismael also / I haue herde thy requeft: loo / I wyll blesse hym & encrease hym / & multiplye hym exceedingly. Twelue * princes shall he begete & I will make a great naciō of him. But my bōd will I make wt̄ Isaac / which Sara shall bere vnto the: cuē this tyme twelue moneth.

* Gene. xxiij. b xxi. a

* Esa. xxxiij. a

* Gene. xxv. b

And God left of talkynge with hym / & departed vp frō Abrahā. And Abrahā toke Ismael his sonne & al the seruauntes borne in hys houfe & all that was bought wt̄ money as many as were mēchyldrē amōge the men of Abrahās houfe / & circumcysed the foreskynne of their flesh / euen ꝑ selfe same daye / as God had sayde vnto hym. Abraham was nynetye yere olde & myne / whē he cut of ꝑ foreskynne

reckynne of his flech. And Ismaell his sonne was .xiij. yere olde/ whē the forereckinne of his flesh was circumcysed. The selfe same daye was Abrahã circūcysed & Ismael his sonne. And all the men in hys house/ whether they were borne in hys house or bought wyth money (though they were straungers) were circumcysed wyth hym.

¶ There apered thre men vnto Abraham. Isaac is promysed to hym agayne/ at whych Sara laughed. The destruccion of the Sodomites is declared vnto Abraham. Abraham prayeth for them.

¶ The .xviij. Chapter.

And the Lorde apeared vnto hym in the olyegroue of Mamre as he sat in his tent dore in the [a] heate of the daye. And he lyfte vp his eyes and looked: & lo/ thre men stode not farr frō hym. And whē he sawe thē/ he ran to mete thē frō the tent dore/ & fell to the groūde and sayde: Lorde yf I haue foūde fauoure in thy syght: goo not by thy seruaunte. Let a lytle water be fett/ & wash youre fete/ & rest youre selues vnder the tree: And I wyll fett a* morsell of [b] breed/ to cōforte youre hartes withall. And thā goo youre wayes / for euē therfore ar ye come to youre seruaūte. And they answered: Do euen so as thou hast sayde. And Abrahã wēt a pace in to his tent vnto Sara & sayde: make redy attōce thre peckes of fyne meale/ knease it and make cakes. And Abrahã ran vnto his beastes & fett a calfe yͤ was tendre and good/ & gaue it vnto a yonge mā whych made it redy attonce. And he toke butter and mylcke & the calfe whych he had prepared/ & sett it before them / and stode hym selfe by them vnder the tree: and* they ate.

a. The heate of the daye is take for none.

* Judi. xix. b.

b. By breade in the scripture is vnderstonde all maner of fode/ mete for mānes eatynge as in .i. Regū. xxviij. d.

* Tobie. xij. d. Judi. xiij. c.

And they sayde vnto him: Where is Sara thy wyfe? And he sayde: in the tent. And he sayde: I will come agayne vnto the as soone as yͤ frute can lyue. And loo: Sara thy wife shall haue a sonne. That herde Sara/ out of the tent dooze whych was behind his backe. Abrahã & Sara were both olde & well strykē in age/ & it ceased to be with Sara after the maner as it is w̄ wymen. And Sara laughed in hyr selfe sayinge: Now I am wared olde/ shall I geue my selfe to* lust/ & my lorde olde also? Thā sayd the Lorde vnto Abrahã: wherfore doth Sara laughe sayinge: shall I of a suertie bere a childe/ now whē I am olde? is the thynge to harde for the Lorde to do? In yͤ tyme* appoynted wyll I returne vnto the/ ags soone as the frute can haue lyfe/ and Sara shall haue a sonne. Than Sara denyed it sayinge: I laughed not/ for she was afrayde. But he sayde: yes thou laughtest. Than the men stode vp frō thēce & loked towarde Sodome. And Abrahã wēt w̄ thē to bryng thē on the waye. And the lorde sayde: Can I hyde frō Abrahã that thinge whych I am aboute to do/ seinge that Abrahã shall be a *great & a myghtie people/ & all the naciōs of the erth shalbe blessed in hym? For I knowe hym yͤ he will cōmaūde his childre & his household after hym/ that they kepe the waye of the Lorde/ to do after righte & cōscience / yͤ the Lorde may bringe vpō Abrahã yͤ he hath promised him.

* Gene. xvij. a

* Eccli. xliiij. c

And the Lorde sayde: The crye of Sodome & Gomorra is great/ & their synne is exceedynge greuous. I wyll go downe and see whether they haue done all together acordynge to that crye which is come vnto me or not/ that I may knowe. And the mē departed thēce & wēt to Sodome ward. But Abrahã stode yet before the Lorde/ & drewe nere and sayde. Wylt thou destroy the righteous w̄ the wyked? If there be .l. ryghtwes wyth in the cyte/ wylt thou destroy it & not spare yͤ place for the sake of .l. righteous yͤ are therin? That be farre frō the / that thou shuldest do after this maner/ to sley yͤ righteous w̄ the wyked/ & yͤ the ryghtwes shulde be as the wyked: yͤ be farre from the. Shulde not the iudge of all the worlde do acordynge to ryghte? And the Lorde sayde: If I fynde in Sodome .l. righteous wythin the cyte / I wyll spare all the place for their sakes.

* Ezech. xvi. e Jona. i. a.

And Abrahã answered & sayde: beholde I haue takē vpō me to speake vnto the Lorde/ & yet am but* dust and asshes. What though there lacke .v. of .l. ryghtwes/ wylt thou destroy all yͤ cyte for lacke of .v.? And he sayde: If I fynde there .xl. and .v. I wyll not destroy thē. And he spake vnto hym yet agayne and sayd: what yf there be .xl. foūde there. And he sayde: I will not do it for fourtyes sake. And he sayde: O let not my Lorde be angry/ that I speake. What yf there be foūde .xxx. there? And he sayde: I wyll not do it/ yf I fynde .xxx. there. And he sayde: Oh/ se/ I haue begonne to speake vnto my lorde/ what yf there be .xx. foūde there? And he sayde: I wyll not destroy thē for twēties sake. And he sayde: O let not my Lorde be angrye/ that I speake yet/ but euen once more only. What yf ten be founde there? And he sayde: I wyll not destroy them for .x. sake. And the Lorde went his waye as soone as he had lefte comenynge wyth Abraham. And Abrahã returned vnto hys place.

* Gene. xij. b.

¶ Lot receaued two Angelles into hys house. The fylthy lustes of the Sodomytes. Lot is delyuered & delyzeth to dwell in the cytie Zoar. Lottes wyfe is torned into a pyller of salt. Sodome is destroyed. Lot is dronken & lyeth wyth his daughters whych conceaued chyldren by hym.

¶ The .xix. Chapter.

And there came .ij. angels to Sodome at euē. And Lot sat at the gate of the cyte. And Lot sawe them/ & rose vp to mete thē / & he * bowed him selfe to the groūde with his face. And he sayde

* Gen. xxxiij. a.

sayde

layd: Se Lordes/turne in I praye you in to
youre seruauntes house & tary all nyghte &
wash youre fete & ryse vp early and go on
youre wayes. And they sayde: nay / but we
wyll byde in the streates all nyghte. And he
* Luce.xxiiij.c *cõpelled thẽ excedingly. And they turned in
vnto him & entred in to his house/& he made
thẽ a feaste & dyd bake swete cakes / & they
* Tobic.vij.d. *ate. But before they wẽt to rest/ ỹ men of ỹ
cyte of Sodome cõpassed the house rownde
aboute both olde & yonge/all the people frõ
all quarters. And they called vnto Lot & say
de vnto him: where are the mẽ which came in
B to thy house to a nyght: bryng thẽ out vnto
a. The nyght is here taken for the euenyng which is the begynnyng of the nyght as in the .xxv.b. vs that we may do oure lust wyth them.

And Lot went out at doores vnto thẽ and
shut the doze after him & sayde: nay for gods
des sake brethrẽ/do not so wekedly. Beholde
I haue two doughters which haue knowne
no mã/thẽ will I bryng out vnto you: do wt
thẽ as it semeth you good: Only vnto these
mẽ do nothyng/for therfore came they vnder
the shadowe of my rofe. And they sayde: come
hither. And they sayde: camest thou not into
*Exod .ij.b. Math.xxi.c. Actuum.vij.d. sogeorne/ & wylt thou be now a *iudge: we
will suerly deale worse with ỹ thã with thẽ.

C And as they prealed sore vpon Lot and be
gãne to breake vp ỹ doore/ the mẽ put forth
their handes & pulled Lot in to the house to
thẽ & shut to the doore. And the men ỹ were
at the doore of the house / they smotte wyth
Sapien.xix.c iiij.Reg.vi.d blyndnesse both small & greate: so that they
coulde not fynde the doore. And the mẽ sayde
moreouer vnto Lot: If thou haue yet here
any sonne in law or sonnes or doughters or
what so euer thou hast in the cyte/bryng it
out of thys place: for we must destroy thys
* Gen.xviij.c place /because ỹ cry of thẽ is great* before ỹ
lorde. Wherfore he hath sent vs to destroy it.

And Lot wẽt out & spake vnto his sonnes
in lawe which shulde hauemaried his dough
ters/& sayde: stonde vp & get yow out of this
place/for the lorde will destroy the cyte. But
he semed as though he had mocked/vnto his
sonnes in law. And as the mornynge arose
the angels caused Lot to spede him sayinge.

D Stonde vp/take thy wyfe & thy two dough
ters & that ỹ is at hande/lest thou perysh in
b. The synne is taken for the synner/as malyce is for the wicked/& righteousnes for ryghteous/as Paul to Tytus the fyrst.c. b the synne of the cyte. And as he prolonged
the tyme/the mẽ caught both him/hys wyfe
& his two doughters by the handes/because
the Lorde was mercyfull vnto him / & they
brought hym forth & sette hym without the
cyte. When they had brought thẽ out / they
sayde: Saue thy lyfe & loke not behynde the
nether tary thou in any place of the contre/
but saue thy selfe in the moũtayne/lest thou
E perysshe. Than sayde Lot vnto thẽ: Oh nay
my Lord: beholde/in as moch as thy seruaũt
hath fownde grace in thy syghte/now make
thy mercy great/ whych thou shewest vnto
me in sauing my lyfe. For I can not saue my
selfe in ỹ moũtayns/lest some misfortune fall
vpõ me & I dye. Beholde/here is a cite by/to
flee vnto/and it is a lytle one: let me saue my
selfe therin: is it not a lytle one / ỹ my soule
may lyue? And he sayde to hym: se I haue re
ceaued thy requeste as cõcerning this thing/
that I wyll not ouerthrowe thys cytie for
the whych thou hast spoken. Haste the / and
saue thy selfe there/for I can do nothyng tyll
thou be come in thither. And therfore ỹ name
of the cyte is called Zoar. And the sone was
vpõ ỹ erth whẽ Lot was entred in to Zoar.

Than the Lorde rayned vpon* Sodome *Esa.xiij.d. Jere.l.f. Ezech. xvi.f.
& Gomorra/brymstone & fyre frõ the Lorde
out of heauẽ/& ouerthrewe those cytes and
all the regiõ/& all that dwelled in the cytes/
& that that grewe vpon the erth. And Lots
wyfe loked behynde her/ & was turned in to
F a pyllar of salte. Abraham rose vp early and
got hym to the place where he stode before
the Lorde/& loked toward Sodome & Go
morra & toward all the londe of that cõtre.
And as he loked: beholde ỹ smoke of ỹ cõtre
arose as it had bene the smoke of a fornace.
But yet whẽ God destroyed the cyties of the
regiõ/he thought vpon Abrahã: & sent Lot
‡ out frõ ỹ dãger of the ouerthrowẽge/ whẽ ‡.ij.Pet.ij.b. Sapien.x.a. Amos.iij.d. and Lu.xvij.f. Jude.i.b.
he ouerthrewe ỹ cyties where Lot dwelled.

And Lot departed out of Zoar & dwelled
in the moũtayns & hys .ij. doughters wt him
for he feared to tary in Zoar: he dwelled ther
fore in a caue / bothe he & his .ij. doughters
also. Thã sayd the elder vnto ỹ yonger: oure
father is olde/& there are no moo men in the
erth to come in vnto vs after ỹ maner of all
the world. Come therfore/let vs geue oure fa
G ther wyne to dryncke/& let vs lye wyth hym
ỹ we may saue seed of oure father. And they
gaue their father wyne to drynke that same
nyghte. And the elder doughter went & laye
wt her father. And he perceaued it not/nether
when she laye doune/nether whẽ she rose vp.

And on the morowe the elder sayde vnto ỹ
yõger: beholde yesternyght laye I with my fa
ther. Let vs geue him wyne to drynke this
nyght also/& go thou & lye with him/& let vs
saue seed of oure father. And they gaue their
father wyne to drincke ỹ nyght also. And the
yõger arose & laye wt hym. And he perceaued
it not: nether when she laye downe / nether
when she rose vp. Thus were both the dough
ters of Lot with chylde by their father. And
the elder bare a sonne/ and called hym Mo
ab/which is the father of the Moabytes vn
to thys daye. And the yonger bare a sonne/ &
called hym Ben Ammi/which is the father of
the chyldren of Ammon vnto this daye.

¶ Abraham went as a stranger into the lande of Gerar. The kynge of Gerar taketh awaye his wyfe.

¶ The

¶ The.xx.Chapter.

AND Abraham departed thence towarde the southcontre & dwelled betwene Cades and Sur and sogeorned in Gerar. And Abraham sayde of Sara hys wyfe that she was hys *syster. Thã Abimelech kinge of Gerar sent and fett Sara awaye.

* Gene.xij.c. and.xxvi.b.

And God came to Abimelech by nyghte in a dreame & sayde to hym: Se/thou art but a deed man for the womans sake whych thou hast taken awaye / for she is a mans wyfe. But Abimelech had not yet come nye her/& therfore sayde: Lorde wylt thou sley ryghtewes people? sayde not he vnto me/that she was hys syster? yee & sayde not she herselfe that he was hyr brother? wyth a pure herte
B and innocent handes haue I done thys. And God sayde vnto hym in a dreame. I wot it well that thou dydest it in the pureneße of thy herte. And therfore I kepte the ꝑ thou shuldest not synne agenst me/nether suffred I the to come nygh her. Now therfore delyuer the mã hys wyfe ageyne/ for he is a prophete. And let hym praye for the that thou mayst lyue. But and yf thou deliuer her not
* Gene.ij.c. agayne/be sure ꝑ thou shalt * dye the deth/ wyth all that thou hast.

Than Abimelech rose vp be tymes in the morynge & called al his seruantes/& tolde all these thinges in their eares/and the men
¶ were sore afrayde. And Abimelech called Abraham & sayde vnto hym: What hast thou done vnto vs/& what haue I offended the/ ꝑ thou shuldest bryng on me and on my kyngdome so great a synne? thou hast done dedes vnto me that ought not to be done. And Abimelech sayde moreouer vnto Abraham: What sawest thou ꝑ moued the to do this thinge?

a. The feare of God amõge the Hebrewes is principally take for the honour and faith that we owe vnto god/& that wyth soche a loue as the childe hath
D to the father.

And Abraham answered. I thought that peraduẽture the [a] feare of God was not in thys place/ & ꝑ they shulde sley me for my wyfes sake: yet in very dede she ys my syster / the doughter of my father/but not of my mother: and became my wyfe. And after God caused me to wãdre out of my fathers house/I sayd vnto her: Thys kyndneße shalt thou shewe vnto me in all places where we come / that thou saye of me/how that I am thy brother.

Than toke Abimelech shepe & oxen/ men seruauntes & wemẽseruauntes & gaue thẽ vnto Abraham/and delyuered hym Sara his wyfe agayne. And Abimelech sayde: beholde the lande lyeth before the / dwell where it pleaseth the best. And vnto Sara he sayde: Se I haue geuen thy brother a thousande peeces of syluer/beholde this thinge shall be
b. Couerynge & excuse is all one.
[b] couerynge to thyne eyes & vnto all that are wyth the and vnto all men an excuse.

And so Abraham prayde vnto God / & God healed Abimelech & his wyfe & his maydẽs/ so that they bare chyldre. For the Lorde had closed to / all the matrynes of the house of Abimelech/because of Sara Abrahãs wife.

¶ Isaac is borne. Agar is cast oute wyth hyr younge sonne Ismael. The Angell comforteth Agar. The couenaunt betwene Abimelech and Abraham.

¶ The.xxi.Chapter.

THe Lorde visyted Sara as he had sayde & dyd vnto her* acordynge as he had promysed. And Sara was with childe & bare Abrahã a sonne in hys olde age euen the same season whych the lorde had appoynted. And Abrahã called hys sonnes name that was borne vnto hym whych Sara * bare hym Isaac & Abraham ‡circũcysed Isaac his sonne whẽ he was.viij dayes olde/as God cõmaũded hym. And Abraha was an hũdred yere olde / whẽ hys sonne Isaac was borne vnto him. And Sara sayd: God hath made me a laughynge stocke: for all ꝑ heare/will laugh at me. She sayde also: who wolde haue sayde vnto Abrahã/that Sara shulde haue geuẽ childrẽ sucke / or ꝑ I shulde haue borne hym a sonne in his olde age: The childe grewe & was wened/& Abraham made a great feast / the same daye that Isaac was wened. Sara sawe the sonne of Hagar the Egyptian whych she had borne vnto Abrahã/a mockynge. Then she sayde
B vnto Abrahã: put awaye this * bondemayde & hyr sonne: for the sonne of this bondwomã shall not be heyre with my sonne Isaac: But the wordes semed verey greauous in Abrahams syghte/because of his sonne. Than the Lorde sayde vnto Abrahã: let it not be greauous vnto the / because of the ladd & of thy bõdmayde: But in all that Sara bath sayde vnto the/heare hyr voyce/for in* Isaac shall thy seed be called. Moreouer of the sonne of the bondwoman wyll I make a nacion / because he is thy * seed.

* Mat.i.a. Joue.xxiiij.a
‡ Gene.xvij.b.
* Galat.iiij.c.
*Roma.ix.b. Galat.iiij.d. Hebr.xi.d.
* Gene.xvij.c.

And Abrahã rose vp early in the morynge toke brede & a bottell with water/ & gaue it vnto Hagar/ puttynge it on hyr shulders wyth the lad also/& sent her awaye. And she departed & wãdred vp & doune in the wylderne of Berseba. When the water was spent that was in the botell/she cast the lad vnder a bush & wẽt & satt her out of syghte a great waye/as it were a bowshote of: for she sayde: I wyll not se the lad dye. And she satt doune out of syghte/& lyfte vp hyr voyce & wepte.

And God herde ꝑ voyce of the childe. And the angel of God called Hagar out of heauẽ
¶ & sayde vnto her: What ayleth the Hagar? feare not/for god hath herde the voyce of ꝑ childe where he lyeth. Aryse and lyfte vp the lad/& take him in thy hande/for I will make of hym a greate people. And God opened hyr eyes and she sawe* a well of water. And
* Estate.xl.e.

she went

she went & fylled the bottell with water/and gaue the boye drynke. And God was wyth the lad/& he grewe and dweld in the wylderneſſe/ & became an archer. And he dweld in the wylderneſſe of Pharan. And his mother gott him a wyfe out of the land of Egypte.

And it chaunced the same season/that Abimelech & Phicoll his chefe captayne spake vnto Abrahā saying:* God is wyth the in all that thou doist. Now therfore swere vnto me euē here by God/that thou wylt not hurt me nor my chyldrē/ nor my chyldrens chyldren. But that thou shalt deale wyth me & the contre where thou art a straunger/ acordynge vnto the kyndneſſe that I haue shewed the. Then sayde Abraham: I wyll swere.

* Gene.xxvi.c

D And Abraham rebuked Abimelech for a well of water/which Abimelechs seruaūtes had takē awaye. And Abimelech answered I wyst not who dyd it: Also thou toldest me not/nether herde I of it/ but thys daye. And Abraham toke shepe and oxen & gaue them vnto Abimelech. And they made both of thē a bonde together. And Abraham sett. vij. lambes by thē selues. And Abimelech sayde vnto Abrahā: what meane these. vij. lambes which thou hast sett by thē selues. And he answered. vij. lābes shalt thou take of my hāde/ that it maye be a wytneſſe vnto me/ that I haue dygged thys well: Wherfore the place is called Berseba/ because they sware both of thē. Thus made they a bonde to gether at Berseba. Thā Abimelech & Phicol his chefe Captayne rose vp & turned agayne vnto the lande of the Philistines. And Abrahā plāted a wodd in Berseba/ and called there on the name of the Lorde/ the euerlastynge God: & dwelt in the Philistin lande a longe season.

¶ The fayth of Abraham is proued in offrynge hys sonne Isaac. Christ our sauyour is prompted. The generacyon of Nachor Abrahams brother.

¶ The.xxij. Chapter.

* Judith.viij.c Eccles.xliij.c. Hebre.xi.d.

After these dedes/ God dyd* proue Abraham & sayde vnto hym: Abraham. And he answered: here am I. And he sayde: take thy[a] only sonne Isaac whome thou louest/ & get the vnto the lāde Moria/ & sacrifyce him there for a sacrifyce vpō one of the moūtayns whych I wyll shewe the. Than Abrahā rose vp early in the morynge & sadled his asse/ & toke two of his meyny wyth hym/ & Isaac his sonne: & cloue wod for the sacrifyce/ & rose vp & gott him to the place whych God had appoynted hym.

a. Only sonne for only beloued or moost chefly beloued aboue other/ after the Ebrew phrase as in the prouer. iij. a.

The thyrde daye Abrahā lyfte vp his eyes & sawe the place a farre of/ & sayde vnto his yong mē: byde here wyth the asse. I & the lad wyll goo yonder and *worshyppe and come agayne vnto you. And Abraham toke the wodd of the sacrifyce & layde it vpon Isaac his sonne/ & toke fyre in his hāde & a knyfe. And they went both of them together.

* To worshyp is here to do sacrifyce.

B Than spake Isaac vnto Abraham his father & sayde: My father? And he answered here am I my sonne. And he sayde: Se here is fyre and wodd/ but where is the shepe for sacrifyce? And Abraham sayde: my sonne/ God wyll prouyde hym a shepe for sacrifyce. So went they both together.



And whē they came vnto the place whych God shewed hym/ Abraham made an aulter there & dressed the wodd/ & bownde Isaac his sonne & *layde him on the aulter/ aboue vpō the wodd. And Abraham stretched forth hys hande/ & toke the knyfe to haue kylled hys sonne. Than the angell of the Lorde called vnto hym frō heauē sayinge: Abraham Abraham? And he answered: here am I. And he sayde: laye not thy handes vpō the chylde/ neither do any thyng at all vnto him/ for now I [b] knowe that thou fearest God/ in that thou hast not kepte thyne only sonne frō me. And Abrahā lyfted vp hys eyes & loked aboute: and beholde/ there was a ram caught by the hornes in a thykette. And he wēt & toke the ram and offred hym vp for a sacrifyce in the steade of his sonne. And Abraham called the name of the place/ the Lorde wyll see: wherfore it is a comen sayinge thys daye: in the mounte wyll the Lorde be sene.

* James.ij.d i. Machab.ij.f.

b. I knowe: that is/ I haue experiēce that thou fearest God/ as in Philippē.iij.c

And the Angell of the Lorde cryed vnto Abrahā frō heauē the seconde tyme saying: by my selfe haue I * swore (sayth the Lorde) because thou hast done this thinge & hast not spared thy only sonne/ that I wyll blesse the & multyplye thy seed as the starrs of heauen & as the* sonde vpō the see syde. And thy seed shall possesse the gates of hys enymies.

* Plal.c.iiij.a Luc.i.g. Eccli. xliij.c. Heb.vi.c

* Gene.xxiiij.g

D And in thy seed shall all the * nacions of the erth be blessed/ because thou hast obeyed my voyce. So turned Abrahā agayne vnto hys yonge men/ & they rose vp & went to gether to Berseba. And Abrahā dwelt at Berseba.

* Gene.xij.a. Act.iij.d. Gala. iij.b.

And it chaunced after these thynges/ that one tolde Abrahā saynge: Beholde/ Milcha she hath also borne chyldrē vnto thy brother Nachor: Hus hys eldest sonne and Bus hys brother/ and Kemuell the father of the Syrians/ & Ceſed/ and Haso/ and Pyldas/ and Jedlaph/

Jedlaph/ & Bethuel. And Bethuel begat Rebecca. These .viij. dyd Milcha bere to Nachor Abrahams brother. And hys concubyne called Rheuma she bare also Tebah/ Gaham/ Thaas and Maacha.

¶ Sara dyeth & is buryed in the felde that Abraham bought of Ephron the Hethite.

¶ The .xxiij. Chapter.

A Sara was an hundred & .xxvij. yere olde (for so longe lyued she) & than dyed in a heade cyte called Hebron in the lande of Canaã. Than Abraham came to morne Sara/ and to wepe for her. And Abraham stode vp from the coorse/ & talked wyth the sonnes of Heth sayinge: I am a straunger & a forayner amõge you/ geue me a possessyon to burye in wyth you/ that I may bury my dead out of my syght. And the chyldren of Heth answered Abraham saying vnto hym: Heare vs Lorde/ thou art a prynce of God amonge vs. In the chefest of oure sepulchres bury thy dead: None of vs shall forbyd the hys sepulchre/ that thou shuldest not
B bury thy deade theryn. Abraham stode vp/ and bowed hym selfe before the people of the lande the chyldren of Heth. And he comonde with thẽ sayinge: If it be youre myndes that I shall bury my deade out of my syght/ heare me and speke for me to Ephron the sonne of Zoar: and let hym gyue me the dubbyll caue which he hath in the ende of hys felde/ for as moche money as it is worth/ let hym geue it me in the presence of you/ for a possessyon to burye in. For Ephron dwelled amonge the chyldren of Heth.

Than Ephron the Hethite answered Abraham in the audyẽce of the chyldrẽ of Heth & of all that went in at the gates of hys cyte/ sayinge: Not so my lorde/ but heare me: The felde geue I the/ & the caue þ therin is geue I the also: & euẽ in the presence of the sonnes of my people geue I it the to bury thy deede
C in. Than Abraham bowed hym selfe before the people of þ lande/ & spake vnto Ephrõ in the audiẽce of the people of the cõtre saying: I praye the heare me/ I wyll geue syluer for the felde/ take it of me/ & so wyll I bury my deed there. Ephron answered Abrahã saying vnto hym: My lorde / harken vnto me. The lande is worth .iiij. hundred sycles of syluer: but what is that betwyxte the and me? bury thy deede. And Abrahã harkened vnto Ephrõ & weyde him the syluer which he had sayde in the audyẽce of the sonnes of Heth. Euen .iiij. hundred syluer sicles of currãt money amõge
D marchauntes. Thus was the felde of Ephrõ where in the dubbyll caue is before Mamre: euen the felde & the caue that is therin & all the trees of the felde whyche growe in all the borders rounde about/ made sure vnto Abraham for a possessyon/ in the syght of the chyldren of Heth/ & of all that wẽt in at the gates of the cyte. And then Abraham buryed Sara hys wyfe in the double caue of the felde that lyeth before Mamre/ otherwyse called Ebrõ in the lande of Canaan. And so both the felde and the caue that is therin / was made vnto Abraham a sure possessyon to bury in/ of the sonnes of Heth.

¶ Abraham maketh hys seruant to swere/ & sendeth him to seke a wyfe for Isaac his sonne. The seruant was faythfull and brought Rebecca/ whych Isaac toke to his wyfe.

¶ The .xxiiij. Chapter.

A Braham was olde and stryken in dayes/ & the Lorde had blessed him in all thynges. And he sayde vnto his eldest seruaunte of his house whych had the rule ouer all þ he had: [a] Put thy hande vnder my thye that I maye make the swere by the Lorde that is God of heauẽ & God of the erth / that thou shalt not take a wyfe vnto my sonne/ of the daughters of the Canaanytes/ amonge whych I dwell. But shalt goo vnto my contre and to my kynred/ and there take a wyfe vnto my sonne Isaac.

Than sayde the seruaunte vnto him: what & yf the womã wyll not agree to come wyth me vnto this lande/ shall I bryng thy sonne agayne vnto the lãde which thou camest out of? And Abrahã sayde vnto him: bewarre of that/ that thou bryng not my sonne thyther. The Lorde God of heauẽ which toke me frõ my fathers house & from the lande where I was borne/ & whych spake vnto me & sware vnto me sayinge: vnto thy‡ seed wyll I geue this lãde/ he shall sende his angell before the that thou mayst take a wyfe vnto my sonne frõ thence. Neuertheles yf the womã wyll not agree to come with the thã shalt thou be with out daũger of this ooth. But aboue all thing bryng not my sonne thyther agayne. And the seruaũt put his hand vnder the thye of Abrahã & sware to him as cõcernynge þ matter. And the seruaunt toke .x. camels of the camels of his master & departed / & had of all maner goods of his master wyth hym/ & stode vp & wẽt to Mesopotamia/ vnto the cytie of Nahor. And made his camels to lye
B doune wythout the cytie by a wels syde of water/ at euẽ: aboute the tyme that women come out to drawe water/ and he sayde.

Lorde God of my master Abrahã/ sende me good spede this daye/ and shewe mercy vnto my master Abrahã. Lo I stonde here by the well of water and the doughters of the men of this cytie wyll come out to drawe water: Now the damsell to whome I saye / stoupe doune thy pytcher/ and let me drynke. If she saye: Drynke/ and I wyll geue thy camels drynke

a. To put the hand vnder the thyghe was an othe which the Hebrwes vsed in soche thiges as perteyned to the testament & promesse of god as in Genesis xlvij.g.

‡. Gene.xv.d Gene.xv.b.

dryncke also/ ꝑ same is she that thou hast ordened for thy seruaunte Isaac: yee & therby shall I knowe ꝑ thou hast shewed mercy on my master. And it came to passe yer he had left speakynge/ that Rebecca came out/ the daughter of Bethuell/ sonne to Milca the wyfe of Nahor Abrahams brother/ and hyr pytcher vpō hyr shoulder: The damsell was very fayre to loke vpon/ & yet a mayde and vnknowen of man. And she went downe to the well and fylled hyr pytcher and came vp agayne. Then the seruaunte ranne vnto her and sayde: let me suppe a lytle water of thy pytcher. And she sayde: dryncke my lorde.

And she hasted and late downe her pytcher vpō hyr arme & gaue hym dryncke. And whē she had geuen him dryncke/ she sayde: I wyll drawe water for thy camels also/ vntyll they haue dronke ynough. And she poured out hyr pitcher in to ꝑ trough hastely/ & rāne agayne vnto the well/ to fett water: & drewe for all his camels. And the felowe wondred at her. But helde hys peace/ to wete whether the Lorde had made hys yourney prosperous or not. And as ꝑ camels had lett drynckyng/ he toke a [b] goldē caryng of halfe a licle weght/ & two bracelettes for hyr handes/ of .x. licles weyght of gold/ and sayde vnto her: Whose doughter art thou: tell me: is there rowme in thy fathers house for vs to lodge in? And she sayde vnto him: I am the doughter of Bathuel the sonne of Milcha whych she bare vnto Nahor: and sayde moreouer vnto hym: we haue litter and prauonder ynough/ and also rowme to lodge in.

And the man bowed hym selfe/ & [c] worshipped the Lorde/ & sayde: blessed be ꝑ Lorde God of my master Abraham whych ceasseth not to deale mercyfully & truly wyth my master/ & hath brought me the waye to my masters brothers house. And the damsell rāne & tolde thē of her mothers house these thinges. And Rebecca had a brother called Laban.

And Laban rāne out vnto the man/ to the well: for as soone as he had sene the earinges & the bracelettes vpon hys systers handes/ & heard the wordes of Rebecca his syster sayīg thus sayde the man vnto me/ than he wēt out vnto the man. And loo/ he stode yet wyth the camels by the well syde. And Laban sayde come in thou blessed of the Lorde. Wherfore stondest thou without? I haue dressed the house/ and made rowme for the camels. And than the man came into the house: and he vnbrydled the camels: & brought lytter & prauōder for the camels/ and water to washe hys fete & their fete that were wyth him/ & there was meate sett before hym to eate. But he sayde: I wyll not eate/ vntyll I haue sayde myne earende. And he sayde: saye on. And he sayde: I am Abrahās seruaunt/ & the Lorde hath [d] blessed my master out of measure/ ꝑ he is become greate/ & hath geuē hym shepe/ oxen/ syluer & golde/ menseruauntes/ mayde seruauntes/ camels & asses. And Sara my masters wyfe bare him a sonne/ whē she was olde: & vnto hym hath he geuē all ꝑ he hath. And my master made me swere saying: thou shalt not take a wyfe to my sonne amōge the doughters of the Cananytes in whose lande I dwell. But thou shalt go vnto my fathers house and to my kynred/ & there take a wyfe vnto my sonne. And I sayde vnto my master: what yf the wyfe wyll not folowe me? And [e] he sayde vnto me: The Lorde before whome I walke/ wyll sende his angell with the/ and prospere thy iourney that thou shalt take a wyfe for my sonne/ of my kynred & of my fathers house. But & yf (when thou comest vnto my kynred) they wyll not geue ꝑ one/ than shalt thou bere no perell of myne oothe.

And I came this daye vnto ꝑ well & sayde: O Lorde/ the God of my master Abrahā/ yf it be so ꝑ thou makest my iourney which I go/ prosperous: beholde I stonde by this well of water/ and when a virgyn cometh forth to drawe water/ & I saye to her: geue me a lytle water of thy pitcher to drynke/ and she saye agayne to me: drynke thou/ and I wyll also drawe water for thy camels: that same is the wyfe whom the Lorde hath prepared for my masters sonne.

And before I had made an ende of speakynge in myne harte: beholde Rebecca came forth/ & hyr pitcher on hyr shulder/ & she wēt doune vnto the well & drewe. And I sayde vnto her: geue me drynke. And she made hast/ & toke doune hyr pitcher frō of hyr/ and sayde: drynke/ & I wyll geue thy camels drynke also. And I dranke/ & she gaue ꝑ camels drynke also. And I asked her sayīg: whose doughter art thou? And she answered: the doughter of Bathuel Nahors sonne/ whom Milca bare vnto him. And I put ꝑ earyng vpō hyr face & the bracelettes vpō hyr handes. And I bowed my selfe/ & [*] worshepped the Lorde/ & blessed the Lorde God of my master Abrahā which had brought me the ryght waye/ to take my masters brothers doughter vnto hys sonne. Now therfore yf ye wyll deale [c] mercyfully and truly with my master/ tell me: and yf not tell me also: ꝑ I may turne me to the [f] ryght hand or to the left.

Than answered Laban & Bathuel sayīg: The thyng is proceded euē out of the Lorde/ we can not therfore say vnto the/ ether good or bad: beholde Rebecca before thy face/ take her & goo/ and let her be thy masters sonnes wyfe/ euē as ꝑ Lorde hath sayde. And when Abrahams seruaūt hearde their wordes/ he

d. God blesseth vs when he geueth vs his benefytes: & cursed vs/ when he taketh them away.

b. Earynges are dekynges/ ether to apparell the face & forehed of the woman/ or the eares. And bracelettes is to decke the armes or hādes.

c. To worshyp is here to geue thankes/ as in the .xxiiij. Chapter afore at this letter B

* Gen. xxiiij. b. & .xxiiij. c.

c. Mercifully and truly is as moche to saye in this place as to shewe pleasure/ gētlynes/ or kyndnes/ as iiij. Reg. xx. d.

f. The ryght hād or the left: is no more to saye but tel me one thyng or another/ that I may knowe wherevnto to stycke/ and is a phrase of the Hebrew.

bowed hym selfe vnto the Lorde/ flatt vpon the erth. And the seruaũt toke forth iewelles of siluer & iewelles of gold & raymẽt/ & gaue thẽ to Rebecca: but vnto hyr brother & to hyr mother/ he gaue spyces. And then they ate & dranke/ both he & the men þ were wt him/ and taried all nyght and rose vp in the morning.

And he sayde: let me departe vnto my master. But hyr brother and hyr mother sayde: let the damsell abyde with vs a whyle/ & it be but euen. x. dayes / and than goo thy wayes. And he sayde vnto thẽ: hynder me not/ for the Lorde hath prospered my iourney. Sende me awaye that I maye goo vnto my master. g And they sayde: let vs call the damsell/ & witt what she sayth to the matter. And they called forth Rebecca / & sayde vnto her: wylt thou goo with this man? And she sayde: yee.

So they let Rebecca their syster go with her norse & Abrahams seruaunte/ & the men that were wyth hym. And they g blessed Rebecca/ & sayde vnto her: Thou art oure syster growe in to thousande thousandes / and thy seed possesse þ gate of their enemyes. And Rebecca arose & hyr damsels / & satt thẽ vp vpõ the camels/ & wẽt their waye after the man. And þ seruaũt toke Rebecca/ & wẽt his waye.

g. To blesse a mans neybour is to praye for hym & to wysh hym good: and not to wagge two fingers ouer him.

And Isaac was a comynge from the well * Gene. xvi. d. of the * lyuynge & seynge/ for he dwelt in the south cõtre/ & was gone out to walke in hys h medytacyõs before the euẽ tyde. And he lyft vp hys eyes & loked/ and beholde the camels were comming. And Rebecca lyft vp hyr eyes/ & when she sawe Isaac/ she lyghted of the camel/ & sayde vnto the seruaunt: what man is this that cometh agaynst vs in the feld? And the seruaunt sayde: it is my master. And then she toke hyr mantell/ & put it about her. And the seruaũt tolde Isaac all that he had done. Then Isaac broughte her in to hys mother Saras tente/ and toke Rebecca/ and she became hys wyfe/ & he loued her: & so was Isaac comforted ouer hys mother.

h. Meditacyons is the exercise of the spirite & lyftynge vp the mynde to God.

¶ Abraham taketh Kethura to his wyfe/ & begetteth many children. Abrahã dyeth & geueth all his goodes to Isaac. The genealogie of Ismael. The byrth of Jacob and Esau. Esau selleth his byrthright for a messe of potage.

¶ The. xxv. Chapter.

Abraham toke hym another wyfe called * Ketura/ whyche bare hym Simran / Jeckan/ Medan/ Midian/ Jesback & Suah. And Jeckan begat Seba & Dedan. And the sonnes of Dedan were Assurim/ Letusim and Leummim. And the sonnes of Midian were Epha/ Epher/ Hanoch/ Abida & Elda. All these were the children of Ketura. But Abraham gaue all þ he had vnto Isaac. And vnto the sonnes of hys a concubynes he gaue giftes/ and sent them awaye from Isaac hys sonne (whyle he yet lyued) eastward/ vnto the east contre.

a. Concubynes in the scripture are not harlottes / but wyues: yet bare they no rule in the house but were subiectes as seruauntes. As Agar was vnto Sara. Genesis xvi. As Bylha Gene. xxx. a.

These are the dayes of the lyfe of Abrahã which he lyued: an hundred & .lxxv. yere / and than fell seke & dyed/ in a * lusty age (whẽ he had lyued ynough) & was b put vnto his people. And hys sonnes Isaac & Ismael buryed hym in the double caue in the felde of Ephrõ sonne of Zoar the Hethyte before Mamre. Which felde Abraham bought of the sonnes of Heth: There was Abraham buried & Sara hys wyfe. And after the deeth of Abraham God blessed Isaac hys sonne/ whych dwelled by the well of the lyuynge & seinge.

* Gene. xv. c. b. To be put amõge hys people/ is not only to be put in a goodly place of buryall/ but to be put with the cõpany of the auncyent fathers that dyed in the same fayth that he dyd.

These are the generacyõs of Ismael Abrahams sonne/ which Hagar the Egyptiã Saras handmayde bare vnto Abrahã. And these are the names of the sonnes of Ismael/ with their names in their kynredes. The eldest sonne of Ismael Nebaioth/ then Cedar/ Adbeel/ Mibsam/ Misma/ Duma/ Masa/ Hadar/ Thema/ Jetur/ Naphis & Kedma: These are the sonnes of Ismael/ & these are their names/ in their townes & castels * .xii. prynces of nacyõs. And these are the yeres of the lyfe of Ismael/ an hundred & .xxxvii. yere/ & than he fell seke & dyed/ & was layde vnto his people. And he dweld frõ Eula vnto Sur þ is before Egypte/ as men go toward the Assiriãs. And he dyed in the presence of all his brethren.

* Gene. xvii. c. i. Parali. i. b.

And these are the generacyons of Isaac Abrahams sonne: Abrahã begat Isaac. And Isaac was .xl. yere olde whẽ he toke Rebecca to wyfe/ þ daughter of Bethuel the Syrian of Mesopotamia & sister to Laban þ Syriẽ.

And Isaac made intercessiõ vnto the Lorde for hys wyfe: because she was baren: and the Lorde was intreated of hym/ & Rebecca his wyfe conceaued: & the children stroue together within her. Then she sayde: yf it shulde goo so to passe/ what helpeth it þ I am with childe? And she went & axed the Lorde. And the Lorde sayde vnto her: there are c two maner of people in thy wombe/ & two nacyons shall sprynge out of thy bowels/ and the one nacyon shalbe myghtier than the other/ & the eldest shalbe seruaunte vnto the younger.

c. By this. ij people is signified vnto vs the lawe & the gospell as ye maye rede in Galat. iij. d

And when hyr tyme was come to be delyuered: beholde there were two twynes in hyr wombe. And he þ came out fyrst was redde & rough ouer all as it were an hyde: and they called his name Esau. And afterward his brother came out/ & his hande holdyng Esau by the * hele. wherfore his name was called Jacob. And Isaac was .lx. yere olde when she bare thẽ: & the boyes grewe/ & Esau became a conynge hunter and a tyll man. But Jacob was a d symple man/ & dwelled in the tentes. Isaac loued Esau/ because he dyd eate of his venyson/ but Rebecca loued Jacob.

* Osee. xii. b. d. Simple: he is simple that is without craft & deceyt & continueth in beleuyng & executynge of godes wyll.

Jacob sod potage/ & Esau came frõ the feld & was

& was kayntye/& kayd to Jacob: let me suppe
of ỹ redde potage/for I am kayntye. And ther
Abdi.i.a fore was his name called Edom. And Jacob
+Hebre.xij.c. kayde: sell me this daye thy +byrthryghte. And
Esau answered: Loo I am at the poynte to
dye/& what profite shall this byrthryghte do
*Gene.xlvij.g me? And Jacob kayde: *swere to me then this
daye. And he swore to hym/& solde hys byrth
ryghte vnto Jacob. Than Jacob gaue Esau
brede & potage of redde ryse. And he ate and
droncke & rose vp/& went hys waye. And so
Esau regarded not his byrthryghte.

¶ The iorneye of Jsaac toward Abimelech. The pro
mes made vnto Jsaac & his seede. Jsaac is rebuked of
Abimelech for callyng his wyfe his syster. The chy-
dyng of the shepardes for the welles. Jsaac is comfor
ted. The atonemẽt betwene Abimelech & Jsaac.

¶ The.xxvj.Chapter.

AND there fell a derth in the lande/
passyng the fyrst derth that fell in
the dayes of Abraham. Wherfore
Jsaac went vnto Abimelech kyng
of the Philistiãs vnto Gerar. Then ỹ Lorde
apeared vnto hym/& sayde: Go not doune in
to Egypte/but byde in the lande which I say
vnto the: sogeorne in thys lande/& I wyll be
with the/& wyll blesse the: for vnto ỹ & vnto
Gene.xij.b. thy sede I wyll geue all these contreys. And
& xiij.d I wyll performe the oothe which I swore vn
+Gene.xv.b.& to Abrahã thy father/& wyll +multyplye thy
xxij.c. Eccli. seed as the starres of heauẽ/& will geue vnto
xliij.d. thy seed al these cõtreis. And thorow thy seed
shall all the nacyõs of the erth be blessed/ be-
cause that Abrahã harkened vnto my voyce
& kepte myne ordinaũces/cõmaundemẽtes/
statutes and lawes.

B And Jsaac dwelled in Gerar. And ỹ men of
the place asked him of his wyfe/& he sayde ỹ
*Gene.xij.c. & xx.a. she was hys *syster: for he feared to call her
his wyfe/lest the men of the place shuld haue
killed him for hyr sake/because she was bew
tyfull to ỹ eye. And it happened after he had
bene there longe tyme/that Abimelech kyng
of the Philistyans loked out at a wyndow/&
sawe Jsaac sportynge w̃ Rebecca hys wyfe.
And Abimelech sende for Jsaac/& sayde: se/
she is of a suertye thy wyfe/& why saydest
thou that she was thy syster? And Jsaac sayd
vnto hym: I thoughte ỹ I myghte peraduen
ture haue dyed for hir sake. Then sayde Abi-
melech: why hast thou done this vnto vs? one
of ỹ people myght lyghtely haue lyne by thy
wyfe/& so shuldest thou haue brought synne
¶ vpõ vs. Than Abimelech charged all his peo
ple/saying: he that toucheth this man or hys
wyfe/shall surely dye for it.

And Jsaac sowed in that lande/& founde in
that same yere an. C. bushels: for the Lorde
blessed him/& the man waxed myghty/& wẽt
forth & grewe tyll he was exceading great/ỹ
he had possessyõ of shepe/of oxen & a myghty
housholde: so that the Philistiãs had enuy at
hym: in so moche ỹ they stopped & fylled vp
w̃ erth all the welles which his fathers ser-
uaũtes dygged in his father Abrahãs tyme.
Than sayde Abimelech vnto Jsaac: gett the
frõ me/for thou art mightier then we a great
deale. Than Jsaac departed thense/& pitched D
his tente in the valey Gerar/& dwelt there.
And Jsaac digged agayne the welles of wa-
ter which they dygged in ỹ dayes of Abrahã
his father/which the Philistyãs had stopped
after the deth of Abrahã/& gaue thẽ the same
names which his father gaue thẽ. As Jsaacs
seruaũtes dygged in the valey/they founde a
well of lyuyng water. And the herdmẽ of Ge
rar dyd stryue with Jsaacs herdmẽ/saynge:
the water is ours. Than called he the well
Eseck/because they stroue with him.

Than dygged they another well/and they E
stroue for ỹ also. Therfore called he it Site
na. And than he departed thense/& dygged a
nother well for ỹ which they stroue not: ther
fore called he it Rehoboth/saying: the Lorde
hath now made vs rowme/& we are[a] encrea a. Encreased:
sed vpõ the erth. Afterward departed he thẽce as yf he shulde
& came to Berseba. And the Lorde appeared saye/ after so
vnto hym the same nyght/& sayde: I am the great paynes &
God of Abraham thy father/feare not for I labours/ God
am wyth the/& wyll blesse the/& multyplye hath geuen vs
thy seed for my seruaunt Abrahãs sake. And peace & quyet-
than he buylded an aulter there/and called nes. For quyet
vpon the name of the Lorde/and there pit- nes doth open
ched hys tente. And there Jsaacs seruauntes & increase the
dygged a well. hert/& sadnes
restrayneth it:
as in Gen.ix.d
¶ Psal.xiij.a.

Than came Abimelech to hym frõ Gerar F
& Ahusath hys frende and Phicoll hys chefe
captayne. And Jsaac sayde vnto them: wher-
fore come ye to me/seyng ye hate me & haue
put me awaye frõ you? Than sayde they: we
sawe that the* Lorde was with the/and ther- *Gene.xxi.c.
fore we sayde that there shulde be an oothe Judic.xi.b.
betwirte vs & the/& that we wolde make a
bonde with the/that thou shuldest do vs no
hurte/as we haue not touched the/and haue
done vnto the nothynge but good/& sent the
awaye in peace: for thou art now the blessed
of the Lorde. And he made them a feast/and
they ate & dronke. And they rose vp by tymes
in the morynge/and sware one to a nother.
And Jsaac sent them awaye. And they depar- G
ted from hym in peace. And that same daye
came Jsaacs seruauntes/& tolde hym of a
well which they had dygged: and sayde vnto
him/that they had founde water. And he cal-
led it Seba/wherfore the name of the cyte
is called Berseba vnto this daye.

¶ Jacob stealeth the blessynge from Esau by his mo-
thers councell. Jsaac is sad. Esau is comforted. The
hatred of Esau toward Jacob.

¶ The.xxviij.Chapter.

WHen Esau was .xl. yere olde / he toke to wyfe Judith the doughter of Bery an Hethyte / & Basmath the doughter of Elon an Hethyte also/which were disobediēt vnto Jsaac & Rebecca. And it came to passe that Jsaac wexed olde & hys eyes were dymme / so ỹ he coulde not see. Than called he Esau his eldest sonne & sayde vnto hym: my sonne. And he sayde vnto hym: here am J. And he sayde: beholde/ J am olde/ & knowe not ỹ daye of my deth: now therfore take thy weapēs/ thy quyuer & thy bowe/ & get the to the feldes/ & take me some venyson/ & make me meate soche as J loue/ and bringe it me/ & let me eate that my soule
a. Blesse: that is that my soule may wyshe the good and prayse to God for the
may a blesse the before ỹ J dye. But Rebecca hearde when Jsaac spake to Esau his sonne. And as soone as Esau was gone to the felde to catche venyson / & to bringe it / she spake vnto Jacob hyr sonne sayīg: Beholde J haue herde thy father talkyng with Esau thy brother & saying: bringe me venyson & make me meate/ that J maye eate & blesse the before
B the Lorde yer J dye. Now therfore my sonne heare my voyce in that which J commaunde the: gett the to the flocke/ & bringe me thence two good kyddes/ and J wyll make meate of them for thy father/ soche as he loueth. And thou shalt bryngе it to thy father / & he shall eate/ that he may blesse the before his deth.

Than sayde Jacob to Rebecca his mother: beholde Esau my brother is rough / & J am smooth. My father shall peraduenture fele me/ & J shall seme vnto him as though J wēt aboute to begyle hym/ & so shall he bringe a curse vpō me/ & not a blessynge: & his mother
b. There are two maner of curses vsed in the scrypture. The one is in the soule / that pertayneth to the soule/ as synne & wyckednes. And the other to the bodye/ as all tēporall misery and wretchednes/ as in Genesi. iij. c. & Deute. xxiij. a
sayde vnto hym: Upon me be thy b curse my sonne/ only heare my voyce/ & go & fetch me them. And Jacob wēt & fet thē/ & brought thē
C to his mother. And his mother made meate of thē/ according as his father loued. And she wēt & fett goodly raymēt of hyr eldest sonne Esau/ which she had in ỹ house wt hyr/ & put thē vpō Jacob hyr youngest sonne/ & she put ỹ skynnes vpō his handꝭ & vpō the smooth of his necke. And she put ỹ meate & brede which she had made in ỹ hande of hyr sonne Jacob.

And he went in to hys father saying: my father: And he answered: here am J: who art thou my sonne: And Jacob sayde vnto his father: J am Esau thy eldest sonne/ J haue done according as thou baddest me: vp & syt & eate of my venyson/ that thy soule may blesse me. But Jsaac sayde vnto his sonne: how cōmeth it ỹ thou hast founde it so quycly my sonne: He answered: The Lorde thy God brought it to my hande. Than sayde Jsaac vnto Jacob: come nere and let me fele the my sonne/ whether thou be my sonne Esau or not. Than wēt
D Jacob to Jsaac hys father/ & he felt hym and sayde: ỹ voyce is Jacobs voyce/ but the handꝭ are the handes of Esau. And he knewe hym not/ because hys handes were rough as hys brother Esaus handes: & so he blessed hym.

And he axed him: art thou my sonne Esau? And he sayde: that J am. Than sayd he: bring me & let me eate of my sonnes venyson / that my soule may blesse ỹ. And he brought hym/ & he ate. And he brought him wyne also/ & he dranke. And his father Jsaac sayde vnto him: come nere/ & kysse me my sonne. And he wēt vnto hym and kyssed hym. And he smelled the sauoure of hys rayment/ and * blessed hym/ & sayde: See/ the smell of my sonne is as the smell of a feld which the Lorde hath blessed. God geue the of ỹ c dewe of heauē/ & of ỹ fatnesse of the erth/ & plentye of corne & wyne. People be thy seruaūtes/ & nacyōs bowe vnto the. Be lorde ouer thy brethren/ & thy mothers chyldrē stoupe vnto the. Cursed be he ỹ curseth the/ & blessed be he that blesseth the.

* Eccli. iij. b. & Hebr. xi. a.

As soone as Jsaac had made an end of blessyng/ Jacob was scace gone out frō the presence of Jsaac his father: then came Esau his brother from hys huntynge/ & had made also meate/ & brought it vnto hys father/ & sayde vnto hym: Aryse my father / and eate of thy sonnes venyson/ ỹ thy soule may blesse me. Than his father Jsaac sayde vnto him: who art thou: he answered: J am thy eldest sonne Esau. And Jsaac was greatly astoyned out of measure/ & sayde: Where is he then ỹ hath hunted venyson and brought it me/ & J haue eatē of all before thou camest/ & haue blessed hym/ & he shall be blessed styll. When Esau herde the wordes of hys father/ he cryed out greatly & bytterly aboue measure/ & sayde vnto his father: blesse me also my father. And he sayde: thy brother came with subtilte/ & hath takē awaye thy blessyng. Than sayde he: He maye well be called Jacob/ for he hath vndermyned me now two tymes / fyrst he toke awaye my byrthryght: & se/ now hath he ta-
F ken awaye my blessynge also. And he sayde/ hast thou kept neuer a blessyng for me?

Jsaac answered and sayde vnto Esau: beholde J haue made hym thy lorde / & all hys mothers chyldrē haue J made his seruauntꝭ. Moreouer with d corne & wyne haue J stablysshed hym/ what can J do vnto ỹ now my sonne? And Esau sayde vnto hys father: hast thou but ỹ one blessyng my father? blesse me also my father: so lyfted vp Esau hys voyce & *wepte. Than Jsaac hys father answered & sayde vnto him: beholde thy dwelling place shall haue of ỹ fatnesse of ỹ erth/ & of ỹ dewe of heauē frō aboue. And wt thy swerde shalt thou lyue/ and shalt be thy brothers seruaūt. But ỹ tyme will come/ whē thou shalt gett ỹ mastrye/ & lowse hys yocke frō of thy necke.

c. By thys worde dewe is vnderstond of the Hebrewes al that is in the fyrmament / that cōforteth the erth/ as the sonne / the mone/ rayne/ & temperatnes of wether. as by the fatnes of the erth they vnderstonde all that is brought for the bestyes in the erth / as Exo. xvi. d. and Numeri. xi. b.

d. By corne & wyne is vnderstonde aboundance of all tē porall thynges

* Hebr. xij. c.

And

*Abdi.13 And Esau*hated Jacob/because of ỹ blessynge that his father blessed hym with all/ & sayde in hys harte: The dayes of my fathers sorowe are at hande/ for I wyll sley my brother Jacob. And these wordes of Esau hys eldest sonne were told to Rebecca. And she sent & called Jacob hys yõgest sonne/& sayde vnto hym: beholde thy brother Esau threateneth to kyll the: nowtherfore my sonne heare my voyce/make the redy/& flee to Laban my brother at Haran: & tarye with hym a whyle vntyll thy brothers fearsnes be swaged/& vntyll thy brothers wrath turne awaye from the/& he forget that which thou hast done to hym. Than wyll I sende & fet the awaye frõ thence. Why shulde I lose you bothe in one daye? And Rebecca spake to Jsaac: I am wery of my lyfe / for feare of the doughters of Heth. If Jacob take a wyfe of ỹ doughters of Heth/soche one as these are/or of ỹ doughters of ỹ lãde/what lust shuld I haue to lyue.

¶ Jacob is sent into Mesopotamia to Laban for a wyfe. Esau marieth an Jsmaelyte. Jacob dreameth a dreame. Christ is promysed. Jacob maketh a vowe.

¶ The.xxviij.Chapter.

A a. Blesse: looke in Gen. xxvij a

THan Jsaac called Jacob hys sonne & a blessed hym/& charged hym/and sayde vnto hym: se thou take not a wyfe of the doughters of Canaan/ but aryse & gett the to Mesopotamia to the house of Bethuel thy mothers father: & there take the a wyfe of ỹ doughters of Labã thy mothers brother. And God almyghtye blesse the/ increase the/ & multyplye the that thou mayst be a nombre of people/ & geue the the blessynge of Abrahã: both to the & to thy seed wyth the/that thou mayst possesse the lande (wherin thou art a straunger) whyche God gaue vnto Abraham. Thus Jsaac sent forth Jacob/ to go to Mesopotamia vnto Laban/ sonne of Bethuel the Syrien/and brother to Rebecca Jacobs and Esaus mother.

B

Ozee.xij.d. When Esau sawe ỹ Jsaac had blessed Jacob/& sent him to Mesopotamia/to fet him a wyfe thẽce/& that as he blessed him he gaue him a charge/saying: se thou take not a wyfe of the doughters of Canaan: & ỹ Jacob had obeyed his father & mother/& was gone vnto Mesopotamia: & seyng also ỹ the daughters of Canaã pleased not Jsaac his father: then went he vnto Jsmael/ & toke vnto ỹ wyues which he had/Mahala the doughter of Jsmael Abrahãs sonne/the syster of Nabaioth to be his wyfe. Jacob departed frõ Berseba/ & wẽt toward Haran/& came vnto a place/& taryed there all nyghte / because the sonne was downe. And toke a stone of the place/ & put it vnder his heade/& layde hym downe in the same place to slepe. And he dreamed: & be C holde there stode a ladder vpõ the erth / & the topp of it reached vp to heauẽ. And se/ the angels of God went vp & downe vpon it/ yee & the Lorde stode vpon it/& sayde:

I am the Lorde God of Abraham thy father/& the God of Jsaac: The* lande whyche thou slepest vpon wyll I geue the & thy seed. And thy seed shall be as the dust of the erth: & thou shalt spreade abrode: west/east/north & south. And thorow the & thy seed shall all the kynredes of the erth be[b] blessed. And se I am with ỹ/& wylbe thy keper in all places whether thou goest/& wyll brynge the agayne into this land: nether will I leaue the vntyll I haue made good all ỹ I haue promysed the.

*i. Par. xvij c

b. Loke in the fyrst Chapter of. Gene. c

D When Jacob was awaked out of his slepe he sayde: surely ỹ Lorde is in this place/ & I was not aware. And he was afrayed & sayde: how fearfull is thys place? it is none other/ but euẽ the[c] house of God & ỹ gate of heauẽ. And Jacob stode vp early in the morynng / & toke the stone ỹ he had layde vnder his head/ & pitched it vp an ende/ & poured oyle on the topp of it. And he called ỹ name of the place [d] Bethell/for in dede ỹ name of the citie was called Lus before tyme. And Jacob vowed a vowe/ sayinge: If God will be wyth me/& wyll kepe me in this iourney which I goo/ & will geue me bread to eate/ & clothes to put on/so that I come agayne vnto my fathers house in saftye: then shall the Lorde be my God/ and this stone which I haue set vp an ende/shalbe Godes house: & of all that thou shalt geue me/will I geue the [e] tẽth vnto ỹ.

c. He calleth it the house of god because of the housholde of angells that he there sawe: we in lyke maner call the church of lyme and stone the house of God/ because the people come thether/ whyche are the church of God. As sayth Paul teacheth. i. Tor. iij. ij. Tor. vi. Ephe. vij.

d. Bethel sygnifyeth the house of God.

e. Tythes: By tythes the auncyent fathers meãt all great rewardes as in Gene. xxij. d.

¶ Jacob cometh to Laban & serueth seuẽ yere for Rachel. Lea was brought to his bed in stede of Rachel. He marryeth them bothe/ & serueth yet. vij. yere more for Rachel. Lea conceaueth.

¶ The.xxix.Chapter

THen Jacob lyfte vp his fete/& wẽt toward the east coũtre. And as he loked aboute/beholde there was a well in the felde/and. iij. flockes of shepe laye therby (for at that well were the flockes watered) & there laye a great stone at ỹ well mouth. And ỹ maner was to bring the flockes thyther/& to roull the stone from the welles mouth/& to water the shepe/ & to put the stone agayne vpõ the welles mouth vnto his place. And Jacob sayde vnto thẽ: brethrẽ whence be ye? And they sayde: of Haran are we. And he sayde vnto thẽ: knowe ye Laban the sonne of Nahor? And they sayde: we knowe hym. And he sayde vnto thẽ: is he in good health? And they sayde: he is in good health: & behold/his doughter Rahel cometh wt the shepe. And he sayde: lo/it is yet a great whyle to nyght/nether is it tyme that the catell shulde be gathered together: water the shepe/and go & fede them. And they sayde: we may not/vntyll all the flockes be brought together/ & the stone be roulled frõ the welles

B

mouth/and so we water oure shepe.

Whyle he yet talked with thē/Rahel came with hir fathers shepe/for she kepte thē. As soone as Jacob sawe Rahel/the doughter of Laban hys mothers brother/& the shepe of
C Laban hys mothers brother/he went & rowled the stone frō the wells mouth/& watered the shepe of Labā hys mothers brother. And Jacob kyssed Rahel/& lyfte vp hys voyce & wepte: and tolde her also that he was hir fathers brother & Rebeccas sonne. Than Rahell ranne and tolde hyr father.

When Laban hearde tell of Jacob his systers sonne/he rāne to mete him/& embraced him & kissed him/& brought him to his house. And then Jacob tolde Laban all the matter. And then Labā sayde: well/thou art my bone & my flesh. Abyde with me the space of a moneth. And afterward Laban sayde vnto Jacob: Though thou be my brother/shuldest thou therfore serue me for nought? tell me
D what shall thy wages be? And Laban had.ij doughters/the eldest called Lea & the yōgest Rahel. Lea was tender eyed/but Rahel was bewtyfull & well fauored. And Jacob loued her well/& sayde: I wyll serue the. vij. yere for Rahel thy yongest doughter. And Laban answered: it is better that I geue her the/thā to another man: byde therfore with me.

*Gen.xxix.d And Jacob serued *vij. yeres for Rahel/& they semed vnto hym but a fewe dayes/for ye loue he had to her. And Jacob sayde vnto Laban: geue me my wyfe/that I maye lye with
E hir. For the tyme appoynted me is come.

Than Laban bade all men of that place/& made a feast. And when euen was come/he toke Lea his doughter & brought her to him:
*Gene.xxix.c & he wēt *in vnto Her. And Laban gaue vnto hys doughter Lea/Zilpha hys mayde/to be hir seruaūte. And whē the morynge was come/beholde it was Lea. Than sayde he to Laban: wherfore hast thou played thus with me? dyd not I serue the for Rahel/wherfore than hast thou begyled me? Labā answered: it is not the maner of this place/to marye ye yōgest before the eldest. Passe out this weke & than shall this also be geuē the for the seruyce which thou shalt serue me yet. vij. yeres
F more. And Jacob dyd euē so/& passed out that weke/& than he gaue him Rahel his doughter to wyfe also. And Laban gaue to Rahel his doughter/Bilha his handmayde to be hyr seruaūte. So laye he by Rahel also/& loued Rahel more than Lea/and serued hym yet vij. yeres more.

When the Lorde sawe that Lea was despised/he made her frutefull: but Rahel was baren. And Lea conceaued & bare a sonne/& cal
G led hys name Ruben/for she sayde: ye Lorde
*Deute.xxvi.b hath loked vpō my *tribulatiō. And now my husband wyll loue me. And she conceaued agayne & bare a sonne/and sayde: the Lorde hath herde ye I am despysed/& hath therfore geuē me this sonne also/& she called him* Simeon. And she cōceaued yet/& bare a sonne/ & sayde: now this once will my husband kepe me company/because I haue borne hym. iiij. sonnes: & therfore she called his name Leui. And she cōceaued yet agayne/& bare a sonne saying: now will I prayse the Lorde: therfore she called his name Juda/& left bearinge. *i. Paral.ij.a.

CRachel & Lea being bothe baren geue their maydēs vnto their husbande/& they bare hym chyldren. Jacob deceaueth Laban in the conceyuinge of the shepe and kyddes. Jacobs rewarde for hys serues.

CThe.xxx.Chapter.

When Rahel sawe that she bare Jacob no chyldren/she enuyed hir syster/& sayde vnto Jacob: Geue me chyldrē/or els I am but deed. Thā was Jacob wrooth with Rahel sayinge: Am I in Godes steade which kepeth from the the frute of thy wombe? Then she sayde: here is my mayde Bilha: go in vnto her/ ye she maye beare vpō my lappe/that I may be encreased by her. And she gaue hym Bilha hyr hand mayde to wyfe. And Jacob went in vnto her: and Bilha conceaued & bare Jacob a sonne. Than sayde Rahel. God hath geuē sentence on my syde/& hath also hearde my voyce/and hath geuen me a sonne. Therfore called she him Dan. And Bilha Rahels mayde conceaued agayne/and bare Jacob another sonne. And Rahel sayde: God is turned/and I haue made a chaūge wt my syster/& haue gottē the vpper hād. And she called his name: Nepthali.

When Lea sawe that she had left bearing/
B she toke Silpha hyr mayde/& gaue her Jacob to wyfe. And Silpha Leas mayde bare Jacob a sonne. Than sayde Lea: Good luck: and called his name Gad. And Silpha Leas mayde bare Jacob another sonne. Thā sayd Lea: happy am I/for ye doughters wyll call me* blessed. And called his name Asser.

And Ruben wēt out in ye wheat haruest & foūd [a] mādragoras in the feldz/& brought thē vnto his mother Lea. Thā sayd Rahel to Lea geue me of thy sonnes mādragoras. And Lea answered: Is it not ynough ye thou hast takē awaye my housbād/but woldest take awaye my sonnes mādragoras also? Than sayd Rahel: well/let him slepe wt the this nyghte/for thy sonnes mandragoras. And when Jacob came from the feldes at euen/Lea went out to mete him/& sayd: come in to me/for I haue bought the with my sonnes mandragoras.

And he slepte wt her that nyghte. And God herde Lea/ye she cōceaued & bare vnto Jacob ye .v. sonne. Thā sayd Lea. God hath geuē me my reward/because I gaue my mayden to my housband/& she called hym Jsachar. And

a. Mandragoras: The Hebrews call it an erbe or rather a rote that bereth the symylitude of mānes bodye. Other call it an apple whych beinge
C catē wyth meate causeth conceptiō. Saynt Austen thynketh that it plealeth women because it hath a pleasant sauoure/or rather for dayntines/ because there was not many of them to get.

Lea

Lea cõceaued yet agayne/& bare Jacob the
vj.sonne. Than sayde she: God hath endewed
me wt a good dowry. Now wyll my husband
dwell with me/because I haue borne him. vj
sonnes: & called hys name Zabulon. After þ
* Gen.xxxiiij.a she bare a doughter/and called her* Dina.
D And God remembred Rahel/ heard her/&
made her frutefull: so þ she cõceaued & bare
a sonne/& sayd: God hath takẽ awaye my re-
buke. And she called his name Joseph/saying:
The Lorde geue me yet a nother sonne. As
*.iij.Reg.xi.d soone as Rahel had borne Joseph / Jacob
sayde to Laban: Sende* me awaye þ I may
go vnto my awne place & cõtre/geue me my
wyues & my childrẽ for whom I haue serued
the/& let me goo: for thou knowest what ser-
uyce I haue done the. Than sayde Laban vn
to hym: If I haue founde fauour in thy sight
* Gen.xxxix.a (for I suppose that the Lorde hath* blessed
me for thy sake) appoynte what thy rewarde
shall be/& I will geue it the. But he sayde vn
to hym: thou knowest what seruyce I haue
done the/& in what takynge thy catell haue
bene vnder me: For it was but lytle þ thou
haddest before I came/& now it is encreased
into a multitude/& the Lorde hath blessed the
for my sake. But now whẽ shall I make pro
uisiõ for myne awne house also. And he sayd:
E what shal I then geue the? And Jacob answe
red: thou shalt geue me nothing at al/yf thou
wylt do thys one thynge for me: & then wyll
I turne agayne/& fede thy shepe & kepe thẽ.
I wyll go aboute all thy shepe this daye/&
separate frõ them all the shepe that are spot
ted & of dyuers coloures/ & all blacke shepe
amõge the lambes/ & the partye/ & the spot-
ted amõge the kyddes: & the same shalbe my
b.Rygh teoul- rewarde. So shall my b ryghtwelnes an-
nes signifyeth swere for me: when the tyme commeth that I
here true and shall receaue my rewarde of the: so þ what so
faythfull ser- uyce. euer is not speckled & partie amõge þ goots
& blacke amõge the lambes/let that be theft
with me. Than sayde Laban: Loo/I am con
tent/that it be acordyng as thou hast sayde.
And he toke out that same daye þ he gootes
that were partie & of dyuerse coloures/& all
the she gootes that were spotted & partie co-
loured/& all that had whyte in thẽ/ & all the
blacke amõge the lambes: & put thẽ in the kee
F pyng of hys sonnes/& set thre dayes iourney
betwixte him selfe and Jacob. And so Jacob
kepte the rest of Labans shepe.
Jacob toke roddes of grene popular/hasell
& of chestnottrees/& pylled whyte strakes in
them/& made the whyte apere in the staues:
And he put the staues whyche he had pylled/
euẽ before the shepe/in þ gutters & watring
troughes/ when the shepe came to dryncke:
that they shulde cõceaue when they came to
dryncke. And the shepe conceaued before the
staues/& brought forth straked/spotted and
partie. Then Jacob parted the lambes and G
turned the faces of the shepe toward spotted
thyngs/& toward all maner of blacke thyngs
thorow out the flockes of Labã. And he made
hym flockes of hys awne by thẽ selfe/ whych
he put not vnto the flockes of Labã. And all
waye in the fyrst bucking tyme of the shepe/
Jacob put the staues before the shepe in the
gutters/that they myght cõceaue before the
staues: but in the latter buckynge tyme / he
put them not there: so the last brode was La
bans & the fyrst Jacobs. And the mã became
exceedyng ryche & had many shepe/ maydesar
uantes/ mensaruauntes/ camels & asses.

¶ At the cõmaundement of God/Jacob departed frõ Laban/& toke hys goodes with hym. Rachel stealeth hyr fathers ymages. Laban foloweth Jacob. The co-uenaunt betweue Laban and Jacob.

¶ The.xxxi. Chapter.

AND Jacob heard the wordes of La
bans sonnes how they sayde: Ja-
cob hath takẽ awaye all that was
oure fathers/and of oure fathers
goodes hath he gotẽ al this honoure. And Ja
cob behelde the countenaũce of Laban/that
it was not toward hym as it was in tymes
past. And the Lorde sayde vnto Jacob: turne
agayne in to the lande of thy fathers & to thy
kynred/ & I wyll be wyth the. Than Jacob
sent & called Rahell & Lea to the felde vnto
hys shepe/& sayde vnto thẽ: I se your fathers
countenaunce that it is not toward me as in
tymes past. Moreouer þ God of my father
hath bene wyth me. And ye knowe how that
I haue serued youre father wt all my myght.
And youre father hath disceaued me/ & chaũ
ged my wages. x. tymes: but God suffred him
not to hurte me. When he sayde/ the spotted
shall be thy wages / than all the shepe bare
spotted. If he sayde/ the straked shall be thy
rewarde/thã bare all the shepe straked: thus
hath God takẽ awaye youre fathers catell & B
geuẽ them me. For in bucking tyme I lyfted
vp myne eyes & sawe in a dreame/& beholde/
the rãmes þ bucked the shepe were straked/
spotted & partye. And þ angell of God spake
vnto me in a dreame/sayinge: Jacob? And I
answered: here am I. And he sayde: lyfte vp
thyne eyes & se/how all the rãmes that leape
vpon the shepe are straked/spotted & partye:
for I haue sene all þ Laban doth vnto the. I
am þ God of* Bethel where thou anoyntedst * Gen.xxviij.d
the stone/& wher thou vowedst a vowe vnto
me. Now aryse & get the* out of this coũtre/ * Gene.xxxj.c
& returne vnto þ lãde wher thou wast borne.
Than answered Rahel & Lea/& sayde vn-
to hym: we haue no parte nor enherytaũce in
oure fathers house/ he cownteth vs euen as
straungers/ for he hath solde vs/& hath euen

eaten vp the price of vs. Moreouer all the riches which God hath take frō oure father/ ꝑ is oures & oure chyldrēs. Now therfore what soeuer God hath sayde vnto the/ ꝑ do. Than Jacob rose vp/ & set hys sonnes & wyues vp vpō camels/ & caried away all his catell & al his substāce which he had gottē in Mesopotamia/ for to go to Jsaac his father vnto the
* Gen. xxviij. b. ij. Reg. xiij. c. lande of Canaā. Laban was gone to* shere his shepe/ & Rahel had stolē hyr fathers ymages. And Jacob stale awaye the hert of Laban the Syrien/ in ꝑ he tolde hym not ꝑ he fled. So fled he & all that he had/ & made hym selfe redy/ & passed ouer the ryuers/ & set his face streyght toward the mounte Gilead.

Upon the thyrde day after/ was it told Laban ꝑ Jacob fled. Than he toke his brethrē wt hym & folowed after hym. vij. dayes iourney/ & ouer toke him at the mounte Gilead.

D And God came to Laban the Syrian in a dreame by nyght/ & sayd vnto him: take hede to thy selfe / that thou speake not to Jacob ought saue good. And Laban ouer toke Jacob: & Jacob had pitched his tēte in ꝑ moūte. And Laban wt his brethrē pitched their tēte also vpō the mounte Gilead. Than sayde Laban to Jacob: Why hast thou thys done to steale awaye my hert / and carye awaye my doughters as though they had bene take captyue wt the swerde? Wherfore wentest thou awaye secretly vnknowne to me/ and dydest not tell me/ ꝑ I myght haue brought the on the waye wt myrth/ syngyng/ tymrels & harpes/ & hast not suffred me to kisse my chyldrē & my daughters? Thou wast* a fole to do it/ for I am able to do you euyll. But ꝑ God of your father spake vnto me yesterdaye sayīg: take hede ꝑ thou speake not to Jacob ought saue good. And now though thou wētest thy waye/ because thou lōgest after thy fathers house/ yet wherfore hast thou stolē my godes?

*1. Reg. xiij. c. 9. Par. xvi. c.

Jacob answered & sayde to Labā: because I was afrayed/ & thought that thou woldest E haue take awaye thy doughters fro me. But with whome soeuer thou fyndest thy godes/ let him dye here before oure brethren. Seke that thyne is by me/ & take it to ꝑ: for Jacob wyst not ꝑ Rahel had stolen thē. Than went Laban in to Jacobs tēte/ & into Leas tēte/ & in to. ij. maydēs tentes: but founde thē not. Than went he out of Leas tente/ & entred in to Rahels tēte. And Rahel toke the ymages & put thē in the camels strawe/ & sate doune vpon thē. And Laban serched all the tēte: but founde thē not. Than sayde she to hyr father: my lorde/ be not angry that I can not ryse vp before the/ for the desease of women is come vpō me. So serched he/ but founde thē not.

Jacob was wroth/ & chode with Laban. Jacob also answered and sayde to him: what haue I trespaced or what haue I offended/ ꝑ thou folowedest after me? Thou hast serched al my stuffe/ & what hast thou founde of all thy houshold stuffe? put it here before thy brethrē & myne/ & let thē iudge betwirte vs both. This. xx. yere that I haue bene wt the/ thy shepe & thy gootes haue not bene barē/ & the rammes of thy flocke haue I not eaten. What soeuer was* torne of beast I brought it not vnto the/ but made it good my selfe: of my hande dydest thou requyre it / whether it was stollen by daye or nyght. Moreouer by daye the hete consumed me/ and the colde by F nyght/ & my slepe departed fro myne eyes.

* Gene. xxix.

Thus haue I bene. xx. yere in thy house/ & serued the* xiiij. yeres for thy. ij. doughters/ & vj. yere for thy shepe/ & thou hast chāged my rewarde. x. tymes. And except the God of my father/ the God of Abrahā/ & ꝑ God whome Jsaac a feareth had bene wt me: surely thou haddest sent me awaye now all emptie. But God beheldе my tribulacyō/ and the laboure of my handes: and rebuked the yester daye.

a. Feare is taken for honoure as a fore in Gene. xx. c.

Laban answered & sayde vnto Jacob: the doughters are my doughters/ & the chyldren are my chyldren/ & the shepe are my shepe/ & all that thou seist is myne. And what can I do this daye vnto these my doughters/ or vnto their childrē which they haue borne? Now therfore come on/ let vs make a bonde/ I and thou to gether/ & let it be a witnesse betwene the & me. Than toke Jacob a stone and set it vp an ende/ and sayde vnto his brethren/ gather stones. And they toke stones/ & made an heape// & they ate there vpō the heape. And Laban called it Jegar Sahadutha/ but Jacob called it Gilead.

Than sayde Laban: this heape be* wytnesse betwene ꝑ & me this daye (therfore is it called Gilead) & this totehyll which ꝑ Lorde seeth (sayde he) be wytnesse betwene me and the when we are departed one frō another: that thou shalt not vexe my doughters nether shalt take other wyues vnto them. Here is no man with vs: beholde/ God is witnesse betwirte the and me. And Laban sayde more ouer to Jacob: beholde/ this heape and thys marke which I haue set here/ betwirte me & the: this heape be wytnesse & also this marke that I wyll not come ouer this heape to the/ & thou shalt not come ouer this heape & this marke to do any harme. The God of Abrahā/ the God of Nahor/ and the God of their fathers be iudge betwirte vs.

G * Josu. xxiij. c. xxiiij. c.

And Jacob sware by hym that hys father Jsaac feared. Then Jacob dyd sacryfice vpō the mounte/ and called hys brethren to eate breed. And they ate breed & taried all nighte in the hyll. And early in ꝑ morninge Laban rose vp & kyssed his chyldren and his daughters

ters/ & blessed thē & departed and went vnto his place agayne. But Jacob went forth on his iourney. And the angels of God came & mett hym. And when Jacob sawe them / he sayde: this is goddes hoost: & called the name of that same place/ Mahanaim.

¶ The vision of the Angells. Jacob sendeth presents vnto hys brother Esau. How he wrestled with the angell which chaunged his name and called him Israel.

¶ The.xxxij. Chapter.

A Jacob sente messengers before hym to Esau hys brother/ vnto the land *of Seir & the feld of Edom. And he cōmaunded them saying: se that ye speake after this maner to my lorde Esau: thy seruaunte Jacob sayth thus. J haue sogerned & bene a straūger wyth Laban vnto thys tyme & haue gottē oxen/ asses & shepe/ menseruaūtes & wemenseruauntes/ & haue sent to shewe it my lorde / that J may fynde grace in thy syghte. And ỳ messengers came B agayne to Jacob saying: we came vnto thy brother Esau/ & he cometh ageynst the & .iiij. hūdred men wt him. Thā was Jacob greatly afrayd/ & wist not which waye to turne him selfe/ and deuyded the people that was with him & the shepe/ oxen & camels/ into .ij. companies/ & sayd: If Esau come to ỳ one parte & smyte it/ the other may saue it selfe.

A Josu.xxiiij.a.

And Jacob sayd: O god of my father Abraha̅/ & God of my father Jsaac: Lorde whych saydest vnto me/ returne vnto thy cūtre and to thy kynred/ & J wyll do all well with the. C J am not worthy of the leaste of all the mercyes & treuth whych thou hast shewed vnto thy seruaunte. For wt my a staf came J ouer this Jordane/ & now haue J goten .ij. droues Delyuer me from the handes of my brother Esau: for J feare him: lest he wyll coue and smyte the mother wyth the chyldren. Thou saydest that thou woldest surely do me good/ & woldest make my seed as the sonde of the see which can not be nōbred for multitude.

a. To go with a staffe is a maner of speakig of the Hebrewes which sygnifyeth nothing els but to go symply/ barely and without any riches or strēght as in Mar.vi.b

D And he taried there that same nyghte / & toke of ỳ whych came to hande/ a present/ vnto Esau his brother. ij. hundred she gootes & .xx. he gootes. ij. hundred shepe and .xx. rammes: thyrtye mylch camels with their coltes xl. kyne & .x. bulles. xx. she asses & .x. foles and delyuered them vnto hys seruauntes / euery droue by them selues / & sayde vnto thē: goo forth before me & put a space betwixte euery droue. And he cōmaūded ỳ formest sayinge. Whē Esau my brother meteth the & axeth the sayinge: whose seruaunte art thou and whither goost thou / & whose are these ỳ goo before ỳ: thou shalt say/ they be thy seruaūte E Jacobs / & are a present sent vnto my lorde Esau/ & beholde/ he hym selfe cometh after vs. And so cōmaunded he the seconde/ & euen so ỳ thyrde/ & lykewyse all that folowed the droues sayinge/ of this maner se ỳ ye speake vnto Esau when ye mete him / & sayde more ouer: Beholde thy seruaunte Jacob cometh after vs/ for he sayd. J will pease hys wrath with the present that goth before me & after ward J wyll see hym my selfe/ so peraduenture he wyll receaue me to grace. So went the present before him and he taried all that nyghte in the tente/ & rose vp ỳ same nighte & toke hys .ij. wyues & his .ij. maydens & his xi. sonnes/ & wēt ouer the foorde Jabok. And he toke thē & sent thē ouer the ryuer / & sent ouer ỳ he had & taried behind him selfe alone.

F And there *wrastled a man with him vnto the breakynge of ỳ daye. And when he sawe that he coulde not preuayle agaynst him/ he smote hym vnder the thye / & the senowe of Jacobs thye shranke as he wrastled wt him. And he sayd: let me goo/ for ỳ daye breaketh And he sayd: J wyll not lett the goo/ excepte thou blesse me. And he sayde vnto him: what is thy name? He answered: Jacob. And he sayd: thou shalt be called Jacob no more/ but *Israell. For thou hast wrastled wyth God & hast preuayled.

*Gene.xxxv.b

And Jacob asked him sayinge/ tell me thy name. And he sayd/ wherfore dost thou aske after my* name? & he blessed him there. And Jacob called ỳ name of ỳ place Pheniel/ for J haue sene God face b to face / & yet is my lyfe reserued. And as he went ouer Pheniel the sonne rose vpō him/ & he halted vpō hys thye: wherfore the chyldren of Israell eate not of the senow ỳ shranke vnder the thye/ vnto thys daye: because ỳ he smote Jacob vnder the thye in the senow that shroncke.

G *Judic.xiij.c.

b. To se God face to face is to haue a certē and sure knowledge of him as in Exo.xxxiij.b

¶ Esau & Jacob are agreed/ & Jacob came into Sichē.

¶ The.xxxiij. Chapter.

I Jacob lyfte vp his eyes & sawe hys A brother Esau come / & wt hym .iiij. hundred men. And he deuyded the chyldren vnto Lea & vnto Rahel & vnto ỳ .ij. maydēs. And he put the maydēs & their childrē formost/ & Lea & hyr childrē after/ & Rahel and Joseph hindermost. And he went before them & fell on the grownde. vij. tymes/ vntyll he came vnto his brother.

Esau ranne to mete him & enbraced him and fell on his necke & kyssed hym/ and they wepte. And he lyfte vp hys eyes & sawe the wyues & their childrē/ & sayd: what are these which thou there hast? And he sayd: they are B ỳ childrē which god hath geuē thy seruaūte. Than came the maydens forth / & dyd their obeysaūce. Lea also & hyr chyldrē came and dyd their obaysaunce. And last of all came Joseph & Rahel and dyd their obaysaunce.

And he sayde: what meanyst thou wt all the droues which J mett. And he answered: to

kynde grace in the syghte of my Lorde. And Esau sayd: I haue ynough my brother/kepe ỹ thou hast vnto thy self. Jacob answered: oh nay/but yf I haue founde grace in thy syghte/receaue my present of my hande: for I haue sene thy face* as though I had sene ỹ face of God: wherfore receaue me to grace & take my blessyng that I haue brought the/ for God hath geuē it me. And I haue ynough of all thyngs. And so he cōpelled him to take it. And he sayde: let vs take oure iourney & goo/and I wyll goo in thy company. And he sayde vnto him: my lorde knoweth ỹ I haue tender chyldrē/ewes & kyne with yonge/vnder myne hande/which yf men shulde ouerdryue but euē one daye/the hole flocke wold dye. Let my lorde therfore goo before his seruāte and I wyll dryue fayre and softly/accordynge as the catell that goth before me and the chyldren/be able to endure: vntyll I come to my lorde vnto Seir.

*xxi.Regū.xix.c
Hester.xv.d

And Esau sayde: let me yet leaue some of my folke w̄ the. And he sayde: what needeth it: let me fynde grace in ỹ syghte of my lord. So Esau went his waye agayne that same daye vnto Seir. And Jacob toke hys iourney toward Sucoth/and bylt him an house/ and made boothes for his catell: wherof the name of the place is called Sucoth.

And Jacob came peasably in to the cite of Sichem in the lande of Canaan/after that he was come from Mesopotamia/& pitched before the cyte/& bought a parcell of grouñd where he pitched hys tent/of the children of Hemor Sichēs father/for an hūdred lābes. And he made there an aulter/& there called vpon the myghtie God of Israel.

¶ The rauesshyng of Dyna Jacobs daughter by the men of Sychē. And of the gret bloude shedynge done by the sonnes of Jacob.

¶ The.xxxiiij.Chapter.

A DIna the doughter of Lea whych she bare vnto Jacob/went out to see the doughters of the lāde. And Sichē the sonne of Hemor the Heuite lorde of ỹ coūtre/sawe her & toke her/& [a]laye w̄ her/& forced* her: & his harte laye vn Dina ỹ doughter of Jacob. And he loued ỹ damsell & spake kyndly vnto her/& spake vnto hys father Hemor sayinge/gett me thys maydē vnto my wyfe. And Jacob herde that he had defyled Dina hys doughter/but hys sonnes were with the catell in the felde/and therfore he held his peace/vntyll they were come. Then Hemor the father of Sichē wēt out vnto Jacob/to comen with him. And the sonnes of Jacob came out of ỹ feld as soone as they herde it/for it greued thē/& they were not a lytle wroth/because he had wrought folye in Israell/in ỹ he had lyen w̄ Jacobs doughter/whych thynge ought not to be done. And Hemor comened with thē sainge: ỹ soule of my sonne Sichē lōgeth for youre doughter: geue her him to wyfe/& make mariages w̄ vs: geue youre doughters vnto vs/& take oure doughters vnto you/& dwell w̄ vs & ỹ lāde shall be at youre pleasure/dwell & do youre busynes/& haue youre possessiōs there in. And Sichem sayde vnto hyr father & hyr brethren: let me fynde grace in youre eyes/& what soeuer ye apointe me/that will I geue. Aske freely of me both the dowry and gyftes/& I wyll geue accordynge as ye saye vnto me/& geue me the Damsell to wyfe.

*a.To lye with hyr/looke in Gene.xix.g.
*ỹ.Reg.xiij.c,

Then the sonnes of Jacob answered to Sichē & Hemor his father deceytefully/because he had defyled Dina their syster. And they sayd vnto thē/we can not do this thinge that we shulde geue oure syster to one that is vncircūcysed/for that were a shame vnto vs. Only in this wyll we consent vnto you: If ye wylbe as we be/that all the men chyldren amonge you be circumcysed/than wyll we geue oure doughter to you & take youres to vs/& will dwell with you & be one people. But & yf ye wyll not harkē vnto vs to be circumcysed/than wyll we take oure doughter & goo oure wayes. And their wordes pleased Hemor: & Sichem his sonne. And the yonge mā deferde not for to do the thynge/because he had a lust to Jacobs doughter: he was allo most lett by of all that were in hys fathers house. Thā Hemor & Sichem went vnto the gate of their cyte/& comened wyth the men of their cyte saying: these men are peasable with vs/& wyll dwell in the lande & do their occupacion therin. And in the lāde is rowne ynough for thē/let vs take their doughters to wyues & geue thē oures: only herin wyll they cōsent vnto vs for to dwell with vs & to be one people: yf all the men chyldrē that are amonge vs be circūcysed as they are. Their goodes and their substance & all their catell are oures/only let vs cōsente vnto thē/that they maye dwell wyth vs.

And vnto Hemor and Sichem hys sonne harkened all that wēt out at the gate of hys cyte. And all ỹ men chyldrē were circūcysed what soeuer wēt out at the gates of his cite. And he third daye when it was paynefull to them. ij. of the sonnes of Jacob Symeō and Leui Dinas brethren/toke ether of thē hys *swerde & went in to the cyte boldly/& slewe all that was male/& slewe also Hemor and Sichē hys sonne w̄ the edge of the swerde/ and toke Dina their syster out of Sichems house/& went their waye.

*.Gene.xlix.a
Judith.ix.a.

Than came the sonnes of Jacob vpon the deed/& spoyled the cite/because thy had defyled their syster: and toke their shepe/oxen

asses

alles & what so euer was in ỹ cyte & also in the feldȝ. And all their goodes/all their childzen and their wyues toke they captyue and made hauock of all that was in the houses.

And Jacob sayde to Simeō and Leui: ye haue troubled me & made me stynke vnto the inhabitatours of the lande/ both to the Canaanytes and also vnto the Pherezites. And I am fewe in nombze. Wherfoze they shall gather them selues together agaynst me & sley me/ & so shall I and my house be dystroyed. And they answered: shuld they deall wyth oure syster as wyth an whooze?

¶ Jacob goeth vp vnto Bethel/ & buryeth his ymagȝ vnder an oke. Debora dyeth. Jacob is called Israel. The lande of Canaā is pzomysed hym. Rachel dyeth in labour: Ruben laye with his fathers concubyne. The heath of Isaac.

¶ The .xxxv. Chapter.

And God sayde vnto Jacob/ arise & get the vp to Bethell / and dwell there. And make there an aulter vnto God that apeared vnto the/ when thou fleddest from Esau thy bzother.

a. The scripture calleth all maner of ydolles oz ymages/ straunge goddes/ because the worshyppers of them esteme thē as goddes.

Thā sayd Jacob vnto his housholde & to all that were with him/ put away the [a] straūge goddes that are amōge you and make youre selues cleane/ & chaunge youre garmētes/ & let vs aryse & goo vp to Bethell / ỹ I maye make an aulter there/ vnto god which herde me in the daye of my tribulaciō & was with me in the waye which I went.

And they gaue vnto Jacob all the straūge goddes which were vnder their handes/ & all their earynges which were in their eares/ & Jacob hyd them vnder an ooke at Sichem. And they departed. And the feare of God fell vpon the cyties ỹ were rounde aboute thē/ that they durst not folowe after the sonnes of Jacob. So came Jacob to Lus in ỹ land of Canaan/ otherwyse called Bethell/ wyth

B al the people that was wyth hym. And he buylded there an aulter/ and called the place Bethell: because that god appered vnto him there/ when he fled from his bzother.

*Gen.xxiiij.g Than dyed * Debora Rebeccas nozse/ & was buryed benethe Bethell vnder an ooke. And the name of it was called the ooke of la-

*Osee.xij.a. mentacion. And God appeared vnto * Jacob agayne after he came out of Mesopotamia & blessed him & sayde vnto him: thy name is Jacob. Not withstondynge thou shalt be no

*Gene.xxxij.f moze called * Jacob / but Israel shalbe thy name. And so was his name called Israell.

And God sayde vnto hym: I am God allmyghtie/ growe & multiplye: foz people and a multitude of people shall spzynge of the/ yee & kynges shall come out of thy loynes. And ỹ lande which I gaue Abzahā & Isaac/ will I geue vnto the/ & vnto thy seed after ỹ wyll I geue it also. And God departed from hym in the place where he talked with him. And Jacob set vp a marke in ỹ place where he talked with him: euen a pilloure of stone/ & powzed dzynke offringe theron & powzed also oyle therō/ & called the name of ỹ place where God spake with hym/ Bethell.

And they departed from Bethel/ & when he was but a feld bzede frō Ephzath/ Rahel begā to trauell. And in trauelynge she was in perell. And as she was in paynes of hyz labour the mydwyfe sayde vnto her: feare not / foz thou shalt haue thys sonne also. Then as hyz soule was a departynge / that she *must dye: she called his name Ben Oni. *i.Reg.iiij.d. But his father called him [b] Ben Jamī. And thus dyed Rahel & was buryed in the waye to Ephzath which now is called Bethlehē. And Jacob sett vp a pyller vpon hir graue/ whych is called Rahels graue pyller vnto thys daye. And Israel wēt thence & pitched vp his tent beyonde the *toure of Eder. And it chaunced as Israel dwelt in ỹ lande/ that Ruben wēt & laye* with Bilha his fathers *Gene.xlix.a. cōcubyne/ and it came to Israels eare. The sonnes of Jacob were .xij. in nōbze. The sonnes of Lea. Ruben Jacobs eldest sonne/ and Simeon/ Leui/ Juda/ Issachar/ & Zabulon. The sonnes of Rahel: Joseph & Ben Jamin. The sonnes of Bilha Rahels mayde: Dan & Nepthali. The sonnes of Zilpha Leas mayd Gad & Aser. These are the sonnes of Jacob which were bozne him in Mesopotamia.

b. Ben Jamin: that is the sonne of the ryght hād. And ryght hande is taken foz good foztune.

Then Jacob went vnto Isaac hys father to Māre a pzincipall cyte/ otherwyse called Hebzon: where Abzaham & Isaac sogeozned as straungers. And the dayes of Isaac were an hundzed & .lxxx. yeres: & than fell he seke & dyed/ and was [c] put vnto his people beyng olde and full of dayes. And his sonnes Esau and Jacob buried hym.

c. To be put vnto his people looke in Gene. xxv. a.

¶ The wiues of Esau. Jacob & Esau are ryche. The genealogie of Esau. Esau dwelleth in the hill Seir.

¶ The .xxxvi. Chapter.

These are the generacions of Esau which is called Edō. Esau toke his wyues of the daughters of Canaā Ada the daughter of Elon an Hethite/ and Aholibama the daughter of Ana/ which Ana was the sonne of Zibeon an Heuyte/ And Basmath Ismaels *daughter and sister of Nebaioth. And Ada bare vnto Esau/ Eliphas: and [a] Basmath bare Reguel: And Aholibama bare Jeus/ Jaelam and Korah. These are the sonnes of Esau whych were bozne him in the lande of Canaan.

*Gen.xxviij.a

a. Basmath/ otherwyse called Mahaleth/ and so in other places is there dyuers names geuē to one person.

And Esau toke hys wyues/ hys sonnes & daughters & all the soules of hys house: hys goodes and all his catell & all his substance whych he had gott in the lande of Canaan/ and went in to a countre awaye from hys

bzother

brother Jacob: for their * ryches was so moch/ that they coulde not dwell together/ & ỳ the land where in they were straũgers/ coulde not receaue them: because of their ca
B tell. Thus dwelt Esau in mounte Seir/ which Esau is called Edõ. These are the generacyõs of Esau father of the Edomytes in moũte Seir/ & these are ỳ names of Esaus
*1. Para. i. c. sonnes: *Eliphas the sonne of Ada the wyfe of Esau/ & Reguel the sonne of Basmath ỳ wyfe of Esau also. And ỳ sonnes of Eliphas were. Theman/ Omar/ Zepho/ Gaetham & Kenas. And Thimna was concubyne to Eliphas Esaus sonne/ & bare vnto Eliphas Amalech. And these be the sonnes of Ada Esaus wyfe. And these are ỳ sonnes of Reguel: Nahath/ Serah/ Sãma & Misa: these were ỳ sonnes of Basmath Esaus wyfe. And these were ỳ sonnes of Ahalibama Esaus wyfe ỳ daughter of Ana sonne of Zebeon/ which she bare vnto Esau: Jeus/ Jealam and Roah.

C These were dukes of the sonnes of Esau.
1. Para. i. c The chyldren of Eliphas the fyrst sonne of Esau were these: duke Themã/ duke Omar/ duke Zepho/ duke Kenas/ duke Kenah/ duke Gaethã & duke Amalech: these are ỳ dukes that came of Eliphas in the lande of Edom/ & these were the sonnes of Ada. These were the childrẽ of Reguel Esaus sonne: duke Nahath/ duke Serah/ duke Sãma/ duke Misa. These are the dukes that came of Reguel in the lande of Edom/ & these were the sonnes of Basmath Esaus wyfe. These were ỳ children of Ahalibama Esaus wyfe: duke Jeus/ duke Gaelã/ duke Korah/ these dukes came of Ahalibama the doughter of Ana Esaus wyfe. These are the childrẽ of Esau/ & these are the dukes of them: which Esau is called Edom. These are the childrẽ of Seir the Horite/ the inhabitoure of the lande: Lothan/ Sobal/ Zibeõ/ Ana/ Dison/ Eser & Disan. These are the dukes of ỳ horites the childrẽ of Seir in the lande of Edom. And the chyldren of Lothan were: Hori & Hemam. And Lothans syster was called Thymna.

The childrẽ of Sobal were these: Aluan/ Manahath/ Ebal/ Sepho & Onam. These were the childrẽ of Zibeon. Aia & Ana/ thys was that Ana that foũde the mules in ỳ wildernes/ as he fedhys father Zibeons asses. The chyldren of Ana were these. Dison and Ahalibama ỳ daughter of Ana. These are ỳ chyldren of Dison/ Hemdan Elban/ Jethrã & Cheran. The chyldren of Ezer were these/ Bilhan/ Seauan & Akan. The chyldren of Disan were: Uz & Aran. These are ỳ dukes that came of Hori: duke Lothan/ duke Sabal/ duke Zibeon/ duke Ana/ duke Dison/ duke Ezer/ duke Disan. These be the dukes that came of Horry in their dukedoms in the land of Seir. These are ỳ kyngs ỳ reygned D in ỳ land of Edom before there reygned any kynge amonge the chyldren of Israel. Bela the sonne of Beor reygned in Edomea/ & the name of his cyte was Dinhaba. And when Bela dyed/ Jobab the sonne of Serah out of Bezara/ reigned in hys steade. When Jobab was dead/ Husam of the lãd of Themany reygned in hys steade. And after the deth of Husam/ Hadad the sonne of Bedad which slewe the Madianytes in the feld of ỳ Moabytes/ reygned in his steade/ & ỳ name of his cyte was Auith. When Hadad was dead/ Samla of Masteka reygned in hys steade. When Samla was dead/ Saul of the ryuer Rehoboth reygned in hys steade. When Saul was dead/ Baal Hanan the sonne of Achbor reygned in his steade. And after the deth of Baal Hanan the sonne of Achbor/ Hadad reygned in his steade/ & the name of cyte was Pagu. And hys wyfes name Mehetabeel the doughter of Matred the doughter of Mesaab.

These are the names of the dukes ỳ came of Esau/ in ỳ .xij. kynredes/ places & names: Duke Thimma/ duke Alua/ duke Jetheth/ duke Ahalibama/ duke Ela/ duke Pinon/ duke Kenas/ duke Theman/ duke Mibzar/ duke Magdiel/ duke Jram. These be the dukes of Edomea in their habitacyons/ in the lande of their possessions. This Esau is the father of the Edomytes.

C Joseph accuseth hys brethren. Joseph dreameth & is hated of hys brethren & is solde to the Jsmaelites. Jacob bewayleth Joseph.

C The .xxxvij. Chapter.

AND Jacob dwelt in the land where in is father was a straũger/ that is to saye in the lande of Canaan. And these are the generacyons of Jacob: when Joseph was .xvij. yere olde/ he kepte shepe with his brethrẽ/ & the lad was with the sonnes of Bilha & of Zilpha his fathers wyues. And he brought vnto their father an euyll saying that was of them. And And Jsrael loued Joseph more than all hys chyldren/ because he begat hym in hys olde age/ & he made him a coote of many colours.

When his brethrẽ sawe that their father loued him more thã all hys brethrẽ/ they hated him & coulde not speke one kynde worde vnto hym. Moreouer Joseph * dreamed a *Gene. xlij. b.
B dreame & tolde it his brethrẽ: wherfore they hated him yet ỳ more. And he sayde vnto thẽ heare I praye yow thys dreame whych I haue dreamed: Beholde we were makynge sheues in the felde: & lo/ my sheffe arose and stode vp right/ & youres stode roũde aboute & made obeysaunce to my sheffe. Than sayde hys brethren vnto hym: what/ shalt thou be oure

oure kynge or shalt thou reygne ouer vs? And they hated him yet the more/ because of his dreame and of his wordes.

¶ And he dreamed yet another dreame & told it his brethren sayinge: beholde / I haue had one dreame more: me thought the sonne and the moone and .xi. starres made obeysaunce to me. And whē he had told it vnto his father and his brethren/ hys father rebuked hym & sayde vnto him: what meaneth this dreame which thou hast dreamed: shall I and thy mother and thy brethren come and fall on the grounde before the? And his brethren hated hym/ but his father noted the sayinge.

His brethren went to kepe their fathers shepe in Sichem/ and Israel sayde vnto Joseph: do not thy brethren kepe in Sichem? come that I may send the to thē. And he answered* here am I. And he sayde vnto hym: goo & see whether it be well with thy brethrē & the shepe/ & bringe me worde agayne. And sent him out of the vale of Hebron/ for to go to Sichem. And a certayne mā founde hym wandringe out of his waye in the felde/ and axed him what he soughte. And he answered: I seke my brethrē/ tell me I praye the where they kepe shepe. And the man sayde/ they are departed hence/ for I herde thē say: let vs goo vnto Dothan. Thus went Joseph after hys brethren/ and founde them in Dothan.

* 1. Reg. iij. c.

And whē they sawe hym a farre of before he came at them/ they toke councell agaynst him/ for to slay him / & sayde one to another/ Beholde thys* dreamer cometh / come now and let vs slay hym and cast hym in to some pytt/ and let vs saye that some wycked beast hath deuoured him/ and let vs see what hys dreames wyll come to.

* Mat. xxi. d. Mar. xij. a Luce. xx. c.

When Ruben herde that/ he went aboute to rydd hym out of their handes and sayde/ let vs not kyll him. And Ruben sayde moreouer vnto thē / shede not his* bloude/ but cast him in to this pytt that is in the wyldernes / and laye no handes vpon him: for he wolde haue rydd hym out of their handes and delyuered hym to hys father agayne.

* Gene. xlij. d

And as soone as Joseph was come vnto hys brethren / they strypte hym out of hys gay coote that was vpon hym/ and they toke hym and cast hym in to a pytt: But the pytt was emptie and had no water therein. And they satt them downe to eate brede. And as they lyft vp their eyes & loked aboute/ there came a companye of Ismaelites frō Gilead/ & their camels laden wyth spicery / baulme/ & myrre/ & were goynge downe in to Egypte.

Than sayde Juda to his brethren / what auayleth it that we slay oure brother/ & kepe his bloude secrett? come on/ let vs *sell hym to the Ismaelites/ & let not oure hādes be dyed vpon him: for he is oure brother & oure flesh. And his brethren were content. Than as the Madianites marchaunt men passed by / they drewe Joseph out of the pytt & sold hym vnto the Ismaelytes for .xx. peces of syluer. And they brought him into Egypte.

* Act. vij. b.

And when Ruben came agayne vnto the pytt and foūde not Joseph there/ he a rent his cloothes and went agayne vnto his brethren sayinge: the lad is not yonder/ & whether shall I goo? And they toke Josephs coote & kylled a goote/ & dypped the coote in the bloud. And they sent that gay coote and caused it to be brought vnto their father & sayd: This haue we foūde: se / whether it be thy sonnes coote or no. And he knewe it sayinge: it is my sonnes coote/ a wycked beast hath* deuoured hym/ & Joseph is rent in peces. And Jacob rent hys cloothes / and put sacke clothe aboute hys loynes/ & sorowed for hys sonne a longe season. Thā came all his sonnes & all his doughters to comforte him. And he wold not be cōforted/ but sayde: I wyll go doune in to the graue vnto my sonne/ mournynge. And thus his father wepte for him. And the Madianytes* solde hym in Egypte vnto Putiphar a lorde of Pharaos: & his chefe marshall.

a. Rent hys clothes: it was specially vsed amonge the hebrewes to rent their clothes whē the glorie of God was cōtēned as here/ & where they feared God so lytle as to kyll their awne brother.

* Gene. xlvij. f

* Psal. cxiij. f Sapien. x. c.

¶ The maryage of Juda. The trespace of her and Onan and the vengeaunce of god that came ther vpō. Juda laye wyth hys daughter Thamar. The byrthe of Pharez and Zarah.

¶ The .xxxviij. Chapter.

And it forcuned at that tyme ỳ Judas went from his brethren & gatt him to a man called Hira of Odollam/ & there he sawe the daughter of a man called* Sua a Canaanyte: And he toke her and wēt in vnto her. And she conceaued & bare a sonne and called hys name Er. And she conceaued agayne and bare a sonne & called him Onan. And she cōceaued ỳ thyrde tyme & bare a sonne/ whō she called Sela: & he was at Chelyb whē she bare him.

* i. Paral. ij. a

And Judas gaue Er hys eldest sonne a wyfe whose name was Thamar. But thys Er Judas eldest sonne was a wycked in the syghte of ỳ Lord/ wherfore the Lorde slewe him. Than sayde Judas vnto Onan: goo in to thy brothers wyfe & marye her / & styre vp seed vnto thy brother. And whē Onā perceaued that the seed shulde not be hys: therfore when he went in to hys brothers wyfe/ he spylled it on the groūde / because he wold not geue seed vnto his brother. And ỳ thinge whych he dyd/ dyspleased the Lorde / wherfore he slew hym also. Than sayde Judas to Thamar hys daughter in lawe: remayne a wydow at thy fathers house/ tyll Sela my sonne be growne: for he feared lest he shulde haue dyed also / as hys brethren dyd. Thus went

a. To be wycked in the syght of the lorde / is to walke in wyckednes: knowinge that the lorde seeth vs and yet we wyll not repēt.

went Thamar & dwelt in hir fathers house.

And in processe of tyme / the daughter of
C Sua Judas wyfe dyed. Than Judas when he had left mournynge / went vnto hys shepe sherers to Thymnath wt hys frende Hira of Odollam. And one told Thamar sayinge: beholde / thy father in lawe goth vp to Thymnath / to * shere hys shepe. And she put hyr wydows garmentes of frō her & couered her with a cloocke / & disgysed her selfe: And sat her downe at the entrynge of Enaim which is by the hye wayes syde to Thimnath / for because she sawe that Sela was growne / & she was not geuen vnto him to wyfe.

* Gene. xxxi. c
ij. Reg. xiij. c.

D When Juda sawe her / he thought it had bene an hoore / because she had couered hyr face. And turned to her vnto the waye and sayde / come I praye the / let me lye with the / for he knewe not that it was his daughter in lawe. And she sayd what wilt thou gyue me / for to lye wt me? Than sayde he / I wyll sende the a kydd from the flocke. She answered / Thā geue me a pledge tyll thou sende it. Thā sayde he / what pledge shall I geue the? And she sayde: thy sygnett / thy bracelet / and thy
E staffe that is in thy hande. And he gaue it her & lay by her / & she was whith childe by hym. And she gatt her vp & went & put her mātell from her / and put on hyr wydowes rayment agayne. And Judas sent the kydd by his neybure of Odollam / for to fetch out his pledge agayne frō the wyfes hande. But he fownd her not. Than asked he the men of the same place sayinge: where is the whoore that satt at Enaim in the waye? And they sayde: there was no whoore here. And he came to Juda agayne sayinge: I can not fynde her / & also the men of the place sayd: that there was no whoore there. And Juda sayde: let her take it to her / lest we be shamed: for I sente ỹ kydd and thou couldest not fynde her.

F And it came to passe that after .iii. monethes / one tolde Juda saying: Thamar thy daughter in lawe hath played the whoore / & wyth playinge the whoore is become great wt chylde. And Juda sayde: brynge her forth & let her be brente. And when they brought her forth / she sent to her father in law sayīg: by the man vnto whome these thynges pertayne / am I with chylde. And sayd also: loke whose are this seall / bracelet / and staffe. And Juda knewe them saying: she is more ryght wes than I / because I gaue her not to Sela
G my sonne. But he laye with her nomore.

When tyme was come that she shulde be delyuered / beholde there was .ij. twynnes in hyr wombe. And as she traueled / the one put out his hande & the mydwyfe toke & bownde a reed threde aboute it sayinge: thys wyll come out fyrst. But he plucked hys hande backe agayne / & hys brother came out. And she sayd: wherfore hast thou b rent a rent vpō the? & called hym Pharez. And afterwarde came out his brother ỹ had the reade threde about hys hande / which was / called Zarah.

b. Rent a rent: that is wherefore dydest thou open the matrix first / or was fyrst borne

C God prospereth Joseph. Pharaos wyfe tempteth hym. He is accused & cast in prysō. God hath mercye vpon hym.

C The .xxxix. Chapter.

Joseph was brought vnto Egypte / A
& Putiphar * a lorde of Pharaos: & * Gen. xxxvij g
his chefe marshall an Egyptian / bought him of ỹ Ismaelites which brought him thyther. And the Lorde was wt Joseph / & he was a luckie felowe & cōtinued in the house of his master the Egyptian. And hys master sawe that the Lorde was wyth hym / and that the Lorde made all that he dyd prosper in hys hande: Wherfore he founde B
grace in his masters syghte / and serued him. And hys master made hym ruelar of hys house / & put all that he had in hys hand. And as soone as he had made him ruelar ouer his house & ouer all that he had / ỹ Lorde blessed this Egyptians house for Josephs sake / and the blessynge of the Lorde was vpon all that he had: both in the house & also in the feldes. And therfore he left all ỹ he had in Josephs hand / & loked vp on nothinge that was with him / saue only on ỹ bread which he ate. And Joseph was a * goodly persone & a well fa- * i. Reg. xvi. c
uored. And it fortuned after this / ỹ his masters wyfe cast hir eyes vpon Joseph & sayde: come lye with me. But he denyed & sayde to her: Beholde / my master woteth not what he hath in the house wt me / but hath commytted all that he hath to my hande. Ye hym selfe is not greatter in the house than I / and hath kepte nothinge frō me / but only the because thou art hys wyfe. How than can I do thys great wykydnes / for to synne agaynst God? And after thys maner spake she to Joseph daye by daye: but he harkend not vnto her / to slepe nere her or to be in her company.

And it fortuned aboute the same season / C
that Joseph entred in to the house / to do hys busynes: & there was none of the housholde by / in the house. And she caught hym by the garmēt sayinge: come slepe with me. And he left his garment in hyr hande & fled and gott him out. When she sawe that he had left hys garment in hyr hande / and was fled out / she called vnto the men of the house / & tolde thē saying: See / he hath brought in an Hebrewe vnto vs to do vs shame: for he came in to me / for to haue slept wyth me. But I cryed wyth a lowde voyce. And when he harde / ỹ I lyfte vp my voyce & cryed / he left hys garment wt me and fled awaye and got hym out.

And she layed vp his garmēt by her / vntill hyr lorde

hir lorde came home. And she told hym accordynge to these wordes sayinge. This Hebrues
D seruaunte which thou hast brought vnto vs came in to me to do me shame. But as soone as I lyft vp my voyce and cryed / he left hys garmēt with me & fled out. When his master herde ỳ woordes of his wyfe which she tolde hym sayinge: after thys maner dyd thy seruaunte to me / he waxed wroth.

And he toke Joseph & put him in * pryson: * Psal. cv. b.
euē in the place where the kynges prisoners laye bounde. And there continued he in prison / but the Lorde was wyth Joseph & shewed hym mercie / & gott hym fauoure in the syghte of the keper of the prison which committed to Josephs hande all the prisoners ỳ were in ỳ prison house. And what soeuer was done there / that dyd he. And the keper of the prison loked vnto nothynge that was vnder his hande / because the Lorde was wyth hym / and because that what soeuer he dyd / ỳ Lorde made it come luckely to passe.

¶ Joseph expoundeth the dreames of the two prysoners.

A ¶ The.xl. Chapter.

And it chaūced after this / that the chefe butlar of the kynge of Egypte and hys chefe baker had offended theire lorde the kynge of Egypte. And Pharao was angrie wyth thē and put thē in warde in hys chefe marshals house: euen in the prison where Joseph was bownd. And the chefe marshall gaue Joseph a charge with them / and he serued them. And they contynued a season in warde.

And they dreamed ether of them in one nyghte: both the butlar and the baker of the kynge of Egypte which were bownde in the
B prison house / ether of them his dreame / and eche mannes dreame of a sondrie interpretacion. When Joseph came in vnto them in the mornynge / & loked vpon them: beholde / they were sadd. And he asked them sayinge / wherfore loke ye so sadly to daye? They answered him / we haue dreamed a dreame / & haue no man to declare it. And Joseph sayd vnto thē. Interpretynge belongeth to God but tel me yet. And the chefe butlar tolde his dreame to Joseph and sayde vnto hym. In my dreame me thought there stode a vyne before me / & in the vyne were .iii. braunches / and it was as though it budded / and her blossoms shott forth: & the grapes there of waxed rype. And I had Pharaos cuppe in my hande / and toke of the grapes & wronge them in to Pharaos
C cuppe / & delyuered Pharaos cuppe in to his hande. And Joseph sayde vnto hym / this is ỳ interpretacio of it. The .iii. braūches are thre dayes: for wythin thre dayes shall Pharao lyft vp thyne heade / and restore the vnto thyne office agayne / & thou shalt delyuer pharaos cuppe in to his hande / after the old maner / euen as thou dydest when thou wast hys butlar. But thynke on me wt the / when thou art in good case / & shewe mercye vnto me. And make mencion of me to Pharao / & helpe to bryng me out of thys house: for I was stollen out of the land of the Hebrues / & here also haue I done nothing at all wherfore they shulde haue put me in to thys dongeon. Whē the chefe baker sawe that he had well interpretate it / he sayde vnto Joseph / me thought also in my dreame / that I had .iii. wyker basketes on my heade. And in the vppermost basket of all maner bakemeates for Pharao. And the byrdes ate them out of the basket vpon my head.

Joseph answered and sayde: this is the interpretacio therof. The .iii. basketes are .iii. D dayes / for thys daye .iii. dayes shall Pharao take thy heade from the / and shall hange the on a tree / and the byrdes shall eate thy flesh from of the.

And it came to passe the thyrde daye which was Pharaos * byrth daye / that he made a * Mat. xiiij. a
feast vnto all his seruauntes. And he lyfted vpp the head of the chefe buttelar and of the chefe baker amonge his seruauntes. And restored the chefe buttelar vnto hys buttelarshippe agayne / and he reched the cuppe in to Pharaos hande / and hāged the chefe baker: euē as Joseph had interpretated vnto them. Notwythstōdyng the chefe buttelar remembred not Joseph / but forgat him.

¶ Pharaos dreames are expounded by Joseph. He is made ruler ouer all Egypt. He hath two sonnes / Manasses and Ephraim. The derth begynneth in Egypt.

¶ The.xli. Chapter.

And it fortuned at .ij. peres ende / ỳ Pharao dreamed / & thought that he stode by a ryuers syde / and that there came out of the ryuer. vii. goodly kyne & fatt fleshed / and fedd in a medowe / and hym thought that .vii. other kyne came vp after them out of the ryuer euelfauored and leane fleshed & stode by the other vpon ỳ brynke of the ryuer. And the euyll fauored & leane fleshed kyne: ate vp ỳ .vii. wel fauored and fatt kyne: and he awoke therwith. And he slepte agayne and dreamed the second tyme / that .vii. yeares of corne grewe vpō one stalke rācke & goodly. And that .vii. thynne eares blasted wt the wynde / sprange vp after them: & that the .vii. thynne eares deuowred the .vii. rancke and full eares. And thā Pharao awaked: & se / here is his dreame B
When the mornynge came / his spyrite was troubled. And he sent and called for all the sothesayers of Egypte & all ỳ wyse mē therof / and told them his dreame: but there was none

none of thē that coulde interpretate it vnto Pharao. Than spake the chefe buttelar vnto Pharao saying. I do remēbre my fawte this daye. Pharao was angrie w̄ his seruauntes/ & put in warde in the chefe marshals house both me & the chefe baker. And we dreamed both of vs in one nyght & ech mānes dreame of a sondrye interpretacion.

And there was wyth vs a yonge man / an Hebrue borne/seruaūte vnto the chefe marshall. And we told him / and he declared oure dreames to vs acordynge to ether of oure dreames. And as he declared them vnto vs/ euen so it came to passe. I was restored to myne office agayne/ and he was hanged.

Than Pharao sent and called Joseph. And they made him haste out of * prison. And he shaued him self and chaunged his raymēt/ & wēt in to Pharao. And Pharao sayd vnto Joseph: I haue dreamed a dreame & no man can interpretate it/ but I haue herde saye of the ỹ as soone as thou hearest a dreame / thou doste interpretate it. And Joseph answered Pharao sayinge: God shall geue Pharao an answere of peace without me. Pharao sayde vnto Joseph: in my dreame me thought I stode by a ryuers syde/ and there came out of the ryuer. vij. fatt fleshed and well fauored kyne/ and fedd in the medowe. And then. vij. other kyne came vp after them/ poore & very euell fauored & leane fleshed: so that I neuer sawe their lyke in all the lande of Egypte in euell fauordnesse. And the. vij. leane & euell fauored kyne ate vp the fyrst. vij. fatt kyne. And when they had eaten thē vp a mā coulde not perceaue that they had eaten them: for they were still as euill fauored as they were at ỹ begynnynge. And I awoke. And I sawe agayne in my dreame. vij. eares sprynge out of one stalk full and good/ & . vij. other eares wytherd/ thynne & blasted w̄ wynd/ sprynge vp after thē. And the thynne eares deuowred the. vij. good eares. And I haue tolde it vnto the sothsayers/ but no man can tell me what it meaneth. Then Joseph sayd vnto Pharao: both Pharaos dreames are one. And god doth shewe Pharao what he is aboute to do. The vij. good kyne are. vij. yeres: and the. vij. good eares are seuen yere also / and it is but one dreame. Likewyse/ the. vij. thynne & euell fauored kyne that came out after thē / are. vij. eares: & the. vij. emptie & blasted eares shalbe vij. yeares of hunger. Thys is that which I sayde vnto Pharao/ ỹ God doth shewe Pharao what he is aboute to do.

Beholde there shall come. vij. yere of great plenteousnes thorough out all the lande of Egypte. And there shall aryse after them. vij. yeres of hunger. So ỹ all the plenteousnes shalbe forgeten in the lande of Egypte. And the hunger shall consume the lande: so that ỹ plenteousnes shall not be once seene in the land by reason of that hūger that shall come after/ for it shalbe exceadinge great. And as cōcernynge that the dreame was doubled vnto Pharao the second tyme / it betokeneth ỹ the thynge is certanly prepared of God/ and that God wyll shortly bringe it to passe.

Now therfore let Pharao prouyde for a man of vnderstondyng & wysdome / and sett hym ouer the lande of Egypte. And let Pharao make officers ouer the lande / & take vp the fyfte parte of the lande of Egypte in the vij. plenteous yeres & let thē gather all the foode of these good yeres that come/ & lay vp corne vnder the power of Pharo / that there may be foode in the cyties/ and there let thē kepte it: that there may be foode in store in the lande / agaynst the. vij. yeres of hunger which shall come in the land of Egypte/ and that the lande perishe not thorow hunger.

And the sayinge pleased Pharao & all his seruaūtes. Than sayde Pharao vnto his seruauntes: where shall we fynde soch a mā as thys is/ that hath the spyrete of God in hym? wherfore Pharao sayde vnto Joseph: for as moch as God hath shewed the all this/ there is no man of vnderstondynge or of wysdome lyke vnto the. Thou therfore shalt be * ouer my house/ & acordynge to thy worde shall all my people obey: only in ỹ kynges seate wyll I be aboue the. And he sayde vnto Joseph: beholde / I haue sett the ouer all the lande of Egypte. And he toke of hys ryng from hys fyngre / & put it vpon Josephs fyngre / and arayed him in raymēt of bysse/ & put a goldē cheyne aboute his necke & sett him vpon the best charett that he had saue one. And they cryed before hym a Abrech/ & ỹ Pharao had made him ruelar ouer all ỹ land of Egypte.

And Pharao sayde vnto Joseph: I am Pharao/ without thy wyll/ shall no man lyfte vp ether hys hand or fote in all ỹ land of Egypte. And he called Josephs name b Zaphnath Paena. And he gaue him to wyfe Asnath the daughter of Putiphar preast of On. Than went Joseph abrode in the lande of Egypte. And he was. xxx. yere olde c when he stode before Pharao kynge of Egypte. And than Joseph departed from Pharao/ & went thorow out all the lande of Egypte.

And in the. vij. plenteous yeres they made sheues & gathered vp all the fode of the. vij. plenteous yeres whych were in the lande of Egypte & put it in to the cyties. And he put the foode of the feldes that grewe rownde aboute euery cyte: euen in the same. And Joseph layde vp corne in store / lyke vnto the sande of the see in multitude out of mesure/ vntyll he left nombrynge: for it was wyth

out

* Psal. c. iiij. b.

* Psal. ciiij. b. Act. vij. b. 1. Macha. ij. k. Daniel. ij. g.

a. Abrech: that is tēder father or as some will bowe the knee.

b. zaphnath paena: they are wordes of Egypt / and as moche to saye: As a man to whome secret thynges are opened.

c. When he stode before Pharao: that is whē he was admytted of Pharao into hys office/ as in 1. Reg. xvi. d

Gout nombre. And vnto Joseph were borne. ij sonnes before ỹ yeres of hũger came/which Asnath the dougyter of Putiphar preast of On/bare vnto him. And he called the name
Gene.xlvi.c. of the fyrst sonne Manasse/for God (sayde he) hath made me forgett all my labour and all my fathers household. The seconde called he Ephraim / for God (sayde he) hath caused me to growe in the lande of my trouble.

And when the. vij. yeres of plenteousnes that was in the land of Egypte were ended/
* Act.vij.b than came the. vij. yeres of* derth/acordyng as Joseph had sayde. And ỹ derth was in all landes: but in the land of Egypte was there yet foode. When now all the lande of Egypt began to hunger / than cryed the people to Pharao for bread. And Pharao sayde vnto all Egypte: goo vnto Joseph / and what he sayth to you that doo. And when the derth was thorow out all the land/Joseph opened all that was in the cyties and solde vnto the Egyptcyans. And hunger waxed sore in the lande of Egypte. And all countrees came to Egypte to Joseph for to bye corne: because that the hunger was so sore in all landes.

¶Josephs brethren come into Egypte to bye corne. And he knoweth them and tryeth them. Symeon is put in prison / the other retorne to their father to fetche Benjamin. His father is lothe to let hym go/ but at the last he graunted it.

¶The. xlij. Chapter.

A When Jacob sawe that there was corne to be solde in Egypt/he sayd vnto hys sonnes: why are ye negligent? beholde / I haue hearde ỹ
* Act.vij.b. there is corne to be solde in Egypte.* Gete you thyther and bye vs corne from thence/ ỹ we maye lyue & not dye. So went Josephs ten brethren doune to bye corne in Egypte / for Benjamin Josephs brother wold not Jacob sende wt hys other brethren: for he sayde: lome myschoftune myght happen hym.

And the sonnes of Israel came to bye corne amõge other that came/ for there was derth also in the lande of Canaã. And Joseph was gouerner in the lande/ and solde corne to all ỹ people of the land. And his brethrẽ came/ & fell flatt on the grounde before him. When
B Joseph sawe his brethrẽ/he knewe thẽ: But made straunge vnto them/and spake rughly vnto them sayinge: Whence come ye? & they sayde: out of the lande of Canaan/to bye vytayle. Joseph knewe his brethren / but they knewe not hym.

Gen.xxxvij.b And Joseph remẽbred his dreames which he dreamed of them/ and sayde vnto them: ye are spies / and to se where the lãde is weake is youre comynge. And they sayde vnto him: nay my lorde: but to bye vytayle thy seruaũtes are come. We are all one mans sonnes/ & meane truely/and thy seruauntes are no spies. And he sayd vnto them: nay verely/ but euen to se where the lande is weake is youre comynge. And they sayde: we thy seruauntes are. xij. brethren / the sonnes of one man in the lande of Canaan. The yongest is € yet with oure father/ and one no mã woteth where he is. Joseph sayde vnto them/ that is it that I sayde vnto you / that ye are sure ye spies. Here by ye shall be proued. For by the lyfe of Pharao/ye shall not goo hence/vntill youre yõgest brother be come hither. Sende therfore one of you and lett hym fett youre brother/ & ye shalbe in preason in ỹ meane season. And thereby shall youre wordes be proued/whether there be any trueth in you: or els by the lyfe of Pharao/ye are but spies And he put them in warde thre dayes.

And Joseph sayde vnto thẽ the thyrd daye: This doo and lyue / for I feare God. If ye D meane no hurte / let one of youre brethrẽ be bounde in the preason/ and goo ye & brynge the necessarie foode vnto youre houssholdes/ and brynge youre yongest brother vnto me: that youre wordes maye be beleued / & that ye dye not. And they dyd so.

Than they sayde one to a nother: we haue verely synned agaynst oure brother / in that we sawe the anguysh of hys soull when he besought vs/ & wold not heare him: therfore is thys troubyll come vpon vs. Ruben answered them sayinge. sayde I not vnto you ỹ ye shulde not* synne agaynst the lad: but ye wolde not heare. And now verely see / hys *gen.xxxvij.d
a To requyer the bloude of the hãde of another/ is to take vengeaunce of the cuell done vnto him/ as in Genesis.ix.a. ℣ Psal.ix.b and Ezech.xij.c
bloude is a requyred. They were not aware that Joseph vnderstonde them/ for he spake vnto them by an interpreter. And he turned € from them & wepte/and than turned to them agayne & comened with thẽ/ & toke out Symeon from amonge them and bownde hym before their eyes / & cõmaunded to fyll their sackes wyth corne / and to put euery mans money in hys sacke/and to geue thẽ vitayle to spende by the waye. And so it was done to them. And they laded their asses wyth the corne & departed thence. And as one of them opened his sacke/for to geue his asse prauender in the Inne / he spyed hys money in hys sacks mouth. And he sayde vnto his brethrẽ: my money is restored me agayne/ & is euẽ in my sackes mouth. Than their hartes fayled them/and were astoynyed and sayde one to a nother: how cometh it that God dealeth thus wyth vs. And they came vnto Jacob their fa
ther vnto the land of Canaan/and tolde him all ỹ had happened them sayinge. The lorde of the lande spake rughly to vs/ and toke vs for spyes to serche the coũtre. And we sayde vnto him: we meane truely & are no spyes. We be. xij. brethren sonnes of oure father / one is awaye / and the yongest is now wyth

oure father in the lande of Canaan. And the lorde of the countre sayde vnto vs: here by shall I knowe yf ye meane truely: leaue one of youre brethren here with me / & take foode necessary for youre housholdes and get you awaye / & bringe youre yongest brother vnto me. And thereby shall I knowe ỹ ye are no spyes / but meane truely: So wyll I delyuer you youre brother agayn / & ye shall occuppye in the lande.

And as they emptied their sackes / behold: euery mans bundell of money was in his sacke And when both they & their father sawe the bundells of money / they were a frayde.

And Jacob their father sayde vnto them: Me haue ye robbed of my children: Joseph is away / and Symeon is awaye / and ye wyll take Ben Jamin awaye. All these thynges fall vpon me. Ruben answered hys father sayinge: Slee my two sonnes / yf I bringe him not to the agayn. Delyuer him therfore to my honde / and I wyll bringe hym to the agayne: And he sayde: my sonne shall not go downe wyth you. For his brother is dead / & he is left alone. Moreouer some myschefortune might happen vpon him by the waye which ye go. And so shuld [b] ye bringe my gray head with sorowe vnto the graue.

b. Bringe me to my graue: that is / ye shall bringe me to gyftes. Symeon is delyuered out of prison. Joseph my death / as in Gen. xxxviij.

When Benjamin was brought / they retorned with goeth aside and wepeth. They feast to gether.

The. xliij. Chapter.

And the derth waxed sore in ỹ land. And whē they had eatē vp ỹ corne which they brought out of ỹ lande of Egypte / their father sayde vnto them: goo agayne & by vs a lytle food. Than sayde Juda vnto him: the mā dyd testifye vnto vs sayinge* loke ỹ ye see not my face excepte youre brother be wt you. Therfore yf thou wylt sende oure brother wt vs / we wyll go & bye ỹ food. But yf thou wylt not sende him / we wyll not goo: for the man sayde vnto vs: loke that ye see not my face / excepte youre brother be with you. And Israel sayd: wherfore delt ye so cruelly wt me / as to tell the man ỹ ye had yet another brother? And they sayde: The mā asked vs of oure kynred sayinge: is youre father yet alyue? haue ye not another brother? And we tolde him accordyng to these wordes. How cowld we knowe ỹ he wold byd vs bringe oure brother downe wt vs? Thā sayd Juda vnto Israel his father: Send the lad wt me / & we wyll ryse & goo / ỹ we maye lyue & not dye: both we / thou & also oure children. I wylbe suertye for hym / and of my handes requyre him. If I bringe him not to the & sett hym before thine eyes / * thā let me bere the blame for euer. For except we had made thys taryeng: by thys we had bene there twyse and come agayne.

*Gene. xlij. d.

*Gene. xliij. g.

Than their father Israel sayd vnto them: Yf it must nedes be so now: than do thus / take of the best frutes of the lande in youre vesselles / and bringe the mā a present / a curtesye bawme / and a curtesye of hony / spices & myrre / dates & almōdes. And take as moch money more wyth you. And the money that was brought agayne in youre sackes / take it agayne wyth you / peraduenture it was some ouersyghte.

Take also youre brother with you / & aryse & goo agayne to the mā. And God almightie geue you mercie in the syghte of the mā and send you youre other brother and also Benjamin / and I wylbe as a man robbed of his children.

Thus toke they the present and twyse so moch more money with them / and Benjamin. And rose vp / went downe to Egypte / & presented thē selfe to Joseph. When Joseph sawe Benjamin with them / he sayde to the ruelar of his house: bringe these men home & sley and make redie: for they shall dyne wt me at none. And the man dyd as Joseph bad / and brought them in to Josephs house.

Whē they were brought to Josephs house / they were afrayde and sayde: be cause of the money that came in oure sackes mouthes at ỹ fyrst tyme / are we brought / to pyke a quarell with vs and to laye some thinge to oure charge to bringe vs in bōdage & oure asses also. Therfore came they to the man ỹ was the ruelar ouer Josephs house / & comened wyth him at the dooze and sayde.

Syr / we came hyther at the fyrst tyme to bye food / & as we came to an inne & opened oure sackes: beholde / euery mannes* money was in hys sacke wt full weyghte: But we haue brought it ageyne wt vs / & other mony haue we brought also in oure handes / to bye foode / but we can not tell who put oure money in oure sackes. And he sayde: be of good chere / feare not: youre God and the God of youre fathers hath put you that treasure in youre sackes / for I had youre money. And he brought Simeō out to thē & led thē in to Josephs house / & gaue thē water to washe their fete / & gaue their asses prauender: And they made redye their present agaynst Joseph came at none / for they herde say ỹ they shuld dyne there. When Joseph came home / they brought ỹ present in to ỹ house to him / which they had in their hādes / & fell flat on ỹ groūde before him. And he welcomed thē courteously sayinge: is youre father ỹ old man whych ye told me of / in good health? & is he yet alyue? they answered: thy seruaunte oure father is in good health / and is yet alyue. And they bowed thē selues and fell to the grounde.

*Gene. xlij. d.

And

And he lyfte vp his eyes & behelde his bro
ther Benjamin his mothers sonne/ & sayd:
*Gen.xlij.c *is thys youre yongest brother of whome ye
sayde vnto me? And sayde: God be mercyfull
G vnto ỹ my sonne. And Joseph made hast (for
iij.Reg.iij.d. *hys hert dyd melt vpō his brother) & sought
where to wepe / & entred in to his chambre/
for to wepe there. And he washed hys face &
came out & refrayned hym selfe / & badd sett
bread on the table.

And they prepared for hym by hym selfe/
& for thē by them selues / & for the Egyptiās
which ate with him by them selues/ because
the Egyptians may not eate bread with the
a. Abhomina Hebrues/ for that is an a abhomynacion vn
cion/ that is/ it to the Egyptians. And they satt before him:
was abhorred the eldest acordynge vnto hys age / and the
of the Egyp- yongest acordyng vnto his youth. And the
cians that an men marueled amōge them selues. And they
Hebrew should broughte rewardes vnto them from before
eate with the. hym: but Benjamins parte was fyue tymes so moch as any of theirs. And they ate and they dronke/ & were dronke with him.

¶ Joseph accuseth his brother of theft. Juda becometh surety for Benjamin.

¶ The.xliiij.Chapter.

A Nd he commaunded the rueler of hys house sayinge: fyll the mens sackes with food/ as moch as they cā carye / & put euery mās money in hys bagge mouth/ & put my syluer cuppe in the sackes mouth of the yongest and hys corne money also. And he dyd as Joseph had sayde. And in the mournynge as soone as it was lyghte/ the men were let goo with their asses. And when they were out of the cytie & not yet ferre awaye / Joseph sayde vnto the ruelar of his house: vp and folowe after the men and ouertake them / and saye vnto thē: wherfore haue ye rewarded euell for good? is that not the cuppe of which my lorde drynketh/ and doth he not prophesye therin? ye haue euell done that ye haue done.

And he ouertoke them and sayd the same wordes vnto them. And they answered hym:
B wherfore sayth my lorde soch wordes? God forbydd ỹ thy seruauntes shulde doo so. Beholde / the money which we founde in oure sackes mouthes / we brought agayne vnto the / out of the lande of Canaan: how then shuld we steale out of my lordes house/ ether syluer or golde? wyth whosoeuer of thy seruauntes it be founde let hym dye/ and let vs also be my lordes bondmen. And he sayde Now therfore acordyng vnto youre woordes he w̄ whom it is found/ shalbe my seruaūte: but ye/ shalbe harmelesse.

And attonce euery man toke downe hys sacke to the grounde / & euery man opened
C his sacke. And he serched / and began at the eldest and left at the yongest. And the cuppe was foūde in Benjamins sacke. Then they *rent their clothes/ and laded euery mā hys asse and went agayne vnto the cytie. And Juda & hys brethren came to Josephs house/ for he was yet there/ & they fell before hym on the grounde. And Joseph sayde vnto thē: what dede is this which ye haue done? wist ye not that soch a man as I can prophesye?

*Gen.xxxvij.f

Then sayde Juda: what shall we saye vnto my lorde/ what shall we speake or what excuse can we make? God hath foūde out ỹ
D wekednesse of thy seruaūtes. Behold/ both we and he w̄ whom the cuppe is founde/ are thy seruauntes. And he answered: God for bydd that I shulde do so / the man w̄ whō the cuppe is founde / he shalbe my seruaunte: but go ye in peace vnto youre father.

Then Juda went vnto him and sayde: oh my lord/ let thy seruaūte speake a worde in my lordes eare / and be not wrooth wyth thy seruaunte: for thou art euen as Pharao. My lorde axed his seruaunte sayinge: haue
E ye a father or a brother? And we answered my lorde/ *we haue a father that is olde/ & a yonge lad which he begat in his age: and the brother of the sayde lad is dead/ & he is all ỹ is left of that mother. And his father loueth him. Then sayde my lord vnto his seruaūtes brynge hym vnto me / ỹ I maye sett myne eyes vpon him. And we answered my lorde/ that the lad coulde not goo from hys father/ for yf he shuld leaue hys father/ he were but a deed man. Than saydest thou vnto thy seruaūtes *excepte youre yōgest brother come with you/ loke that ye se my face no moare.

*Gen.xlij.c

*Gen.xliij.a

And whē we came vnto thy seruaūt oure father / we shewed hym what my lorde had sayde. And when oure father sayde vnto vs/ goo agayne & bye vs a lytle fode: we sayde/ ỹ we coulde not goo. Neuertheles yf oure yoūgeste brother go w̄ vs then wyll we go/ for we maye not see the mānes face excepte oure youngest brother be w̄ vs. Then sayde I
F thy seruaūt oure father vnto vs. Ye knowe that my wyfe bare me .ij. sonnes. And the one went out from me & it is sayde of a suertye that he is *torne in peaces of wyld beastes/ and I sawe hym not sence. If ye shall take this also awaye from me and some myschaūce happē vpō him/ * then shall ye brynge my gray heed with sorow vnto the graue.

*Gen.xxxvij.g

*Gen.xliij.

G Now therfore when I come to thy seruaūt my father/ yf the lad be not with me: seynge that his lyfe hāgeth by the laddes lyfe / then as soone as he seeth ỹ the lad is not come / he wyll dye. So shall we thy seruauntes brynge the gray hedde of thy seruaunt oure father with sorow vnto the graue. For I thy seruaūt became suertie for the lad vnto my

father and sayde: *yf I bryng him not vnto the agayne. I will bere ỹ blame all my lyfe lõge. Now therfore let me thy seruaũt byde here for the lad/ and be my lordes bondman: and let the lad goo home wyth his brethren. For how can I goo vnto my father / and the lad not wyth me: lest I shulde see the wretchednes that shall come on my father.

* Gene. xliij. b

¶ Joseph maketh hym selfe knowẽ vnto his brethren/ and sendeth for his father.

¶ The. xlv. Chapter.

A Nd Joseph coulde no longer refrayne before all them that stode aboute hym / but cõmaunded that they shuld goo all out from hym/ & that there shuld be no man wt him/ whyle he vttred hym selfe vnto hys brethren. And he *wepte alowde/ so that the Egyptcians & the house of Pharao herde it. And he sayde vnto hys brethren: I am Joseph / doth my father yet lyue? But hys brethren coulde not answere him/ for they were abashed at his presence. And Joseph sayde vnto hys brethren: come nere to me/ and they came nere. And he sayd: *I am Joseph youre brother whom ye solde in to Egypte. And now be not greued therwith/ neyther let it seme a cruel thinge in youre eyes/ ỹ ye sold me hyther. For god dyd send me before you to saue lyfe. * For thys is the seconde yere of derth in the lande / and fyue moo are behynd in which there shall neyther be earynge nor heruest.

* Gene. xlij. e. xlv. g

* Actu. vij. b. Gene. xxxvij. k

B

* Gene. l. d.

Wherfore God sent me before you to make prouisyon/ ỹ ye myghte continue in the erth and to saue youre lyues by a greate delyuerance. So now it was not ye that sent me hyther/ but God: and he hath made me father vnto Pharao and lorde ouer all his house/ & rueler in all the lande of Egypte. Haste you & goo to my father & tell hym / this sayeth thy

C sonne Joseph: God hath made me lorde ouer all Egypte. Come downe vnto me and tarye not. And thou shalt dwell in the lande of Gosan and be by me: both thou and thy chyldrẽ/ and thy chyldrens chyldren: and thy shepe/ and beestes & all that thou hast. There wyll I make prouisyon for the: for there remayne yet .v. yeres of derth/ lest thou and thy housholde and all that thou hast perysh.

Beholde/ youre eyes do se/ and the eyes also of my brother Benjamin / that I speake to you by mouth. Therfore tell my father of

D all my honoure which I haue in Egypt and of all that ye haue sene / and make haste and bryng my father hyther. ¶ And he fell on his brother Benjamins necke & wepte/ and Benjamin wepte on his necke. Moreouer he kyssed all his brethren & wepte vpon thẽ. And after that/ his brethrẽ talked with him. And when the tydinges was come vnto Pharaos house ỹ Josephs brethren were come/ it pleased Pharao well & all his seruauntes.

And Pharao spake vnto Joseph: saye vnto thy brethrẽ/ this do ye: lade youre beestes & get you hence/ And when ye be come vnto the lande of Canaan/ take youre father and youre housholdes & come vnto me / & I wyll geue you the best of the land of Egypte/ and ye shall eate the fatt of the lande. And commaunded also. This do ye: take charettes wt you out of the lande of Egypt/ for youre chyldrẽ & for youre wyues: & bryng youre father & come. Also/ regarde not youre stuff/ for the goodes of all ỹ land of Egypt shalbe youres.

E

And the chyldrẽ of Israel dyd euen so/ And Joseph gaue them charettes at the cõmaũdment of Pharao/ and gaue them vitayle also to spende by ỹ waye. And he gaue vnto eche of them chaunge of rayment: but vnto Benjamin he gaue .iij. hundred peces of syluer & v. chaunge of rayment. And vnto his father he sent after the same maner .x. asses laden with good out of Egypt/ & .x. she asses laden with corne/ bred and meate: to serue hys father by the waye. So sent he hys brethren awaye/ and they departed. And he sayde vnto them: se that ye fall not out by the waye.

F

And they departed from Egypt and came in to the lande of Canaã vnto Jacob their father/ & told him sayinge. Joseph is yet a lyue and is gouerner ouer all the land of Egypte. And Jacobs hert wauered / for he beleued thẽ not. And they tolde him all the wordes of Joseph which he had sayde vnto them. But when he sawe the charettes whych Joseph had sent to carye him/ then hys spyrites reuiued. And Israel sayde. I haue ynough/ yf Joseph my sonne be yet alyue: I wyll goo and se hym/ yer that I dye.

G

¶ Jacob with all his housholde goeth to Joseph in to Egypt. The genealogie of Jacob. Joseph meeteth hys father.

The. xlvi. Chapter.

I Srael toke hys * iourney wt all ỹ he had/ & came vnto Berseba & offred offrynges vnto the God of his father Isaac. And God sayde vnto Israel in a vysyon by nyghte / & called vnto him: Jacob Jacob. And he answered: here am I. And he sayde: I am ỹ myghtie God of thy father/ feare not to goo downe in to Egypt. For I will make of ỹ a great [a] people. I will go downe wt the in to Egypt/ and I will also bryng ỹ vp agayne/ & Joseph shall [b] put his hand vpõ thyne eyes. And Jacob rose vp frõ Berseba. And ỹ sonnes of Israel caryed Jacob their father & their chyldrẽ & their wyues in ỹ charettes wich Pharao had sent to carie him. And they toke their catell & the goodes which they had gottẽ in the land of Canaan/ and

I

* Josue. xxiiij. a Act. vij. b. Esa. lij. a.

a. I will make the a great people: that is I wyll multiplye thy seede/ that many people shall come ther of

b. To put hys hande vpon his eyes is to bepre sent at hys death and to bu rye him / as in Tobie. xiij. d.

and came in to Egypte:both Jacob & all hys seed wyth hym / hys sonnes and hys sonnes sonnes w̄ hym/ hys doughters & hys sonnes doughters & all his seed brought he w̄ hym in to Egypte.

B These are the names of the chyldrē of Israel which came in to Egypte/both Jacob & his sonnes:*Rubē Jacobs fyrst sonne . The chyldren of Ruben:Hanoch/Pallu/Hezron and Charmi.The chyldren of Symeon: Jemuel/Jamī/Ohad/Jachin/ Zohar & Saul the sonne of a Cananitish woman.The chyldrē of*Leui:Gerson/ Kahath and Merari. The chyldren of*Juda:Er/ Onan / Sela/ Pharez & Zerah / but Er and Onan dyed in the lande of Canaā/ The chyldrē of Pharez/ Hezron & Hamul.The chyldren of Isachar: Tola/Phua/Job and Semson.The chyldrē of Zabulon:Sered/Elon & Jaheleel.These be the chyldren of Lea which she bare vnto C Jacob in Mesopotamia with hys daughter Dina . All these soules of hys sonnes and doughters make.xxx.and.iij.

*Exo.i.a & .vi. c.Nume.xxvi. a 1.Para.v.a.

*1.Para.vi.a

*.1.Par.iij.a

The chyldrē of Gad:Siphion/Haggi/Sunni/Ezbon/Eri/Arodi and Areli. The chyldrē of* Aser:Jemna/Jesua/Jesui/Bria & Serah their syster.And ỹ chyldrē of Bria were Heber and Malchiel.These are the chyldren of Silpha whom Laban gaue to Lea hys doughter . And these she bare vnto Jacob in nombre.xvi.soules.

*1.para.vij.c

C The chyldren of Rahel Jacobs wyfe:Joseph and Ben Jamin. And vnto Joseph in ỹ lande of Egypte were borne: Manasses and Ephraim which*Asnath the daughter of Putiphar preast of On bare vnto him.The chyldren of* Ben Jamin:Bela/Becher/ Asbel/ Gera/Naeman/Ehi/Ros/Mupim/Hupim & Ard.These are the chyldren of rahel which were borne vnto Jacob.xiiij. soules all together.The chyldren of Dan:Husim.The chyldren of Nepthali:Jahezeel/Guni/Jezer and Sillem.These are ỹ sonnes of Bilha which Laban gaue vnto Rahel hys daughter/and she bare these vnto Jacob / all together.vij. soules.All the* soules that came wyth Jacob in to Egypte whych came out of hys loyns(beside hys sonnes wyfes)were all together.lx.&.vi.soules.And the sonnes of Joseph/which were borne him in Egypte were ij.soules:So that all the soules of the house of Jacob which came in to Egypte are.lxx.

*Gene.xli.g.

*.1.Par.vij.b and.viij.a.

*Deute.x.d

And he sent Juda before hym vnto Joseph that the waye myghte be shewed hym vnto Gosan/and they came in to the lande of Gosan.And Joseph made redye hys charett and wēt to mete Israel hys father vnto Gosan/ & presented hym selfe vnto him/& fell on hys necke & wepte vpō his necke a good whyle.

D And Israel sayde vnto Joseph: Now am I content to dye / in somoch I haue sene the / that thou art yet alyue.

And Joseph sayde vnto hys brethren and vnto his fathers house: I wyll goo & shewe Pharao and tell hym:that my brethren & my fathers house which were in the lande of Canaan are come vnto me/ & how they are shepardes(for they were men of catell)and they haue brought their shepe and their oxen and all that they haue wyth thē . If Pharao call you and aske you what youre occupacion is/ saye: thy seruauntes haue bene occupyed aboute catell/from oure chylhode vnto thys tyme:both we & oure fathers / that ye maye dwell in ỹ land of Gosan. For the Egyptiās abhorre all sheppardes:

C Jacob cometh before Pharao / & vnto hym is gene the lande of Gosan.He sweareth his sonne for his buryall.

C The.xlvij.Chapter.

And Joseph went & tolde Pharao and sayde: my father and my brethrē their shepe and their beastes & all that they haue/are come out of the lande of Canaan and are in the lande of Gosan.And Joseph toke a parte of his brethren:euē fyue of them/ and presented them vnto Pharao.And Pharao sayd vnto his brethren: what is youre occupacion? And they sayde vnto Pharao: sheppardes are thy seruauntes/both we & also oure fathers. They sayd moreouer vnto Pharao:for to*sogeorne in the lande are we come/for thy seruauntes haue no pasture for their shepe so sore is the fameshmēt in the land of Canaan.Now therfore let thy seruauntes dwell in the lande of Gosan.

*Gene.xlvij.a

And Pharao sayd vnto Joseph:thy father B and thy brethrē are come vnto the . The land of Egypte is open before ỹ: In ỹ best place of the lande make both thy father & thy brethren dwell:And euen in the lande of Gosan let thē dwell. Moreouer yf thou knowe any men of actiuyte amonge them / make them ruelars ouer my catell.And Joseph brought in Jacob his father and sett hym before Pharao.And Jacob blessed Pharao.And Pharao axed Jacob/how olde art thou? And Jacob sayde vnto Pharao:the dayes of my a pilgremage are an hundred and.xxx.yeres.Fewe & euell haue the dayes of my lyfe bene/ & haue not attayned vnto the yeres of ỹ lyfe of my fathers in the dayes of their pilgremages. And Jacob b blessed Pharao and went out / from hym.And Joseph prepared dwellinges for his father and his brethren/& gaue them possessions in the land of Egypte/ in the best of the lande: euen in the lande of Rameses/ as Pharao commaunded . And Joseph made prouysion for hys father/hys brethren & all

a. The dayes of hys pilgremage was all the tyme that he lyued/ as in Job.xiij.c. and Psal.c xviij. c

b. To blesse/is here to prayse & geue thankes as afore in the xiij.of Gene. d and.i.To.x.d

hys fathers housholde/as yonge chyldrē are fedd wyth bread.

There was no bread in all the land/for the derth was exceadyng sore: so that the lād of Egypte & ỹ lande of Canaā/ were fameshyd by ỹ reason of ỹ derth. And Joseph brought together all the money that was foūde in ỹ lande of Egypte & of Canaan / for the corne which they boughte: & he laydeby the money in Pharaos house. When money fayled in ỹ lande of Egypte & of Canaan/all the Egyptcians came vnto Joseph and sayde: geue vs sustenaūce: wherfore suffrest thou vs to dye before ỹ: for oure money is spent. Then sayd
D Joseph: bryngе youre catell / & I wyll geue yow for your catell/yf ye be without money. And they brought their catell vnto Joseph. And he gaue them bread for horses & shepe/ and oxen and asses: so he fed them with bread for all their catell that yere.

When that yere was ended/they came vnto him the nexte yere and sayde vnto him: we wyll not hyde it from my lorde/how that we haue nether money nor catell for my lorde: there is no moare left for my lorde/but euen oure bodyes and oure lādes. Wherfore latest thou vs dye before thyne eyes/and the lande to goo to noughte? bye vs and oure land for bread: & let both vs and oure lādes be bonde to Pharao. Geue vs seed / that we may lyue & not dye/ & that the lande goo nat to wast.

And Joseph boughte all ỹ land of Egypte
E for Pharao. For the Egyptcians solde euery man hys land because ỹ derth was sore vpō them: & so the lande be came c Pharaos. And he appoynted the people vnto the cyties/frō one syde of Egypte vnto the other: only the land of the Prestes bought he not. For there was an ordinaunce made by Pharao for the * prestes/ ỹ they shulde eate ỹ which was appoynted vnto them: whych Pharao had geuē thē wherfore they solde not their land.

c. This name Pharao was a generall name to all the kyngs of Egypte. As abimelech was a cōmen name to all the kyngs of the gentiles as in Exo. xvi.

Then Joseph sayde vnto ỹ folke: beholde
F I haue boughte you this daye & youre land for Pharao. Take there seed & goo sowe the lande. And of the encrease/ ye shall geue the fyfte parte vnto Pharao/ & .iiij. partes shalbe youre awne/for seed to sowe the feld: and for you/ & them of youre housholdes/and for youre chyldren/to eate. And they answered: Thou haste saued oure lyues. Let vs fynde grace in the syghte of my lord/ and let vs be Pharaos seruauntes. And Joseph made it a lawe ouer the lande of Egypte vnto thys daye: that men must geue Pharao the fyfte parte/excepte the land of the preastes only/ which was not bond vnto pharao.

And Israel dwelt in Egypte: euen in the countre of Golan. And they had their possessyons therin / and they grewe & multyplied exceadyngly. Moreouer Jacob lyued in the lande of Egypte. xvij. yeres/ so that the hole G age of Jacob was an hundred & .xlvij. yere.

When the tyme drewe nye/ ỹ Israel must dye: he sent for his sonne Joseph & sayde vnto hym: If I haue foūde grace in thy syghte/ put thy hande vnder my d thye and deale mercyfully and truely with me/that thou burye me not in Egypte: but let me lye by my fathers/and carie me out of Egypte / & burye me in their buryall. And he answered: I will do as thou hast sayde. And he sayde * swere *. Gene. xxv. d vnto me. And he sware vnto him. And than Israel bowed hym vnto the beddes head.

d. To put his hand vnder his thye / loke in Gene. xxiiij. a.

¶ Jacob lyeth sycke. He desyreth Ephraim and Manasses for hys sonnes and blesseth them.

¶ The. xlviij. Chapter.

After these deades / tydinges were A
brought vnto Joseph/that his father was seke. And he toke wyth him his .ij. sonnes/ Manasses and Ephraim. Then was it sayde vnto Jacob: beholde/thy sonne Joseph commeth vnto the. And Israel toke hys strength vnto hym/and satt vp on the bedd/ & sayd vnto Joseph: God all myghtie apeared vnto me at * Lus in the lande of Canaan/ & blessed me/ & sayde vnto me: beholde/ I wyll make the growe & wyll multyplie the/ & wyll make a great * nōbre of people of the/ & wyll geue this land vnto the & vnto thy seed after the vnto an euerlastyng possessiō. Now therfore thy .ij. sonnes Manasses & Ephraim which were borne vnto the before I came to the / in to Egypte / shalbe myne: euē as Ruben & Symeō shall they be vnto me. And the childrē which thou getest after thē/ shalbe thyne awne: but shal be called wyth the names of their brethrē in their enheritaunces. And after I came from Mesopotamia/Rahel * dyed vpon my hand B in the lande of Canaā/by the waye: when I had but a feldes brede to goo vnto Ephrat. And I buried her there in ỹ waye to Ephrat whych is now called Bethlehem.

* Gene. xxviij.

* Gene. xlvi. a

* Gen. xxxv. c.

And Israhel beheilde Josephs sonnes & sayde: what are these? And Joseph sayde vnto his father: they are my sonnes/which god hathe geuē me here. And he sayd: bryngе thē to me/ & let me blesse thē. And the eyes of Israel were dymme for age/ so ỹ he coulde not well see. And he brought them to hym / and he kyssed them and embraced them. And Israel sayd vnto Joseph: I had not thought to haue sene thy face / and yet loo / God hath shewed it me and also thy seed. And Joseph C toke thē awaye from hys lappe / & they fell on the grounde before hym.

Than toke Joseph them both: Ephraim in hys ryghte hande towarde Israels left hand & Manasses in his left hande/towarde

Israels

Israels ryghte hande/and brought thē vnto hym. And Israel stretched out hys ryghte hande & [a] layde it vpō Ephraims head which was the yonger / and hys lyft hande vpon Manasses heed / crossinge hys handes / for Manasses was the elder. And he blessed Joseph saying: God before whome my fathers Abraham and Isaac dyd walke / & the God whych hath fedd me all my lyfe longe vnto this daye / And the angell which hath delyuered me from all euyll / blesse these laddes: & they maye be called after my name / & after my father Abrahā and Isaac / and that they maye growe and multiplye vpon the erth.

a. The puttyng on of hādes was comenly vsed of the Hebrews / whē they cōmended or offred any thyng to God / as Leuiti. i. b.

When Joseph sawe that hys father layd hys ryghte hand vpō the heade of Ephraim / it displeased hym. And he lyfte vp hys fathers hād / to haue remoued it frō Ephraims head vnto Manasses head / and sayde vnto hys father: Not so my father / for thys is the D eldest. Put thy ryght hande vpon hys head. And hys father wold not / but sayd: I knowe it well my sonne / I knowe it well. He shalbe *Gene. xlvi. a also a* people & shalbe great. But of a truth hys yonger brother shalbe greatter than he / and hys seed shall be full of people. And he blessed thē sayinge. At the ensample of these / the Israelites shall blesse & saye: God make the as Ephraim and as manasses. Thus sett he Ephraim before Manasses.

And Israel sayde vnto Joseph: beholde / I dye. And God shalbe with you & bringe you agayne vnto ỹ land of youre fathers. *John. iiij. a. Moreouer I geue vnto the / a portyon of* lande aboue thy brethren / which I gatt out of the handes of the Amorites wyth my swerde & wyth my bowe.

¶ Jacob blesseth all his awne sonnes and sheweth the what is to come. He apoynteth where he wylbe buryed: and dyeth.

¶ The. xlix. Chapter.

AND Jacob called for hys sonnes & sayde: come together / that I maye tell you what shall happen you in ỹ last dayes. Gather you to gether and heare ye sonnes of Jacob / and herken vnto Israel youre father.

*Gene. xxix. f Ruben *thou art myne eldest sonne / my myghte and the begynnyng of my strength / chefe in receauynge and chefe in power. As vnstable as water wast thou: thou shalt therfore not be the chefest / for thou* wenst vp *Gene. xxxv. d* vpon thy fathers bedd / and than defyledest *i. Parali. v. a.* thou my couche wyth goynge vp.

= That is / cut the senowes on the inſyde the knee / or as some call it the hamme / so that he coulde not goo.

The brethren Symeon and Leui / weked instrumentes are their wepons. In to their secrettes come not my soule / and vnto their cōgregaciō *be my honoure not coupled: for in their wrath they slewe a mā / and in their selfe wyll they = houghed an oxe. Curled be their wrath for it was stronge / and their fearfulnes for it was cruell. I wyll therfore B deuyde thē in Jacob / & scater thē in Israel.

Juda / thy brethrē shall prayse the / & thyne hand shalbe in the* necke of thyne enimyes / *i. Parali. v. a* & thy fathers chyldren shall stoupe vnto the. Juda is a* lyons whelpe / From spoyle my *Mich. v. c.* sonne thou art come an hye: he layde hym downe and couched hym selfe as a lyon / and *Num. xxiij. d* as a * lioness. Who dare stere him vp? The a. Sceptre is here taken for power royall & dignytie. Here is also prophecied the cōminge of Christ / as in Esaye. ix. a [a] sceptre shall not departe from Juda / nor a C ruelar from betwene his legges / vntyll Sy lo* come / vnto whome ỹ people shall herkē. He shall bynde hys fole vnto the vyne / & hys asses colt vnto the vyne braunche / and shall wash hys garment in wyne and hys mantell in the bloud of grapes / hys eyes are roudier than wyne / & hys teeth whitter then mylke.

*Zabulon shall dwell in the hauē of ỹ see *Josue. xix. a.* and in the porte of shyppes / and shall reache vnto Sydon.

Issachar is a stronge asse / he couched hym downe betwene. ij. borders / and sawe that rest was good and the land that it was pleasant / and bowed hys shulder to beare / and became a seruaunte vnto trybute. Dan shall [b] iudge his people / as one of the trybes of Israel. Dan shalbe a serpent in the waye / and b. Judge hys people / that is / he shall rule & gouerne them as Exo. xviij. d an edder in the path / & byte the horse heles / so that hys ryder shall fall backwarde. After thy sauynge loke I Lorde.

Gad / men of warre shall inuade him. And he shall turne them to flyght.

Of Asser cometh [c] fatt breed / and he shall geue pleasures for a kynge. c. Fat breed / that is plenteousnes of the erth: as encrease of corne and other. &c. therwith shall fede kinges & all the mē of the erth / as. ij. Esd. ix. c.

Nepthalim* is a swyft hynde / & geueth goodly wordes. That florysshynge chylde Joseph / that florisshinge chylde and goodly vn to the eye: the daughters ran vpon the wall. The shoters haue enuyed hym and chydd vp hym and hated hym / and yet hys bowe bode fast / & his armes & his hādes were stronge / by the handes of the mightye God of Jacob: out of hym shall come an herde man a stone in Israel. Thy fathers god shall helpe the / & the almygtie shall blesse the vp blessynges from heauen aboue / and with blessynges of D the water that lyeth vnder / & with blessynges of the brestes and of the wombe. The blessynges of thy father were stronge: euen as the blessynges of my elders / after the desyre of the hyest in the worlde / & these blessynges shall fall on the head of Joseph / and on the toppe of the head of hym that was separat from hys brethren.

Ben Jamin is a rauesshynge [d] wolfe. In the mornynge he shall deuoure his praye / & at nyghte he shall deuyde hys spoyle. d. Wolfe is here taken in a good sence / and signifieth a feruent preacher of godes worde as was Paule in whome this text is verified

All these are the. xij. tribes of Israel / & this is that whych their father spake vnto them

when he blessed them / euery man with a seuerall blessynge. And he charged thē & sayde
* Gene.xxv.a vnto thē. I shallbe put vnto my* people: se ye burye me with my fathers / in the caue that is in the felde of Ephron the Hethyte / in the double caue ẏ is in ẏ felde before Māre in the lande of Canaan. Which felde Abrahā boughte of Ephron the Hethyte for a possession to burye in. There they buryed Abrahā & Sara his wyfe / there they buryed Isaac & Rebecca his wyfe. And there I buryed Lea: which felde and the caue that is therin / was bought of the chyldren of Heth.

When Jacob had commaunded all that he
* Act.vij.c. wold vnto his sonnes / he plucked vp his fete vpon the bedd and dyed / and was* put vnto hys people. And Joseph fell vpō hys fathers face / and wepte vpon him / and kyssed hym.

¶ Jacob is buryed. Joseph forgeueth hys brethren the Iniury that they dyd to hym. And he dyeth.

¶ The .l. Chapter.

And Joseph commaunded hys seruauntes that were Phisicions / to embawme his father / and the Phisiciōs embawmed Israel .xl. dayes longe / for so lōge doth the embawminge last and the Egyptcians bewepte hym .lxx. dayes.

And when the dayes of wepyng were ended / Joseph spake vnto the house of Pharao sayinge. If I haue founde fauoure in youre eyes / speake vnto Pharao and tell him / how that my father made me swere and sayd: loo /
* Gene.xlvij.g I dye / se that thou* burye me in my graue which I haue made me in the lande of Canaan. Now therfore let me goo & burye my father / and than wyll I come agayne. And Pharao sayde / goo & burye thy father / acordynge as he made the swere.

And Joseph went vp to burye hys father / and with him went all the seruaūtes of Pharao that were the elders of his house / and all the elders of Egypte / and all the house of Joseph and hys brethren & hys fathers house: only their chyldren and their shepe and their catell lefte they behynde them in the land of Gosan. And there went with hym also Charettes and horsemen: so that they were an exceadynge great companye.

And when they came to the felde of Atad beyonde Jordane / there they made great & exceadyng sore lamētaciō. And he* mourned for his father .vij. dayes. When ẏ enhabiters of ẏ lād of ẏ Cananytes sawe ẏ mournyng in ẏ feld of Atad / they sayde: this is a greate mournyng which the Egyptiās make. Wherfore the name of the place is called Abelmizraim / whych place lyeth beyonde Jordane. And his sonnes dyd vnto him acordyng
* Gene.xlix.c as he had commaunded them.
Act.vij.b. And his sonnes caryed hym in to the* land of Canaan & buryed him in the double caue ¶
whych Abraham had* boughte wyth ẏ felde * Gene.xxiij.b
to be a place to burye in / of Ephron the Hethite before Mamre. And Joseph returned to Egypte agayne and hys brethren / and all that went vp with hym to burye his father / allone as he had buryed hym.

When Josephs brethren sawe that their father was deade / they sayd: Joseph myghte forbeare vs and* rewarde vs agayne * Gen.xxxvij.d
all ẏ euell which we dyd vnto him. They dyd therfore a cōmaundmēt vnto Joseph saying: thy father charged vs before his deth saying, This wyll say vnto Joseph / forgeue I praye the the trespace of thy brethren & their synne for they rewarded the euell. Now therfore we praye the / forgeue the trespace of the seruauntes of thy fathers God. And Joseph wepte when they spake vnto hym.

And his brethrē came and fell before him and sayde: beholde we be thy seruaūtes. And ¶
Joseph sayde vnto them* feare not / for am * Gene.xlv.b.
not I vnder god: Ye thoughte euell vnto me: but God turned it vnto good to bringe to passe / as it is thys daye / euen to saue moch people a lyue. Feare not therfore / for I wyll care for you and for youre chyldren / and he spake kyndly vnto them.

Joseph dwelt in Egypte and hys fathers house also / and lyued an hundred and .x. yere. * Tobie.xiij.a
And Joseph sawe* Ephraims chyldren / euē Job.xlij.d.
vnto the thyrde generacion. And vnto Ma- * Psal.c.xxvij.a
chir the sonne of Manasses were chyldren borne / and satt on Josephs knees.

And Joseph sayde vnto his brethrē: I dye a. God wyll
And God wyll surelie a vysett you & bringe vysett you / that
you out of this lande / vnto the lande whych is / he wyll rem
he sware vnto Abraham / Isaac and Jacob. ber you and de
And Joseph toke an ooth of the chyldren of lyuer you oute
Israel and sayde: God wyll not fayle but vy of bōdage that
sett you: se therfore that ye carye my ye shalbe in vn
*boones hence. And so Joseph der Pharao.
dyed / when he was an hundred and .x. yere olde. And they enbawmed hym and put hym in a chest in Egypte.

*Hebre.xi.d
Gro.xiij.d
Josue.xxiiij.g.

¶ The end of the fyrst boke of Moses.

called Exodus.

¶ The childzen of Jacob are nõbzed. The new Pharao oppzesseth thẽ. The acte of the godly mydwiues.

¶ The fyrst Chapter.

* Gene.xlvi.b

THese are the names of the * chyldzẽ of Jsrael/whych came to Egypte with Jacob/ euery man with his housholde: Ruben/ Simeon/ Leui/ Juda/ Jsachar/ Zabulon/ Beniamin/ Dan/ Nephtali/ Gad & Aser. All these soules that came out of the loynes of Jacob were. lxx. & Joseph was in Egypte all redie. Whẽ Joseph was dead & all his bzether & all ỳ generatiõ: the * childzẽ of Jsrael grewe/ encreased multiplied & waxed enceading myghtie: so that the lande was full of them.

* Act.vij.c
Psal.cxiij.c

Then there rose vp a new kyng in Egypte which knewe not Joseph. And he sayde vnto his folke: beholde the people of the childzẽ of Jsrael are moo and mightier than we. Come on/ let vs playe wisely with them: lest they multiplie/ and then (yf there chaunce any warre) they ioyne them selues vnto oure enmies and fyghte ageynst vs/ and so gete thẽ out of the lande.

And he sette taskemasters ouer them/ to kepe them vnder with burthens. And they bylte vnto Pharao treasure cities: Phiton & ¶ Rameses. But the mozе they vexed thẽ/ the moare they multiplied & grewe: so ỳ they abhozred the childzen of Jsrael. And the Egyptians helde the childzen of Jsrael in bondage without mercie/ and made their lyues bitter vnto them with cruell laboure in claye and bzicke/ and all maner wozke in the feldes/ & in all maner of seruice/ which they caused them to wozke cruelly.

And the kynge of Egypte sayde vnto the mydwiues of ỳ Ebzuesswomen/ of which the ones name was Sephoza & ỳ other Phua: whẽ ye do ỳ office of a mydwife to ỳ womẽ of the Ebzues & se in the bzyth tyme that it is a boye/ kyll it. But yf it be a mayde/ let it lyue

D Notwithstõding the mydwiues feared God & dyd not as the kinge of Egypte commaunded them: but saued the men childzen.

Then the kynge of Egypte called foz the midwiues and sayd vnto them: why haue ye delt on this maner and haue saued the menchildzen? And the mydwiues answered Pharao/ that the Ebzues wemẽ were not as the wemen of Egypte: but were sturdie women/ and were delyuered yer the midwyues came at them. And God therfoze delt well with the midwyues. And the people multiplied and wared very mightie. And because the mydwiues feared God/ he a made them houses.

a. He made them houses: that is/ he encreased & multiplyed them/ & made housholdes of them: geuynge thẽ both husbandes and chyldzẽ/ as in Gene.xxj.a.

Thã Pharao charged all his people sayng

All the menchildzen that are bozne/ cast into the ryuer and saue the maydchildzen a lyue.

¶ Moses is bozne and cast into the flagges. He is take vp of Pharaos daughter. He kylleth the Egyptian. He flyeth & marryeth a wyfe. The Jsraelites crye vnto the Lozde.

¶ The seconde Chapter.

ANd ther wẽt a man of * ỳ house of Leui. And toke a daughter of Leui. And ỳ wyfe conceaued & bare a sonne. And whẽ she sawe ỳ it was a pzopze childe/ she hyd hym thze monethes lõge. And whẽ she coude no longer hyde him she toke a basket of bulrusshes & dawbed it wt slyme & pytche/ & layd ỳ child therin/ & put it in ỳ flaggs by ỳ riuers bzynke. And his sister stode a ferre of/ to wete what wold come of it. * And the doughter of Pharao came doune to ỳ riuer to washe her selfe/ & hir maydens walked a longe by the riuers syde. And when she sawe the basket amonge the flagges/ she sent one of hir maydes & caused it to be fet. And when she had opened it she sawe the childe. & behold/ the babe wepte. And she had compassion on it and sayde: it is one of ỳ B Ebrues childzen. Then sayde his sister vnto Pharaos doughter: shall I go and call vnto the a nurse of the Ebzues wemẽ/ to nurse ỳ childe? And ỳ mayde rãne & called ỳ childs mother. Then Pharaos doughter sayde vnto her. Take this chylde awaye and nurse it foz me/ & I wyll rewarde ỳ foz thy laboure. And ỳ womã toke the childe/ & nursed it vp.

* Exodi.vi.c. i.para.xxiij.b.
* Sapi.xviij.a & Act.vij.c. Hebze.xi.d.

And when the childe was growne/ she bzought it vnto Pharaos doughter/ and it was made hir sonne/ & she called it a Moses/ because (sayde she) I toke him out of the water. And it happened in these dayes whẽ Moses was waxte great/ that he went out vnto his bzethzen and loked on their burdens/ & spied an Egyptian smytynge one of his bzethzen an Ebzue. And he loked round aboute and when he sawe that there was no man by/ he b slewe the Egyptian and hyd him in the sonde. And he went out a nother daye: & beholde/ two Ebzues stroue to gether. And he sayde vnto him that dyd the wzonge: wherfoze smytest thou thine neyghboure? And he answered: who hath made the a ruler oz a iudge ouer vs? intendest thou to kill me/ as thou killedst the Egiptian? Then Moses feared and sayde: of a suertie the thinge is knowne. And Pharao herde of it and went aboute to slee Moses: but he fled from Pharao and dwelt in the lande of Madian/ and he sat doune by a welles syde.

a. Moses is an Egipt name & it signifieth dzawen out of the water.

b. He slew the Egyptyã: that is/ he declared hi selfe to haue suche loue vnto hys bzethzẽ the Jsraelytes that were the people of god: that he wolde rather slaye oz be slayne then that hys bzother shulde suffer wzõg

¶ The preast of Madian had. vij. doughters which came and dzew water and fylled the troughes

of the enemy of the lozd. In which acte also/ he shewed hym selfe to be predestinate of the lozde/ to be a defence & sauer of the Jsraelytes.

troughes / for to water their fathers shepe.
And the shepardes came & droue thē awaye:
but Moses stode vp & helped thē / & watered
their shepe. And whē they came to c Raguel
their father / he sayde: how happeneth it ỹ
ye are come so soone to daye? And they an-
swered: there was an Egyptian that delyue
red vs frō the shepardes / & so drewe vs wa-
ter / & watered the shepe. And he sayde vnto
his doughters: wher is he? why haue ye left
the man? Goo call hym ỹ he may eate bred.
And Moses was content to dwell with the
D mā. And he gaue Moses Zephora his dough
ter which bare a sonne / & he called him Ger
son: for he sayde: I haue bene a straunger in
a straunge lande. And she bare yet another
sonne / whom he called Elieser / sayinge: the
God of my father is myne helper / and hath
ryd me out of the handes of Pharao.

And it chaunced in processe of tyme / that
the kynge of Egypte dyed / and the chyldren
of Israel syghed by the reason of laboure / &
cryed. And their cōplaynt came vp vnto God
from the laboure. And God remembred hys
promyse with Abrahā / Isaac & Jacob. And
God d loked vpon the chyldrē of Israel / and
knewe them.

c. This Raguel is not Jethro / but is the father of Jethro and the graundfather of Zephora / and was also the preste of Madian. For it was a lyke order with them as it was with the Jewes / that the sonne possessed the office of his father.

d. Looked vpō thē: that is he had pitie & compassyon ouer their sooze labours / as Deutero. xxvi. d.

¶ Moses kepeth shepe. God appereth vnto hym in a bush / & sendeth hym to the chyldren of Israel / and to Pharao that tyraunt.



¶ The. iij. Chapter.

I MOses kepte the shepe of Jethro his father in lawe preest of Madian / & he droue the flocke to the backeside of the a desert / and came to the mountayne of God / Horeb. And ỹ an gell of the Lorde appeared vnto hym in a flame of fyre out of a bush. And he perceaued that the bush burned with fyre / & consumed not. Than Moses sayde: I wyll goo hence / & see this greate syght / how it cometh ỹ the bushe burneth not. And whē the Lorde sawe that he came for to see / he called vnto hym B out of the bush & sayde: Moses / Moses. And he answered: here am I. And he sayde: come not hyther / but put thy shooes of thy fete: for the place whereon thou stondest is b holy grounde. And he sayde: I am the God of thy father / the God of Abraham / the God of Isa

a. Desert: that is in the wyldernes / a place not inhabited.

b. The scripture vseth to call that holy whyche ether the Lorde chooseth vnto hym selfe: or is dedicate vnto the Lorde as Exodi. xxij. d.

ac & the God of Jacob. And Moses hyd hys face / for he was afrayed to loke vpon God.

Than the Lorde sayde: I haue surely sene the trouble of my people which are in Egypte / & haue herde their crye whiche they haue of their taskemasters. For I knowe their sorowe / & am come downe to delyuer them out of the handes of the Egypcyans / & to bringe them out of that lande vnto a good lande & a large & vnto a lande ỹ floweth with c mylcke & hony: euē vnto the place of the Cananytes Hethites / Amorites / Pherezites / Heuites / & of the Jebusites. Now therfore beholde / the complaynt of the chyldren of Israel is come vnto me / and I haue also sene the oppression wherwith the Egypcyans oppresse thē. But come / I wyll sende the vnto Pharao / ỹ thou mayst bringe my people ỹ chyldrē of Israel D out of Egypte. And Moses sayde vnto God: what am I to goo vnto Pharao / & to bringe the chyldrē of Israel out of Egypte? And he sayde: I wyll be wt the. And this shalbe a token vnto the that I haue sent the: after that thou hast brought ỹ people out of Egypte / ye shall serue God vpon this mountayne.

Than sayde Moses vnto God: whē I come vnto ỹ chyldrē of Israel & saye vnto thē / the God of youre fathers hath sent me vnto you / & they saye vnto me / what is his name / what answere shall I geue thē? Then sayd God vn to Moses: d I wilbe what I wilbe: & he sayd: this shalt thou saye vnto the chyldren of Israel: I wilbe dyd send me vnto you. And God spake further vnto Moses: thus shalt thou saye vnto ỹ chyldrē of Israel: the Lorde God of youre fathers / ỹ God of Abrahā / the God of Isaac / & ỹ God of Jacob hath sent me vn to you: this is my name for euer / and this is my memoryall throw out all generacyōs. Goo therfore & gather the elders of Israel to gether / & saye vnto thē: the Lorde God of youre fathers / the God of Abrahā / the God of Isaac / & the God of Jacob appeared vnto me / & sayde: I haue bene & sene both you & that which is done to you in Egypte. And I haue sayde it / that I wyll bringe you out of the tribulacyō of Egypte vnto the lande of the Cananytes / Hethites / Amorites / Pherezites / Heuytes & Jebusites: euen a lande that floweth with mylcke and hony.

If it come to passe ỹ they heare thy voyce then goo / both thou and the elders of Israel vnto the kynge of Egypte / & saye vnto him: The Lorde God of the Hebrues hath mett with vs: let vs go therfore. iij. dayes yourney into the wyldernesse / that we maye sacrifice vnto the Lorde oure God. Notwithstōdinge I am sure that the kinge of Egipte will not lett you goo / excepte it be wt a mightie hāde: G ye & I wyll therfore stretche out myne hāde & smyte

c. By mylcke and hony is vnderstonde aboūdaunce & plenteousnes of all thynges that pertayne to the comfort of mā.

d. I wyll be that I wyll be: that is / I am as some do interprete it: which is / I am the begynnyng & endynge: by me haue you all thinges / & without me haue you nothynge that good is. John. i. a.

& smyte Egypte with all my wonders which I will do therin. And after that he will let you goo. And *I will gett this people fauoure in the sighte of the Egyptians: so that when ye goo / ye shall not goo emptie: but euery wife shall borow of hir neyghboures se and of her ỹ sogeorneth in hir house / iewels of syluer and of gold and raymẽt. And ye shal put them on youre sonnes and doughters / & shall e robbe the Egyptians.

*Exo.xi.a and.xii.e

e. Robbe the Egyptians: here ye maye not note that they stale and therfore ye maye steale: but note that it was done at godes cõmaundement & therfore was it a Just & a righteous thing to be done. For he is not the auctor of euell &c.

¶ Moses receaueth signes of his callynge and was sent into Egypte. His wyfe zephora circumciseth hir sonne. Aaron meteth with Moses. Moses taketh his leaue of his father in lawe.

¶ The.iij. Chapter.

MOses answered & sayde: Se/they wil not beleue me nor herkẽ vnto my voyce: but wil saye / the Lorde hath not apeared vnto the. Then the Lorde sayde vnto him: what is that in thine hande? and he sayde/a rodd. And he sayd cast it on the grounde/& it turned vnto a serpẽt. And Moses ran awaye from it. And the Lorde sayde vnto Moses: put forth thine hande & take it by the tayle. And he put forth his hand and caught it/and it became a rodd agayne in his hand / that they may beleue ỹ A the Lorde God of their fathers / the God of Abraham / the God of Isaac and the God of Jacob hath appeared vnto the.

B And the Lorde sayd forther more vnto him thrust thine hande in to thy bosome. And he thrust his hande in to his bosome and toke it out. And behold/ his hand was leperous euẽ as snowe. And he sayde: put thine hande in to thy bosome agayne. And he put his hande in to his bosome agayne/and plucked it out of his bosome/& beholde/ it was turned agayn as his other flesh. If they will not beleue the nether heare the voyce of the first token: yet will they beleue the voyce of the seconde to- C ken. But & yf they will not beleue the two signes nether herken vnto thy voyce / then take of the water of the riuer and poure it vpon the drye lond. And ỹ water which thou takest out of the riuer shall turne to bloude vpon the drye londe.

And Moses sayde vnto the Lorde: oh my *Jere.i.a Lorde* I am not eloquent / no not in tymes past and namely sence thou hast spoken vnto thy seruaunte: but I am slowe mouthed & D slowe tongued. And the Lorde sayde vnto hi: who hath made mans mouth / or who hath made the domme or the deaff / the seynge or ỹ blynde: haue not I the Lorde? Go therfor *Mat.x.c and* I wilbe with thy mouth and teach the what thou shalt saye. But he sayde: oh my Lorde/send I pray the whom thou wilt. And the Lorde was angrie with Moses and sayd I knowe Aaron thy brother the leuite that he can speake. And moreouer behold / he cometh to mete the/and when he seyth the / he wilbe glad i his hert. And thou shalt speake vnto him and put the wordes in his mouth/ and I wilbe with thy mouth and with his mouth/and will teach you what ye shall do. And he shalbe thy spokesman vnto the people: a he shall be thy mouth & thou shalt be his God: and take this rodd in thy hande/ wherwith thou shalt do myracles.

a. He shalbe thy mouth: that is/he shall speake for the as i Job.xxix.c

And Moses went and returned to Jethro his father in lawe agayne and seyde vnto hi let me goo (I praye the) & turne agayne vnto my brethren which are in Egypte/ that I may se whether they be yet alyue. And Je- E thro sayd to Moses: goo i peace. And ỹ Lorde sayd vnto Moses in Madiã: returne agayn in to Egypt* for they are dead which went * Matt.ij.d aboute to kyll ỹ. And Moses toke his wyfe & his sõnes & put thẽ on an asse & wẽt agayn to Egypte/& toke ỹ rodd of God in his hãde.

And the Lorde sayde vnto Moses: when thou art come in to Egypte agayne / se that thou doo all ỹ wõdres before Pharao which I haue put in thy hand: but I will hardẽ his F herte/so that he shall not let the people goo. And tell Pharao/thus sayth the Lorde: Israel is myne eldest sonne/and therfore sayth vnto the: let my sonne goo/that he may serue me. If thou wilt not let him goo: beholde/ I will slee thyne eldest sonne.

And it chaunced by the waye in the ynne that the Lorde mett hym & wolde haue kylled him. Than Zepora toke a stone & circumcised hyr sonne & fell at hys fette/and sayde: a bloudy husband art thou vnto me. And he lett him goo. She sayde a bloudy husbonde/ because of the circũcision. Than sayde the Lorde vnto Aaron: go mete Moses in ỹ wilderneße. And he wẽt & mett him in ỹ mount of God & kissed hym. And Moses told Aaron G all the wordes of ỹ Lorde which he had sent by him/& all the tokens which he had charged him with all. So went Moses & Aaron and gatherd all the elders of the children of Israel. And Aaron told all the wordes which the Lorde had spokẽ vnto Moses / & dyd the myracles in the syght of the people/& ỹ people beleued. And whẽ they herde ỹ the Lord had visited the children of Israel and had lo- b. They bowed thẽ selues/that is/gaue thãcks & prayed the Lorde. ked vpon their tribulacion/* they bowed thẽ selues and worshipped.

¶ Moses & Aaron goeth vnto Pharao. The people of Israel are oppressed more and more / and they crye oute vpon Moses & Aaron therfore.

¶ The.v. Chapter.

THen Moses & Aaron went & told A Pharao/thus sayth the Lord God of Israel. Let my people goo/that they may kepe holye daye vnto me in ỹ wildernesse. And Pharao ãswered: what

felowe

felowe is the Lorde/that I shulde heare his voyce for to let Israel goo? a I knowe not the Lorde/nether wyll let Israel goo. And they sayde: the God of the Hebrewes hath mett wt vs: let vs goo (we praye ꝑ) iii. dayes iourney into the deserte/that we maye sacrifice vnto the Lorde oure God: lest he smyte vs ether with pestilẽce or with swerde. Then sayde ꝑ kynge of Egypte vnto them: wherfore do ye Moses and Aaron let the people from their worke/get you vnto your laboure. And Pharao sayd furthermore: beholde there is moch people in the lande/and ye make them playe and let their worke stonde.

a. I know not the Lorde/that is: I feare him not/I beleue not in him: nether haue I any thyng to do with him. And euen thus saye all hardened hartes that haue not the feare of the Lorde before their eyes

And Pharao cõmaunded the same daye vnto the taskemasters ouer the people/& vnto the officers saying: se that ye geue ꝑ people no more strawe to make brycke with all/as ye dyd in tyme passed: let them goo & gather them strawe them selues/and the nombre of brycke whyche they were wont to make in tyme passed/laye vnto their charges also/& B mynysh nothinge therof. For they be ydill & therfore crye saynge: let vs goo and do sacrifice vnto oure God. They must haue more worke layed vpon them/that they maye laboure theryn/and than will they not turne them selues to false wordes.

Than went the taskemasters of the people and the officers out and tolde the people saynge: Thus sayeth Pharao: I will geue you no moare strawe/but goo your selues & gather you strawe where ye can fynde it/yet shall none of youre laboure be minyshed. Than the people scatered abrode thorowe out all ꝑ land of Egypte for to gather them stubyll to be in stead of strawe.

C And the taskemasters hasted thẽ forward saying: fulfill youre werke daye by daye/euẽ as when strawe was geuen you. And the officers of the childrẽ of Israel which Pharaos taskmasters had sett ouer them/were beaten. And it was sayde vnto them: wherfor haue ye not fulfilled youre taske in makyng brycke/both yesterdaye and to daye/as well as in tymes past.

Than went the officers of the childern of Israel & complayned vnto Pharao saynge: wherfore dealest thou thus with thy seruaũtes? there is no strawe geuen vnto thy seruauntes/and yet they saye vnto vs: make brycke. And loo/thy seruauntes ar beaten/ D and thy people is foule intreated. And he answered: ydill ar ye ydill and therfore ye saye: let vs goo and do sacrifice vnto the Lorde. Goo therfore and worke/for there shall no strawe be geuen you/and yet see that ye delyuer the hole tale of brycke.

When the officers of the childern of Israel sawe them selfe in shrode case (in ꝑ he sayde ye shall minysh nothinge of youre dayly makinge of brycke) than they mett Moses and Aaron stondinge in there waye as they came out from Pharao/and sayde vnto them: The Lorde loke vnto you and iudge/for ye haue made the sauoure of vs b stincke in the sighte of Pharao and of his seruauntes/and haue put a swerde in to their handes to slee vs.

b. Ye haue made vs sticke in the syght of Pharao/that is/by your wordes & meanes: all the wrath & displeasure of Pharao is brought vpon vs/that he vterly hateth & abhorreth vs.

Moses returned vnto the Lorde & sayde: Lorde wherfore dealest thou cruelly with this people: & wherfore hast thou sent me? For sence I came to Pharao to speke in thy name/he hath fared foull with this folke/& yet thou hast not delyuered thy people at all. Then the Lorde sayde vnto Moses: Now shalt thou see what I will doo vnto Pharao for with a myghtie hande shall he let them goo/and with a myghtie hand shall he dryue them out of hys lande.

¶ God promyseth delyueraunce of the Israelites/& the lande of Canaan. The genealogie of Ruben/Simeon and Leui.

¶ The.vi. Chapter.

AND God spake vnto Moses sayĩg vnto him: I am the Lorde/and I appeared vnto Abraham/Isaac & Jacob an allmyghtie God: but in my name a Jehouah was I not knowne vnto them. Moreouer I made an appoyntmẽt with them to geue them the lande of Canaã: the londe of their pilgremage wher in they were straungers. And I haue also herde the gronyng of the childrẽ of Israel/because the Egyptians kepe them in bondage/and haue remembred my promyse.

a. Jehouah is the name of god/wherwith no creature is named/& is as moch to saye as one that is of hym selfe & dependeth of no thyng.

Wherfore saye vnto the childrẽ of Israel I am the Lorde/& will bryng you out from vnder the burdens of the Egyptians/& will rydd you out of their bondage/and will delyuer you with a stretched out arme and wyth great b iudgemẽtes. And I will take you for my people and wilbe to you a God. And ye shall knowe that I am the Lord youre God B which bringe you out from vnder the burdens of the Egyptians. And I will bryng you vnto the londe ouer the which I dyd lyft vp my hande to geue it vnto Abrahã/Isaac and Jacob/and will geue it vnto you for a possessyon: euen I the Lorde. And Moses tolde the childrẽ of Israel euẽ so: But they harkened not vnto Moses for anguysshe of spryte and for cruel bondage.

A promyse or a testament.

b. Judgemẽtes are taken for the wõderfull dedes of God: as here for his wõderfull plages as psal. xxxv. d. & .cxviii.

And the Lorde spake vnto Moses saynge Goo and bydd Pharao kynge of Egypte/ꝑ he let the childrẽ of Israel goo out of his londe. And Moses spake before the Lorde saynge: beholde/the childrẽ of Israel herkẽ not vnto me/how than shall Pharao heare me: seynge that I haue c vncircumcised lippes. And the Lorde spake vnto Moses and

c. To lyfte vp the hande is to promyse by an othe/as in Gene. xiiii. d. of Abraham.

d. To be of vncircumcised lippes/is to haue a tonge that lacketh good vtterance & lacketh eloquence to set out his matter with all.

Aaron

Aaron and gaue them a charge vnto the chil
dren of Israel & vnto Pharao kyng of Egyp
te:to bringe the children of Israel out of the
¶ londe of Egypte. These be the heedes of
& Gene.xlvi.a. their fathers houses. The * childrē of Ru=
Exo.i.a ben the eldest sonne of Israel are these: Ha=
Nume.xxvi.a noh/Pallu/Hezron/Charmi/these be the
Para.v.a. housholders of Ruben. The children of Sy
meon are these:Semuel/Jamin/Ohad/Ja=
chin/Zohar/& Saul the sonne of a Cana=
nytesh wyfe:these are the kynredes of Sy=
*.i.Para.vi.a meon. These * are the names of the chil=
&.xxiij.a. dren of Leui in their generations: Gerson/
Nume.iij.c Kahath and Merari. And Leui lyued an
&.xxvi.g. hundred and.xxxvij.yere. The sonnes of Ger
son:Libni and Semei in their kinredes.
The childrē of Kahath:Amram/Iesear/He=
bron and Uliel. And Kahath lyued an hun=
dred and.xxxiij.yere. The children of Mera=
ri are these:Mahely and Musi:these are the
kynredes of Leui in their generations.

And Amrā toke Jochebed his nece to wyf
which bare him Aaron and Moses. And Am
D ram lyued an hundred and.xxxvij.yere. The
children of Jezear:Korah/Nepheg and Si=
chri. The children of Uliel: Misael/Elza=
phan and Sithri.

And Aaron toke Elizaba doughter of A=
minadab & sister of Nahason/to wyfe:which
bare him Nadab/Abehu/Eleazar and Itha
mar. The children of Korah: Assir/Elkana
& Abiasaph: these are the kynredes of the
Korahites. And Eleazar Aarons sonne toke
him one of the doughters of Putuel to wife
which bare him Pinehas:these be the princi
pall fathers of ỹ Leuites in their kynredd.

These are that Aaron and Moses to whō
the Lorde sayde:carie the children of Israel
out of the land of Egipte/with their armyes
These are that Moses and Aaron whiche
spake to Pharao kyng of Egypte/that they
myghte bringe the children of Israel out of
Egypte. And in the daye when the Lorde
spake vnto Moses in the lande of Egypte/
he spake vnto him sayinge/I am the Lorde
se that thou speake vnto Pharao the kynge
of Egypte all that I saye vnto the. And Mo=
ses answered before ỹ Lorde: I am of * vn=
*Looke aboue circumcised lippes/howe shall Pharao than
in the letter.b. geue me audience?

¶ The tokens to knowe God. The rodde of Moses
is torned to a serpēt. The sorcerars do cū the same.
The waters are tourned into bloude.

¶ The.vij.Chapter.

A a.I haue made the Pharaos God/that is: I haue made the Pharaos iudge as i Exo.xxij.d

AND the Lorde sayde vnto Moses:
behold/a I haue made ỹ Pharaos
God/& Aaron thy brother shall be
thy prophete. Thou shalt speake
all that I commaunde the & Aaron thy bro=
ther shall speake vnto Pharao:that he sende
the children of Israel out of his land. But I
will harden Pharaos hert/that I may multi
plie my myracles and my wondres in the lād
of Egypte. And yet Pharao shall not herken
vnto you/that I maye sett myne hand vpon
Egypte and bringe out myne armyes/euen
my people the children of Israel out of the
lande of Egypte/with greath iudgemē ntes.
And the Egyptcians shall knowe that I am
the Lorde when I haue stretched forth my
hande vpon Egypte/and haue brought out
the children of Israel from amonge them.

Moses and Aaron dyd as the Lorde com=
maunded them. And Moses was.lxxx.yere
olde and Aaron.lxxxiij.whē they spake vnto B
Pharao. And the Lorde spake vnto Mo=
ses and Aaron sayinge: when Pharao spea=
keth vnto you & sayth:shewe a wondre/than
shalt thou saye vnto Aaron/take the rodd &
cast it before Pharao/and it shall turne to a
serpēt. Than went Moses & Aaron in vnto
Pharao/and dyd euen as the Lorde had cō=
maunded. And Aaron cast forth his rodd be=
fore Pharao and before his seruauntes/& it
turned to a serpēte. Than Pharao called for
the wyse men and * enchaunters of Egypte: *.ij.Tim.iij.b
& they dyd in lyke maner with there sorcery.
And they cast doune euery mā his rodd/and
they turned to serpētes:but Aarons rodd ate
vp their roddes: & yet for all that Pharaos
herte was hardened/so that he herkened not
vnto them/euen as the Lorde had sayde.

Than sayde the Lorde vnto Moses. Pha
raos herte is hardened/and he refuseth to let C
the people goo. Get the vnto Pharao in the
morninge/for he will come vnto the water/
& stonde thou apon the ryuers brynke agēst
he come/and the rodd whiche turned to a ser
pente take in thine hande. And saye vnto
him: the Lorde God of the Hebrues hath
sente me vnto the sayinge:let my people goo/
that they maye serue me in the wildernes:
but hither to thou woldest not heare. Wher=
fore thus sayth the Lorde:hereby thou shalt
knowe that I am the Lorde. Behold/I will
smyte with ỹ stafke that is in myn hand apō
the waters that are in the ryuer/and they D
shall turne to bloude. And the fishe that is in
the ryuer shall dye/and the riuer shall stinke
so that it shall greue ỹ Egyptians to drinke
of the water of the ryuer.

And the Lorde spake vnto Moses/saye
vnto Aaron: take thy staffe and stretch out
thyne hande ouer the waters of Egypte/
ouer their streames/ryuers/pondes and all
pooles of water/that they maye be bloude/
& that there may be bloud in all ỹ land of E=
gypte:both in vessels of wodd & also of stone

And Moses & Aarō dyd euen as ỹ Lorde
commaunded. And he lyfte vp the staffe

and

☞ The fyrst plage.

and smote the waters that were in the riuer in the syghte of Pharao & in ỹ syghte of his seruauntes/ & all the water that was in the ryuer/turned in to bloud. And ỹ fish ỹ was in the ryuer dyed* and the ryuer stanke:so ỹ that the Egyptcians coude not drynke of the water of the ryuer. And there was bloude thorowe out all the lande of Egypte.

*Psal.lxxviij.c cv.c.

And the enchaunters of Egypte dyd lyke wyse with their enchauntmentes/so ỹ Pharaos herte was hardened & dyd not regarde them as the Lorde had sayde. And Pharao turned him selfe and went in to his house/ and set not b his herte there vnto. And the Egyptcians dygged round about the ryuer for water to drynke / for they coude not drynke of the water of the ryuer. And it contynued a weke after ỹ the Lorde had smytē ỹ ryuer

b. He set not his heart therō that is/ the danger moued him nothinge/ as is declared in Esa.xlvij.b

¶ The plage of frogges. Moses prayeth for Pharao The plage of flyes.



¶ The.viij. Chapter.

THe Lorde spake vnto Moses:Goo vnto Pharao and tell hym / thus sayeth the Lorde:* lett my people goo/ ỹ they may serue me. If thou wilt not let them goo: beholde/ I wyll smyte all thy londe w frogges. And the ryuer shall scrale with frogges/and they shall come vp and goo in to thyne house & in to thy chaumbre where thou slepest & vpon thy bedd / & in to the houses of thy seruauntes / and vpon thy people/and in to thyne ouens / and vpon thy vitels which thou hast in store. And the frogges shall come vpon the and on thy people and apon all thy seruauntes.

* Exo.vij.c. ix.a.x.a.

And the Lorde spake vnto Moses / saye vnto Aaron:stretche forth thine hande with B thy rodd ouer the stremes/ryuers & pondes. And bringe vp frogges apon the londe of Egypte. And Aarō stretched his hand ouer the ☞ The.ij. water of Egypte/ & ỹ frogges came vp & co plage. uered ỹ lond of Egypte. And ỹ sorcerers dyd likewyse with theire sorcery/ & the frogges came vp apon the lande of Egypte.

Then Pharao called for Moses & Aaron C and sayde / praye ye vnto the Lorde that he may take awaye the frogges from me and from my people / and I will let the people goo / that they maye do sacrifice vnto the Lorde. And Moses sayde vnto Pharao: Appoynte thou the tyme vnto me/ when I shall praye for the & thy seruauntes and thy people/to dryue awaye the frogges from the & thy house/so ỹ they shall remayne but in ỹ ryuer only. And he sayde to morow. And he sayde:euen as thou hast sayde/ ỹ thou mayst knowe that there is none like vnto the Lord oure God. And the frogges shall departe frō the and from thyne houses and from thy seruauntes and from thy people / and shall remayne in the ryuer only.

And Moses & Aarō went out from Pharao/and Moses cryed vnto the Lorde apon D ỹ apoyntmēt of frogges which he had made vnto Pharao. And the Lorde dyd accordinge to the saying of Moses. And ỹ freggesdyed out of the houses / courtes and feldes. And they gathered them to gether vpon heppes:so that the lande stanke of them.

But when Pharao sawe that he had rest geuen him/he hardened his herte and herkened not vnto them/ as the Lord had sayde. And the Lorde sayde vnto Moses:saye vnto Aaron streth out thy rodd and smyt the dust of the lande that it maye turne to lyse in all the londe of Egypte. And they dyd so. And Aaron stretched out his hande with his rodd & E ☞ The.iij. smote the dust of the erth/ & it turned to lyse plage. both in man and beest/so that all the dust of the lande turned to lyse / thorowe out all the lande of Egypte.

And the enchaunters assayde lykewyse w their enchauntmentes to bryng forth lyse/ but they coulde not. And the lyse were both apon man and beest. Then sayde the enchaūters vnto Pharao:it is the a fingre of God. Neuerthelater Pharaos hert was hardened & he regarded thē not/as the Lorde had sayd.

a. What the fynger of God doth signifie is expounded in Luke.xi.c.

And the Lorde sayde vnto Moses:rise vp early in the morynge & stonde before Pharao/ for he will come vnto the water: & saye vnto him/thus sayth the Lorde: let my people goo/that they maye serue me. If thou wilt not let my people goo / beholde/ I wyll sende all maner flyes both apon the and thy seruauntes / and thy people / and into thy houses. And the houses of the Egyptcians shalbe full of flies / and the grounde where on they are. But I will seperate the same daye the londe of Golan where my people F are/so that there shall no flyes be there:that thou mayste knowe that I am the Lorde vpon the erth. And I will putt a deuisiō betwene my people and thyne. And euen to morow shall this myracle be done.

And the Lorde dyd euen so:and ther came noysom flyes in to the house of Pharao/and in to his seruauntes houses and in to all the ☞ The.iiij. londe of Egypte:so ỹ the londe was marred plage.

with

with flyes. Then Pharao sent for Moses & Aaron & sayde: Go & do sacrifice vnto youre God in the land. And Moses answered: it is not mete so to do. For we must offer vnto ỹ Lorde oure God/that which is an abominacyon vnto the Egyptcians: beholde/ shall we sacrifice that which is an abominaciō vnto the Egyptciās before their eyes/ & shall they not stone vs? we will therfore goo .iij. dayes iournay in to the deserte & sacrifice vnto the Lord oure God as he hath cōmaunded vs.

¶ And Pharao sayde: I will let you goo / ỹ ye maye sacrifice vnto the Lord youre God in the wildernes: only goo not farre awaye/ & se that ye praye for me. And Moses sayde: beholde / I will goo out from the and praye vnto the Lorde/ & the flyes shall departe frō Pharao & from his seruaūtes and from his people to morow. But let Pharao frō hence forth deceaue no moare/ that he will not let the people goo to sacrifice vnto the Lorde.

And Moses went out from Pharao and prayed vnto the Lord. And the Lorde dyd as Moses had sayd/ & toke awaye the flyes frō Pharao & frō his seruaūtes & frō hys people so ỹ there remayned not one. But for all ỹ/ Pharao hardened his herte euen then also & wolde not let the people goo.

¶ The mozen of beestes. The plage of botches and sores. The horyble hayle/thonder & lyghtenynge.

¶ The.ix. Chapter.

And the Lorde sayde vnto Moses/ goo vnto Pharao & tell him / thus sayeth ỹ Lord God of the Ebrues: let my people goo that they maye serue me. If thou wilt not let them goo but wilt holde them styll: beholde / the hande of the Lord shalbe apon thy catell which thou hast in ỹ feld/apon horses/asses/camels/orē & shepe/ wt a mightye great morrayne. But the Lord shall make a deuysiō betwene the beestes of the Israelites/ & the beestes of the Egyptciās: so ỹ there shall nothing dye of all that perteyneth to the childrē of Israel. And ỹ Lord appoynted a tyme saying: to morow the Lord shall do this thinge in the lande.

And the Lorde dyd the thynge on the morow/and [a] all the catell of Egypte dyed: but of the catell of the childrē of Israel dyed not one. And Pharao sent to wete: but ther was not one of the catell of the Israelites dead. Notwithstondinge the hert of Pharao hardened/and he wolde not let the people go

And the Lorde sayde vnto Moses and Aaron: take youre handes full of asshes out of the fornace/and let Moses sprynkel it vp in to the ayre in the syght of Pharao / and it shall turne to dust in all the lande of Egypte & shall make swellyng soores with blaynes both on man and beest in all the lande of Egypte. And they toke asshes out of the fornace/ and stode before Pharao / and Moses sprynkeld it vp in to ỹ ayre: And there brake out soores with blaynes both in man & beest plage, so that the sorcerers could not stonde before Moses/for there were botches vpon the enchaunters and apon all the Egyptciās / But the Lord hardened the herte of Pharao/that he herkened not vnto them/ as the Lord had sayde vnto Moses.



And the Lorde sayde vnto Moses: ryse vp early in the mornynge and stōde before Pharao and tell him / thus sayth the Lorde God of the Ebrues: Let my people goo/ that they may serue me/or els I will at this tyme send all my plages apon thyne herte and apō thy seruauntes and on thy people / that thou mayst knowe that there is none lyke me in all ỹ erth. For now I wil stretch out my hād & will smyte the & thy people wt pestilence: so that thou shalt perisshe from ỹ erth. Yet in very dede* for this cause haue I sterred ỹ vp/for to shewe my power in the† and to declare my name thorow out all the worlde. * Roma. ix. c † Psal. xlviij. c.

If it be so that thou stoppest my people that thou wilt not let them goo: beholde / to morow this tyme I will send doune a mightie great hayle: euen soch one as was not in Egypte sence it was groūded vnto this tyme Sende therfore and fet home thy beestes and all that thou hast in the felde. For apon all the men and beestes whiche are founde in the felde and not brought home/ shall the hayle fall / & they shall dye. And as many as feared the worde of the Lorde amonge the seruauntes of Pharao made their seruaūts and their beestes flee to house: and they that regarded not the worde of the Lorde / left their seruauntes & their beestes in the felde.

And the Lord sayde vnto Moses: stretche forth thyn hand vnto heauē / that there may be hayle in all the land of Egypte: apō mā & beest/ & apon all ỹ herbes of the felde in the feld of Egypt. And Moses stretched out his rodd vnto heauē/ & the Lorde thondered and hayled/so that the fyre ran a longe vpon the groūd.* And the Lord sent hayled in the lād of Egypte/that there was hayle & fyre mēgled with the hayle/ so greuous / that there was none

a. This word all: is not take here for euery one/ but for a great nombre/or of all sortes of catell some/as in .1. Timo. ij. a.

The.viij. plage.

The.ix. plage.

* Psal. lxxviij. c. cv. j. c.

none soch in all the londe of Egypte / sence people inhabited it. And the hayle smote in the londe of Egypte all that was in the felde both man and beest. And the hayle smote all the herbes of the feld and broke all the trees of the felde: only in the land of Golan where the children of Israel were / was there no hayle. And Pharao sent and called for Moses and Aaron / and sayde vnto them: I haue now synned / the Lorde is rightwes and I & my people are b weked. Praye ye vnto the Lord / that the thonder of God & hayle maye cease / and I will let you goo / and ye shall tarie no longer. And Moses sayde vnto him: assone as I am out of the citie / I will spreade abrode my handes vnto the Lorde / and the thūder shall ceasse / nether shall there be any moare hayle: that thou mayst knowe how that the erth is the Lordes. But I knowe ỹ thou & thy seruaūtes yet feare not the Lord God. The flaxe and the barly were smytten / for the barly was shott vp and the flaxe was boulled: but the whete and the rye were not smeten / for they were late sowne.

b. To be weked / is: to be without the knowledge & felynge of the goodnes of God and without hope to receaue any goodnes at his hande: so that we cannot patiently here any of his truthes nor beleue thē nether soffer thē to be taught to other / as it apereth in all the psalmes & in Esa. lvij. d

And Moses went out of the citie frō Pharao and spreade abrode his handes vnto the Lorde / and the thunder and hayle ceased / nether rayned it ony moare vpon the erth / whē Pharao sawe that the rayne and the hayle & thunder were ceased / he synned agayn and hardened his herte: both he & his seruaūtes. So was the hert of Pharao hardened / that he wolde not let the childrē of Israel goo / as the Lord had sayd by Moses.

¶ The heart of Pharao is hardened of God. The grashoppers. The thicke darckenes.



A ¶ The.x. Chapter.

THe Lorde sayde vnto Moses: goo vnto Pharao: neuertheles * I haue hardened his herte & ỹ hert of hys seruauntes / that I myght shewe these my sygnes amongest thē / & that thou tell in the audience of thy sonne & of thy sonnes sonne / the pageantes whiche I haue played in Egypte / and the miracles which I haue done amonge thē: that ye may knowe how that I am the Lorde. Than Moses & Aaron went in vnto Pharao / & sayde vnto hym: Thus sayth the Lorde God of the Hebrews: how long shall it be or thou wylt lubmyt thy selfe vnto me? * Let my people goo that they maye serue me. If thou wilt not let my people goo: beholde / to morow will I bringe grashoppers in to thy land / and they shall couer the face of the erth that it can not be sene / and they shall eate the residewe which remayneth vnto you and escaped the hayle: and they shall eate all youre grene trees vpon the felde / and they shall fill thy B housses and al thy seruauntes housses / and the housses of all the Egyptcians after soch a maner: as nether thy fathers nor thy fathers fathers haue sene / sence the tyme they were apon the erth vnto thys daye. And he turned him silfe aboute / and went out from Pharao

* Exo. viij. a and. ix. a.

And Pharaos seruauntes sayde vnto him: How lōge shall we be thus euell intreated? Let the men goo that they maye serue the Lorde their God: wilt thou not yet knowe that Egypt is destroyed? And than Moses and Aaron were broughte agayn vnto Pharao and he sayde vnto them: Goo and serue ỹ Lord youre God / but who are they ỹ shall go? And Moses answered: we wyll go with yonge & olde: ye & wt oure sonnes and wt oure doughters / & wt oure shepe & oxen must we go. For we must holde a feast vnto the Lord.

And he sayde vnto them: let it be so? The Lorde be with you / shulde I lett you goo / C and youre children also? Take heede / for ye haue some myschefe in hande. Nay not so: but goo ye that are men and serue the Lorde for that was youre desyre. And they thrust them out of Pharaos presence.

* The. viij. plage.

And the Lord sayd vnto Moses: Stretch out thyne hande ouer the lande of Egypte for grashoppers / that they come apon the lande of Egypt and eate all the herbes of the lande / and all that the hayle left vntouched. And Moses stretched forth his rodd ouer the lande of Eypte / and the Lorde brought an east wynde vpon the lande / all that daye and all nyghte. And in the morninge the east D wynde broughte the grashoppers / and the grashoppers went vp ouer all the lande of Egypte and lighted in all quarters of Egypte verye greuously: so that before them were there no soch grashoppers / nether after them shall be. And they couered all the face of the erth / so that the lande was darke therwith. And they ate all the herbes of the lande and all the frutes of the trees which the hayle had lefte: so ỹ there was no grene thinge lefte in the trees & herbes of the felde thorow all the lande of Egypte.

Then Pharao called for Moses & Aaron E in haste & sayde: I haue synned agaynst the Lorde youre God & agaynst you. Forgeue me yet my synne only this once / & pray vnto the

the Lorde youre God ꝑ he maye take away from me this deth only. And he wēt out from Pharao/ & prayed vnto the Lorde: & ꝑ Lord turned ꝑ wynde in to a myghtye stroge west wynde/ & it toke awaye the greshoppers and cast thē in to the reed see: so ꝑ there was not one greshopper in all the costes of Egypte.

*Exodi.viij.f. But the Lorde *hardened Pharaos herte/ so that he wold not let the chyldrē of Israel go.

¶ And the Lorde sayd vnto Moses: Stretch out thy hand vnto heauē/ & let there be darcknesse vpon the lande of Egypte: euē that they maye feale the darcknesse. And Moses stretched forth his hande vnto heauē/ & there was a thicke darcknes vpō all the lande of Egypt iij. dayes long/ so that no man sawe another nether rose vp from the place where he was by the space of .iij. dayes/ but all the chyldrē of Israel had lyghte where they dwelled.

The .ix. plage.

Then Pharao called for Moses & sayde: goo & serue the Lorde/ only let youre shepe/ & youre oxen abyde/ but let youre chyldrē go with you. And Moses answered: thou must geue vs also offrynges & burntoffringes for to sacrifice vnto the Lorde oure God: oure cattell therfore shall go with vs/ and there shall not one hoofe be left behynde/ for therof must we take to serue the Lorde oure God. Moreouer we can not knowe wherwith we shall [a] serue ꝑ Lorde/ vntyll we come thither.

But ꝑ Lorde hardened Pharaos herte/ so that he wold not let thē go. And Pharao sayd vnto hym: get the frō me & take heade to thy selfe that thou see my face no more. For whē soeuer thou comest in my syghte/ thou shalt dye. And Moses sayde: Let it be as thou hast sayde: I wyll see thy face no moare.

a. This was outwardlye seruyce/ but the true and ryght seruyce of god/ is to feare him as a father/ to loue hym/ to kepe hys cōmaundementes and to commyt a mānes selfe holy to him/ trustynge in hys mercy only: lettyng all thought & care vpō him. And when we haue offended/ to repēt and to be sory/ & knowledge oure offence & beleue that he will forgeue it vs/ for his truthe sake as. i. Pet. v. b. & Psal. xxxvi. a

¶ The Lorde cōmaundeth to robbe the Egyptyans. The deth of all the fyrst begotten in Egypt.

¶ The .xi. Chapter

And the Lorde sayde vnto Moses: Yet wyll I bringe one plage moare vpon Pharao & vpon Egypte/ and after that he wyll let you go hence. And when he letteth you goo/ he shall vtterly dryue you hēce. But byd the people that euery man borowe of hys neyghbour and euery woman of hyr neyghboures: iewels of syluer & iewels of golde. And the Lorde gatt the people fauoure in ꝑ syght of the Egyptiās.

A *Exo. iij. g. xij. a. f. c. Psalm. cvij. f.

B *Eccli. xlv. a. Moreouer* Moses was very great in the lande of Egypte: both in the syght of Pharao and also in the syghte of the people.

And Moses sayde: thus sayth the Lorde: *About mydnyghte wyll I go out amonge the Egyptiās/ & all the fyrstborne in ꝑ lande of Egypte shall dye: euē from the fyrstborne of Pharao that [a] sitteth on his seate/ vnto the fyrstborne of the maydeseruaunte that is in the mylle/ and all the fyrstborne of the catell.

*Exodi. xij. d. a. To syt/ is for to beare rule or to mynyster any maner of office/ as in. 1. Regum. ij. b.

And there shalbe a great crye thorow out all the lande of Egypte: so that there was neuer none lyke nor shall be. And amonge all the chyldren of Israel shall not a dogg moue his tonge/ nor yet man or beast: that ye maye knowe how the Lorde putteth a dyfference betwene the Egyptians & Israel. And [b] these thy seruaūtes shall come downe vnto me/ & fall before me & saye: get the out & all ꝑ people that are vnder the/ & thā wyll I departe. And he wēt out frō Pharao in a great anger.

b. A soudayne chaunge of spech kyng to dyuerse personnes/ as in the Psal. xc. a/ and thys is referred to the ende of the chapter that goeth before.

And the Lorde sayde vnto Moses: Pharao shall not regarde you/ ꝑ many wonders may be wrought in the lande of Egypte. And Moses & Aarō dyd all these wonders before Pharao. But ꝑ Lorde hardened Pharaos herte/ so that he wolde not let the chyldrē of Israel go out of hys lande.

¶ The passeouer is eaten. The swete brede. They must teache their chyldren what the passeouer signyfyeth. The destruccyō of the fyrst begotte in Egypt. The robbery of the Egyptians. The goynge out of the Israelytes.

¶ The .xij. Chapter

And the Lorde spake vnto Moses & Aarō in the land of Egypt saying: Thys moneth shall be youre chefe moneth: euē of the fyrst moneth of the yere shall it be vnto you. Speake ye vnto all the felowshyp of Israel sayinge: That they take the .x. daye of this moneth to euery housholde/ a shepe. If ꝑ housholde be to few for a [a] shepe/ then let hym and his neyghboure that is nexte vnto his house/ take accordinge to the nombre of the soules/ & counte vnto a shepe accordynge to euery mans eatynge. A shepe without spot & a male of one yere olde shall it be/ and from amōge the lambes and the gootes shall ye take it.

a. That is here called a shepe is in Ebrew a worde indifferent to be take ether for shepe or gote.

And ye shall kepe hym in/ vntyll the .xiiij. daye of the same moneth. And euery man of the multitude of Israel shall kyll him about euē. And they shall take of the blood & strike it on the .ij. side postes & on the vpperdoore poste of ꝑ houses/ wherin they eate hym. And they shall eate the flesh the same nyght/ rost with fyre & w̄ vnleuended brede/ & w̄ sowre herbes they shall eate it. See that ye eate not therof rawe ner soden in water/ but rost with fyre: both ꝑ head/ fete/ & purtenāce to gether. And se that ye let nothyng of it remayne vnto the morning: yf ought remayne burne it w̄ fyre.

b. The lambe was called the passeouer: that the very name it selfe shulde kepe in memorye what was signyfyed ther by/ which phrase & maner of speakinge the scripture vseth often/ callynge the signe by the name of the thynge that it sygnyfieth/ as Gene. xvi. b.

Of this maner shall ye eate it: with youre loynes gyrded/ & shoes on youre fete/ & your staues in your handes. And ye shall eate it in haste/ for it is the Lordes [b] passeouer/ for I wyll go aboute in the lande of Egypte thys same nyght/ & wyll smyte all the fyrstborne in the lande of Egypte/ both of man & beast/ & vpon all the Goddes of Egypte wyll I the Lorde do execution. And the blonde shall be

vnto you a token vpon the houses wherin ye are/for whē I se the bloude/I wyll passe ouer you/& the plage shall not be vpon you to destroye you/when I smyte the land of Egypt.

And this daye shall be vnto you a remembraūce/& ye shall kepe it holy vnto the Lorde: euen thorow out youre generacyōs after you shall ye kepe it holy daye/that it be a custome forsuer. Seuē dayes shall ye eate vnleuēded bread/so that euen the fyrst daye ye shall put awaye leuē out of youre houses. For whosoeuer eateth leuended bread frō the fyrst daye vntyll the.vii. daye/that soule shall be plucked out from Israel.* The fyrst daye shalbe a holy feast vnto you/& the.vij.also. There shal be no maner of worcke done in them/saue about that only which euery man must eate that only may ye do. And se that ye kepe you to vnleuended breed. For vpō that same daye I wyll bringe youre armyes out of the lande of Egypte/therfore ye shall obserue this daye & all youre chyldren after you/that it be a custome for euer. The fyrst moneth & the.xiiij. daye of the moneth at euē/ye shall eate swete breed vnto the.xxj. daye of the moneth at euē agayne. Seuē dayes se that there be no leuēded bread founde in youre houses. For whosoeuer eateth leuended bread/that soule shalbe roted out frō the multytude of Israel: whether he be a straunger or borne in the lande. Therfore se that ye eate not leuended bread/but in all youre habitacyōs eate swete bread.

And Moses called for the elders of Israel & sayde vnto them: chose out & take to euery housholde a shepe/& kyll passeouer. And take a bunch of yssope/& dyppe it in the bloud that is in the basyn/and stryke it vpon the vpper poste & on the.ij. syde postes/& se that none of you go out at the doze of hys house vntyll the mornyng. For the Lorde wyll goo aboute & smyte Egypte. And when he seyth the bloud vpon the vpper doorposte & on the two syde postes/he wyll[d] passe ouer the dooze/and wyll not suffre the destroyer to come in to youre house to plage you. Therfore se that thou obserue this thynge/that it be an ordynaūce to the & thy sonnes for euer.

And when ye be come in to the lande which ỹ Lorde wyll geue you accordyng as he hath promysed/se that ye kepe thys seruyce.* And when youre chyldren axe you what maner of seruyce is this ye do? Ye shall saye: it is the sacrifice of the Lordes passeouer/which passed ouer the houses of the chyldren of Israel in Egypte/as he smote the Egyptyans & saued oure houses. Than the people bowed themselues & worshypped. And the chyldrē of Israel went/and dyd as the Lorde had cōmaunded Moses & Aaron.

E And at mydnyght the Lorde smote all the fyrstborne in the lande of Egypt: frō the fyrst borne of Pharao that satt on his seat/vnto ỹ fyrst borne of the captyue ỹ was in prysone/& all the fyrst borne of catell. Than Pharao arose the same nyght & all hys seruauntes & all the Egyptiās:* & there was a great crieg thorow out Egypte/for there was no house where there was not one deed.

And he called vnto Moses and Aaron by nyghte sayng: Ryse vp/& get you out from amonge my people: both ye & also the chyldrē of Israel/& go & serue the Lorde as ye haue sayde. And take youre shepe & youre oxen ẏ you as ye haue sayde/& departe & [a] blesse me also. And the Egyptians were fierce vpon the people/& made haste to send them out of the lande: for they sayde: we be all deed men.

And the people toke the dough before it was sowered whyche they had in stoare/and bounde it in clothes/& put it vpō their shoulders. And the chyldrē of Israel dyd accordyng to the saying of Moses: and they borowed of the Egyptyans iewels of syluer/& iewels of gold/& raymēt. And the Lorde gat the people fauour in the syghte of the Egyptyās: and so they borowed & robbed the Egyptyans.

Thus toke the childrē of Israel their journey frō Rameses to[+] Suchoth. vj. hundred thousand men of foote/beside chyldren. And moch comon people went also with thē/and shepe/& oxen/& catell exceading moche. And they baked swete cakes of the dough whiche they brought out of Egypte/for it was not sowered: because they were thrust out of Egypte & coulde not tarye/nether had they prepared any other prouysyon of meate.

And the tyme of the dwellynge of the chyldren of Israel which they dwelled in Egypte/was.iiij.hundred & xxx. yere. And when the iiij.hundred & xxx. yeres were expyred/euen the selfe same daye departed all the hoostes of the Lorde out of the lande of Egypt. This is a nyght to be obserued to the Lorde/because he brought them out of the lande of Egypte. Thys is a nyghte of the Lorde to be kepte of all the chyldren of Israel and of their generacyons after them.

And the Lorde sayde vnto Moses & Aarō: this is the maner of Passeouer: ther shall no straun-



The.x plage.

c. Euer is not here take for a tyme without ende/but for a longe season whose ende is not determyned/as in Genesis xiij.d. and Exodi.xxviij.g.

*Leui.xxiij.a. Nume.xxviij.c.

d. To passe ouer is a maner of speache of the scripture/& signyfieth no more/but that as he wolde plage the wycked/as he dyd here the Egyptyās/euē so he wold shew mercye to the faythfull/as he dyd to the Israelytes/as in Exo.xxxiij.d

* Sapi.xviij.b

a. Looke in Gene.xxvij.a.

+ otherwyse Socoth.

straunger eate therof/ but all the seruaũtes that are bought for money shall ye circumcyse/ & then let them eate therof. A straunger & a hyerd seruaunte shall not eate therof. In one houſſe shall it be eatẽ. Ye shal carie none of the flesh out at the doores: more ouer* se ỹ ye breke not a bone therof. All the multytude of the chyldrẽ of Israel shall obserue it.

*John.xix.g.

If a straunger dwell amõge you/ and wyll holde Passeouer vnto ỹ Lorde/ let him circũcyse all that be males/ & then let hym come & obserue it/ & be takẽ as one ỹ is borne in the lande. No vncyrcumcyled persone shall eate therof. One maner of lawe shalbe vnto thẽ that are borne in the lande/ & vnto the straũgers ỹ dwell amõge you. And all the chyldrẽ of Israel dyd as the Lorde cõmaunded Moses & Aaron. And euẽ the selfe same daye dyd the Lorde bryng the chyldren of Israel out of the lande of Egypte with their armyes.

e. Those that were borne in the lande / are only those that were borne amonge thẽ: not descendynge of the stocke or lynage of Israel. And the straungers were those that dwelt amõge the Israelites/ and were not borne amonge thẽ / as above in thys same chapter at the letter. d.

¶ The fyrst begotten must be sanctyfyed vnto the Lorde. The memoryall of their delyueraunce. Why they were caryed thorow the wyldernes. The bones of Joseph. The pyler of the clowde.

¶ The.xiii. Chapter.

And the Lorde spake vnto Moses saying: a Sanctyfye vnto me all ỹ fyrstborne that opẽ all maner matrices amõge the chyldrẽ of Israel as well of men as of beestes: for they are myne. And Moses sayde vnto the people: thynche on this daye in which ye came out of Egypte and out of the houſſe of bondage: for with a myghtie hand the Lorde brought you out from thence. Se therfore that ye eate no leuended breed. Thys daye come ye out of Egypt in the moneth of + Abib.

a. Sanctifyeg loke Gene. ij. a

+ That is the moneth of Apryll.

When the Lorde hath brought the into ỹ lande of the Cananytes/ Hethites/ Amorites Heuytes & Jebusites/ whych he sware vnto thy fathers that he wolde geue the a lande where in mylcke & hony floweth/ then se that thou kepe this seruice in thys same moneth.

B

Seuẽ dayes thou shalt eate swete brede:* & the.vii. daye shall be feastfull vnto ỹ Lorde. Therfore thou shalt eate swete breed seuen dayes/ & se ỹ there be no leuended breed sene nor yet leuẽ amõge you in al your quarters.

*Deute.v.b.

And thou shalt shewe thy sonne at ỹ tyme saying: this is done/ because of that which ỹ Lord dyd vnto me whẽ I came out of Egypt. Therfore it shall be a sygne vnto the vpon thyne hande a remembraũce betwene thyne eyes / that the Lordes lawe maye be in thy mouth. For + with a stronge hande the Lorde brought ỹ out of Egypte/ se thou kepe therfore this ordynaunce in his season frõ yere to yere. Moreouer when ỹ Lorde hath brought the in to the lande of the Cananytes / as he hath swore vnto the & to thy fathers/ & hath geuẽ it the/ then thou shalt apoynte vnto the Lorde all that openeth the matryce / all the fyrstborne amõge the beestes which thou hast yt they be males. And all the fyrst borne of ỹ asses/ thou shalt redeme wt a shepe: yf thou redeme hym not/ then breake his necke. But all the fyrstborne amonge thy chyldren shalt thou bye out.

+ Looke Psal. cxxxv. b.

C

And when thy sonne axeth the in tyme to come sayinge: what is thys? thou shalt saye vnto hym: with a myghtye hande the Lorde brought vs out of Egypte/ out of the houſſe of bondage. And when Pharao was looth to let vs goo/ the Lorde slewe all the fyrstborne in the lande of Egypt: as well the fyrst borne of men as of beastes. And therfore I sacrifice vnto the Lorde all the males that opẽ the matrice/ but all the fyrstborne of my chyldren I must redeme. And thys shalbe as a token in thyne hand/ & as a thing hanged vp betwene thyne eyes: because the Lorde brought vs out of Egypte with a myghtye hande.

When Pharao had let the people go/ God caried thẽ not thorow the lande of the Philistynes/ though it were a nye waye. For God sayde: the people myght happely repẽt when they se warre/ & so turne agayne to Egypte: therfore God led thẽ aboute thorow the wyldernesse that bordreth on the red see. The chyldren of Israel wẽt harnessed out of the lande of Egypte. And Moses toke the bones of Joseph with him: for he made the chyldrẽ of Israel swere sayinge:* God wyll surely vyset you/ take my bones therfore awaye hence wt you. And they toke their iourney from Sucoth: & pitched their tentes in Etham in the edge of the wyldernesse.* And the Lorde wẽt before them by daye in a pyler of a clowde to leade thẽ the waye: & by nyghte in a pyler of fyre to geue them lyght: that they myght goo both by daye & nyghte.* And the pyler of the cloude neuer departed by daye nor the pyler of fyre by nyghte out of the peoples syghte.

*Gene.l.d.& Josue.xxiiij.g.

*Numer.xiiij.c i.Corint.x.a.

*Nehemi.ix.d

¶ Pharaos heart is hardened & foloweth the Israelites with all his hoost & capitaynes and is drowned. The Israelites grudge. They go thorow the red see.

¶ The.xiiij. Chapter.

And the Lorde spake vnto Moses sayig: byd the childrẽ of Israel that they turne & pitch their tẽtes before ỹ entring of Hiroth betwene Migdole & the see toward Baalzephon: euen before that shall ye pitch vpon the see. For Pharao wyll saye of ỹ chyldrẽ of Israell: they are tangled in the lande / the wyldernesse hath shut thẽ in. And I wyll harden his harte/ that he shall folowe after thẽ/ that I may gett me honoure vpon Pharao & vpon all hys hoste/ that the Egyptcyans maye knowe that I am the Lorde. And they dyd euen so.

A



And whē it was tolde the kynge of Egypt that the people fled / thā Pharaos harte and all hys seruauntes turned vnto the people & sayde: why haue we thys done that we haue
B let Jsrael go out of oure seruyce? & he made readie his charettȝ & toke his people w̄ hym and toke .vi. hūdred chosen charettes and all the charettes of Egypte & captaynes vpō all his people. For ỳ Lord hardened the harte of Pharao kynge of Egypt / ỳ he folowed after
C the childre of Jsrael which for all ỳ wēt oute thorow* an hye hāde & ỳ Egyptiās folowed after thē & ouertoke thē where they pytched by ỳ see / w all the horses & charettȝ of Pharao & w his horssemē & his hoste: euē fast by the entrynge of Hiroth before Baal Zephō. And Pharao drewe nye / & when the childre of Jsrael lyft vp their eyes & sawe how the the Egyptians folowed after thē / they were sore a frayde & cryed out vnto the Lorde.

*Loke in Psal. lxxxv.b.

D Than sayde they vnto Moses: were there no graues for vs in Egypte / but thou must bringe vs awaye for to dye in the wyldernesse: wherfore hast thou serued vs thus / for to carye vs out of Egypte? Dyd not we tell the this in Egypte sayinge / let vs be in rest & serue the Egyptians? For it had bene better for vs to haue serued the Egyptiās / than for to dye in the wyldernesse. And Moses sayde vnto the people: feare ye not but stonde styll and beholde how the Lorde shall saue you this daye: For as ye se the Egyptians thys daye / shall ye se thē nomore for euer tyll the worldȝ ende. The Lorde shall fyghte for you and a ye shall holde youre peace.

a. ye shall holde youre peace: that is / ye shall be in rest and quyetnes.

The Lorde sayde vnto Moses: wherfore b crydest thou vnto me? speake vnto the childre of Jsrael that they goo forwarde. But lyfte thou vp thy rodd & stretch out thy hand ouer the see and deuyde it a sondre / that the childre of Jsrael may goo on dre grounde thorow the myddest therof. And beholde I wyll harden the hertes of the Egyptiās that they maye folowe you. And I wyll gett me honoure vpon Pharao & vpon all his hoste / vpō his charettȝ & vpō his horse men.* And the Egyptiās shall knowe ỳ I am the Lord whan I haue gotten me honoure vpon Pharao vpō his charettes & vpon his horsemen.

b. To crye vnto the Lorde / is to praye vnto him wyth full harte & feruēt desyer / as Moses here dyd / & yet spake neuer a worde. And so doth this worde crienge & makynge of noyes sygnifye thorow oute all the Psalmes / as in Psal. v. a. f. ix. b. & c.

E And the angell of God which wēt before the hoste of Jsrael / remoued & went behinde them. And the cloudē pyller that was before them remoued & stode behinde thē and went betwene the hoste of the Egyptiās & the hoste of Jsrael. It was a darke clowde / & gaue lyghte by nyghte: so that all the nyghte long the one coulde not come at the other.

*Job. xi. b. iiij. d Judith. v. b. Psal. lxxxvij. b Eccli. xxxix. c.

* When now Moses stretched forth hys hande ouer the see / the Lorde caried awaye the see w a strōge east wynde that blewe all nyghte / & made the see drie lande and the water deuyded it selfe. And the childre of Jsrael went in thorow the myddest of the see vpon the drye groūde. And the water was a walle vnto thē / both on their ryghthāde & on their lefte hande. And the Egyptians folowed & F wēt in after them to the myddest of the see / with all Pharaos horses / & hys charettes & his horssemen. And in the mornynge watch / the Lorde loked vnto the hoste of the Egyptians out of the fiery and clowdy pyller / and troubled their hoste & smote of their charett wheles and caste them doune to the groūde. Than sayde the Egyptians: Let vs fle from Jsrael / for the Lord fyghteth for thē agaynst vs. Thā sayde the Lord vnto Moses: stretch out thyne hande ouer the see / that the water maye come agayne vpon the Egyptiās vpō their charettes and horsemen.

Than stretched forth Moses his hande G ouer the see / & it came agayne to his course erly in the mornyng / & the Egyptians fledd agaynst it. Thus the Lorde ouerthrewe the Egyptians in the myddest of the see / & ỳ water returned & couered the charettes and the horsemē: so that of all the hoste of Pharao ỳ came in to the see after thē / there remayned not one. But the childre of Jsrael went vpō drye lande in the myddest of the see / and the water was a walle vnto them: both on the ryghte hand of them and also on the lefte.

¶ The laste plage.

*Thus the Lord delyuered Jsrael the selfe same daye out of the honde of the Egyptiās / & Jsrael sawe the Egyptians deade vpō the see syde. And when Jsrael sawe that mightie hande which the Lorde had shewed vpon the Egyptiās * they feared the Lorde: & beleued both the Lorde / & also his seruāte Moses.

*Esaie. xl. d

* Psal. cv. b.

¶ Moses and the people wyth the wemen synge. At the prayer of Moses / the bytter waters were swete. God must be heared. They come to Elim.

¶ The. xv. Chapter.

A Then Moses & ỳ childre of Jsrael sange this songe vnto the Lorde & sayd. Let vs synge vnto the Lord / for he is become glorious / ỳ horse & him ỳ rode vpō hym hath he ouerthrowne in the see. *The Lorde is my strength & my songe / and is become my saluacion.

* Psal. cxviij. b Esa. xij. a.

He is

He is my God and I wyll glorifye hym/he is my fathers God & I will lifte hym vp an hye.
a. Iehouah/ lohe Exo.vi.a
The Lorde is a man of warre a Iehouah is his name: Pharaos charettes and his hoste hath he cast in to ỹ see. His iolye captaynes are drowned in the redd see/ the depe waters haue couered thē: they soncke to the botome as a stone. Thyne hand Lorde is glorious in power/ thyne hād Lorde hath all to dashed the enemye. And wyth thy greate glorye thou hast destroyed thyne aduersaries/ thou sentest forth thy wrath & it consumed them/ euen as stobell. With the breth of thyne anger the water gathered to gether and the
B flodes stode styll as a rocke/ & the depe water congeled to gether in the mydest of the see.
The enemye sayde: I wyll solowe & ouer take thē/ & wyll deuyde the spoyle: I wyll satisfye my lust vpon them: I wyll drawe my swerde/ & myne hande shall destroye them.
Thou blowest with thy breth & the see coue red thē/ & they sancke as leed in the mighty waters. Who is lyke vnto the o Lorde amonge goddes: who is lyke the so glorious in holynes/ feerfull/ laudable & that shewest wondres? Thou stretchedest out thy ryght hande/ & the erth swalowed thē. And thou cariedest with thy mercye this people which thou delyueredest/ & broughtest them with thy strength vnto thy holy habitacyō. The nacyōs hearde/ & were afrayed/ pāges came vpon the Philistines. Than the dukes of the Edomytes were amased/ & tremblynge came vpon the myghtiest of the Moabites/ & all the inhabiters of Canaā wared faynte harted. Let feare & dreade fall vpon them
+Loke in Job xl.a. thorow the +greatnesse of thyne arme/ & let
C them be as styll as a stone: whyle thy people passe thorow o Lorde/ whyle the people passe thorowe/ which thou hast goten. Bryng them in/ & plante them in the mountayns of thyne enherytaunce/ the place Lorde which thou hast made for to dwell in/ the sanctuary Lorde/ which thy handes haue prepared.
b. To raygne euer & all waye is a maner of speaking of the ebrews/ which signifieth with out ende: because that euer is taken for a lōg tyme whose ende is not apoynted/ & not for all waye/ as in Exodi.xij.c.
The Lorde b raygne euer & all waye. For Pharao wēt in on horsebacke with hys charettes & horsemen in to the see/ & the Lorde brought the waters of the see vpon them. And the chyldren of Israel went on drie land
D thorow the myddest of the see. And Miriam a Prophetisse the syster of Aaron toke a tymbrell in hyr hand/ & all the wemen came out after her with tymbrels in a daunse. And Miriam sange before thē: Syng ye vnto the Lord/ for he is become glorious in deade: the horse & his ryder hath he ouerthrowne in the see. Moses brought Israel frō the redd see/ & they went out into the wylderneesse of Sur. And they went thre dayes longe in the wylderneesse/ & coulde fynde no water. At the last they came to Mara: but they coulde not drynke of the waters for bitternesse/ for they were bitter/ therfore ỹ name of ỹ place was called Mara. Then the people murmured agaynst Moses/ sayinge: What shall we drynke? *And Moses cried vnto the Lorde/ & he shewed hym a tree: & he cast it in to the waters/ and they wared swete.
*Judith.v.c.& Eccli.xxxviij.a
There he made thē an ordynaūce & a law/ & there he tempted them/ & sayde: If ye wyll herkē vnto the voyce of the Lorde your God/ & wyll do that which is c ryght in his syght & wyll geue an eare vnto his cōmaundemētes/ and kepe all hys ordynaunces: than wyll I put none of these diseases vpon the whiche I brought vpon the Egyptyans/ for I am the Lorde thy surgione.
c. We must do that whych is right in gods syght & as hys worde teacheth vs/ & not after our awne ymaginacyon.
¶ The Israelites come into the desert of Sin. It rayneth quayles & Manna. They grudge.

¶ The.xvj.Chapter.

And* they came to Elim where were xij. welles of water & lxx. date trees & they pytched there by the water. And they toke their yourney from Elim/ & all the hole cōpany of the chyldren of Israel came to ỹ wylderneesse of Sin/ which lyeth betwene Elim & Sinai: ỹ .xv. daye of ỹ ij. moneth after ỹ they were come out of the lande of Egypte. And the hole multytude of the chyldren of Israel murmured agaynst Moses & Aaron in the wylderneesse/ & sayde vnto thē: wolde to God we had dyed by ỹ hād of ỹ Lorde in ỹ lande of Egypt/ whē we satt by ỹ fleshpottes/ & ate bred oure belyes full/ for ye haue brought vs out into this wylderneesse to kyll this hole multitude for honger.
*Num.xxvij.a



Than sayde the Lorde vnto Moses: behold I wyll rayne bred from heauē doune to you/ & let the people go out/ & gather daye by daye that I maye proue them whether they wyll walke in my lawe or no. The. vj. daye let thē
B prepare that which they wyll bryng in/ and & let it be twyse as moche as they gather in dayly. And Moses & Aarō sayde vnto all the chyldrē of Israel: at euen ye shal knowe that it is the Lorde/ whych broughte you out of the lande of Egypte/ and in the mornynge ye shall se a the glorye of the Lorde: because he hath hearde youre grudgynges agaynst the
a. The glorye of the Lorde is here taken for the bryghtnes and lyght that was sene in the clowde/ Of whiche glorye the Apostle maketh mencyon ij. Cori. iij. c. d.

¶ Lorde: for what are we ꝑ ye shuld murmure agaynst vs. And moreouer spake Moses. At euen the Lorde wyll geue you flesh to eate/ & in the morynge bread ynough/ because the Lorde hath heard youre murmure which ye murmur agaynst him: for what are we? your murmuryng is not agaynst vs/ but agaynst the Lorde.

And Moses spake vnto Aarō: Say vnto all the cōpanye of the childrē of Israel/ come forth before ꝑ Lorde: for he hath heard your grudgynges. And as Aaron spake vnto the hole multytude of the chyldrē of Israel/ they loked toward the wyldernesse: & beholde/ the glorie of the Lorde apeared in a clowde. And the Lorde spake vnto Moses saying: I haue heard ꝑ murmuring of ꝑ chyldrē of Israel/ tell thē therfore & saye that at euē they shall eate flesh/ & in the morynng they shall be fylled w bred/ & ye shall knowe ꝑ I am ꝑ Lorde youre God. And at euen the quayles came & couered the grounde where they laye. And in the morynng the dewe laye rounde about the hoste. *And when the dewe was fallē: behold it laye vpon the grounde in the wyldernesse/ small & rounde & thyn as the horefrost on the grounde. When the chyldrē of Israel sawe it they sayde one to another: what is this? For they wist not what it was. And Moses sayd: *this is the breed which the Lorde hath geuē you to eate. This is the thyng which ꝑ Lord hath cōmaunded/ that ye gather euery man ynough for hym to eate: a gomer full for a man accordynge to the nombre of you/ and and gather euery man for them which are in hys tente.

And the chyldrē of Israel dyd euen so/ and gathered some more some lesse/ & dyd mete it with a gomer. *And vnto him that had gathered moche remayned no thynge ouer/ & vnto hym ꝑ had gathered lytle was ther no lacke: but euery man had gathered sufficyētt for his eating. And Moses sayde vnto thē: Se that no man let oughte remayne of it tyll the morynge. Not withstondyng they harkened not vnto Moses: but some of them lefte of it vntyll the morynng/ & it warte full of wormes & stancke/ & Moses was angry with them.

And they gathered it all morynges: euery man as moche as suffysed for his eatyng/ for as soone as the *hete of the sonne came it moulte. And the .vi. daye they gathered twise so moch bred. ii. gomers for one man: & ꝑ rulers of the multitude came & tolde Moses. And he sayde vnto thē: this is that which the Lorde hath sayde: to morow is the Sabothe of the holye rest of ꝑ Lorde: bake ꝑ whych ye wyll bake & sethe ꝑ ye wyll sethe/ & ꝑ which remayneth lay vp for you/ & kepe it tyll the morynge. And they layde it vp tyll the morynng as Moses bad/ & it stancke not/ nether was there any wormes therin. And Moses sayde: that eate this daye: for to daye it is the Lordes Saboth: to daye ye shall fynde none in ꝑ feld. Sixe dayes ye shall gather it/ for ꝑ vij. is the Saboth: there shalbe none therin.

Notwithstondyng there wēt out of the people in the seuēth daye for to gather: but they founde none. Then the Lorde sayde vnto Moses: how long shall it be yer ye wyll kepe my cōmaundementes & lawes? *Se because ꝑ Lorde hath geuē you a Saboth/ therfore he geueth you the sixt daye bred for two dayes. Byde therfore euery man at home/ & let no man go out of his place the seuēth daye. And the people rested the seuenth daye. And the house of Israel called it Man. *And it was lyke vnto Coriander seede/ & whyte/ & ꝑ taste of it was lyke vnto wafers made with hony.

And Moses sayde: this is that whych the Lorde cōmaundeth: fyll a Gomor of it/ that it may be kept for youre chyldrē after you: ꝑ they maye se the bred wherwith he fedd you in wildernesse/ when he had brought you out of the lande of Egypt. And Moses spake vnto Aaron: take a cruse & put a Gomer full of Man therin/ & laye it vp before the Lorde to be kept for youre chyldren after you/ as the Lorde cōmaunded Moses. And Aaron layde it vp before the testymonye there to be kept. *And the chyldren of Israel ate man. xl. yere vntyll they came vnto a lande inhabited. And so they ate Man/ euē vntyll they came vnto the borders of the lande of Canaā. And a Gomor is the tenth part of an Epha.

¶ The Israelits come into Raphidim. They grudge. Water is geuē them out of the rocke. Moses holdeth vp his handes & they ouercome the Amelechytes.



¶ The .xvij. Chapter.

And all the company of the chyldrē of Israel went on their iourneys from the wildernesse of Sin at the commaundement of the Lorde/ & pytched in Raphidim: where was no water for the people to drynke. And the people chode wyth Moses and sayde: geue vs water to drinke. And Moses sayde vnto them: why chyde ye wyth me/ and wherfore do ye tēpte the Lorde? There the people thyrsted for

a To tempte the Lorde/ is to prouoke the Lorde to be angry with them as Sapie. i. a.

for water/ and murmured ageynst Moses & sayde: wherfore hast thou brought vs out of
B Egypte/ to kyll vs and oure children & oure catell with thyrste?

And Moses cried vnto the Lorde saynge what shall I do vnto this people: they be all most redye to stone me. And the Lorde sayde vnto Moses: goo before the people / & take with the of the elders of Israel: and thy rodd wherw̄ thou smotest the ryuer take in thyne hande and goo. Beholde/ I will stonde there before the vpon a rocke in Horeb: and thou shalt smyte the rocke / and there shall come water out therof/ ỹ the people maye drynke

C * And Moses dyd euen so before the
* Nume.xx.b. elders of Israel. And he called the name of
Psal.lxxvij.b. the place: Massa and Meriba: because of
1.Cor.x.a. the chydyng of the childrē of Israel / and because they tempted the Lorde saynge: is the Lorde amonge vs or not?

Then came Amelech & fought with Israel in Raphidim. And Moses sayde vnto Josua: chose out men and goo fighte w̄ Amelech. Tomorow I will stonde on the toppe of the hyll and the rodd of God in myne hande. And Josua dyd as Moses bade him / and foughte with the Amelechites. And Moses/
D Aaron and Hur went vp to the toppe of the hyll. And when Moses helde vp his hande/ Israel had the better. And when he late his hande doune/ Amelech had the better.

When Moses handes were weery / they toke a stone & put it vnder him / and he satt doune there on. And Aaron and Hur stayed vp his handes / the one on the one syde and the other on the other syde. And his handes
* Judi.iiij.d. were stedie vntill ỹ sonne was doune.* And
Sapien.xi.a Josua discomfeted Amelech and his people
Deute.xxv.d. with the edge of his swerde.

And the Lorde sayde vnto Moses / write this for a remembraunce in a boke and tell it vnto Josua/ for I will put out the remembraunce of Amelech frō vnder heauen. And Moses made an alter and called the name
* That is/ the of it * Jehouah Nissi/ for he sayde: the hande
Lorde is he that is on the seate of the Lorde / that the Lorde exalteth. will haue warre with Amelech thorow out all generations.

¶ Jethros councell is receaued of Moses.

¶ The.xviij.Chapter.

A JEthro the preest of Madiā Moses father in lawe herde of all ỹ God had done vnto Moses and to Israel his people / how that the Lorde
* Exod.ij.d. had brought Israel out of Egypte.* And he
e.iiij.f. toke Ziphora Moses wyfe / after she was sente backe/ and hir.ij.sonnes / of which the one was called Gerson/ for he sayde: I haue bene an alient in a straunge lande. And the other was called Eliesar: for the God of my father was myn helpe and delyuered me frō the swerd of Pharao. And Jethro Moses father in lawe came w̄ his two sonnes and his wyfe vnto Moses in to ỹ wildernesse: where he had pitched his tente by ỹ mount of God. And he sent worde to Moses: I thy father in lawe Jethro am come to the/ & thy wyfe also & hyr two sonnes w̄ her. And Moses went B
out to mete his father in lawe and dyd obeysaunce and kyssed him/ and they saluted etch other & came in to the tent. And Moses told his father in lawe all that the Lord had done vnto Pharao & to the Egyptiās for Israels sake/ and all the trauayle that had happened thē by the waye/ and how the Lord had delyuered thē. And Jethro reioyced ouer all the good which the Lorde had done to Israel / & because he had delyuered thē out of the hāde of the Egyptians. And Jethro sayde: blessed be the Lorde which hath delyuered you out of the hand of the Egyptians and out of the hande of Pharao/ which hath delyuered his people frō vnder the power of the Egyptiās Now I knowe that the Lorde is greater thē all goddes/ for because ỹ they dealt prowdly with thē. And Jethro Moses father in lawe offred burntoffryngs & sacrifyces vnto God And Aaron & all the elders of Israel cam to eate bred w̄ Moses father ī law before God

And it chaunced on the morow / that Mo- C
ses satt to iudge ỹ people/ & the people stode aboute Moses from morynge vnto euen. Whē his father in lawe sawe all that he dyd vnto the people / he sayde: what is this that thou doest vnto the people? why syttest thou thy self & lettest all the people stonde aboute the from morynge vnto euen? And Moses sayd vnto his father in lawe: because the people came vnto me to seke councell of God. For whē they haue a matter / they come vnto me / and I must iudge betwene euery mā & his neygboure/ & must shewe them the ordinaunces of God & his lawes.

And his father in lawe sayde vnto him: it is not well ỹ thou doest. Thou doest vnwysely & also this people that is w̄ the: because the thinge is to greuous for the * & thou art
* Deut.i.b. not able to do it thy selfe alone. But heare my voyce/ and I will geue the councell/ and God shalbe with the. Be thou vnto the people to Godward / and bryng the causes vnto God and prouyde them ordinaunces and lawes/ and shewe thē the waye wherin they must walke and the werkes that they must doo. Moreouer seke out amonge all the people / men of actiuite a which feare God and D
men that are true and hate couetousnes: & make thē heedes ouer the people/ captaynes ouer thousandes/ ouer hūdredes/ ouer fyftie & ouer ten. And let them b iudge the people

a. The condycions that Judges shuld haue
b. To Judge: looke in Gene. xlix.c.

at all seasons: If there be any greate matter let thē bringe that vnto the/ & let them iudge all small causes them selues/ & ease thy selfe & let them bere with the. If thou shalt do this thing/ then thou shalt be able to endure that which God chargeth the with all/ & all this people shall goo to their places quietly.

And Moses hearde the voyce of his father in lawe/ and dyd all that he had sayd/ & chose actyue men out of all Israel and made them heedes ouer the people/ captaynes ouer thousandes/ ouer hundreds/ ouer fyftye and ouer ten. And they iudged the people at all seasons/ & broughte the harde causes vnto Moses: & iudged all small maters them selues. And than Moses let hys father in lawe departe/ and he went in to his awne lande.

¶ The chyldren of Israel come to the mounte Sinai. The people of God are holy & a royall prestbode. He that toucheth the hill dyeth. God appereth vnto Moses vpon the mounte in thonder & lyghtenyng.

¶ The. xix. Chapter.

In the thyrde moneth after the childrē of Israel were gone out of Egypt: the same daye they came in to the * Num. xxiij. c wylderneſſe of Sinai. * For they were departed frō Raphidim / & were come to the desert of Sinay/ and had pitched their tentes in the wylderneſſe. And there Israel pitched before the mounte. And Moses wēt vp vnto God. And ỹ Lorde called to hym out of the moūtayne/ saying: thus saye vnto the house of Jacob/ & tell the chyldren of Israel: ye haue sene what I dyd vnto the Egyptyās and how I toke you vp vpon egles wynges/ & haue brought you vnto my selfe. Now therfore yf ye wyll heare my voyce & kepe myne appoyntemēt: ye shall be myne awne aboue all nacions/ for all the erth is myne. Ye shall be vnto me a kyngdome of prestes & an holy people: these are the wordes which thou shalt saye vnto the chyldren of Israel.

And Moses came & called for the elders of Israel/ & layde before thē all these wordes which the Lorde had cōmaunded hym. And the people answered all to gether and sayde: All that the Lorde hath sayde/ we wyll doo. And Moses brought the wordes of the people vnto the Lorde. And the Lorde sayde vnto Moses: Lo / I wyll come vnto the in a thycke clowde/ that the people maye heare when I talke with the/ & also beleue the for euer. And Moses shewed the wordes of the people vnto the Lorde.

a. To sanctyfye is here to purge & clense them from the fylthynes of bothe their body and garmentes / as is in this same chapter beneth at. d. & xxxi. c.

And the Lorde sayde vnto Moses: Go vnto the people & [a] sanctyfye them to daye & to morow/ & let them wash their clothes: that they maye be redy agaynst the thyrde daye. For the thyrde daye ỹ Lorde will come doune in the syght of all the people vpon mounte



Synai. And set markes rounde about the people & saye: beware that ye go not vp in to the mounte/ & that ye touch not the bordres of it/ for whosoeuer toucheth the mounte/ shall surely dye. There shall not an hande touch it/ but that he shall ether be stoned or els shot thorow: whether it be beast or man/ it shall not lyue / when the horne bloweth: than let them come vp in to the mountayn.

And Moses went downe from the mounte vnto the people and sanctyfyed them/ & they washed their clothes: And he sayde vnto the people: be redye agaynst the thyrde daye/ & se that ye [b] come not at youre wyues. And the thyrde daye in the morning there was thunder/ & lyghtenyng & a thicke clowde vpō the moūte/ & the voyce of the horne waxed exceadyng lowde/ & all the people that was in the hoste was afrayed. And Moses brought the people out of the tentes to mete with God/ & they stode vnder the hyll.

And mounte Sinai was all to gether on a smoke: because the Lorde descended downe vpō it in fyre. And the smoke therof ascended vp/ as it had bene the smoke of a kylne/ & all the mount was exceadyng fearfull. And the voyce of the horne blewe & waxed lowder & lowder. Moses spake/ & God answered hym & ỹ with a voyce. And ỹ Lorde came downe vpon mounte Sinai/ euē in the toppe of the hyll/ & called Moses vp into the toppe of the hyll. And Moses went vp.

And ỹ Lord sayde vnto Moses: go downe & charge the people that they preasse not vp vnto the Lorde for to se hym / & so many of thē perish. And let ỹ prestes also which come to the Lordes presence sanctyfye thē selues: lest the Lorde smyte thē. Then Moses sayde vnto the Lorde: the people can not come vp in to ỹ moūte Sinai/ for thou chargedest vs saying: set markes about the hyll/ & sanctifie it. And the Lorde sayde vnto hym: awaye/ & get the downe: & come vp both thou & Aaron with the. But let not the Preastes & the people presume for to come vp vnto the Lorde: lest he smyte them. And Moses went downe vnto the people/ and tolde them.

b. Come not at youre wyues / that is / when ye wyll serue the Lord ye shal put frō you all lustes and fleshly concupiscences/ geuing your selfe holy to prayer & abstynēce / as Paul teacheth i. Cor. int. vij. c that they that haue wyues shulde be as though they had none.

¶ The. x. commaundementes are geuen. The altare of erth.

¶ The

¶ The.xx.Chapter.

A *Deute.v.a. Psal.lxxx.b. Leuiti.xxvi.a. Psal.xcvi.b.

AND God spake all these wordes & sayd: I am ỹ Lord thy God which haue brought the out of the lande of Egypte and out of the house of bondage. Thou shalt haue none other goddes in my syght. Thou shalt make the no grauē ymage / nether any symilitude ỹ is in heauē aboue / ether in the erth benethe / or in the water that is benethe the erth. Se that thou nether bowe thy sylf vnto them nether serue thē: for I the Lorde thy God / am a [a] gelouse God / & vysett the synne of the fathers vpon the chyldrē vnto the thyrd and fourth generacyon of thē that hate me: and yet shewe mercye vnto thousandes amōge them that loue me and kepe my commaundmentes.

a. I am gelouse that is: I am the Lorde that watcheth and looketh narowly vnto your wekednes / & wyll punysshe it straytly. And agayne / that frequently loueth your godlynes & will rewarde it aboundātly.

Thou shalt not take the name of ỹ Lorde thy god in vayne / for ỹ Lorde will not holde him gyltlesse that taketh his name in vayne. *Remēbre the Sabbath daye that thou sanctifie it. Sixe dayes mayst thou laboure & do all ỹ thou hast to do: but the seuenth daye is the Sabbath of the Lorde thy God / in it thou shalt do no maner worke: nether thou nor thy sonne / nor thy doughter / nether thy man seruaunte nor thy mayde seruaunte / nether thy catell nether yet the straunger ỹ is within thy gates. For in syxe dayes ỹ Lorde made both heauen & erth & the see & all that in them is and rested the seuenth daye: wherfore the Lorde blessed the Sabbath daye & halowed it. [b] Honoure thy father and thy mother / ỹ thy dayes may be longe in the lande which the Lorde thy God geueth the.

b. To honor father and mother is not only to shew obedience to them: ¶ but also to helpe them in their age yf they be poore & nedy / as Ephe. vi.a. Colo. iij. d. Mar. vij. b. Mat. ix. c. Roma. xiij. b.

*Deute.v.c. Hebr.xj.c.

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt bere no false witnesse agenst thy neghboure.

Thou shalt not couet thy neghbours house: nether shalt couet thy neghbours wyfe / hys man seruaūte his mayde / his oxe / hys asse or oughte that is his.

*And all the people sawe the thunder & the lyghtenynge & the noyse of ỹ horne / & howe the mountayne smoked. And when ỹ people sawe it / they remoued & stode a ferre of and sayde vnto Moses: talke thou with vs & we

Deut.xviij.c will heare but let not god talke with vs lest we dye. And Moses sayd vnto ỹ people feare

D not / for god is come to proue you / & that his feare maye be amonge you ỹ ye synne not.

And the people stode a ferre of / & Moses wēt in to the thicke clowde where God was. And the Lord sayde vnto Moses: thus thou shalt saye vnto the childrē of Israel: Ye haue sene how that I haue talked with you from out of heauē. Ye shall not make therfore wt me goddes of syluer nor goddes of golde: in no wyse shall ye do it.* An alter of erth thou shalt make vnto me and theron offer thy burntofferynges & thy peace offerynges / & thy shepe and thyne oxen. And in all places where I shall put the remembraūce of my name / thither I will come vnto the & * blesse the. But and yf thou wylt make me an alter of stone / se thou make it not of hewed stone / for yf thou lyfte vp thy tole vpō it / thou shalt polute it. Moreouer thou shalt not goo vp with steppes vnto myne alter / that thy nakednesse be not shewed there on.

*Deute.xxvij. a. Josu. viij. f.

*Gene.xij. b.

¶ Tempozall and cyuile ordinaunces.

¶ The.xxi.Chapter.

THese are the lawes whych thou shalt set before the. * If thou bye a seruaūte that is an hebrue / syxe yeres he shall serue / & the seuenth he shall goo out fre payenge nothinge. If he came alone / he shall goo out alone: If he came maried / his wyfe shall goo out wt him And yf his master haue geuen hym a wyfe & she haue borne hym sonnes or doughters: then ỹ wyfe & hyr childrē shalbe hir masters & he shall goo out alone. But and yf the seruaunte saye I loue my master & my wyfe & my childrē / I wyll not goo out fre. Then let his master bringe him vnto the [a] Godds and sett hym to the doore or the dorepost / & bore his eare thorow with a naule / and let him be his seruaunte for euer.

Lawes.

*Deute.xv.c. Jere.xxxiij. c Leuitici.xxv.f

a. Judges and princes are called in the scripture often tymes goddes: because they receaue their office of God / as in Exo.xxij. b. which the apostle calleth the mynisters of God. Roma. xiij. a

If a mā sell his doughter to be a seruaūte: she shall not goo out as the men seruauntes doo. If she please not hir master / so that he hath geuē her to no mā to wife / then shall he let hir go fre: to sell her vnto a straūge naciō shall he haue no power / because he despyled her. If he haue promysed her vnto hys sonne to wyfe / he shall deale wt her as men do with their doughters. If he take hym another wife / yet hir fode / raymēt & dutie of mariage shall he not mynisshe. If he do not these thre vnto her / then shall she goo out fre & paye no money. *He ỹ smyteth a man ỹ he dye / shal- *Deute.xix.a be slayne for it. If a mā laye not awayte but God delyuer him in to his hāde / then I wyll poynte the a place whether he shall fle. If a man come presumptuously vpon his neyghboure & slee him wt gile / thou shalt take him fro myne alter that he dye. And he that smyteth his father or his mother / shall dye for it.

B

He that stealeth a man & selleth him (yf it be proued vpon hym) shall be slayne for it. *And he that curseth his father or mother / shall be put to deth for it. If men stryue together & one smyte another wyth a stone or with his fyste / so that he dye not / but lyeth in bedd: yf he ryse agayne & walke wythout vpon his staffe then shall he that smote him go quyte: saue only he shall bere his charges

*Leuiti.xx.b. Prouer.xx.c. Math.xv:a. Mar.vij.b.

whyle he laye in bed & paye for his healyng.

If a mã smyte his seruãte or hys mayde wt a staffe ꝑ they dye vnder his hãd/ it shalbe ¶ auenged. But and yf they cõtinue a daye or two/it shall not be auenged for they are hys money. When men stryue & smyte a woman wt chylde so that hyr frute departe frõ her & yet no mischefortune followeth: then shall he be merced/accordynge as the womans husbond will laye to his charge/ & he shall paye as ꝑ dayes men appoynte him. But * and yf any mischefortune followe / then shall he paye lyfe for lyfe/eye for eye/ toth for toth / hande for hand/fote for fote/burnynge for burnynge/ wounde for wounde and strype for strype.

*Leui.xxiiij.c Deute.xix.d & Mat.v..f.

If a mã smyte his seruaunte or hys mayd in the eye & put it out/he shall let thẽ goo free for the eyes sake. Also yf he smyte out his ser uauntes or his maydes toth/ he shall lett thẽ go out free for the tothes sake. If an oxe gore a man or a womã that they dye/then the* oxe shalbe stoned/ & hys flesh shall not be eaten: and his master shall go quyte.

*God so abhorreth murther/ that the vnreasonable beastes must dye therfore/and their flesh cast awaye

If the oxe were wont to runne at men in tyme past & it hath bene tolde hys master / & he hath not kepte hym / but ꝑ he hath kylled a man or a womã: then the oxe shalbe stoned and hys master shall dye also. If he be sett to a summe of money/ then he shall geue for ꝑ delyueraunce of his lyfe/accordynge to all ꝑ is put vnto him. And whether he hath gored a sonne or a doughter/he shalbe serued after the same maner. But yf it be a seruaunt or a mayde that the oxe hath gored / then he shall geue vnto their master the summe of xxx. [b] sycles/ & the oxe shall be stoned.

b. Sicle/after the Ebrewes is announce: but after the greke & Latynes it is but the fourth part of an ounce. And it cõteyneth .xx. geras as in Exo.xxx. b. whych is ten pence sterlyng or thereaboute

If a mã open a well or dygge a pytt & couer it not/but that an oxe or an asse fall therin / the owner of the pytt shall make it good & geue money vnto their master / and the dead beest shalbe his.

If one mans oxe hurte anothers ꝑ he dye: then they shall sell the lyue oxe & deuyde the money/ & the deed oxe also they shall deuyde. But & yf it be knowẽ that the oxe hath vsed to pusshe in tymes past / then because hys master hath not kepte him/he shall paye oxe for oxe/and the deed shalbe his alone.

¶ Soche lyke lawes as are in the chapter aboue.

¶ The.xxii.Chapter.

A Thefte.

If a man steale an oxe or shepe and kylle it or selle it / he shall restore v. oxen for an oxe/and .iiij. shepe for a shepe. If a thefe be founde breakynge vp & be smyttẽ that he dye/ there shall no bloude be shed for hym: excepte the sonne be vp when he is founde / then there shalbe bloude shed for hym.

A thefe shall make restitucyon: If he haue not wherwith / he shalbe sold for his thefte.

If the thefte be foũde in his hãde alyue(whether it be oxe / asse or shepe) he shall restore double. If a mã do hurte felde or vyneyarde/ so that he put in his beest to fede in another mans felde: of the best of his owne felde/and of the best of hys awne vyneyarde / shall he make restytucyon.

If fyre breake out & catch in thornes/ so that the stackes of corne or the stondynge corne or felde be consumed therwith: he that kyndled the fyre shall make restytucyon.

If a man delyuer his neighboure money or ¶ stuffe to kepe/ & it be stolen out of his house: If ꝑ thefe be foũde/he shall paye double. If the thefe be not founde / then the goodmã of the house shalbe brought vnto the goddes & swere/whether he haue put hys hande vnto his neighboures good.

And in all maner of trespace/whether it be oxe/asse/shepe / rayment or ony maner lost thynge which another chalengeth to be his/ the cause of both parties shall come before the goddes. And whõ the goddes cõdemne: ꝑ same shall paye double vnto his neighboure.

If a man delyuer vnto his neighboure to kepe/asse/oxe/shepe or what soeuer beest it be & it dye or be hurte or dryuen awaye and no man se it: then shall [a] an othe of the Lorde goo betwene them/whether he haue put his hande vnto his neighbours good: & the owner of it shall take the othe / and the other shall not make it good: If it be stollẽ frõ him/then he shall make restitucion vnto the owner: If it be torne with wylde beestes / then let hym bryng recorde of the teeryng: & he shall not make it good. When a mã borroweth oughte of his neighbour yf it be hurte or els dye/and yf the owner therof be not by/he shall make it good: If the owner therof be by / he shall not make it good namely yf it be an hyred thynge and came for hyre.

a. An othe is the ende of stryfe and denicyon/the which is lawfull to be ¶ done/when it is ether to the glorie of God or profyte of oure neyboure or for the comen wealth/or elles not / as Mat.v.f

If a man begyle a mayde that is not betrauthed & lye with her/he shall endote her/ and take her to his wyfe: If hir father refuse to geue her vnto hym / he shall paye money accordynge to the dowrie of virgens.

Wytches.

Thou shalt not suffre a witch to lyue. Who soeuer lyeth with a beest/ shalbe slayne for it

He that offreth vnto ony goddes saue vnto ꝑ Lorde only/let him dye without redẽpciõ.

Soli deo honor

*Vexe not a straunger nether oppresse hym for ye were straungers in the land of Egypt.

*Leui.xix.g.

*Ye shall trouble no wedowe nor fatherlesse chylde: *If ye shall trouble them: they shall crye vnto me/ & I will surely heare their crye & then wyll my wrath ware hoote & I wyll kyll you with ꝑ swerde/ & youre wyues shal be wedowes and youre chyldren fatherlesse.

* zacha.vij.c

Let all oppressors of the poore take hede to this texte.

ad litus dextrum

If thou lende money to ani of my people ꝑ is poore by ꝑ/thou shalt not be as an vsurer vnto

vnto him/nether shalt oppresse him with vsery. If thou take thy neghbours rayment to pledge/se ỹ thou delyuer it vnto him agayn by that the sonne goo doune. For that is hys couerlet only: euẽ the raymẽt for his skinne wherin he slepeth: or els he will crye vnto me and I wyll heare him/ for I am mercyfull.

Pledges.

Thou shalt not rayle vpon the goddes/ nether curse the ruelar of thy people.

b. By tythes & fyrst frutes are vnderstõde geuynge of thãkes wherby the heart knowledgeth & confesseth to haue receaued it of God / as in 1. Timo. iiij. a

Thy[b] frutz (whether they be dyrye or moyst) se thou kepe not backe/ Thy firstborne sonne thou shalt geue me: lykewyse shalt thou doo of thyne oxen and of thy shepe. Seuẽ dayes it shall be with the dame / and the viij. daye thou shalt geue it me. Ye shalbe holye people vnto me/ and therfore shall ye eate no flesh ỹ is toorne of beestes in ỹ felde. But shall cast it to dogges.

Here I set no some: because I wolde all men shuld reade the chapter thorow oute/ and the two that are next before also.

The. xxiij. Chapter.

I False wytnesse.

Thou shalt not accepte a vayne tale/ nether shalt put thyne hande wt the wyked to be an vnryghteous wytnesse. Thou shalt not folowe a multytude to do euell: nether answere in a mater of plee that thou (woldest to folow many) turne a syde frõ ỹ trueth/ nether shalt thou paynte a poore mans cause.

*Deute. xxij. a

* When thou metest thyne enemies oxe or asse goynge a straye/ thou shalt bringe them to him agayne. If thou se thyne enimies asse synke vnder his burthẽ / thou shalt not passe by and let him alone: but shalt helpe hym to lyfte hym vp agayne.

Thou shalt not hynder the ryghte of the poore that are amonge you in their sute.

Kepe the ferre from a false mater / & the innocent & righteous se thou sley not/ for I wyll not iustifye ỹ wyked. Thou shalt take no[a] gyftes / for gyftes blynde the seynge & peruerte the wordes of the ryghteous.

a. By receauyng of gyftes is vnderstonde all thynge by which one letteth hys awne profyt and honoure and not godes / as in Deute. xvi. d. xxvij. d. & Eccli. xx. d

Thou shalt not oppresse a straunger / for I knowe the herte of a straũger / because ye were straũgers in Egypte. Sixe yeres thou shalt sowe thy lande & gather in the frutes therof: & the seuẽth yere thou shalt let it rest & lye styll/ that the poore of thy people maye eate/ and what they leaue/ the beestes of the felde shall eate: In lyke maner thou shalt do with thy vyneyarde and thyne olyue trees.

Sixe dayes thou shalt do thy worke and the seuenth daye thou shalt kepe holie daye/ that thyne oxe & thine asse maye rest and the sonne of thy mayde & the straunger maye be refreshed. And in all thynges ỹ I haue sayd vnto you be circũspecte. And make no rehersall of the names of straunge goddes/ nether let any mã heare thẽ out of youre mouthes.

Thre feastes thou shalt holde vnto me in a yere.* Thou shalt kepe the feast of swete bred that thou eate vnleuend bred. vij. dayes longe as I cõmaunded the in the tyme appoynted of the moneth of Abib / for in that moneth thou camest out of Egypte: * & se ỹ no mã apeare before me emptie. And ỹ feast of Heruest/ whẽ thou reapest the fyrst frutes of thy laboures which thou hast sowne in ỹ felde. And the feast of ingatherynge/ in the ende of the yere: when thou hast gathered in thy laboures out of the felde.

* Exo. xij. c. & xxxiij. c

* Exo. xxxiij. c Deu. xvi. d

Thre tymes in a yere shall all thy menchilderen appere before the Lorde Iehouah.

*Thou shalt not offer the bloude of my sacrifyce with leuended bred: nether shall the fatt of my feast remayne vntyll the morynge.

* Exo. xxxiij. d

The fyrst of the firstfrutes of thy land thou shalt bryng in to the house of the Lord thy God thou shalt also not sethe a kydd in hys mothers mylke.

* Exo. xxxiij. d

* That is: thou shalt not sethe it so longe as it souereth/ or as some thynke: they shuld not kyll bothe the dãme & the kyd.

Beholde/ I sende myne angell before the/ to kepe the in the waye/ & to bryng the in to ỹ place whych I haue prepared. Beware of him & heare his voyce & angre him not: for he wyll not spare youre mysdedes / yee and my name is in him. But & yf thou shalt herken vnto his voyce & kepe all ỹ I shall tell the/ thẽ I wylbe an enimye vnto thyne enemies and an aduersarie vnto thine aduersaries. When myne angell goth before the and hath brought the in vnto the Amorites/ Hethites/ Pherezites / Cananites / Heuites & Jebusites & I shall haue destroyed them/ se thou worshippe not their godds/ nether serue thẽ/ nether do after ỹ workes of thẽ but ouerthrowe thẽ & breake doune the places of thẽ And se that ye serue the Lorde youre God/ & he shall blesse thy bred & thy water/ & I wyll take all sycknesses awaye frõ amonge you.

D

Moreouer there shalbe no woman childlesse or vn frutefull in thy land/ & ỹ nombre of thy dayes I wyll fulfyll. I wyll sende my feare before the and will kyll all the people whether thou shalt go. And I will make all thyne enemies turne their backes vnto the/ & I wyll send b hornettes before the / & they shall dryue out the Heuites/ the Cananites & the Hethites before the. I will not cast thẽ out in one yere/ lest ỹ lãde growe to a wildernesse: & the beestes of the felde multiplie vpõ the. But a lytle & a lytle I will dryue thẽ out before the / vntyll thou be increased ỹ thou mayst enheret the land. And I will make thy costes frõ the red see vnto the see of the Philistines and from the deserte vnto the ryuer. I wyll delyuer the inhabiters of the lande into thyne hande/ & thou shalt dryue them out before the.* And thou shalt make none appoyntmẽt with them nor with their goddes.

b. A hornet is lyke a walspe the is of a more venemous nature & stynget hy more sorer/ as in Deute. vij. c & Josu. xxiiij. c.

* Deute. vij. a. Exo. xxxiij. b.

Nether

Nether shall they dwell in thy lãde/ lest they make the synne agaynst me: for yͤ thou serue their goddes* it wyll surely be thy decaye.

*Exo.x.b

¶ Moses attendeth vp to the mount and wryteth the wordes of the Lorde. The bloude of the couenaunt. The elders of Israel iudge the people.

¶ The.xxiiij. Chapter.

A ND he sayde vnto Moses: come vnto the Lorde: both thou and Aaron/ Nadab & Abihu/ & the.lxx. elders of Israel/ and worshyppe a ferre of.

And Moses went hym selfe alone vnto the Lorde/ but they came not nye/ nether came the people vp with him.* And Moses came & tolde the people all the wordes of yͤ Lorde & all the lawes. And all yͤ people answered with one voyce & sayde: all the wordes which

*Exo.xix.a

B the Lord hath sayd/ will wee doo. Then Moses wrote all the wordes of the Lorde & rose vp early and made an alter vnder the hyll/ & xij. pilers acordynge to the nombre of the.xij. trybes of Israel/ and sent yonge men of the childrẽ of Israel to sacrifyce burntoffrynges

a. Peaceoffrynge is to reconcile God towardmẽ/ to be at peace wyth them & to forgeue thẽ their trespace: or as some men saye for peace obtayned after victorie in battayle/ as afore in the xv. chapter. d. and here after xxxij. b.

and to offre[a] peaceoffrynges of oxen vnto the Lorde. And Moses toke halfe of the bloude & put it in basens/ and the other halfe he sprenkeld on the alter.

And he toke the boke of the appoyntmẽt & red it in the audience of yͤ people. And they sayd. All yͤ the Lord hath sayde/ we will do & heare. And Moses toke the bloude and sprynkeld it on the people and sayde: beholde/ this

C is the bloude of the appoyntment which the Lord hath made w̄ you apõ all these wordes

Then went Moses & Aaron/ Nadab and Abihu and the.lxx. elders of Israel vppe/ and

b sawe the God of Israel/ and vnder his feate as it were a brycke worke of Saphir & as it were the facyõ of heauẽ when it is cleare/ & vpon the nobles of the chyldrẽ of Israel he sett not his hande. And when they had sene God they ate and dronke.

b. They sawe God/ that is: they knewe certenly that he was there present and they sawe him as in a vision/ not in his godly maiestie: but as it were by a certen reuelacion.

And the Lorde sayde vnto Moses: come vp to me in to the hyll and be there/ & I wyll geue the tables of stone and a lawe and commaundmẽtes/ which I haue wrytte̅ to teach thẽ. Then Moses rose vppe & his minister Josua/ & Moses went vppe in to the hyll of God/ & sayd vnto the elders: tarye ye here vntyll we come agayne vnto you: And beholde

D here is Aaron & Hur wyth you. If any man haue any maters to do/ let him come to thẽ. When Moses was come vp in to yͤ moũte/

c. Of this glorie is spoken afore i the.xvi. Chapter.c.

a cloude couered the hyll/ and the glorye of the Lorde abode vpon mounte Sinai/ and the cloude couered it.vi. dayes. And the seuenth daye he called vnto Moses out of the cloude. And the facyon of the glorie of the Lorde was lyke cõsumynge fyre on the toppe of the hyll in the syghte of the chyldren of Israel* And Moses went in to the mountayne. And Moses was in the mounte. xl. dayes and. xl. nyghtes. *Exo.xxxiij.

¶ The Lord sheweth Moses the fassyon of the holy place and the thynges pertaynynge therto.

¶ The forme of the arke of wytnesse with hys staues and cherubyns.



¶ The.xxv. Chapter.

A ND the Lorde talked with Moses sayng: spake vnto the childrẽ of Israel that they geue me an heue offrynge/ & of euery man yͤ geueth it willingly with his herte/ ye shall take it.

A

* And this is the heueoffrynge which ye shall take of them: gold/ siluer and brasse: and Iacynct̃e coloure/ scarlet/ purpull/ bysse and gootes here: rams skynnes that are red/ and the skynnes of taxus and sethim wodd/ oyle for lightes/ and spices for a noyntynge oyle and for swete cense: Onix stones and sett stones for the *Ephod and for the brestlappe.

*Exo.xxxv.a

* Ephod is a garment lyke an amyce.

And they shall make me a sanctuarye that I maye dwell amonge them. And I shall shewe the the facion of the habitacio̅ and of all the ornamentes therof/ euen so se that ye make it in all thynges. And they shall make an arke of sethim wodd. ij. cubites & an halfe long/ a cubyte & an halfe breade & a cubyte & an halfe hye. And thou shalt ouerleye it w̄ pure gold both within & without/ & shalt make an hye vpõ it a crowne of gold roũde aboute. And thou shalt cast. iiij. rynges of golde for it and put them in the. iiij. corners therof

B ij. rynges on the one syde of it and. ij. on the other. And thou shalt make staues of sethim wodd and couer them with golde/ and put the staues in the rynges alonge by the sydes of the arke/ to bere it with all. And yͤ staues shall abyde in the rynges of the arke/ & shall not be taken awaye. And thou shalt put in the arke/ yͤ witnesse which I shall geue the.

And

¶ The table of shewbreed with the loues of breed vpon it/ and his other vessels.



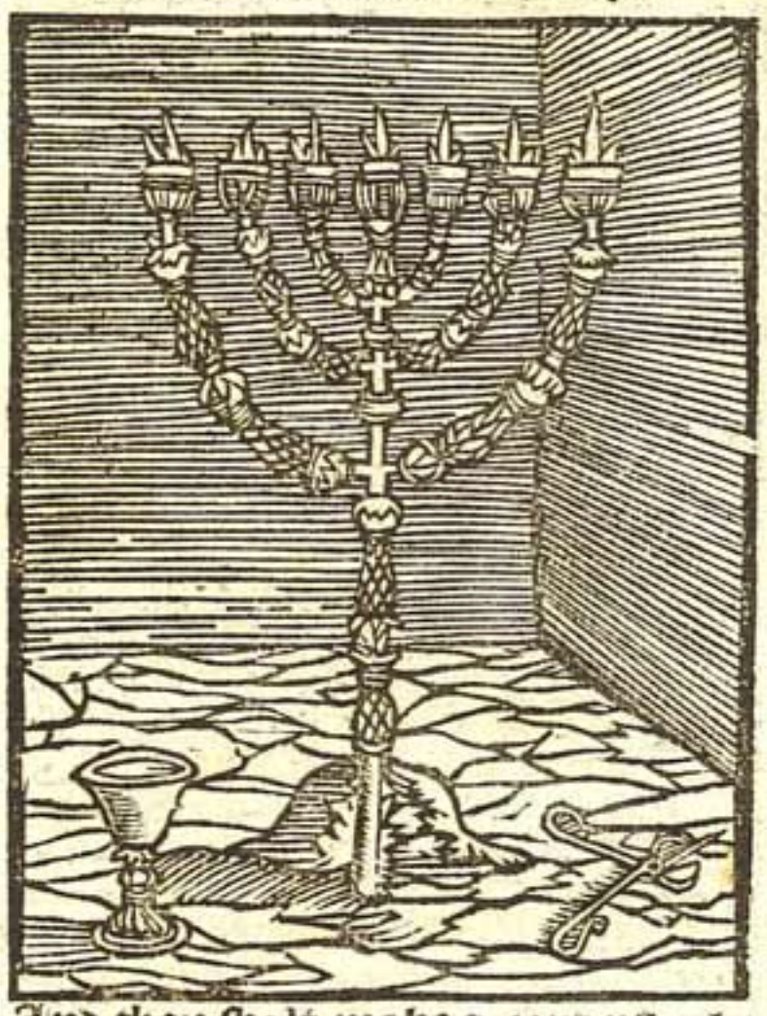
And thou shalt make a mercyseate of pure golde. ij. cubytes and an halfe longe and a cubyte and an halfe brode. And make. ij. cherubyns of thycke golde on the. ij. endes of the mercyseate: and sett the one cherub on the one ende and the other on the other ende of ꝑ mercyseate: so se that thou make them on the. ij. endes therof. And the Cherubyns shall stretch their wynges abrode ouer an hye/ and couer the mercyseate wyth their wynges/ & their faces shall loke one to another: euē to the mercyseate warde/ shall the faces of the cherubyns be. And thou shalt put the mercyseate aboue vpon the arke/ & in the arke thou shalt put ꝑ wytnesse which I wyll geue the.

There I wyll mete the and wyll comon with the from vpon the mercyseate from betwene the two cherubyns which are vpon the arke of wytnesse/ of all thynge which I wyll geue the in commaundment vnto the chyldren of Israel.

¶ Thou shalt also make a table of sethym wod of two cubytes longe and one cubytt brode and a cubytt and an halfe hye. And couer it with pure gold and make there to a crowne of golde rounde aboute. And make vnto that an whope of. iiij. fyngers brode/ rounde aboute/ And make a golden crowne also to ꝑ whope roūde aboute. And make for it. iiij. rynges of golde and put them in the corners that are on the. iiij. fete therof: euen harde vnder the whope shall the rynges be/ to put in staues to bere the table wᵗ all. And thou shalt make staues of Sethim wood & ouerlaye them wyth golde/ that the table maye be borne with them. And thou shalt make his dysshes/ spones/ pottes & flatpeces to poure out withall/ of fyne gold. And thou shalt sett vpon the table/ shewbreed before me alwaye.

Shewbreed because it was alwaye in the presence and syght of the Lorde.

¶ The facion of the candelsticke with his lampes/ snoffers and other necessaryes.



And thou shalt make a candelstycke of pure thycke golde with his shaft/ braūches/ bolles/ knoppes and floures proceadynge there out. Syx braūches shall procede out of the sydes of the candelsticke. iii. out of the one syde and. iii. out of the other. And there shalbe. iii. cuppes lyke vnto almondes wyth knoppes and floures vpon euery one of the vi. braunches that procede out of the candelstycke: & in the candelstycke selfe. iiij. cuppes lyke vnto almondes with their knoppes and floures: that there be a knope vnder euery. ii braūches of the syx that procede out of the candelstycke. And the knoppes & the braunches shalbe all to gether/ one pece of pure thycke golde.

And thou shalt make. vii. lampes and put them an hye there on/ to geue lighte vnto the other syde that is ouer agaynst it: wᵗ snoffers & fyre pannes of pure golde. And an hundred pounde weyghte of fyne golde shall make it with all the apparell. * And se ꝑ thou make thē after the facyon that was shewed the in the mounte. * Hebre. viij. a. Acto. vij. f.

¶ This chapter also describeth the thynges pertaynynge to the holy place.

The. xxvi. Chapter.

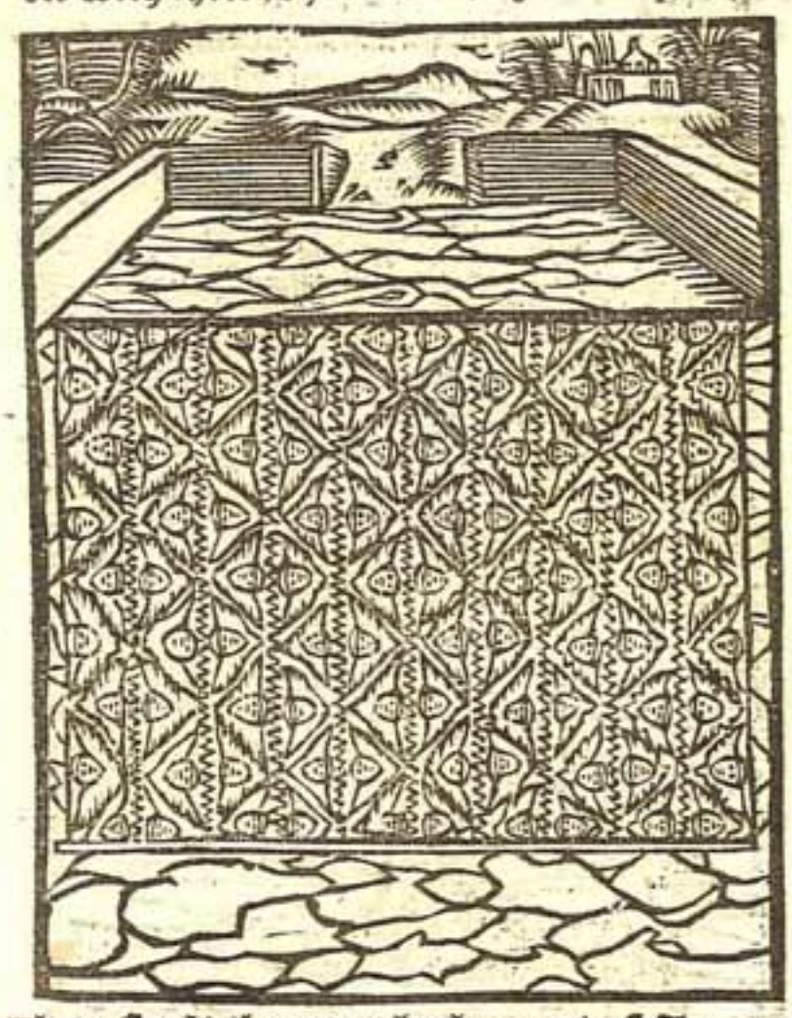
And thou shalt make an habitacion wᵗ ten curtaynes of twyned +bysse/ & Iacyncte scarlet and purpull/ & shalt make them wyth cherubyns of broderd worke. The lenghte of a curtayne shalbe. xxviii. cubytes/ and the bredth. iiii. and they shalbe all of one measure: fyue curtaynes shalbe coupled to gether one to another: and the other fyue lykewyse shalbe coupled together one to another.

+ Bysse loke in xxxv. of Exo.

a. Iacynct is a floure that we call: a vyolet: & it is also a precious stone of the coloure therof: but here it is taken only for the colore of Iacynct of which colore the curtayns shuld be of/ as afore i the. xxv a

Then

¶ The forme of the ten coztaynes of the tabernacle with their Cherubins & fyftie loupes.



B Then shalt thou make loupes of Jacyncte coloure / a longe by the edge of the one curtayne euen in the seluege of the couplinge courtayne. And lykewyse shalt thou make in the edge of the vtmost curtayne that is coupled therwith on the other syde. Fyftye loupes shalt thou make in ỹ one curtayne / & fyftie in the edge of the other that is coupled therwith on the other syde: so that the loupes be one ouer agenste a nother. And thou shalt make fyftie buttons of golde / & couple the curtaynes to gether with ỹ buttons: that it maye be an habitacyon.

And thou shalt make .xi. curtaynes of gotes heere / to be a tente to couer the habitacion. The lenght of a curtayne shalbe xxx. cubites / & the bzedeth .iiii. & they shalbe all .xi. of one measure. And thou shalt couple v. by thē selues / & the other syxe by them selues / & shalt double the syxte in the foze frōt of ỹ tabernacle. And thou shalt make fyftye

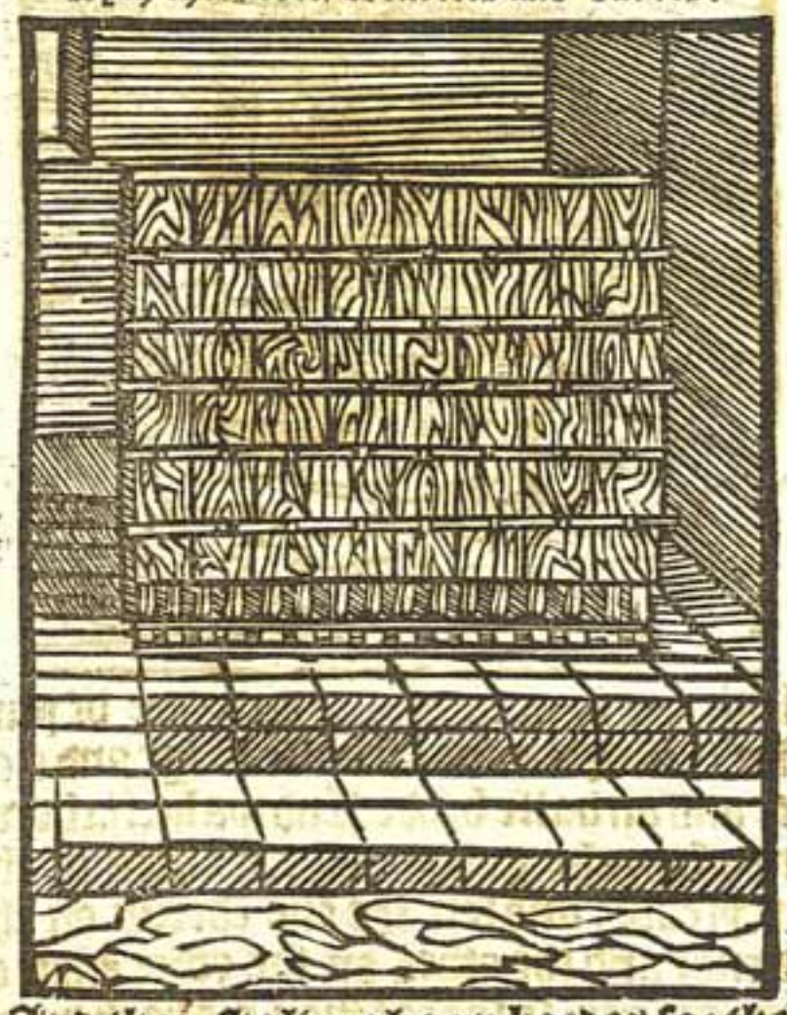
¶ loupes in the edge of the vtmost curtayne on the one syde: euē in the couplinge courtayne: & as many in the edge of the couplynge curtayne on the other side. And thou shalt make fyftie buttones of bzasse and put thē on the loupes / and couple the tent to gether wyth all / that there may be one couerynge.

And the remnaunt that resteth in the curtaynes of the tente: euē the bzedeth of halfe a curtayne ỹ resteth / shalbe lefte on ỹ backe sydes of the habitacion: a cubyte on the one syde & a cubite on the other syde / of that that remayneth in the length of the curtaynes of ỹ tabernacle / which shall remayne of ether syde of the habitacion to couer it with all.

D And thou shalt make another couerynge foz the tente of rams skynnes dyed red: & yet another aboue all of taxus skynnes.

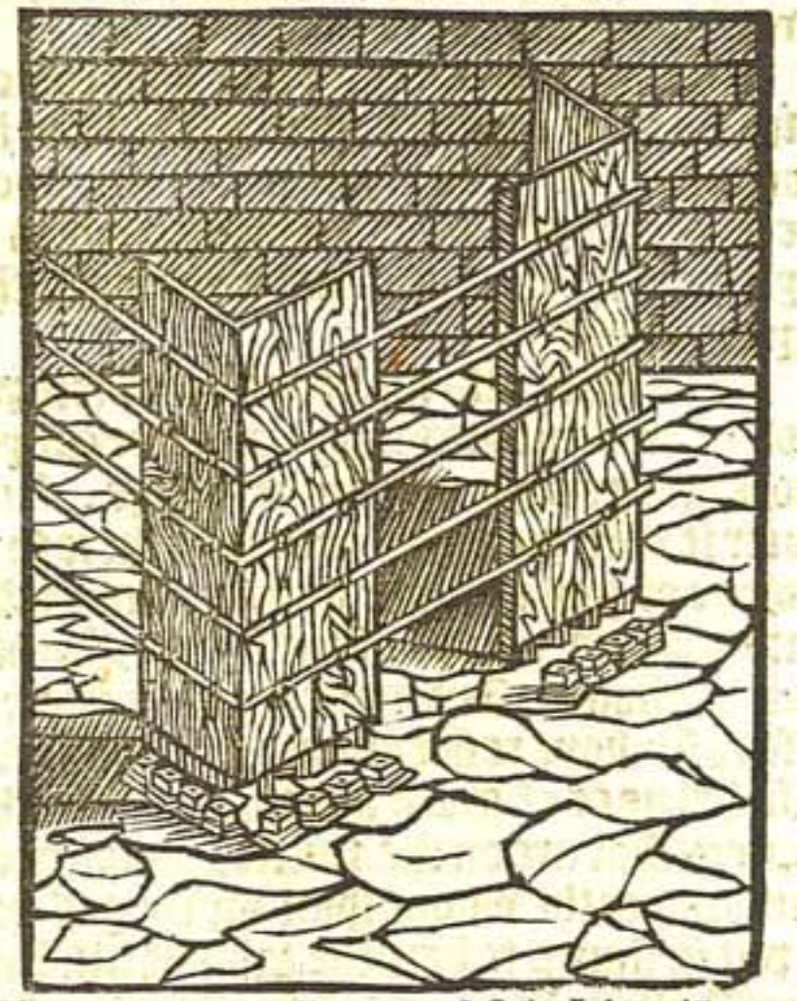
And thou shalt make bozdes foz the habitacion of sethim wod to stōde vp ryghte: ten cubytes longe shall euery bozde be / & a cubite & an halfe bzode. Two fete shall one bozde haue to couple thē together wt all / & so thou shalt make vnto all ỹ bozdz of ỹ habitaciō.

¶ The facion of the bozdes of the tabernacle wyth their fete / sockettes and barres.



And thou shalt make .xx. bozdes foz the habitaciō on the south syde / & thou shalt make xl. sockettes of syluer & put thē vnder the .xx bozdz .ii. sockettz vnder euery bozde / foz their ii. fete. In lyke maner in ỹ nozth syde of ỹ habitacyō there shalbe .xx. bozdz & .xl. sockettes of syluer: two sokettes vnder euery bozde. E

¶ The facion of the cozner bozdes with their fete sockettes and barres.



And foz the west ende of ỹ habitaciō / shalt thou make syxe bozdes & two bozdz moo foz the two west cozners of the habitacion: so ỹ these two bozdes be coupled together beneth and lykewyse aboue with clampes. And so shall

shall it be in both the corners. And so there shalbe.viii.bordes in all & .xvi. sockettes of syluer.ii.sockettes vnder euery borde.

F And thou shalt make barres of sethimwood fyue for the bordes of the one syde of the tabernacle/& fyue for the other syde/ and fyue for the bordes of the west ende. And ỹ mydle barre shall goo alonge thorowe the myddes of the bordes & barre thē together from the one ende vnto the other. And thou shalt couer the bordes with golde and make golden rynges for them to put the barres thorow/& shalt couer the barres with golde also. And rere vp the habitacion accordynge to the facion therof ỹ was shewed the in the mount.

And thou shalt make a vayle of Jacyncte/ of scarlett/purpull & twyned bysse/and shalt make it of broderd worke and full of Cherubyns. And hange it vpō .iiii. pilers of sethim wodd couerd with golde & that their knoppes be couered with golde also & stonde vpō .iiii. sockettes of syluer. And thou shalt hāge vp the vayle with rynges/& shalt bryng in within the vayle/the arke of witnesse. And the vayle shall deuyde ỹ holye frō the [e] most holye. And thou shalt put the mercyseate vpō the arke of wytnesse in the holyest place And thou shalt put the table wythout the vayle & candelsticke ouer agaynst the table vpō the south syde of the habitaciō. And put the table on the north syde.

And thou shalt make an hangynge for ỹ dooze of the tabernacle: of Jacyncte/of scarlett/of purpull & of twyned bysse wroughte with nedle worke. And thou shalt make for the hangynge/fyue pylers of sethim wodd/ & couer both them & their knoppes wt golde/ & shalt cast fyue sockettes of brasse for thē.

¶ The forme of the alter of the burntofrynge with his hornes/rynges/staues/gredyernes & other ornamentes.



¶ Yet mo thynges pertaynynge to the holye place.

e. The most holy place/was the secrete and in warde place of the sanctuary/wherin stode the arcke & the mercyseate/ into which none but the prestes only might come/and that but once a yere The figure of which thynge is declared in the Hebrewes ix.a.iij. Be.vi.c

¶ The.xxvij.Chapter.

A Nd thou shalt make an aultare of sethim wodd: fyue cubytes longe & .v. cubytes brode/that it be foure square/& .iii. cubytes hye. And make it hornes procedyng out in the .iiii. corners of it/& couer it wt brasse. And make his aſhepannes/shouels/basens/fleshhokes/ fyrepannes and all the apparell therof/ of brasse and thou shalt make a gredyern also lyke a net/of brasse: vpō whose .iiii. corners shalbe .iiii. brasen rynges: & the gredyern shall reache vnto the mydds of ỹ altare. And thou shalt make staues for the altare of sethym wodd/ & couer thē with brasse/ & let them be put in rynges alonge by the sydes of the altare to beare it with all and make the aulter holowe with bordes: euen as it was shewed the in the mount/so let them make it.

A

And thou shalt make a [a] courte vnto the habitacion/which shall haue in ỹ south syde hāgynges of twyned bysse/ beyng an hūdred cubytes longe/& .xx. pylers therof/ wt their xx. sockettes of brasse: but the knoppes of the pylers and their whopes shalbe syluer. In lykewyse on the north syde there shalbe hāgynges of an hūdred cubytes longe & .xx. pilers wt their sockettes of brasse/& ỹ knoppes & ỹ whopes of syluer. And in ỹ breadth of the courte westwarde/ there shalbe hangynges of fyftie cubytes longe/ & .x. pylers with their .x. sockettes. And in the breadth of the courte eastwarde towarde the rysynge of the sonne/shalbe hāgynges of .l. cubytes.

B

a. The courte is that whych we call a churche yarde.

¶ The figure of the ordernge of the ornamentes which must stande in the tabernacle.



Hangynges of .xv. cubytes in the one syde of it with .iii. pylers & .iii. sockettes: a lykewyse on the other syde shalbe hangynges of .xv. cubytes with .iii. pylers and .iii. sockettes.

And in the gate of the courte shalbe a

vayle

vayle of.xx.cubites: of iacincte/scarlet/purpull & twyned bisse wrought w̄ nedle worke/ & .iiij. pylers with their .iiij. sockettes. All the pylers rounde about the courte shalbe whoped with syluer/ & their knoppes of syluer/ & their sockettes of brasse. The lēgth of ẏ court shall be an hundred cubytes/ & the breadeth .l. & the heygth fyue / and the hangynges shalbe of twyned bysse & the sockettes of brasse. And all the vessels of the habytacyon to all maner seruyce & the pynnes ther of: yee & the pynnes also of the courte/ shalbe brasse.

c. It is called the tabernacle of witnesse: because therin was contayned the couenaūt & witnesse wher vnto god wold that the chyldren of Israel shuld trust/ as Leuit. xij. c.

And cōmaunde the chyldren of Israel that they geue the pure oyle olyue beaten for the lyghtes to poure all waye in to the lampes. In the c tabernacle of wytnesse wythout the vayle which is before the wytnesse: & Aaron & hys sonnes shall dresse it both euen & morenyng before the Lorde: and it shalbe a dewtie d for euer vnto youre generacions after you: to be geuen of the chyldren of Israel.

d. Luke in Genesis. xij. d.

¶ Aarons apparell/ & hys sonnes.

¶ The. xxviij. Chapter.

AND take thou vnto the Aaron thy brother and his sonnes with hym/ frō amonge the chyldrē of Israel/ ẏ he may mynystre vnto me/ bothe Aaron/ Nadab/ Abihu/ Eleazar & Ithamar Aarons sonnes. And thou shalt make holye rayment for Aaron thy brother/ both honorable & gloryous. Moreouer speake vnto all that are wyse harted/ which I haue fylled w̄ the spryte of wysdome: that they make Aarōs rayment to cōsecrate him w̄/ that he may mynystre vnto me.



a. Brestlappe or brestflappe as soche a flappe as is i the brest of a cope.

These are the garmētes which they shal make: a breastlapp/ Ephod/ a tunycle/ a strayte cote/ a myter and a gyrdell. And they shall make holy garmentes for Aaron thy brother & his sonnes that he maye minystre vnto me.

B And they shall take therto golde / iacinte/ scarlet/ purpull & bysse. And they shall make ẏ Ephod of golde/ iacyncte/ scarlet/ purpull and whyte twyned bysse with broderdworke. The two sides shall come together/ closed vp in the edges therof. And the gyrdel of the Ephod shalbe of ẏ same workmanshyppe & of the same stuffe / euen of golde/ iacyncte/ scarlette/ purpull & twyned bysse.

And thou shalt take two onyx stones/ and graue in them the names of the chyldrē of Israel: sixe in the one stone/ & the other sixe in the other stone: accordyng to ẏ order of their birth. After the worke of a stonegrauer/ euē as lygnettes are grauē/ shalt thou graue the ij. stones with the names of the chyldrē of Israel/ & shalt make them to be set in ouches of golde. And thou shalt put the two stones vpō the two shoulders of the Ephod/ & they shalbe stones of remembraunce vnto the chyldrē of Israel. And Aarō shall beare their names be C fore the Lorde vpon hys two shoulders for a remembraunce. And thou shalt make hokes of golde & two cheynes of fyne golde: lykeworke and wrethed/ and fasten the wrethed cheynes to the hokes.

And thou shalt make the brestlappe of iudgemēt w̄ broderd worke: euē after the worke of the Ephod shalt thou make it: of golde/ iacyncte/ scarlet/ purple and twyned bysse shalt thou make it. For square it shalbe & double *an hand brede longe & an hand brede brode. And thou shalt fyll it w̄ .iiij. rowes of stones. In the fyrst rowe shalbe a Sardios / a Topas & *Smaragd⁹. The second rowe/ a +Rubye/ Saphir & Diamonde. The thyrd: Lygurios an Achat & Amatist. The fourth: a Turcas/ Onix and Jaspis. And they shalbe set in golde in their inclosers. And the stones shalbe grauē as lygnettes be grauē: w̄ the names of the chyldrē of Israel euē with .xij. names euery one w̄ his name accordyng to the .xij. tribes.

* Sapi. xviij. d

* Or an Emeraude

+ Some rede carbuncle.

D And thou shalt make vpon the brestlappe two fastenyng cheynes of pure golde & wrethen worke. And thou shalt make lykewyse vpon the brestlappe .ij. rynges of golde & put them on the edges of the brestlappe/ & put the ij. wrethen cheynes of golde in the .ij. rynges which are in ẏ edges of the brestlappe. And ẏ ij. endes of the .ij. cheynes thou shalt fasten in ẏ ij. rynges/ & put thē vpō the shulders of the Ephod on ẏ forepyde of it. And thou shalt yet make ij. ringes of gold/ & put thē in ẏ .ij. edges of the brestlappe euen in the borders therof towarde the inpyde of the Ephod that is ouer agaynst it. And yet .ij. other rynges of golde thou shalt make/ & put thē on the .ij. sydes of the Ephod/ beneth ouer agaynst ẏ brestlappe alowe where the sydes are ioyned to gether vpon the bordered gyrdell of the Ephod. And they shall bynde the brestlappe by his rynges vnto the rynges of the Ephod wyth a lace of iacyncte/ that it maye lye closse vnto the bordered gyrdel of the Ephod/ that the brestlappe be not loosed from the Ephod.

And Aarō shall bere the names of the chyldren of Israel in the brestlappe of iudgemēt vpō his hert/ when he goth in to ẏ holy place for a remembraūce before the Lorde alwaye. And thou shalt put in the brestlappe of iudge E

ment

ment* vrim and Thumin: that they be euen vpon Aarōs herte when he goeth in before the Lorde and Aaron shall bere the ensample of the chyldren of Israel vpon his herte before the Lorde alwaye.

And thou shalt make the tunycle vnto ỹ Ephod all to gether of Iacyncte. And there shalbe an hole for the heed in the myddes of it/and let there be a bonde of wouen worke rounde aboute the coler of it (as it were the coler of a parlet) that it rent not. And beneth vpō the hem/ thou shalt make pomgranates of Iacyncte/of scarlet/ and of purpul rounde aboute the hem/ and belles of golde betwene them rounde aboute: that there be euer a golden bell and a pomgranate/a golden bell and a pomgranate rounde aboute vpon the hem of the tunycle. And Aarō shall haue it vpon him when he ministreth/ ỹ the sounde maye be herde when he goeth in to the holy place before the Lorde and when he cometh out/ that he dye not.

And thou shalt make a plate of pure golde/and graue there on (as signettes are graue) [b]The holynes of the Lorde/ & put it on a lace of Iacyncte & tye it vnto the mytre/ vpon the forefront of it/ ỹ it be vpon Aarōs foreheed: that Aaron bere the [c] synne of the holy thynges whych the chyldren of Israel haue halowed in all their holye gyftes. And it shalbe alwayes vpon Aarons foreheed/ ỹ they maye be accepted before the Lorde.

And thou shalt make an albe of bysse/and thou shalt make a mytre of bysse & a gyrdell of nedle worke.

And thou shalt make for Aarons sonnes also cotes/gyrdels and bonettes honourable and glorious/and thou shalt put them vpon Aaron thy brother and on hys sonnes wyth him & shalt anoynte them & fyll their handes and cōsecrate them that they maye minystre vnto me. And thou shalt make them lynen breches to couer their preuyties: from the loynes vnto the thyes shall they reach. And they shalbe vpon Aaron & his sonnes/when they goo in to the *tabernacle of witnesse/or when they go vnto the altare to mynistre in holynes/ that they bere no synne and so dye. And it shalbe a lawe [d] for euer vnto Aaron & his seed after him.

* Vrim and Thumin are Hebrue wordes: Urim signifieth light & Thummim perfectnes: and I thynke that the one were stones that dyd glyster and had lyght in thē/ & the other clere stones as crystall. And the lighte betokened the light of Godes worde & the purenesse cleane lyuynge accordynge to the same/& was therfore called the ensample of the chyldren of Israel/ because it put thē in remembraunce to seke Gods worde & to doo therafter.

b. The holynes of the Lord/was a name of God made with .iiij. letters / which they wolde not name for honoure wyich they had to God / in stede wherof they sayd Adonay. Which we haue interpret in Exo. vi. a by this name Iehouah.

c. The synne: for the offryng made for synne/ as Rom. viij. a.

* Loke in Exo. xxvij. d.

d Loke in Genesis. xiij. d.

¶ The consecracion of Aaron and his sonnes.

¶ The .xxix. Chapter.

A THis is the thynge that thou shalt doo vnto them whē thou halowest them to be my preastes. Take one ore & two rāmes that are wythout blemyth/and vnleuended bred and cakes of swete bred tempered wyth oyle & wafers of swete bred anoynted wyth oyle (of whete floure shalt thou make them) & put thē in a maūde and bringe them in the maunde with the ore and the .ij. rammes.

And bringe Aaron and hys sonnes vnto the doore of the tabernacle of wytnesse / and wasch thē with water/ & take the garmentes/ and put vpon Aaron: the strayte cote/ and the tunycle of the Ephod/ and the Ephod and the brestlappe: & gyrd thē to hym with the broudered gyrdell of ỹ Ephod. And put the mytre vpon his heed and put the holy crowne vpō the mytre. Then take the anoyntynge oyle and poure it vpon his heed and anoynte him And bringe hys sonnes and put albes vpon B them/ and gyrd them wyth gyrdels: as well Aaron as his sonnes. And put the bonettes on them ỹ the preastes office maye be theirs for a perpetuall lawe.

And fyll the handes of Aaron and of hys sonnes/ and bringe the ore before the tabernacle of wytnesse. *And let Aaron and hys sonnes put their handes vpō hys heed & kyll him before the Lorde in the doore of the tabernacle of wytnesse. And take of the bloude of the ore and put it vpō the hornes of the alter wyth thy fynger & poure all the bloude vpō the botome of the alter/ and take all the fatt that couereth the inwardes/ & ỹ kall that is on the lyuer and the .ij. kydneys with the fatt that is vpon them: and burne them vpō the alter: But the flesh of the ore and his skynne and hys donge shalt thou burne wyth fyre without the hoste. For it is a synneofferyng.

*Leuiti. i. b

Then take one of the rammes/ & let Aarō and hys sonnes put their hondes vpon the heade of the ram/ & cause hym to be slayne/ and take of his bloude and sprenkell it rounde aboute vpon the alter / and cutt the ram in peces and wasch the inwardes of him and his legges/ & put them vnto the peces & vnto his heed/ and burne the hole ram vpon the alter. For it is a burnt offerynge vnto the Lorde/ & a swete sauoure of the Lordes sacrifice.

a. What a swete sauoure is/ ye shall fynd in Leui. i. c. and Ezech. xx. k.

And take the other ram and let Aaron & his sonnes / put their hondes vpon hys heed and lett hym than be kylled. And take of hys bloude & put it vpon the typpe of the ryghte eare of Aaron and of hys sonnes / and vpon the thombe of their ryghte handes and vpon the great too of their ryghte fete & sprenkell the bloude vpon the alter rounde aboute.

Then take of the bloude that is vpon the alter and of the anoyntynge oyle/ and sprenkell it vpon Aaron and his vestimentes/ and vpon his sonnes and vpon their garmentes also. Then is he and his clothes holy and his D sonnes and their clothes holye also.

Then take the fatt of the ram and hys rompe & the fatt that couereth the inwardes and the kall of the lyuer & the two kydneys

and the fatt that is vpon them and the ryght shoulder(for that ram is a fulloffryng) and a symnell of bred & a cake of oyled bred and a wafer out of the basket of swete bred that is before the Lord/& put all vpon the hands of Aaron and on the handes of hys sonnes: and waue them in and out a waueoffrynge vnto the Lorde. Then take it from of their handes & burne it vpō the alter: euē vpō the burntoffrynge/ to be a sauoure of swetnesse before the Lord. For it is a sacrifyce vnto the
E Lord. Thē take ẏ brest of ẏ ram ẏ is Arōs fulloffrynge and waue it a waueoffryng before the Lorde/& lett that be thy parte. And sanctifye the brest of the waueoffrynge and the shoulder of the heueoffrynge whyche is waued and heued vp of the ram whiche is ẏ fulloffrynge of Arō and of his sonnes. And it shalbe Arōs & his sonnes dutye for euer/ of the chyldren of Israel/ for it is an heueoffrynge. And the heueoffryng shalbe ẏ Lords dutye of ẏ chyldrē of Israel: euē of the sacrifyce of their peaceoffryngs which they heue vnto ẏ Lord. And ẏ holye garmētes of Arō shalbe hys sonnes after hym/ to anoynte thē therin/ and to fyll their handes therin. And that sonne ẏ is preast in his stede after him/ shall put them on seuen dayes: that he goo in to the tabernacle of wytnesse/ to mynistre in the holye place.

Then take the ram ẏ is the fulloffrynge & sethe his flesh in an holye place. And Aaron and his sonnes shall eate the flesh of hym/ &
F the bred that is in the basket: euē in the doze of the tabernacle of wytnesse. And they shall eate thē/ because the attonement was made therwyth to fyll their handes & to*sanctifie them: but a straunger shall not eate therof/ because they are holye.

* Loke in Genesis. ij. a

If oughte of the flesh of the fulloffrynges or of the bred remayne vnto the morynge/ thou shalt burne it with fyre: for it shall not be eaten/ because it is holye. And se thou doo vnto Aaron and hys sonnes/ euen so in all thynges as I haue commaunded the: that thou fyll their handes seuen dayes and offre euery daye an oxe for a synneoffrynge for to recōcyle with all. And thou shalt halowe the alter whē thou recōcylest it/ & shalt anoynte it to sanctifye it. Seuen dayes thou shalt reconcyle the alter and sanctyfye it/ ẏ it maye
G be an alter most holye: so that no man maye touche it but they that be consecrate.

This is that which thou shalt offre vpon the alter. ij. lambes of one yere olde daye by daye for euer/ the one thou shalt offre in the morynge and the other at euen. And vnto the one lambe take a tenth deale of floure myngled wyth the fourth parte of an hin of beaten oyle/ & the fourth parte of an hin of wyne/ for a drynckeoffrynge. And the other lambe thou shalt offer at euen and shalt doo therto acordynge to the meateoffrynge and drynckeoffrynge in the morynge/ to be an odoure of a swete sauoure of the sacrifyce of the Lorde. And it shalbe a continuall burntoffrynge amonge youre chyldren after you/ in the doore of the tabernacle of wytnesse before the Lorde/ where I wyll mete you to speke vnto you there. There I wyll mete w the chyldren of Israel/ and wylbe sanctifyed in myne honoure. And I wyll sanctyfye the tabernacle of wytnesse & the alter: & I wyll sanctifye also both Aaron and hys sonnes to be my preastes. And moreouer I wyll dwell amonge the chyldren of Israel & wylbe their God. And they shall knowe that I am the Lorde their God that broughte them out of the lande of Egypt for to dwell amonge thē: euen I the Lorde their God.

The forme of the altare of incense with all that belongeth vnto it.



The altare of incense. The brasen lauer. The anoyntynge oyle.

The.xxx. Chapter.

And thou shalt make an alter to
A burne cēse therin/ of sethim wod:
a cubyte longe/ & a cubyte brode/ euē fourelsquare shall it be & two cubytes hye: with hornes procedynge out of it/ & thou shalt ouerlay it w̄ fyne golde both the roffe & the walles round aboute/ & hys hornes also/ & shalt make vnto it a crowne of golde rounde aboute/ & .ij. goldē rynges on ether syde/ euē vnder ẏ croune/ to put staues therin for to bere it with all. And thou shalt make the staues of sethim wodd & couer thē with golde. And thou shalt put it before the vayle that hangeth before the arche of wytnesse/ & before the mercyseate that is before the wytnesse/ where I wyll mete the.

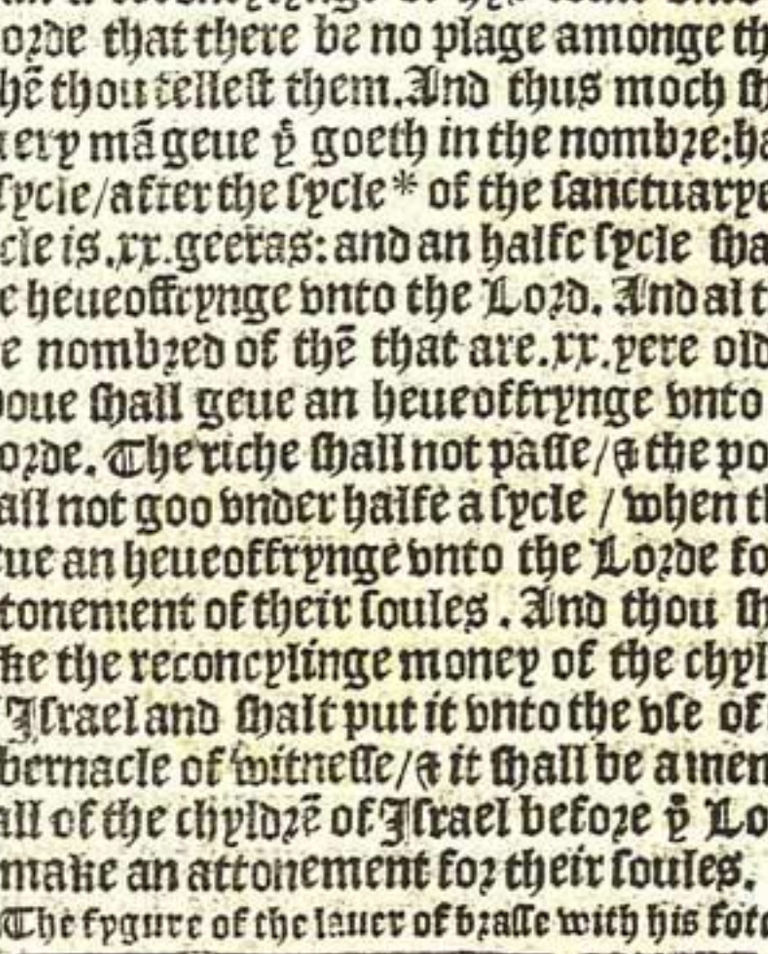
And

B And Aarō shall burne theron swete cense euery mornyng when he dresseth the lāpes: and lykewyse at euen when he setteth vp the lampes he shall burne cense perpetually before the Lorde thorow out youre generacyons. Ye shall put no straūge cense theron/ nether burntsacrysyce nor meateoffringe/ nether poure any drinkeoffryng theron.

And Aaron shall reconcyle vpon the hornes of it once in a yere / wyth the bloude of the synneoffrynge of reconcylinge: euen once in the yere shall he reconcyle it thorow youre generacyons. And so is it most holye vnto the Lorde.

And the Lord spake vnto Moses sayinge:
* Nume.i.a. *when thou takest the summe of the childrē of Israel & tellest thē/ they shall geue euery man a reconcylynge of hys soule vnto the Lorde that there be no plage amonge them whē thou tellest them. And thus moch shall euery māgeue ẏ goeth in the nombre: halfe
Leui.xxvij.d. Nume.iij.g Ezechie.xlv.d a sycle/after the sycle of the sanctuarye: a sycle is.xx.geeras: and an halfe sycle shalbe the heueoffrynge vnto the Lord. And al that are nombred of thē that are.xx.yere olde & aboue shall geue an heueoffrynge vnto the Lorde. The riche shall not passe/ & the poore shall not goo vnder halfe a sycle / when they geue an heueoffrynge vnto the Lorde for ẏ attonement of their soules. And thou shalt take the reconcylinge money of the childrē of Israel and shalt put it vnto the vse of the tabernacle of witnesse/ & it shall be a memorial of the childrē of Israel before ẏ Lord/ to make an attonement for their soules.

C The fygure of the lauer of brasse with his fote.



C And the Lord spake vnto Moses sayinge:
*Exo.xl.d. *thou shalt make a lauer of brasse & his fote also of brasse to wash with all/ and shalt put it betwene the tabernacle of wytnesse & the alter* and put water therin: that Aaron and hys sonnes maye wash both their hādes and their fete therout / when they goo in to the tabernacle of wytnesse/ or when they go vnto the altare to mynistre & to burne ẏ Lords offrynge/ lest they dye. And it shalbe an ordinaunce for euer vnto hym & his seed amōge youre chyldren after you.

And the Lord spake vnto Moses sayinge: take principall spices: of pure myrre fyue hundred sycles/ of swete cynamome halfe so moch two hūdred and fyftie sycles: of swete calampte/ two hundred and.l. Of cassia/ two hundred and.l. after the holye sycle/ & of oyle olyue an hin. And make of thē holye anoyntynge oyle euē an oyle compounde after the crafte of the apoticarye. And noynte the tabernacle of wytnesse therewith / & the arcke of wytnesse / and the table wyth all hys apparell/ and the candelstyck wyth all his ordynaunce/ and the alter of incense / & the alter of burntsacrysice and all his vessels/ and the lauer and his fote. And sacrifye them ẏ they maye be most holye: so that no man touche thē but they that be halowed. And anoynte Aaron and his sonnes and consecrate thē to mynistre vnto me.

a. This holy anoynting oyle doth figure the vertue of the holy ghoost declared or shewed by the worde of god: & descendynge downe fyrst on the hed of Aarō which is chryst & consequently vpon the Apostles & all the faythfull/ as i Psal. cxxxij.a.

And thou shalt speake vnto the childrē of Israel sayinge: thys shalbe an holye anoyntynge oyle vnto me/ thorow out youre generacions. No mās flesh shalbe anoynted therewith: nether shall ye make any other after ẏ makynge of it for it is holye/ se therfore that ye take it for holye: whosoeuer maketh lyke that/ or whosoeuer putteth any of it vpon a straunger / shall perysh from amonge hys people.

And the Lord sayde vnto Moses: take vnto the swete spices: stacte/ onycha/ swete galbanū & pure frākencēs / of etche lyke moch: & make cens of thē cōpoūde after ẏ crafte of ẏ apoticarie/ mingled together/ ẏ it maye be made pure & holye. And beate it to powder and put it before the wytnesse in the tabernacle of wytnesse/ where I wyll mete the / but let it be vnto you holye. And se that ye make none after the makynge of that/ but let it be vnto you holye for the Lord. And whosoeuer shall make lyke vnto that/ to smell thereto/ shall perish from amonge his people.

C The callynge of Bezaleel and Ahaliab the woorkemen. The Saboth is commaunded. The tables of stone are geuen Moses.

C The.xxxi.Chapter.

A And the Lorde spake vnto Moses sayinge: beholde* I haue called by name/ Bezaleel the sonne of Vry sonne to Hur of the trybe of Iuda. And I haue fylled him wt the spyrete of God/ with wysdome/ vnderstandynge and knowledge: euen in all maner worke/ to fynde out

*Exo.xxxv.d.

sotle feaytȝ / to wo7ke in gold syluer & bzasse and with the crafte to graue stones / to sett & to carue in tymbze & to wo7ke in all maner wo7kmanshipe. And beholde / I haue geuen hym to be his companion Aholiab the sonne of Ahisamach of the trybe of Dan / & in the hertes of all that are wyse harted I haue put
B wysdome to make all that I haue cõmaunded the: the tabernacle of wytnesse / and the arcke of witnesse / and the mercyseate that is there vpon all the o7namentes of the tabernacle / and the table with hys o7dinaunce / & the pure candelstike wyth all his apparell / and the alter of incens / & the alter of burntoffrynges with all his vessels / and the lauer with hys sote / & the vestimentes to mynistre in / and the holye garmentes fo7 Aaron the preast / and the garmentes of hys sonnes to ministre in / and the anoyntynge oyle and the swete cense fo7 the sanctuarye: acco7dynge to
C all as I haue cõmaunded the shall they doo.

And the Lo7de spake vnto Moses saying: speake vnto the chyldzen of Israel and saye: in any wyse se that ye kepe my* Sabboth / fo7 it shalbe a sygne betwene me and you in youre generacyons fo7 to knowe / that I the Lo7de do sanctyfye you. Kepe my Sabboth therfo7e / that it be an holye thynge vnto you Ye ỹ defyleth it shalbe slayne therfo7e. Fo7 whosoeuer wo7keth therin / the same soule shalbe roted out from amonge hys people. Syx dayes shall men wo7ke / but the seuẽth
D daye is the Sabboth of the holye reste of the Lo7de: so that whosoeuer doeth any wo7ke in the Sabboth daye / shall dye fo7 it: wherfo7e lett the chyldzẽ of Israel kepe the Sabboth / that they obserue it tho7owe out their generacyons / that it be an appoyntemẽt fo7 euer. Fo7 it shalbe a sygne betwene me and the chyldzen of Israel fo7 euer.* Fo7 in syx dayes the Lo7de made heauen and erthe and the seuenth daye he rested & was refressyed.

And when he had made an ende of comenynge wyth Moses vpõ the mounte Sinai * he gaue him two tables of wytnesse: which were of stone and wzittẽ with the[a] fynger of God.

* The Sabboth beyde that it serued to come and heare the wo7de of God and to seke hys wil & to offer & recõcyle them selues vnto god It was a sygne vnto thẽ also & dyd put thẽ in remembzaunce that it was god that sanctyfied thẽ with his holye spzete & not they thẽ selues with their holy wo7kes.
* Gene. i. d

* Exo. xxiiij. c and. xxxij. d.

a. Wyth the fynger of god / that is: wyth the spyrite of God / o7 with the power of god / as in Luc. xi. c.

C The Israelytes wo7shyp the golden calffe. Moses p7ayeth fo7 them puttynge God in remembzaunce of his p7omyse. He bzeaketh the tables fo7 anger. He chydeth Aaron. The ydolaters are slayne. Moses p7ayeth God to fo7geue thẽ / o7 to put him oute of the booke of lyfe.

C The .xxxij. Chapter.

AND when the people sawe that it was longe o7 Moses came doune out of the mountayne / they gathered them selues together and came vnto Aaron and sayde vnto hym.* Vp and make vs a God to goo befo7e vs: fo7 thys Moses the felowe that bzought vs out of the lande of Egypt / we wotte not what ys become.

* Actes, vij. c.

And Aaron sayde vnto them: plucke of the golden earynges whych are in the eares of youre wyues / youre sonnes and of youre daughters: and bzynge them vnto me. And all the people plucked of the goldẽ earinges that were in their eares / and bzoughte them vnto Aaron. And he * receaued them of their handȝ and facyoned it with a grauer & made it a calfe of molten metall. And they sayde: *This is thy God O Israel / whiche bzought the out of the lande of Egypte.

* Psalm. cv. c

* iij. Reg. xij. k.

B

And whẽ Aarõ sawe that / he made an altare befo7e it / & made a p7oclamaciõ sayinge to mo7ow shalbe holy daye vnto the Lo7de. And they rose vp in the mo7nynge and offred burntoffrynges / and bzought offrynges of attonement also.* And than they satt them doune to eate and dzynke / & rose vp agayne to playe.

* i. Cor. x. d.

Then the Lo7de sayde vnto Moses: *goo get the doune / fo7 thy people whych thou bzoughtest out of the lande of Egypte haue marred all / they are turned at once out of ỹ waye whiche I cõmaũded thẽ: * & haue made thẽ a calfe of molten metall / & haue wo7shipped it & haue offred therto & haue sayd: This is thy God thou Israel / which hath bzought the out of the lande of Egypte. And the Lo7d sayd vnto Moses: beholde * I se this people
C that it is a styfe necked people / & now therfo7e suffre me ỹ my wzath maye waxe hote vpon thẽ / and that I maye consume thẽ: and then wyll I make of the a myghtie people.

* Deute. ix. b.

* Psalm. c. b. &

Exo. xxxiij. a.

Then Moses besoughte the Lo7de hys God & sayde: O Lo7de / why shuld thy wzath waxe hote vpon thy people whych thou hast bzought out of the lande of Egypte wt great power and with a myghtie hãde? * wherfo7e shuld the Egyptcians speake and saye: Fo7 a myschefe dyd he bzynge them out: euen fo7 to slee them in the mountayns / and to consume them from the face of the erth. Turne from thy fearle wzath / and haue compassion ouer the wykednesse of thy people. Remẽbze D Abzahã / Isaac and Israel thy seruauntes / to whom thou swo7est by thyne owne selfe & saydest vnto them:* I wyll multiplye youre seed as the starres of heauẽ / & all thys lande which I haue sayde / I will geue vnto youre seed: & they shall enheret it fo7 euer. And the Lo7de refrayned hym selfe from that euell / which he sayde he wolde do vnto his people

* Numer. xiiij. c

And Moses turned his backe & wẽt doune from the hyll / & the .ij. tables of wytnesse in his hãd: which were wzittẽ on both ỹ leaues and were the wo7ke of God / & the wzytynge was the wzytinge of God grauen vpon the tables. And whẽ Iosua herde the noyse of the

* Gene. xlviij. c & xv. b. & xij. a.

people

people as they shouted / he sayde vnto Moses: there is a noyse of warre in ỹ hoste. And he sayde: it is not the crye of them that haue the maistrye / nor of thē that haue the worse: but I doo heare the noyse of syngynge.

¶ And as soone as he came nye vnto the hoste and sawe the calfe and the daunsynge / hys wrath waxed hote / and he cast the tables out of his hande / and brake them euē at the hyll fote. And he toke the calfe whych they had made and burned it with fyre / and stampt it vnto powder and strawed it in the water / & made the chyldren of Israel drynke. And thā Moses sayde vnto Aaron: what dyd thys people vnto the that thou hast brought so great a synne vpon them.

And Aaron sayde: let not the wrath of my Lord waxe fearse / thou knowest the people ỹ they are euen sett on mischefe: they sayde vnto me: make vs a god to go before vs / for we wote not what is become of Moses the felow ỹ brought vs out of the land of Egypt And I sayde vnto them: let them that haue golde / take and bryng it me: and I cast it in to the fyre / and there of came out this calfe.

¶ When Moses sawe that the people were naked (for Aaron had made them naked vnto their shame when they made insurrectiō) he went & stode in the gate of the hoste & sayde: If any man pertayne vnto the Lord / let him come to me. And all the sonnes of Leui gathered them selues together and came vnto him. And he sayde vnto them / thus sayeth the *Nume.xxv.a Lorde of Israel* put euery man hys swerde by his syde / and goo in and out from gate to gate thorow out the hoste: and slee euery mā his brother / euery man his frende and euery man his neghboure. And the chyldrē of Leui *i.Cor.x.b dyd as Moses had sayde.* And there were slayne of the people the same daye / aboute thre thousande men. Then Moyses sayd: fyll youre handz vnto the Lorde this daye / euery man vpon his sonne & vpon his brother: to bryng vpon you a blessynge this daye.

¶ And on the morowe / Moyses sayde vnto ỹ people: Ye haue synned a great synne. But now I wyll goo vp vnto the Lorde / to wyte whether I can make an attonemēt for youre synne.

And Moses went agayne vnto the Lorde & sayd: Oh / this people haue synned a great synne & haue made them a god of golde: Yet forgeue them their synne I praye the: If not a wype me out of thy boke which thou hast writtē. And the Lorde sayde vnto Moses: I wyll put him out of my boke that hath synned agaynst me. But go & bryng the people vnto the lāde which I sayd vnto the: beholde / myne angell shall goo before the. Neuerthelater in the daye when I vyset. I wyll b vyset their synne vpō thē. And the Lord plaged the people / because they made the calfe whych Aaron made.

a. To wype him oute of the booke / is to put him oute of the nombre of the chosen and to cast him cleane oute from god / as Roma.ix.a.

b. To vyset their synne / is to haue their synne in remēbraunce to ponyshe it as in Gene.l.d

¶ The Lord sendeth an angell before his people. The Lorde denyeth to goo vp with the people. The people lament their synne. Moses talketh wyth the Lorde & desyreth to se his face: and is commaunded to stande vpon the rocke.

The.xxxiij.Chapter.

And the Lorde sayde vnto Moses: A departe & goo hence: both thou & ỹ people which thou hast brought out of the land of Egypt / vnto the lande which I swore vnto Abraham / Isaac and Jacob sayinge: vnto thy seed I will geue it. *And I wyll sende an angell before the / & *Exo.xxiij.c. wyll cast out the Cananytes / the Amorites / the Hethites / the Pherezites / the Heuites / & the Jebusytes: that thou mast go in to a lāde that floweth with mylke and honye. But I wyll not goo among you my selfe / for ye are a stysnecked people: lest I consume you by ỹ waye. And when the people heard this euell tydinges / they sorowed: and no man dyd put on his best rayment.

And the Lord spake vnto Moses / saye vnto the chyldren of Israel: ye are a stysnecked people: I must come once sodenly vpon you / & make an ende of you. But now put youre goodly raymēt from you / that I maye wete what to do vnto you. And the chyldren of Israel layde their goodly rayment from them euen vnder the mount Horeb.

And Moses toke the tabernacle & pytched it without the hoste a ferre of frō the hoste / & called it ỹ tabernacle of wytnesse. And all that wold axe any questiō of the Lorde / wēt out vnto the tabernacle of wytnesse which was without the hoste. And when Moses went out vnto the tabernacle / all the people rose vp and stode euery man in his tent dore and loked after Moses / vntyll he was gone in to the tabernacle. And as sone as Moses was entred in to the tabernacle / the clouden pyler descended and stode in the dore of the tabernacle / and he talked with Moses. And when all the people sawe the clouden pyler stande in the tabernacle dore / they rose vp & worshipped: euery man in his tent dore.

And the Lorde spake vnto Moses a face to face / as a man speaketh vnto his frende. And when Moses turned agayne in to the hoste / the ladd Josua his seruaūte the sonne of Nun departed not out of the tabernacle. And Moses sayde vnto the Lorde: se / thou saydest vnto me: leade this people forth / but thou shewest me not whom thou wylt send with me. And hast sayde moreouer: I knowe the by name and thou hast also foūde grace in my syghte: Now therfore / yf I haue foūde

a. To se God / or to speake to God face to face / is: to haue a manyfolde & certayne knowledge of him as in Genesis xxxij.g.

fauoure in thy syghte / then shewe me thy waye & let me knowe the: that I maye fynde grace in thy syghte. And loke on this also/ how that this nacyon is thy people.

And he sayde:my presence shall goo wyth the / and I wyll geue the rest. And he sayde: If thy presence goo not wyth me / carye vs not hense for how shall it be knowne now that both I and thy people haue founde fauoure in thy syghte / but in that thou goest with vs: that both I and thy people haue a preemynence before all the people that are vpon the face of the erth. And the Lorde sayd vnto Moses: I wyll doo thys also that thou D hast sayde/for thou hast founde grace in my syghte/and I knowe the by name.

And he sayde: I beseche the/shewe me thy glorie: And he sayd: I will make all my good goo before the / and I wyll be called in thys name Iehouah before ỹ / & will shewe mercy to whom I shew mercy/and wyll haue compassion on whom I haue cõpassion. And he sayde furthermore:thou mayst not se my face/for b there shall no man se me and lyue.

b. There shall no man se my face and lyue. Not that the face of god which is the face of lyfe / is the cause of death to them that se it. for the sayntes that are in heuen do in dede se it. But that none that lyueth in the bodye can se ner cõprehend the maiestye of his face: but must be fyrst purified by death / as Paule declareth. 1. Cor. xv. g

And the Lorde sayde/beholde/ there is a place by me/& thou shalt stonde vpõ a rocke/ and whyle my glorye goeth forth I wyll put the in a clyfte of the rocke/& wyll put myne hande vpon the whyle I passe by. And then I wyll take awaye myne hãde / and thou shalt se my backe partes: but my face shal not be sene.

¶ The tables are renued. The mercye of God. To haue felowshyp with the gentyles is forbidden / and their ydolatrie also. The feast of swete breade. The first begottē. The Saboth. The feast of wekes. The first frutes. Moses fast/ Moses face glystreth.

¶ The .xxxiiij. Chapter.

And the Lorde sayde vnto Moses: Hewe the .ij. tables of stone like vnto the fyrst that I maye wryte in thẽ the wordes which were in the fyrst .ij. tables/ which thou brakest. And be redye agaynst the morninge that thou mayst come vp early vnto the moũt of Sinai and stande me there vpon the toppe of the mount But let no man come vp with the/nether let any man be sene thorow out all the mount/ nether let shepe nor orẽ fede before the hyll.

And Moses hewed .ij. tables of stone lyke vnto the fyrst and rose vp early in the morninge and went vp vnto the mounte of Sinai as the Lorde commaunded him: and toke in his hande the .ij. tables of stone. And the Lord descended in the cloude/ and stode with him there: and he called vpõ the name of the Lorde. And when the Lorde walked before
Jere. xxxij. d him/he cryed: Lorde Lorde God full of cõpassion and mercy/which art not lyghtly angrye but abundant in mercy and trueth/and kepest mercy in store for thousandes / and forgeuest wyckednesse / trespace and synne (for there is no man ymnocent before the) and vysitest the wyckydnesse of the fathers vpon the chyldren and vpon chyldrens chyldren/ euen B vnto the thyrd and fourth generacion. And Moses bowed him self to the erth quyckly/& worshypped & sayd: If I haue founde grace in thy syghte o Lorde / then let my Lorde go with vs (for it is a stuburne people) & haue mercy vpon oure wyckednesse & oure synne/ and let vs be thyne enheritaunce.

And he sayd: beholde/I make an appoyntment before all this people / that I wyll doo maruells: such as haue not bene done in all the worlde/nether amonge any nacyon. And all the people amonge which thou art/ shall se the worke of the Lorde: for it is a terryble thinge that I wyll do with the: kepe all that I commaunde the this daye/and beholde: I wyll cast out before the: the Amorites / Canaanites / Hethites / Pherezites / Heuites and Iebusites. *Take hede to thy selfe/that *Deute. vij. a. thou make no compacte with the inhabiters ij. Reg. xi. a of the lande whether thou goest lest it be cause of ruyne amõge you. But ouerthrowe their alters and breke their pylers/ and cutt doune their groues / for thou shalt worshippe no straunge God. For the Lorde is called gelous / because he is a gelous God: lest ỹ thou make any agrement wyth the inhabiters of the lande/when they go a whoorynge after their goddes and do sacrifice vnto their goddes / they call the and thou eate of their sacrifyce: and thou take of their doughters vnto thy sonnes / and when their doughters goo a whoorynge after their goddes / they make thy sonnes goo a whoorynge after their goddes also.

C

Thou shalt make the no goddes of metall The fest of swete bred shalt thou kepe/ & .vij. dayes thou shalt eate vnleuended bred (as I commaunded the) in the tyme apoynted in ỹ moneth of Abib: for in the moneth of Abib thou camest out of Egypte. a All that breaketh vp the matrycce shalbe myne/ & all that breaketh the matryce amonge thy catell / yf it be male: whether it be oxe or shepe. But ỹ fyrst of the asse thou shalt by out wt a shepe / or yf thou redeme him not: se thou breake his necke. All the fyrstborne of thy sonnes thou must nedes redeme. * And se that no man ap- *Exo. xxiij. c. peare before me emptye. Eccli. xxxv. a. Deute. xvi. c

Sixe dayes thou shalt worke/ & the seuẽth thou shalt rest: both frõ earynge & reapynge *Thou shalt obserue the feast of wekes wyth Exo. xxiij. c. the fyrst frutes of wheate heruest / and the feast of ingaderyng at the yeres ende. Thryse in a yere shall all youre men chyldren appeare before the Lorde Iehouah God of Israel

a. All that breaketh vp the matryce / that is all the fyrst borne/as in Gene. xxxviij.

Israel: for I wyll cast out the nacyons before the & wyll enlarge thy costes / so that no man shall desyre thy lande / whyle thou goest vp to appeare before the face of the Lorde thy God / thryse in the yere.

D *Thou shalt not offre the bloude of my sacrifyce with leuended bred: nether shall ought of the sacrifyce of the feast of Passeouer / be lefte vnto the mornyng. The fyrst of ỹ first-frutes of thy lande / thou shalt bryng vnto the house of the Lorde thy God. And se / that thou sethe not a kydd in his mothers mylke.

*Exo.xxiij.c Deute.xiij.c.

And the Lorde sayde vnto Moses: wryte these wordes / for vpon these wordes I haue made a couenaũt with the and with the chil-
*Exo.xxiiij.d dren of Israel. * And he was there wyth the Lorde .xl. dayes & .xl. nightes / and nether ate bred not dranke water. And he wrote in the tables the wordes of the couenaũt: euen ten verses.

And Moses came doune from moũt Sinai & the .ij. tables of wytnesse in his hande / & yet the wyst not that the shynne of his face shone wyth beames of his comenynge wyth hym. And when Aaron and all the chyldren of Israel loked vpon Moses and sawe that
b. The shynynge of Moses face is expounded in .ij. Corin. iij. b the shynne of his b face shone wyth beames / they were a frayde to come nye him. But he called them to him / and then Aaron & all the chefe of the cõpanye came vnto him / & Moses talked with them.

And at the last all the children of Israel came vnto him / and he commaunded them all that the Lorde had sayde vnto him in mount Sinai. And as soone as he had made an ende of comenynge with thẽ / he put a couerynge vpon his face. But when he went before the Lorde to speake with him / he toke the couerynge of vntyll he came out. And he came out & spake vnto the chyldren of Israel ỹ which he was commaunded. And the chyldrẽ of Israel sawe the face of Moses / that the shynne of his face shone with beames: but Moses put a couerynge vpõ his face / vntyll he wẽt in to comen with hym.

¶ The Saboth. The fyrst frutes are requyred. The redynes of the people to offer. Bezaleel and Aholiab are prayed of Moses and sett to worke.

The .xxxv. Chapter.

AND Moses gathered all the compa-
nye of the chyldren of Israel toge-
ther / and sayd vnto them: these are the thynges which the Lorde hath cõmaũded to do: Sixe dayes ye shall worke / but ỹ seuẽth daye shall be vnto you the holy Sabboth of the Lordes rest: so ỹ whosoeuer doth any worke therin / shall dye. Moreouer ye shall kyndle no fyre thorow out all youre habitacyons vpõ the Sabboth daye.

And Moses spake vnto all the multitude of the chyldren of Israel sayinge * this is the thynge which the Lorde cõmaũded sayinge: *Exo.xxv.a.
Geue from amonge you an heueoffrynge / vnto the Lorde.

All that are wyllynge in their hartes / shall bryng heueoffrynges vnto the Lorde: golde / syluer / brasse / a Jacynete / scarlet / purpul / bysse & b gootes hearre: rams skinnes red and taxus skynnes and Sethim wodd: and oyle for lyghtes & spices for the anoyntynge oyle and for the swete cens: And Onix stones and stones to be sett for the Ephod and for the brestlappe.

a. Jacynct is before in the xxvi. a.
b. Gotes hearre is that which we call chãblet

And let all thẽ that are wyseharted amõge you / come and make all that the Lorde hath B
cõmaunded: the habitacion & the tent therof with his couerynge and his rynges / bordes / barres / pylers & sockettes: the arke and the staues therof with ỹ mercyseate & the vayle that couereth it: ỹ table and his staues with all that pertayneth therto & the shewebred: the candelsticke of lyghte wyth his apparell and his lampes and the oyle for the lyghtes: the cens alter & his staues / the anoyntynge oyle and the swete cens and the hãgynge before the tabernacle dore: the alter of burntsacrifyces and his brasen gredyrõ that longeth therto with his staues & all hys ordinaunce and the lauer and his fote: the hangynges of the courte with his pylers & their sockettes / and the hangynge to the dore of the courte: the pynnes of the habitacion and the pynnes of the courte with their boordes: the mynystrynge garmentes to mynystre with in holynesse / and the holy vestimentes of Aaron the preast and the vestimentes of his sonnes to mynystre in.

And all the companye of the chyldren of Israel departed frõ the presence of Moses. ¶
And they went (as many as their hartes coraged thẽ & as many as their spirites made them wyllynge) and brought heueoffrynges vnto the Lorde / to the makynge of the tabernacle of wytnesse & for all his vses & for the holy vestimẽtes. And the men came with the wemen (euẽ as manye as were wyllynge harted) and brought bracelettes / earynges / rynges & gyrdels and al maner Jewels of gold. And all the men that waued waueoffrynges of golde vnto the Lorde and euery man with whom was foũde Jacynete / scarlet / purpul / c bysse or gootes hearre or red skynnes of rãmes or tax skynnes / brought it. And all ỹ houe vp golde or brasse / brought an heueoffrynge vnto the Lorde. And all men wt whõ was foũde sethim wodd mete for any maner worke or seruyce / brought it.

c. Bysse is fyne white / whether it be sylke or lynen.

And all the wemen that were wyse herted to worke wt their handes / spanne / & brought the sponne worke / both of Jacynete / scarlet /

purpul and bysse. And all the wemen that excelled in wysdōme of herte/spāne the gotes hayre. And the Lordes brought Onix stones and setstones for the Epod/ and for the brest lappe/and spyce & oyle: both for the lyghtes and for the anoyntynge oyle & for the swete
D cens. And the chyldrē of Israel brought wyllyngeoffrynges vnto the Lorde/both men & wemen: as many as their hartes made them wyllyuge to brynge / for all maner worckes which the Lorde had commaunded to make by the hande of Moses.

And Moses sayde vnto the chyldren of Is
Exodi.xxxi.a rael: beholde the Lorde hath called by name Bezaleel ꝑ sonne of Ury ꝑ sonne of Hur of the trybe of Juda/and hath fylled him wyth the spyrete of God / wyth wysdome / vnderstandynge and knowlege/euen in all maner worcke / & to fynde out curyous worckes / to worcke in golde/syluer and brasse: and wyth grauynge of stones to sett/& with kerynge in wodd/and to worcke in all maner of sotle worckȝ. And he hath put in his harte ꝑ grace to teache: both him & Aholiab ꝑ sonne of Ahisamach of the trybe of Dan hath he fylled ẅ wysdome of herte/to worcke all maner of grauen worcke: they are also broderers and worckers with nedle / In Jacyncte / scarlet/ purple and bysse / and are weuers that can make all maner worcke/ and can deuyse sotle worckes.

¶ The thynges that Bezaleel and Aholiab made for the holy place of the Lorde.

¶ The.xxxvi. Chapter.

A AND Bezaleel wrought & Aholiab & all wise harted men to whom the Lorde had geuen wysdome and vnderstandynge /to knowe how to worcke all maner worcke for ꝑ holye seruyce/ in all that the Lorde cōmaunded. And Moses called for Bezaleel Aholiab & all ꝑ wyse herted men in whose hertes ꝑ Lord had put wysdome/euē as many as their hartes corraged to come vnto ꝑ worcke to worcke it. And they receaued of Moses all ꝑ heueoffrynȝ which the chyldrē of Israel had brought for the worcke of the holye seruice to make it ẅ all. And they brought besyde that wyllynge offrynges euery mornyng.

And all the wyse men that wrought all the holye worcke/came euery man frō his worcke which they made / and spake vnto Moses sayinge: the people brynge to moch & aboue that is ynough to serue for the werke which the Lorde hath commaunded to make. And then Moses gaue a cōmaūdmēt/ & they caused it to be proclamed thorow out the hoste sayinge: se that nether man nor woman prepare any moare worcke for the holy heueof-
frynge/and so the people were forbidden to brynge: for the stuffe they had/was sufficiēt for them vnto all the worke / to make it and to moch.

And all the wyse harted men amonge thē that wroughte in the worke of the habytacyon made: euē.x. curtaynes of twyned bysse/ Jacyncte/scarlet and purple / and made thē full of Cherubyns with broderd worke. The length of one curtayne was.xxviij. cubytes and the bredth.iiij. and were all of one syse. B And they coupled fyue curtayns by them selues/and other fyue by thē selues. And they made fyftye louppes of Jacyncte alonge by the edge of the vtmost curtayne / euen in the seluege of the couplynge courtayne: And lykewyse they made on the syde of the vtmost couplynge curtayne on the other syde/fyftie loupes they made in the one curtayne / and fyftye in the edge of ꝑ couplynge courtayne on the other syde: so that the loupes were one ouer agenst another.

And they made fyftye rynges of golde / & coupled the curtaynes one to another wyth the rynges: and so was it made a dwellynge place.

And they made.xi. curtaynes of gootes hayre to be a tent ouer the tabernacle .xxx. cubites longe a pece and.iiij. cubytes brode/ & they all.xi of one syse. And they coupled.v by them selues/and.vi. by them selues / and they made fyftye loupes alonge by the border of the vtmost couplynge courtayne on the one side/and fyftie in the edge of the couplynge curtayne on the other syde. And they made fyftye rynges of brasse to couple the tent together that it might be one. And they C made a couerynge vnto the tent of rammes skynnes red/and yet a nother of taxus skynnes a boue all.

And they made bordes for the dwellynge place of sethim wod that stode vpright euery borde.x. cubites longe & a cubite & an halfe brode. And they made.ij. fete to euery boorde of the dwellynge place ioyninge one to another. And they made.xx. boordȝ for the southsyde of the habytacion/ & .xl. sockettes of syluer vnder the.xx. boordes.ij. sockettes vnder euery boorde/euen for the.ij. fete of thē. And for the other syde of the dwellynge towarde the north/they made other.xx. boordes wyth xl. sockettes of syluer.ij. sockettes vnder euery boorde. And behynde in the ende of the tabernacle towarde the west / they made. vi. boordes & .ij. other bordes for the corners of the habytacion behynde/& they were ioyned close both beneth and also aboue with clāpes and thus they dyd to both the corners: so D they were in all.viij. boordes and. xvi. sockettes/vnder euery borde two sockettes.

And

And they made barres of Sethim wodd.v for the bordes of the one syde of the habytacyon &.v. for the other/ & fyue for the bordes of the west ende of the habytacyon. And they made the myddell barre to shote thorowe the bordes: euen from the one ende to the other/ and ouerlayde the bordes with golde/ & made thē ringes of gold to thrust the barres thorow/ and couered the barres with golde. And they made an hangyng of iacincte/ of scarlet/ purple and twyned bysse with Cherubyns of broderd worke. And made therunto.iiij.pylers of Sethim wodd/ & ouerlayde them with gold. Their knoppes were also of gold/ & they cast for thē.iiij.sockettes of syluer. And they made an hangynge for the tabernacle dore: of Jacincte/ scarlet/ purple & twyned bysse of nedle worke/ & the pylers of it were fyue with their knoppes/ and ouerlayde the heades of them and the whooppes with gold/ with their fyue sockettes of brasse.

¶ The arcke of witnesse. The mercyseate. The table. The candelstycke. The lyghtes. The altare and the incense.

¶ The.xxxvij.Chapter.

AND Bezaleel made the arcke of Sethym wodd two cubyts & an halfe long & a cubyte and a halfe brode/ & a cubyt & a halfe hye: & ouerlayde it with fyne golde bothe within & without/ & made a crowne of golde to it rounde about/ & cast for it.iiij.rynges of golde for the.iiij.corners of it: two rynges for the one syde & two for ye other/ & made staues of Sethim wodd/ & couered thē with golde/ and put the staues in the rynges alonge by the syde of the arcke to bere it with all.

a. Mercyseate was the place where god spake vnto the children of Israel/ whyche was vpō the arcke of witnesse fygurynge Chryst/ as it is sayde Hebr.ix.b.

And he made the a mercyseate of pure gold two cubites & a halfe longe and one cubite & a halfe brode/ and made two Cherubyns of thycke golde vpon the two endes of the mercyseate: One Cherub on the one ende/ & another Cherub on the other ende of the mercyseate. And the Cherubyns spredde out their wynges aboue an hye/ & couered the mercyseate therwith. And their faces were one to another: euen to the mercyseate warde/ were the faces of the Cherubyns.

And he made the table of Sethim wodd two cubytes longe and a cubite brode/ and a cubite and a halfe hyghe/ and ouerlayde it with fyne golde/ & made therto a crowne of golde rounde aboute/ and made therto an whope of an hande brede rounde aboute/ and made vnto the whope a crowne of golde rounde aboute/ and cast for it.iiij.rynges of golde & put the rynges in the.iiij.corners by the fete: euē vnder the whope to put staues in to bere the table with all. And he made staues of Sethim wodd and couered them wyth golde to bere the table with all/ and made the vessels/ ye were on the table of pure golde/ the dysshes spones/ flatpeces & pottes to poure with all.

And he made ye candelstycke of pure thycke golde: bothe the candelstycke and hys shaft: with braunces/ bolles/ knoppes and floures procedyng out of it. Sixe braunches procedynge out of the sydes therof.iij. out of the one syde/ & .iij. out of the other. And on euery braūche were.iij. cuppes lyke vnto almōdes with knoppes & floures thorow out the sixe braūches ye proceded out of ye candelstycke. And vpon the candelstycke selfe were.iiij. cuppes after the facyon of almondes wyth knoppes & floures: vnder euery two braunches a knoppe. And the knoppes & the braunches proceded out of it/ & were all one pece of pure thycke golde. And he made seuen lampes therto/ and the snoffers therof/ and fyrepānes of pure gold. An hundred weyght of pure golde/ made bothe it and all that belonged therto.

And he made the cēs alter of Sethim wodd of a cubit lōg & a cubyt brode: euē.iiij. square & two cubytes hye with hornes procedynge out of it. And he couered it with pure golde/ both the toppe & the sydes rounde about and the hornes of it/ & made vnto it a crowne of golde rounde about. And he made two ringes of golde vnto it/ euen vnder the croune vpon ether syde of it/ to put staues in for to bere it with all: & made staues of Sethim wodd/ & ouerlayde them with golde. And he made the holy anoyntynge oyle & the swete pure incēs after the apothecarys crafte.

¶ The altare of burntofferynges. The brasen lauer. The somme of that the people offred to the buyldyng of the habytacyon of the Lorde.

¶ The.xxxviij.Chapter.

AND he made the burntoffryng alter of Sethim wodd.v. cubytes lōg & v. cubytes brode: euē.iiij. square/ and.iij. cubytes hye. And he made hornes in the.iiij. corners of it procedyng out of it/ & ouerlayde it with brasse. And he made all the vessels of ye alter: ye cauldrōs/ shouels/ basyns/ fleshokes & colepannes all of brasse.

And he made a brasen gredyrē of networke vnto the alter rounde about alowe beneth vnder the compasse of the alter: so that it reached vnto halfe the altare/ & cast.iiij. rynges of brasse for the.iiij. endes of the gredyren to put staues in. And he made staues of sethim wodd & couered them with brasse/ & put the staues in the rynges alonge by the alter syde to bere it with all/ & made the alter holowe with bordes. And he made the lauer of brasse & the fote of it also of brasse in the syghte of them that dyd watch before the dore of the tabernacle of wytnesse.

And he made the courte with hangynges of twyned bysse of an hundred cubytes long vpon the southsyde/ & .xx. pylers with .xx. sockettes of brasse: but ỹ knoppes of the pylers & the whopes were syluer. And on the nozth syde ỹ hanginges were an hundzed cubytes longe wyth .xx. pylers and .xx. sockettes of brasse/ but the knoppes & the whopes of the pylers were of syluer. And on the west syde/ were hangynges of .l. cubytes longe/ & .x. pylers wyth their .x. sockettes/ & the knopes & the whopes of the pylers were siluer. And on the east syde towarde the sonne rysyng/ were hangynges of .l. cubytes: the hangynges of the one syde of the gate were fiftene cubytes longe/ and their pylers .iii. with their .iii. sockettes. And of the other side of the court gate were hangynges also of .xv. cubytes longe/ and their pylers .iii. with .iii. sockettes. Now all the hāginges of the courte rounde about/ were of twyned bysse/ and the sockettꝫ of the pylers were brasse: but the knoppes and the whoopes of the pylers were syluer / and the heedes were ouerlayde with syluer/ & all the pilers of the courte were whoped about with syluer. And the hangynge of the gate of the courte was nedlewozke/ of iacyncte/ scarlet/ purple/ & twyned bysse. xx. cubytes long and fyue in ỹ bzedth/ accozdyng to the hangyngꝫ of the courte. And the pylers were .iiij. wyth iiii. sockettes of brasse/ & the knoppes of syluer/ & the heedes ouerlayde wyth syluer and whoped aboute with siluer/ & all the pynnes of the tabernacle and of the courte rounde about were brasse.

This is the summe of the habitaciō of witnesse/ which was counted at the cōmaundement of Moses: and was the office of the Leuytes by the hande of Ithamar sonne to Aaron the pzeast. And Bezaleel sonne of Uri sonne to Hur of the tribe of Juda / made all that the Lozde commaunded Moses/ & with him Aholiab sonne of Ahisamach of ỹ tribe of Dan/ a cōnyng grauer & a wozker of nedle wozke in iacincte/ scarlet / purple & bysse.

D All the golde that was occuppyed vpon all the wozke of the holy place (which was the golde of the waueofferynge) was .xxix. hundzed weyght and seuen hundzed and .xxx. sycles / accozdynge to the holy sycle. And the summe of syluer that came of the multitude was .v. scoze hundzed weyght & a thousande seuē hundzed & .lxxv. sycles of the holy sycle. Euery man offrynge halfe a sycle after the weyght of the holy sycle amōge thē that wēt to be nōbzed frō .xx. yere olde & aboue/ amōge vi hundzed thousande and .iii. thousande and v. hundzed and .l. men.

And the .v. scoze hundzed weyght of syluer went to the castynge of the sockettes of the sanctuary & the sockettꝫ of the vayle: an hundzed sockettꝫ of the fiue scoze hundzed weight an hundzed weyght to euery sockette. And the thousande seuē hundzed & lxxv. sycles/ made knoppes to the pylers/ & ouerlayde ỹ heedes and whoped them.

And the brasse of the waueofferynge was lxx. hundzed weyght and two thousande/ and iiii. hundzed sicles. And therwith he made the sockettꝫ to the dooze of the tabernacle of witnesse/ & the bzasen altare/ and the bzasen gredyzen that longeth therto/ & all the vessels of the alter/ & the sockettes of ỹ courte rounde about/ & the sockettꝫ of the courte gate/ and all the pynnes of the habitacyon/ and all the pynnes of the courte rounde aboute.

¶ The makynge of Aaron & hys sonnes apparell. All that the Lozde commaunded was offred.

¶ The .xxxix. Chapter.

And of the iacyncte/ scarlet/ purple and twyned bysse/ they made ỹ vestymentes of mynystracyon to do seruyce in that holy place/ & made the holy garmētes that pertayned to Aarō/ as the Lozde commaunded Moses.

And they made the Ephod of gold/ iacincte scarlet/ purple/ and twyned bysse. And they dyd beate ỹ golde in to thynne plates/ & cutte it into wyres: to wozke it in ỹ iacincte/ scarlet/ purple & the bysse/ with bzoderd wozke. And they made the sydes come to gether/ and clooled them vp by the two edges. And the bzodzyng of the gyrdell that was vpō it/ was of the same stuffe & after the same wozcke of golde/ iacincte/ scarlet/ purple and twyned bysse/ as the Lozde commaunded Moses.

B And they wzought Onix stones clooled in ouches of golde & graued as sygnettes are grauen with the names of the chyldzē of Israel/ & put thē on the shoulders of the Ephod that they shulde be a remembzaunce of the chyldzen of Israel/ as the Lozde commaunded Moses.

C And they made the bzestlappe of connyng wozke/ after the wozke of the Ephod: euē of golde/ iacincte/ scarlet / purple and twyned bysse. And they made it .iiii. square & double/ an hande bzeadeth long & an hande bzeadeth bzode. And they fylled it wyth .iiii. rowes of stones (the fyrst rowe Sardios / a Topas & *Smaragdus: the second rowe/ a +Rubye/ a Saphir & a Diamōde: ỹ .iii. rowe/ Ligurios an Achat and an Amatist: the fourth rowe: a Turcas/ an onix & a Jaspis) closed in ouches of golde in their inclosers. And the .xii. stones were grauen as sygnettes wyth the names of the chyldzen of Israel: euery stone wyth his name/ accozdyng to the .xii. tribes.

*oz an Emeraude

+oz a carbuncle

D And they made vpon the bzestlappe/ two fastenyng cheynes of wzethē wozcke & pure golde.

golde. And they made two hokes of gold and two golde rynges/& put the two rynges vpō the two cozners of the brestlappe. And they put the two chaynes of gold in ỹ .ij. rynges/ in the cozners of the brestlappe. And the two endes of the two chaynes they fastened in the two hokes/ and put them on the shoulders of the Ephod vpon the fozefront of it.

And they made two other rynges of golde and put thē on the two other cozners of the brestlappe a lōge vpō the edge of it/ toward the inside of the Ephod that is ouer agaynst it. And they made yet two other golde rynges/ & put them on the two sides of the Ephod/ beneth on the fozeside of it: euē where ỹ sides go together/ aboue vpon the brodzyng of the Ephod/ & they strayned the brestlappe by his rynges vnto the rynges of the Ephod/ wyth laces of iacincte/ that it myght lye fast vpon the brodzynge of the Ephod/ & shulde not be lowsed from of the Ephod: as the Lozde commaunded Moses.

E And he made the tunycle vnto the Ephod of wouen wozke/ & all together of iacincte/ & the heade of the tunicle was in the middest of it as the coler of a partlet/ wyth a bonde rounde aboute the coler/ that it shulde not rent. And they made beneth vpon the hem of the tunycle: pōgranates of iacincte/ scarlet/ purple & twyned bysse. And they made lytle belles of pure golde/ & put them amonge the pomgranates rounde aboute vpon the edge of the tunycle a bell & a pomgranate/ a bell & a pomgranate rounde about the hemmes of the tunycle to mynystre in/ as the Lozde commaunded Moses.

And they made cotes of bysse of wouen wozcke fo2 Aaron and his sonnes/ & a mytre of bysse/ & goodly bonettes of bysse/ & lynen brecches of twyned bysse/ & a gyrdell of twyned bysse/ iacyncte/ scarlet and purple: euen of nedle wozcke/ as the Lozde commaunded F Moses. And they made the plate of the holy croune of fyne golde/ & wrote vpon it wyth grauen wozke/ the holynes of the Lozde: and tyed it to a lace of iacincte to fasten it an hye vpon the mytre/ as the Lozde commaunded Moses.

Thus was all the wozke of the habitaciō of the tabernacle of witnesse fynyshed. And the chyldzen of Israel dyd accozdynge to all that the Lozde had cōmaunded Moses. And they brought the habitaciō vnto Moses: the tent & all his apparell therof: the buttones/ boozdes/ barres/ pylers & sockettes: and the G couerynge of rams skynnes red/ & the couerynge of taxus skynnes/ & the hāgyng vayle/ & the arcke of witnesse with the staues therof/ and the mercyseate: the table & all the ozdinaunce therof/ and the shewbzed/ & the pure candelstycke/ and the lampes prepared thervnto with all the vessels therof/ and the oyle foz lyghtes/ and the golden altare/ and the anoyntynge oyle and the swete cens/ and the hangynge of the tabernacle dooze/ & the braszen alter/ and the gredyzen of brasse longyng thervnto wyth hys barres and all hys vessels/ and the lauer with his fote/ and the hangynges of the courte with his pylers and sockettes/ & the hanging to the courte gate/ his boozdes & pynnes/ & all the ozdynaunce that serueth to the habitacyō of the tabernacle of witnesse/ and the mynystringe vestymentes to serue in the holy place/ and the holy vestymentes of Aaron the preast and hys sonnes raymentes to mynystre in: accozdynge to all that the Lozde commaunded Moses: euē so the chyldzē of Israel made all the wozke. And Moses behelde all the wozke: & se/ they had done it euen as the Lozde commaunded: and then Moses +blessed them. +Luke Gen.ij.ā

¶ The tabernacle is reared vp. The glozye of the Lozde appereth in a clowde coueryng the tabernacle.

¶ The.xl. Chapter.

AND the Lozde spake vnto Moses A saying: In the fyrst daye of ỹ fyrst moneth shalt thou sett vp the habitaciō of the tabernacle of witnesse and put therin the arcke of witnesse/ & couer the arcke with the vayle/ād bzynge in the table & apparell it/ & bzinge in the candelsticke and put on his lampes/ and sett the cens alter of golde before the arcke of witnesse/ and put the hangyng of the dooze vnto the habitacion. And set the burntoffring alter before the dooze of the tabernacle of witnesse/ & sett the lauer betwene the tabernacle of wytnesse & the alter/ & put water therin/ and make the court rounde aboute/ and sett vp the hangynge of the courte gate.

*And take the anoynting oyle and anoynt B the habitaciō & all that is therin/ & halowe *Exod.xxx.c. it and all that belongeth therto: that it maye be holye. And anoynte the altar of the burntoffrynges & all his vessels/ and sanctifye the altar that it may be mooste holy. And anoynte also the lauer & his fote/ & sanctyfye it.

Than bzynge Aaron and hys sonnes vnto the dooze of the tabernacle of wytnesse/ and wash them with water. And put vpon Aarō the holy vestymētes/ and anoynte hym & sanctyfye hym that he maye mynystre vnto me/ that their anoyntyng may be an euerlasting preasthode vnto them thozow out their generacyons. *And Moses dyd accozdynge to all *Nume.vij.a. that the Lozde commanded him.

Thus was the tabernacle reared vp the fyrst daye in the fyrst moneth in the seconde yere. And Moses reared vp the tabernacle & fastened his sockettes/ and set vp the bozdes ¶

and

and put in their barres/and reared vp the pillers/ & spred abrode the tent ouer the habitacyon/& put the couerynge of the tent an hye aboue it:as the Lorde commaunded Moses.

And he toke and put the testymonye in the arcke/and set the staues to the arcke / & put the mercyseate an hye vpon the arcke / and brought the arcke into the habitacyon & hanged vp the vayle & couered the arcke of witnesse/as the Lorde commaunded Moses.

And he put the table in the tabernacle of witnesse in the north syde of the habytacyon with out the vayle/ and set the bred in ordre before the Lorde/euen as the Lorde had cõmaunded Moses.

And he put the candelsticke in the tabernacle of witnesse ouer agaynst the table in the south syde of the habitacyon/ and set vp the lampes before the Lorde:as the Lorde commaunded Moses. And he put the golden alter in the tabernacle of witnesse before the vayle / and brent swete cens theron as the Lorde commaunded Moses. And set vp the hangynge in the dore of the habytacyon/and set the burntoffering alter before the dore of the tabernacle of witnesse/and offred burntoffrynges and meatoffrynges theron as the Lorde commaunded Moses.

D
*Exo.xxx.c *And he set the lauer betwene the tabernacle of wytnesse and the alter / and poured water therin to wash w̄ all. And both Moses/ Aarō & hys sonnes washed their handes & their fete therat: both when they went in to the tabernacle of witnesse / or when they went to the alter/as the Lorde commaunded Moses. And he reared vp the courte rounde about the habytacyon and the alter/ & set vp the hangyng of the courte gate: and so Moses fynyshed the worke.

*Numeri. ix.c *And the clowde couered the tabernacle of wytnesse/ and the glorye of the Lorde fylled the habytacyon: so that Moses coulde not entre in to ỹ tabernacle of witnesse/because the clowde abode therin / and the glorye of the Lorde fylled the habytacyon.

When the clowde was taken vp frō of the habitacion/the chyldren of Israel toke their iorneys as ofte as they had iorneyed. And yf ỹ clowde departed not/they iorneyed not tyll it departed: for the clowde of the Lorde was vpon the habitacyō by daye/& fyre by nyght: in the syghte of all the houle of Israel in all their iorneyes.

¶ The ende of the second boke of Moses.

¶ The thyrde boke of Moses called Leuiticus.

¶ The order of burntoffringes/whether it be of smal or great catell or fowles.

¶ The fyrst Chapter.

AND the Lord called Moses/and spake vnto hym oute of the tabernacle of wytnesse saying: Speake vnto the chyldren of Israel/& saye vnto thē: who soeuer of you shall bringe a gyfte vnto the Lorde/ shall bringe it of the catell: euen of the oxen and of the shepe.

If he bringe a burntoffrynge of the oxen he shall bringe a male without blemysh/ & shall bringe him to the dore of the tabernacle of witnesse/that he maye be accepted before the Lorde. And let hym a put hys hande vpon ỹ heed of ỹ burntsacrifice/& fauoure shalbe geuē hym to make an attonemēt for hym/ & let him kyll the oxe before the Lorde. And let the preastes Aarōs sonnes bringe the bloud & let them sprynckell it rounde aboute vpon the alter that is before the dore of the tabernacle of wytnesse. And let the burntoffrynge be strypped and hewed in peces. And then let the sonnes of Aaron the preast put fyre vpō the alter/& put wodd vpon the fyre/ & let thē laye the peces with the heed & the fatte / vpō the wodd that is on the fyre in the alter. But the inwardes & the legges shey shall wash in water/& ỹ preast shall burne altogither vpō ỹ alter/ ỹ it be a burntsacrifyce & an offring of a b swete odoure vnto ỹ Lorde. If he wyll offer a burntsacrifice of the shepe whether it be of the lambes or of the gootes: he shall offer a male without blemish. And let him kyll it on ỹ northside of the alter/before ỹ Lorde. And let the Preastes Aarōs sonnes sprynkle the bloude of it rounde aboute vpon the alter. And let it be cut in peces: euen with his heed & his fatte/ & let ỹ Preast put thē vpon the wodd that lyeth vpon the fyre in the alter. But let him wash the inwardes & the legges with water/and than bringe all together & burne it vpō the alter: that is a burntoffryng & a sacrifice of swete sauour vnto the Lorde. If he wyll offer a burntoffryng of the fowles he shall offer eyther of the turtyll doues or of the yonge pigeōs. And the Preast shall bring it vnto the alter/ & wrynge ỹ necke a sundre of it/& burne it on the alter/ & let the bloude runne out vpō the sides of the alter/& plucke awaye hys croppe & hys fethers/& cast them beside the alter on the east parte vpō the hepe of asshes/and breke hys wynges/but plucke thē not asundre. And then let ỹ Preast burne it vpon the alter/euē vpō the wodd that lyeth vpon

a. Loke in Gene. xlviij. c

¶ b. This swete odoure is: the sacrifyce of fayth & of pure affection/ in whych God is deluted/as a mā is deluted in the the good sauoure of meates/as it is sayd of Noe Genesis.viij.d.

vpō the fyre/a burntsacrifice and an offring of a swete sauoure vnto the Lorde.

¶ The order of meateoffrynges / of swete cakes / of fyne flower / of franckencens. & ce. with oute leuen / & with oute hony / but not with oute salt.

¶ The.ij. Chapter.

A IF any soule wyll offer a meatofferyng vnto the Lorde / his offrynge shalbe fine floure / & he shall poure therto oyle / & put franckencens theron / & shall bringe it vnto Aarons sonnes the Preastes. And one of thē shall take therout his handfull of the floure / & of the oyle w all the franckencens / & burne it for a memoriall vpon the alter: an offryng of a swete sauoure vnto the Lorde. And the remnaunt of the meatoffring shalbe Aarōs & hys sonnes / as a thynge most holy of the sacrifyces of the Lorde. If any man bringe a meatoffring that is baken in the ouen / let hym bringe swete cakes of fyne floure myngled with oyle / and vnleuended wafers anoynted wyth oyle. If thy meatoffryng be baken in the fryēg pan / then it shalbe of swete floure myngled with oyle. And thou shalt mynce it small / & poure oyle theron: & so it is a meatoffrynge.

a. This swete sauoure figureth the prayers of the meake & faythfull / as it is interprete in Apocal. viij. a.

B If thy meatofferynge be a thynge broyled vpon the gredyron / of floure myngled wyth oyle it shalbe. And thou shalt bringe that meat offrynge that is made of these thynges vnto the Lorde / & shalt delyuer it vnto the preast / and he shall bringe it vnto the alter / & shall heue vp parte of the meatoffrynge for a memoriall / & shall burne it vpō the alter: an offerynge of a swete sauoure vnto the Lorde. And that which is left of the meatoffrynge shall be Aarons & hys sonnes / as a thynge that is most holy of the offrynges of the Lorde.

B which prayers do withstand the furie of the Lorde.

All that meatoffringes which ye shall bringe vnto the Lorde / shalbe made without leuen. For ye shall nether burne leuen nor honye in any offering of the Lorde: Notwithstandyng ye shall bringe the fyrstlynges of them vnto the Lorde: but they shall not come vpon the alter to make a swete sauoure.

b. All offringes must be salted with salt / whiche signyfieth that all our good workes must be directed after the doctryne of the Apostles & prophetes / for then shall they be acceptable in the syghte of the Lorde / yf they sauer of the salt therof / & elles not.

All thy meatoffrynges thou shalt salt with salt: nether shalt thou soffre the b salt of the couenaunt of thy God to be lackynge from thy D meatoffrynge: but vpon all thyne offrynges thou shalt bringe salt.

If thou offre a meatoffryng of yr fyrst ripe frutes vnto the Lorde / then take that which is yet grene / & dryye it by the fyre and beat it small / & so offer the meatoffryng of thy fyrst rype frutes. And than poure oyle therto / and put franckencens theron: & so it is a meatoffrynge. And the preast shall burne parte of the beatē corne & parte of that oyle wyth all the franckencēs / for a remembraūce. That is an offryng vnto the Lorde.

¶ The order of peaceoffringes / whyche were offered for the keppynge of peace / made of oxen / shepe / lambes and gootes.

¶ The.iij. Chapter.

IF any man bringe a* peaceoffring A of the oxen: whether it be male or * Exo. xxiiij. b female / he shall bringe soche as is without blemish / before the Lorde: & let hym put his hande vpon the heed of his offeryng / and kyll it before the dore of the tabernacle of witnesse. And Aarons sonnes the Preastes shall sprynkle the bloud vpō the alter rounde aboute. And they shall offre of the peaceoffring to be a sacrifice vnto the Lorde: the fatt that couereth the inwardes & all the fatt that is vpō the inwardes: & the two kydneys with the fatt that lyeth vpō the loynes: and the kall that is on the lyuer they shall a take awaye with the kydneyes. And Aarōs sonnes shall burne them vpon the alter with the burntsacrifice which is vpō the wodd on the fire. That is a sacrifyce of a swete sauoure vnto the Lorde.

B

a. By the takyng awaye of the fat / the inwardes / the. ij. kydneys & the kalle is signified vnto vs / that yf we wylbe a swete sacrifice vnto the Lorde we must cut of all concupiscēces & naughty delyres of the flesshe / and thē vse all oure mēbres / and must subdue & mortyfye oure affectiōs / & offre thē to God / by the mortificacyon of the crosse / as sayth the Prophete Psalm. xxv. a.

If a man bringe a peaceoffrynge vnto the Lorde from of the flocke / whether it be male or female / it shalbe without blemysh. If he offre a lambe / he shall bringe it before the Lorde / and put his hande vpon his offrynges heede / & kyll it in the dooze of the tabernacle of wytnesse / & Aarons sonnes shall sprinkle the bloude therof rounde about the alter.

And of the peaceoffryng they shall bringe a sacrifyce vnto the Lorde: the fatt therof & the rompe all to gether / which they shall take of harde by the backe bone: & the fatt that couereth the inwardes & all the fatt that is vpō the inwardes & the two kydneyes with yr fatt that lyeth vpon them and vpon the loynes / & the kall that is vpon the lyuer he shall take awaye wyth the kydneyes. And the Preast shall burne them vpon the alter to fede the Lordes offrynge withall.

If the offrynge be a goote / he shall bringe it before the Lorde / & put his hande vpon the head of it / and kyll it before the tabernacle of wittnesse / and the sonnes of Aarō shall sprinkle the bloude therof vpon the alter rounde about. And he shall bringe therof his offryng vnto the Lordes sacrifice: the fatt that couereth the inwardes & all the fatt that is vpon the inwardes & the two kydneyes & the fatt that lyeth vpon them and vpon the loynes / & yr kall yr is vpō the lyuer he shall take awaye with yr kydneyes. And the Preast shall burne them vpō the alter to fede the Lordes sacrifice w all / & to make a swete sauoure. And thus shall all the fatt be the Lordes / and it shalbe a lawe forever amonge youre generacyons after you in youre dwellynge places: that ye eate nether fat nor bloude.

D

¶ The

¶ The offryng made for synnes done of ignorauncе.

¶ The.iiij.Chapter.

AND the Lorde spake vnto Moses saying: speake vnto the chyldren of Israel & saye: when a soule synneth thorow ignorauncе/and hath done any of those thinges which the Lorde hath forbydden in his cõmaundemẽtes to be done: Yf the Preast that is anoynted synne & make ỳ people to do amysse / he shall bryngе for hys synne which he hath done: an ore without blemysh vnto the Lorde for a synneoffring. And he shall bryngе the ore vnto the dore of the tabernacle of wytnesse before ỳ Lorde/ & shall a put hys hande vpon the ores heade/and kyll hym before the Lorde. And the Preast that is *anoynted shall take of the ores bloude / and bryngе it in to the tabernacle of witnesse / & shall dyppe his finger in the bloud & sprynkle therof. vij. tymes before the Lorde: euen before the hanging of ỳ holy place. And he shall put some of the bloude vpon the hornes of ỳ alter of swete cens before the Lorde which is in ỳ tabernacle of witnesse/ & shall poure all the bloude of the ore vpon the botome of the alter of burntoffrynges which is by the dore of ỳ tabernacle of witnesse. And he shall take awaye all the fatt of the ore that is the synne offryng: the fatt that coureth the inwardes and all the fatt that is aboute them/ & the. ij. kydneyes with the fatt that lyeth vpon thẽ & vpon the loynes/and the hall vpon the lyuer let them take awaye also wt the kydneyes: as it was taken frõ the ore of the peaceoffring/ & let the Preast burne them vpon the altare of burntoffringes. But the skynne of the ore & all his flesh with his heede/his legges/hys inwardes with his dõge/shall he carye altogither out of the hoste vnto a clene place: euẽ where ỳ ashes are poured out/ & burne him on wodd wyth fyre: euen vpon the heape of ashes. If the hole comenalte of the chyldrẽ of Israel synne thorow ignorauncе/& the thyng be hyd from their eyes: so that they haue commytted any of these thinges which the Lorde hath forbydden to be done in his commaundemẽtes and haue offended/& the synne whiche they haue sinned be afterwarde knowne/thã shall they offre an ore for a synneoffryng/ & shall bringe him before ỳ tabernacle of witnesse/& the elders of the multytude shall put their handes vpon his heed before the Lorde. *And the Preast ỳ is anoynted shall bryngе of hys bloud into the tabernacle of witnesse/ & shall dyppe hys fynger in the bloude / and sprynkle it seuẽ tymes before the Lorde: euẽ before the vayle. And shall put of the bloude vpon the hornes of the alter which is before the Lorde in the tabernacle of wytnesse/ and shall poure all the bloude vpõ the botome of the alter of burntoffrynges which is by the dore of ỳ tabernacle of witnesse/& shall take all hys fatt from hym/ & burne it vpõ the alter/& shall do with his ore as he dyd with the synneoffryng ore. And the Preast shal make an attonemẽt for them/ & so it shalbe forgeuen thẽ. And he shall bryngе the ore without the hoste/& burne him as he burned the fyrst: so is this ỳ synneoffryng of the comenalte.

When a Lorde synneth and commytteth thorow ignorauncе any of these thinges which the Lorde his God hath forbydden to be done in his commaundemẽtes & hath so offended: when his synne is shewed vnto hym / which he hath synned / he shall bryngе for hys offringe an he goote without blemysh & laye his hande vpon the heed of it/& kyll it in the place where the burntoffrynges are kylled before ỳ Lorde: this is a synneoffring. Then let the Preast take of the bloude of the synne offrynge with hys fynger/ & put it vpon the hornes of the burntoffryng alter/ and poure hys bloude vpon the botome of the burntoffryng alter/& burne all hys fatt vpon the alter/as he dothe the fatt of the peaceoffringe. And the Preest shall make an attonement for hym as cõcernyng his synne/and so it shalbe forgeuen hym.

If one of ỳ comẽ people of the lande synne thorowe ignorauncе & commytte any of the thynges which the Lorde hath forbydden in his commaundementes to be done & so hath trespaced/when hys synne which he hath synned is come to his knowlege/he shall bryngе for his offering/a she goote without blemish for his synne which he hath synned/ and laye his hande vpon the heed of the synneoffryng/ & slee it in the place of burntoffringes. *And the Preast shall take of the bloude with hys fynger/& put it vpõ the hornes of the burntoffrynge alter/& poure all the bloude vpon the botome of the alter / & shall take awaye all his fatt as the fatt of the peaceoffrynges is taken awaye. And the Preast shall burne it vpõ the alter for a swete sauoure vnto the Lorde/and the Preast shall make an attonement for hym/& it shalbe forgeuen hym.

If he bryngе a lambe & offer it for a synne offrynge/he shall bringe a female wythout blemysh/& laye his hande vpõ the heed of the synneoffryng/& slee it in the place where the burntoffrynges are slayne. And ỳ Preast shall take of the bloude of the synneoffrynge with his fynger/and put it vpon the hornes of the burntoffring alter/& shall poure all ỳ bloud therof vnto the botome of the alter. *And he shall take awaye all the fat therof/as the fat of the shepe of the peaceoffrynges was takẽ awaye. And the Preast shall burne it vpõ the alter for the Lordes sacrifice/and the Preast shall

a. Loke Genesis. xlviij. c.

*Leuiti. i. b.

*Leuiti. iij. d.

*Leuiti. iij. d.

*Leuiti. iij. d.

shall make an attonement for his synne/and it shalbe forgeuen hym.

¶ Of oothes. The cleansynge of hym that toucheth vncleane thynges. The purgacyon of an othe and of synne done by ignorauuce.

¶ The.v. Chapter.

A When a soule hath synned & herde ỹ voyce of cursynge & is a wytnesse: whether he hath sene or knowne of it yf he haue not vttered it / he shall bere his synne. Ether when a man toucheth any vnclene thynge: whether it be the caryon of an vnclene beest or of vnclene catell or vnclene wormes & is not warre of it he is also vnclene & hath offended. Ether when he toucheth any vncleneesse of man (what so euer vncleneesse it be that a man is defyled with all) & is not warre of it and after warde cometh to the knowelege of it / he is a trespa
B sser. Ether when a soule sweareth: so that he pronouceth wt his lyppes to do euell or to do good (whatsoeuer it be ỹ a man pronouceth wyth an othe) and the thynge be out of hys mynde & afterward cometh to the knowlege of it / then he hath offended in one of these. Then when he hath synned in one of these thinges / he shall confesse that wherin he hath synned / and shall bringe hys trespaceoffe-rynge vnto the Lorde for his synne which he hath synned. A female from the flocke whether it be a lambe or a she goote / for a synneoffryng. And the Preast shall make an atto-
*Leuitt. xij. b. Lub. ij. d. nement for hym for hys synne. *But yf he be not able to bringe a shepe / then let hym bringe for his trespace which he hath sinned two turtyll doues or two younge pygeons vnto the Lorde / one for a synneoffring and another for a burntoffringe. And he shall bringe them vnto the Preast whyche shall offer the synneoffring fyrst / & wringe ỹ necke a sun-
C dre of it / but plucke it not clene of. And let hym sprynkle of the bloude of the synneoffrynge vpon the syde of the alter / and let the reste of the bloude blede vpon the botome of the alter / & then it is a synneoffryng. And let hym offer the second for a burntoffrynge as the maner is: & so shall the Preast make an attonement for hym for the synne whiche he hath synned / and it shalbe forgeuē hym. And yet yf he be not able to bringe two turtyll doues or two younge pygeons / then let hym
*Exodi. x. g. bringe his offryng for his synne: *the tenth parte of an Epha of fyne floure for a synneoffrynge / but put none oyle thereto nether put any frankencēs therō / for it is a synneoffryng. And let hym bringe it to the preast / & the Preast shall take his hand full of it / & burne it vpon the alter for a remembraunce to be a sacrifice for the Lord: that is a synneoffryng. And let the Preast make an attonement for hym for his synne (whatsoeuer of these he hath synned) and it shalbe forgeuen. And the remnaunte shalbe the Preestes / as it it is in the meatoffrynge.

And the Lorde comened wt Moses saying: D When a soule trespaceth & synneth thorow ignorauunce in any of the holy thynges of the Lorde / he shall bringe for his trespace vnto the Lorde a ram without blemysh out of the flocke valued at two sycles after the sycle of the sanctuary / for a trespaceoffryng. And he shall make amendes for the harme that he hath done in the holy thynge / & put the fyfte parte more to / & geue it vnto the Preast. And the Preast shall make an attonemēt for him with the ram of the trespaceoffrynge / and it shalbe forgeuen hym.

When a soule synneth & commytteth any of these thynges whych are forbydden to be done by the commaundemētes of the Lorde: though he wyst it not / he hath yet offended & is in synne / & shall bringe a ram without blemysh out of the flocke that is estemed to be worthe a synneoffryng / vnto the Preast. And the Preast shall make an attonemēt for hym for the ignorauunce which he dyd / & was not ware / and it shalbe forgeuen hym. This is a trespaceoffrynge / for he trespaced agaynst the Lorde.

¶ The offringes for synnes which are done wyllyngly. The lawe of the burntoffringes. The fyre must abyde euermore vpon the aulter. The offrynges of Aaron and hys sonnes.

¶ The.vj. Chapter.

And the Lorde talked with Moses A saynge: when a soule synneth and trespaceth agaynst the Lorde / and denyed vnto hys neyghboure that which was taken hym to kepe / or that was put vnder his hande / or ỹ which he hath violently take awaye / or that which he hath deceaued his neyghboure of wt sotylte / or hath founde that which was loste and denyeth it / & sweareth falsely / in whatsoeuer thynge it be that a man doth & synneth therin. ¶ Then whē he hath synned or trespaced / he shall restore agayne that he toke violently awaye / or the wronge which he dyd / or that which was delyuered hym to kepe / or the lost thinge which he founde / or whatsoeuer it be aboute which he hath sworne falsely / *he shall restore it agayne in the whole summe / and shall adde the fyfte parte moare thereto / & geue it vnto hym to whome it pertayneth / the same daye ỹ he offereth for his trespace / & shall bringe for his trespace offerynge vnto the Lorde a ram without blemysh out of the flocke / that is estemed worth a trespaceoffryng vnto the Preast. And the Preast shall make an attonement for hym before the Lorde / & it shall be for-

*Unto my neybour pertayneth satisfaccyon / but vnto godrepētaunce & then the sacrifice of Thrises bloude is a full satisfaccō & attonement & a pesyng of all wrath.

B

be forgeuen hym/in whatsoeuer thyng it be that a man doth & trespaceth therin.

And the Lorde spake vnto Moses saying: Commaunde Aaron and his sonnes saying: this is ỹ lawe of the burntoffring. The burnt offryng shall be vpō the harth of the alter all nyghte vnto the mornynge / & the fyre of the alter shall burne therin. And the Preast shall put on hys lynen albe and his lynen breches vpō his flesh / & take awaye the asshes which the fyre of the burntsacrifice in ỹ alter hath made / & put thē besyde the alter / & then put of his rayment & put on other / and carye the asshes out without ỹ host vnto a clene place.

The fyre that is vpon the alter shall burne therin & not go out. And the Preast shall put wodd on the fyre euery mornynge / & put the burntsacrifice vpon it / & he shall burne ther on ỹ fatt of the peaceoffrings. The fyre shall
*Looke Gene. fiij. d. *euer burne vpon the alter / & neuer go out.

This is the lawe of the meatoffrynge: Aarons sonnes shall bryng it before the Lord / vnto the alter: and one of them shall take his hand full of the floure of the meatoffrynge & of the oyle with all the franckencēs which is theron / & shall burne it vnto a remembraūce vpon the alter to be a swete sauoure of the memoryall of it vnto the Lorde. And the rest
¶ therof / Aaron & his sonnes shall eate vnleuēded: it shalbe eaten in the holy place: euē in ỹ courte of ỹ tabernacle of witnesse they shall eate it. Their parte which I haue geuē them of my sacrifice shall not be baken with leuē / for it is most holye / as is the synneoffrynge / & trespaceoffrynge. All the males amonge the chyldren of Aaron shall eate of it: and it shalbe a dutye for euer vnto youre generacyons of the sacrifices of the Lorde / nether
a. There shall none touche it / but he that is halowed / that is / but he that is dedicated / or deyned and appoynted to my nyster before the Lorde / as it is Agge. ij. c shal any man[a] touche it / but he ỹ is halowed.

And the Lorde spake vnto Moses saying: this is the offrynge of Aaron & of his sonnes which he shall offer vnto the Lorde in ỹ daye when they are anoynted: the tēth parte of an Epha of floure / which is a dayly meatoffring perpetually: halfe in the mornyng & halfe at nyghte: & in the fryenge pan it shalbe made with oyle. And when it is fryed / thou shalt bryng it in as a baken meatoffrynge mynsed small / & shalt offer it for a swete sauoure vnto the Lorde. And that preast of his sonnes that is anoynted in his steade shall offer it: & it shalbe the Lords dutye for euer / & it shall
D be burnt all together. For all ỹ meatoffrings of the Preastes shalbe burnt all together / & shall not be eatē. And the Lorde talked with Moses sayinge: speake vnto Aaron & vnto his sonnes & saye: This is ỹ lawe of the synne offryng. In the place where ỹ burntoffring is kylled / shall the synneoffryng be kylled also before the Lorde / for it is mooste holy. The Preast that offreth it shall eate it in the holy place: euē in the courte of the tabernacle of witnesse. Nomā shall touche the flesh therof / saue he that is halowed. And yf any rayment be sprynckled therwith / it shalbe washed in the holy place / * & the erthē pot that it is sodē in shall be broken. If it be sodden in brasse then the pot shalbe scoured & ryneled in the water. All the males amonge the Preastes shall eate therof / for it is most holy. Notwithstondynge no synneoffrynge that hath hys bloude brought in to the tabernacle of witnesse to reconcyle wyth all in the holy place / shalbe eaten: but shalbe burnt in the fyre. * Leui. xv. b.

¶ Trespaceoffrynges. Synne offrynges and peaceoffrynges. The fatt and the bloude maye not be eaten.

¶ The. viij. Chapter.

This is the lawe of the[a] trespaceoffrynge which is most holy. In the place where the burntoffrynge is kylled / the trespaceoffrynge shalbe kylled also: & his bloude shalbe sprinkled rounde aboute vpō the alter. And all the fat thereof shalbe offered: the rompe and the fat that couered the inwardes. & the. ij. kydneys with the fatt ỹ lyeth on thē & vpō the loynes & the hall on the lyuer shalbe takē awaye w̄ the kydneyes: & the Preast shall burne them vpon the altare / to be an offrynge vnto the Lorde: this is a trespaceofferynge.

All the males amōge ỹ preastes shall eate thereof in the holy place / for it is most holy As the synneoffrynge is so is the trespaceoffryng / one lawe serueth for both: & it shall be the Preastes that reconcyleth ther with. And the preast that offered a mans burntoffrynge / shall haue the skynne of the burntoffryng which he hath offered. And all ỹ meat offrynges that are baken in the ouen / and all that is dressed vpon the gredyren and in the fryenge pan / shalbe the preastes that offreth them. And all the meatofferynges that are myngled w̄ oyle or dryye / shall pertayne vnto all the sonnes of Aarō / & one shall haue
B as moche as another. This is the lawe of the peaceoffringes which shalbe offred vnto the Lorde. If he offer to geue thanckes / he shall bringe vnto his thanckoffrynge: swete cakes myngled with oyle and swete wafers anoynted wyth oyle / & cakes myngled with oyle of fyne floure fryed / & he shall bringe his offerynge vpon cakes made of leuended bred vnto ỹ thanckoffryng of his peaceoffrings / & of them all he shall offer one to be an heue offrynge vnto the Lorde / and it shall be the Preastes that sprynckleth the bloude of the peaceoffringes. And the flesh of the thanckoffrynge of hys peace offrynges shalbe eaten the same daye that it is offred / and there shall none of it be layde vp vntyll the mornynge.

a. Trespace offringe that is an offring for a trespace. Trespace after the order of the scripture signifyeth somtyme all the lyffe paste which we haue lyued in infidelytie / being ignorannt of the veritie / not only in doyng opē synnes / but also when we haue walked in oure awne righteousnes / as in the Psalme. xviij. d. & . ij. Paral. xxviij. c.

If it

b. By vowes are vnderstande the gyftes which are accustomed to be offred and geuen to God by any outwarde ceremonye / as it was to rounde their heares / or to drynche no wyne. ℣ ce. Numeri.vi.a.

If it be a[b] vowe or a fre wyllofferyng that he bryngeth / the same daye that he offreth it / it shalbe eaten / ℣ that which remayneth may be eaten on the morowe: but as moche of the offered flesh as remayneth vnto ỹ thyrde daye shalbe burnt with fyre. For yf any of ỹ flesh of the peaceoffrynges be eaten in the thyrde daye then shall he ỹ offred it optayne no fauour / nether shall it be rckened vnto hym: but shalbe an abhominacyon / and the soule that eateth of it shall beare the synne therof.

¶ The flesh that toucheth any vncleane thynge shall not be eaten / but burnt with fyre: ℣ all that be cleane in their flesh / may eate flesh. If any soule eate of the flesh of ỹ peaceoffrynges that pertayne vnto the Lorde / and his vncleanesse yet vpon hym / the same soule shall perysshe from amonge hys people. Moreouer yf a soule touche any vnclene thing / whether it be the vncleanesse of man or of any vnclene beast or any abhominacion that is vnclene: and then eate of ỹ flesh of the peaceoffrynges whiche pertayne vnto the Lorde / that soule shall perish from his people.

And the Lorde spake vnto Moses saying: speake vnto the chyldren of Israel and saye: Ye shall eate no maner fatt of oxen / shepe or gootes: neuerthelater the fatt of the beast ỹ dyeth alone ℣ the fatt of that whych is torne with wylde beastes / maye be occuppyed in all maner vses: but ye shall in no wise eate of it. For whosoeuer eateth the fatt of the beast of which men bringe an offryng vnto ỹ Lorde / that soule that eateth it shall perish from his
Leuiti.xvij.d people. Moreouer ye shall eate no maner of bloud / whersoeuer ye dwell / whether it be
D of foule or of beast. Whatsoeuer soule it be ỹ eateth any maner of bloude the same soule shall perysshe from hys people.

And the Lorde talked with Moses saying: speake vnto ỹ chyldren of Israel ℣ saye: he ỹ offreth his peaceoffring vnto the Lorde / shall bryng his gyfte vnto the Lorde of his peace offrynges: his awne handes shall bryng the offrynge of the Lorde: euen the fatt vpon the brest he shall bryng wyth the brest to waue it a waueoffringe before the Lorde. And the Preast shall burne the fatt vpō the alter / ℣ ỹ brest shalbe Aarōs ℣ his sonnes. And ỹ ryght shoulder they shall geue vnto ỹ preast / to be an heueoffring / of their peaceoffringes. And ỹ same that offreth the bloud of the peaceoffringes ℣ the fatt / amōge the sonnes of Aarō shall haue the right shoulder vnto hys parte / for the wauebrest ℣ the heueshoulder I haue taken of the chyldren of Israel / euen of their peaceoffringes / ℣ haue geuē it vnto Aarō the Preast ℣ vnto hys sonnes: to be a dutye for euer of the chyldren of Israel.

This is the anoyntynge of Aaron ℣ of the sacrifices of the Lorde / in the daye whē they were offered to the Preastes vnto the Lorde / which the Lorde cōmaunded to be geuē them in the daye when he anoynted thē / of the chyldren of Israel / ℣ to be a dutie for euer amōge their generacions. This is the lawe of burntoffrynges / of meatoffringe / of synneoffringe / of trespaceoffringe / of fuloffringe / of peaceoffringes / which ỹ Lorde cōmaunded Moses in ỹ mount of Sinai / in ỹ daye when he commaūded ỹ chyldrē of Israel to offer their offringes vnto ỹ Lorde in ỹ wildernesse of Sinai

¶ The anoyntynge and consecracyon of Aaron and his sonnes.

¶ The.viij. Chapter.

And the Lorde spake vnto Moses saynge: take Aaron ℣ hys sonnes with him / ℣ the vestures ℣ the anoyntyng oyle / ℣ an oxe for a synneoffrynge ℣ two rammes ℣ a basket of swete breed: ℣ gether all the comentye to gether vnto the dore of the tabernacle of witnesse. And Moses dyd as the Lorde cōmaunded hym / ℣ the people gathered thē selues to gether vnto the dore of the tabernacle of witnesse. And Moses sayde vnto the people: this is ỹ thing which the Lorde commaunded to do.

And Moses brought Aaron ℣ hys sonnes ℣ washed them with water / ℣ put vpon him the albe ℣ gyrded hym with a gyrdell / ℣ put vpon him the tunycle / ℣ put the Ephod therō / and gyrded hym wyth the broderd gyrdell of the Ephod / ℣ bounde it vnto hym therwith. And he put the brestlappe theron / and put in the brestlappe* Urim and Thumim. And he put the myter vpon his heed / ℣ put vpon the myter euen vpon the forefront of it the golden plate of the holy croune / as the Lorde cōmaunded Moses. *Loke in Exo. xxviij.c. ℣ Numeri.xxvij.d. B

And Moses toke the anoyntyng oyle and anoynted the habitacyō ℣ all ỹ was therin / and sanctified them / ℣ sprynkled therof vpō the alter seuē tymes / and anoynted the alter ℣ all his vessels / ℣ the lauer with his fote / to sanctyfye them. And he poured of the anoyntynge oyle vpon Aarons heed / and anoynted hym to sanctifie hym. And he brought Aarōs sonnes ℣ put albes vpō them / ℣ gyrded them with gyrdels / and put bonettes vpon their heedes: as the Lorde commaunded Moses.

And the synneoffrynge was brought. And Aaron ℣ hys sonnes put their handes vpon the heed of the oxe of the synneoffrynge. And when it was slayne / Moses toke of ỹ bloud / ℣ put it vpon the hornes of the alter rounde about with his fynger / ℣ purified it / ℣ poured the bloud vnto the botome of the alter ℣ sanctyfyed it ℣ reconcyled it. And he toke all the fatt that was vpon the inwardes / ℣ the hall that was on the lyuer and the two kydneyes

with their fatt/& burned it vpō the alter. But the oxe / the hyde/hys flesh and hys donge/he burnt wᵗ fyre without the hoste/as the Lorde commaunded Moses.

And he brought the ram of ỹ burntoffryng D & Aaron & his sonnes put their handes vpon the head of the ram/& it was kylled. And Moses sprinkled the bloud vpō the alter rounde about/ and cut the ram in peces & burnt the head/the peces & the fatte/ & washed the inwardes & the legges in water/and burnt the ram euery whit vpon the alter. That was a burntsacrifyce of a swete sauoure / and an offrynge vnto the Lorde/ as the Lorde commaunded Moses.

And he brought the other ram that was ỹ fulloffrynge/ & Aaron & his sonnes put their handes vpon the head of the ram: and when it was slayne / Moses toke of the bloude of it/& put it vpon the typpe of Aarons ryghte eare/and vpon the thombe of his ryght hand & vpon the great too of hys ryght fote. Then E were Aarons sonnes brought / and Moses put of the bloude on the typpe of the ryghte eare of them/and vpon the thombes of their ryghte handes/and vpon the greate tooes of their righte fete/and sprinkled the bloud vpō the alter rounde aboute.

And he toke the fatt and the rompe and all the fatt that was vpon the inwardes/and the hall of ỹ lyuer/& the.ij. kydneyes with their fatt and their ryghte shoulder. And out of the basket of swete bread that was before the Lorde/he toke one swete cake of oyled breed & one wafer/ & put them on the fatt & vpon ỹ ryghte shoulder: & put altogether vpō Aarons handes & vpon hys sonnes handes/and waued it a waueoffrynge before the Lorde. F And then Moses toke thē frō of their handes agayne / & burnt them vpon the alter / euen vpon the burntoffringe: These are the fulloffringes of a swete sauoure & a sacrifice vnto the Lorde. And Moses toke ỹ breaste & waued it a waueoffryng before ỹ Lorde/ of the ram of the fulloffrynges: and it was Moses parte/as the Lorde commaunded Moses.

And Moses toke of the anoyntyng oyle & of the bloude which was vpon the alter/ and sprinkled it vpō Aaron & vpō his vestimētes & vpō his sonnes & on their vestymētes with hym/ & sanctified Aaron & his vestures & his sonnes & his sonnes vesturcs also. Then Moses sayde vnto Aaron & his sonnes: boyle the G flesh in ỹ doore of the tabernacle of wytnesse/ * Exodi.xxix.f & there* eate it wyth the bread that is in the basket of fulloffrynges/as the Lorde cōmaunded/saying: Aaron and his sonnes shall eate it: & that which remayneth of the flesh and of the bread/burne it with fyre.

And se that ye departe not from the doore of the tabernacle of witnesse seuē dayes lōge vntyll the dayes of youre fulloffringes be at an ende. For.vij.dayes must youre handes be fylled/as they were this daye: euē so ỹ Lorde hath cōmaunded to do/to reconcyle you with all. Se therfore that ye abyde in the doore of the tabernacle of wytnesse daye & nyght seuē dayes longe: & kepe the watche of the Lorde that ye dye not: for so I am cōmaunded. And Aarō & his sonnes dyd all thinges which the Lorde cōmaunded* by the hande of Moses. *Loke in the iij. of the kings. i the. xix. cha. d

¶ The fyrst offringes of Aaron/for hym selfe and for the people. Aaron blesseth the people. The glorye of the Lorde is shewed. The fyre commynge from aboue consumeth the sacrifice.

¶ The.ix. Chapter.

AND the.viij.daye Moses called Aaron & his sonnes/ & ỹ elders of Israel / & sayde vnto Aarō: take a calfe for a synne offrynge/ & a ram for a burntoffring: both without blemysh/ & bring them before the Lorde. And vnto the chyldrē of Israel he spake saying: take ye an he goote for a synneoffryng/ & a calfe & a lambe bothe two of a yere olde/ & without blemysh for a burntsacrifice/ & an oxe & a ram for peaceoffrynges/to offer before ỹ Lorde / & a meateoffryng myngled wᵗ oyle/for to daye ỹ Lorde wyll appere vnto you. And they brought ỹ B which Moses cōmaunded vnto the tabernacle of witnesse/ & all the people came & stode before the Lorde. And Moses sayde: thys is the thynge which the Lorde cōmaunded that ye shulde do: and then the glorie of the Lorde shall appeare vnto you And Moses sayde vnto Aaron: go vnto the alter & offer thy synne offrynge/ & make an attonement for the and for the people: and then offer the offerynge of the people / and reconcyle them also / as the Lorde commaunded Moses.

And Aaron went vnto the alter/and slewe the calfe that was his synneoffryng. And the sonnes of Aaron brought the bloude vnto hym/ & he dypte hys fynger in the bloude and put it vpon the hornes of the alter/ & poured the bloude vnto the botome of the alter. And the fatt & the two kydneyes with the hall of the lyuer of the synneoffrynge/he burnt vpō the alter/as the Lorde cōmaunded Moses: but the flesh & the hyde / he burnt with fyre without the hoste. After warde he slewe the C burntoffryng/ & Aarons sonnes brought the bloud vnto hym / and he sprinkled it rounde about vpon the alter. And they brought the burntoffrynge vnto him in peces & the head also/and he burnt it vpon the alter / and dyd washe the inwardes and the legges/ & burnt them also vpō the burntoffring in the alter.

And then he brought the peoples offryng & toke the goote that was the peoples synne offring

offrynge/& slewe it & offered it for a synneof-
frynge:as he dyd the fyrst.And then brought
the burntoffrynge/& offered it as the maner
was/& brought the meatoffryng & fylled his
hande therof/& burnt it vpō the alter/beside
the burntsacrifyce in the morninge.

Then he slewe the ore & the ram that were
the peoples peaceoffringes/& Aarōs sonnes
brought the bloud vnto hym/& he sprynkled
it vpon the alter rounde about/and toke the
fatt of the ore & of the ram: the rōpe and the
fatt that coureth the inwardes and the kyd-
neyes & the kall of the lyuer:& put them vpō
D the brestes & burnt it vpon the alter: but the
brestes and the ryght shoulders Aarō waued
before the Lorde / as the Lorde cōmaunded
Moses.And Aaron lyfte vp hys hande ouer
the people & blessed thē/& came doune from
offryng of synneoffrynges/burntoffringes &
peaceoffrynges.Then Moses & Aaron went
in to the tabernacle of wytnesse & came out
agayne and blessed the people/and the glorye
of the Lorde appered vnto all ỹ people. And
there came a fyre out from before the Lorde/
and consumed vpō the alter the burntoffring
and the fatt.And all the people sawe it / and
showted/and felle on their faces.

¶Nadab and Abihu are slayne. Israel mourneth for
them. The Preastes are forbydden wyne. The rely
dew of the sacrifice the Preastes eate.



¶The.x.Chapter.

A a.Herof ye se the frute of a mans good en-tent wythout Goddes word. As we maye do nolesse/so doeth hys ensample teache that we may do no moa-re then is com maunded.

AND Nadab and Abihu the sonnes of Aaron toke ether of thē his cen-sor/& put fyre therin/and put cens vpon/& broughte straunge fyre be-fore the Lorde:which he cōmaunded thē not/ & there went a fyre out from the Lorde / and consumed thē/& they dyed before the Lorde. Then Moses sayde vnto Aaron: this is that the Lorde spake saying:I will be b sanctified in thē that come nye me/& before all the peo-ple I wylbe glorifyed. And Aaron held hys peace.And Moses called Misael and Elisa phan the sonnes of Oziel the vncle of Aarō/ and sayde vnto them:goo to and carye youre +brethren frō the holy place out of the hoste. And they went to them / and caryed them in their albes out of the hoste/as Moses bad.

b.God is sanc tified when we obey hym/ and mortyfye oure wyll to do his.

+Lobe in Ge. xxxi.xlix.b.

And Moses sayde vnto Aarō & vnto Elea-zar & Ithamar his eldest sonnes:vncouer not youre heed nether rent youre clothes/ lest ye dye and wrath come vpon all the people / let youre brethren the hole house of Israel be-wepe the burnynge whyche the Lorde hath burnt. But go ye not out frō the dore of the tabernacle of witnesse/lest ye dye: for the an-oyntynge oyle of the Lorde is vpō you. And they dyd as Moses bad.

And the Lorde spake vnto Aaron saying: drynke no wyne no stronge drynke/nether thou nor thy sonnes wyth the:when ye go in to the tabernacle of witnesse/lest ye dye. And let it be a lawe forever vnto youre chyldren after you:that ye may put differēce betwene holy & vnholy/& betwene vncleane & cleane/ and that ye may teach the chyldren of Israel all the ordynaunces which the Lorde hath cō maunded them by the handes of Moses.

And Moses sayde vnto Aaron and vnto C Eleazar & Ithamar hys sonnes ỹ were lefte: take the meatoffringe that remayneth of the sacrifyces of the Lorde/ & eate it without le-uen beside the alter/for it is most holy:eate it therfore in the holy place / because it is thy dutye and thy sonnes dutye of the sacrifice of the Lorde:for so I am commaunded.And the wauebrest & heueshoulder eate in a cleane place:bothe thou & thy sonnes & thy dough-ters with the.For it is thy dutye & thy sonnes dutye with the/ of the peaceoffrynges of the chyldrē of Israel.For the heueshoulder & the wauebrest whyche they bryng with the sa-crifyces of the fatt / to waue it before the Lorde/ shalbe thyne & thy sonnes wyth the: and be a lawe c for ever / as the Lorde hath commaunded.

c.For ever/it is here taken for a tyme that hath an ende/& not euerlasting as it is also in Gene.xvij.d.& Exodi.xij.c.

And Moses soughte for the goote ỹ was the synneoffrynge/and se it was burnt. And D he was angrye with Eleazar & Ithamar the sonnes of Aaron/whyche were lefte a lyue saying:wherfore haue ye not eatē the synne-offrynge in the holy place/seynge it is moost holye:and for as moche as it is geuen you to bere the synne of the people/ and make agre-ment for thē before the Lorde? Beholde/the bloude of it was not brought in within the holy place therfore shulde ye haue eaten it in the holy place/as I commaunded.And Aarō sayde vnto Moses: beholde thys daye haue they offered their synneoffring & their burnt-offringe before the Lorde/and it is chaunced me after thys maner.If I shulde eate of the synneoffring to daye/wolde the Lorde be con tent with all?And when Moses hearde that/ he was content.

The offringes must haue bene eatē in gladnes/ but Aaron coulde not/but morne for hys sonnes.

¶Of beastes which be cleane/& which vncleane.

¶The.xi.Chapter.

AND the Lorde spake vnto Moses and Aaron sayinge: speake vnto the childzen of Israel & saye/these are the beastes which ye shall eate amonge all the beastes that are on the erth: what soeuer hath hoofe and deuydeth it in to two clawes & cheweth cud amõge the beastz that shal ye eate. Neuertheless/these shal ye not eate of thẽ that chewe cud & haue hoofes. The camel/foz he cheweth cud but he deuydeth not the hoofe in to two clawes /therfoze he shall be vncleane vnto you. And the conye foz he cheweth the cud but deuydeth not the hoofe in to two clawes / therfoze he is vncleane to you. And the hare/ foz he lykewyse cheweth the cud/but deuydeth not ỹ hoofe in to two clawes/he is therfoze vnclene to you. And ỹ swyne/ foz though he deuyde the hoffe in to .ij. clawes/yet he cheweth not the cud/ & therfoze is vncleane to you. Of their flesh se that ye eate not /& their carkasses se that ye touche not/foz they are vncleane to you.

B These shall ye eate of all ỹ are in the waters: what soeuer hath sinnes & skales in the waters/ sees & ryuers / ỹ shall ye eate. And all that haue not sinnes & skales in the sees and ryuers of all that moue & lyue in ỹ waters shall ye abhozre. Se that ye eate not of their flesh/and also that ye abhozre their carkales: foz all that haue no sinnes noz scales
C in the waters/shalbe abominaciõ vnto you. These are the foules which ye shall abhozre & which shall not be eatẽ /foz they are an abhomynaciõ. The egle/the goshauke/the cozmozaũte/the kyete/the vultur & all his kynd & all kynde of rauens/the estrich/the nightcrowe/the cocow/the sparowhauke/& all the kynde: the lytle oule/ the stozcke/the great oule/the back / the pellicane/ the pye/the heron/the iaye with the kynde/ ỹ lappwynge & the swalowe. And all foules that crepe and goo vpon all foure shalbe an abominacyon vnto you.

D Yet these maye ye eate of all the foules ỹ moue and goo apon .iiii. fete: euen those that haue no knees aboue vpon their fete to lepe wyth all vpon the erthe / euen these of them ye maye eate: the [a] arbe & all his kynde: the Selaam with all his kynde: the Hargol and all the kynde/the Hagab & all his kynde. All other foules ỹ moue & haue .iiij. fete/shalbe abhomynacyon vnto you. In soch ye shalbe vncleane/whosoeuer touche the carkesse of thẽ shalbe vncleane vnto the euen/& whoso euer bereth the carkasse of thẽ / shall washe his clothes/& so shalbe vnclene vntyll euen.

Amonge all maner beastes / that haue hoofes & deuyde thẽ not in to two clawes oz that chewe not the cud/shalbe vnclene vnto you: & all that toucheth thẽ shalbe vncleane. And all that goeth vpon his handes amõge E allmaner beastes ỹ goo on all foure fete are vnclene vnto you: & as many as touche their carkasses/ shalbe vnclene vntyll the euen. And he that beareth the carkasse of thẽ/ shall washe his clothes & be vncleane vntyll the euen/foz soche are vncleane vnto you.

And these are also vnclene to you amonge the thynges that crepe vpon the erth: the wesell/ the mouse/the toode & all his kynde/ the hedgehogge/stellio/the lizerte/ ỹ snayle & ỹ moule: these are vncleane to you amõge all that moue/ & all that touche them when they be dead/shalbe vncleane vntyll the euẽ. And what soeuer any of ỹ dead carkasses of them fall vpon/shalbe vncleane: whatsoeuer vessell of wodd it be/oz rayment/oz skynne/ oz bagge oz what soeuer thing it be that any wozke is wzoughte withall. And they shalbe plunged in ỹ water/& be vncleane vntill the euen/& then they shalbe clene agayne.

All maner of erthen vessell wher in to any F of thẽ falleth is vncleane with all that therin is: and* ye shall breake it. All maner meate ỹ *Leuiti.vi.b.d is eaten/yf any soche water come vpon it/ it f.fv. shalbe vncleane. And all maner dzynche that is dzõcke in all maner soche vessels shalbe vncleane. And whether it be ouẽ oz kettel it shal be broken. For they are vncleane and shalbe vncleane vnto you: Neuerthelater/yet ỹ fou̇ taynes and welles & pondes of water/shalbe cleane styll. But whosoeuer toucheth their carkasses/shall be vncleane.

If the dead carkasse of any soch fall vpõ any seed vsed to sowe / it shall yet be cleane styll: but and yf any water be poured vpõ the seed and afterward the dead carkesse of them fall theron/then it shalbe vncleane vnto you.

If any beast of which ye may eate dye/he ỹ toucheth ỹ dead carkasse shalbe vncleane vntyll the euen. And he that eateth of any soche dead carkasse/shall washe hys clothes & remayne vncleane vntyll ỹ euẽ. And he also ỹ beareth the carkesse of it / shall washe hys clothes/and be vncleane vntyll euen.

All that scrauleth vpõ the erth/is an abho- G mynacyon/and shall not be eaten. And what soeuer goeth vpõ the breast/and whatsoeuer goeth vpon .iiii. oz moo fete amonge all that scrauleth vpõ ỹ erth/of that se ye eate not: foz they are abhomynable. Make not youre soules abomynable with nothinge that crepeth/nether make youre soules vncleane wt them: that ye shulde be defyled therby. For I am the Lorde youre God/*be sanctified ther- *Leuiti.xix.a i.Petri.i.d. foze ỹ ye maye be holy/foz I am holy: & defile not youre soules with any maner thing that crepeth vpõ the erth. For I am the Lord that brought you out of the lande of Egypt to be youre God: be holy therfoze/ foz I am holy.

This

[a] Arbe/Selaã Hargol/Hagab are kyndes of beastes that crepe oz scraul on the grounde which the Hebrues them selues do not now a dayes know.

This is the lawe of beest & foule & of all maner thynge that lyueth and moueth in the water & of all thynges that crepe vpon the erth/ that ye may put difference betwene vncleane & clene/& betwene the beastes that are eatē and the beestes that are not eaten.

¶ A lawe how wemen shulde be purged after their delyueraunce.

¶ The.xii.Chapter.

AND the Lorde spake vnto Moses/ & sayde: speake vnto the chyldrē of Israel & saye: when a womā hath conceaued/ and hath borne a manchylde/ she shalbe vnclene. vij. dayes: euen in lyke maner as whē she is put aparte in tyme of hyr[a] naturall disease. And in the. viij. daye the flesh of ỹ chyldes foreskynne shalbe cut awaye. And she shall contynue in the bloude of hyr purifyenge. xxxiij. dayes / she shall touche no halowed thynge nor come into the sanctuary/ vntyll the tyme of hyr purifyeng be out. If she bere a maydechylde / then she shalbe vnclene two wekes / as whē she hath hyr naturall disease. And she shall contynue in the bloude of hyr purifyenge. lxvj. dayes.

¶ *And when the dayes of hir purifyeng are out: whether it be a sonne or a doughter/ she shall brynge a lambe of one yere olde for a burntoffring and a yoūge pigeon or a turtyll doue for a synneoffrynge vnto the dore of the tabernacle of witnesse vnto ỹ Preast: which shall offer them before the Lorde/ & make an attonemēt for her/ and so she shalbe purged of hyr yssue of bloude. *Thys is the lawe of her that hath borne a chylde / whether it be male or female. But and yf she be not able to bringe a shepe/ then let her bryng two turtyls or two yoūge pygeons: the one for the burntoffrynge/ and the other for the synneoffryng. And the Preast shall make an attonement for her/ & she shalbe clene.

a. Some call it the monethes dysease / some the flowres.

* Leuitt. v. b. & Luk. ij. d

¶ The Preastes are appoynted to iudge who are Lepers.

¶ The.xiij.Chapter.

AND the Lorde spake vnto Moses & vnto Aaron saying: when there appeareth a[a] rysing in any mans flesh ether a scabbe or a glistring white: as though the plage of leprosye were in the skynne of his flesh/ then let hym be brought vnto Aaron the Preaste or vnto one of hys sonnes the Preastes/ & let the Preast loke on the sore ỹ is in the skynne of hys flesh. If the hayre in ỹ soore be turned vnto whyte/ & the sore also seme to be lower then the skynne of his flesh/ then it is surely a lepresye/ & let the Preast loke on hym/ & iudge hym vnclene.

If there be but a whyte plecke in ỹ skynne of his flesh/ and seme not to be lower then the other skinne nor ỹ hayre therof is turned vnto whyte: then let the Preast shut him vp seuē dayes. And let the Preast loke vpon hym the viij. daye: yf the sore seme to him to abyde styll & to go no further in the skynne / then let the Preast shutt him vp yet. vij. dayes moo. And let the Preast loke on hym agayne the. vij. daye. Then yf the soore be waxed blacke sh/ & is not growen abrode in the skynne / let the Preast make him clene/ for it is but a skyrf. And let hym washe his clothes/ & then he is clene. But & yf the scabbe growe in ỹ skynne after that he is sene of the Preast agayne. If the Preast se ỹ the scabbe be growen abrode in the skynne/ let him make him vnclene: for it is surely a lepresye.

a. The lepre signifyeth properly mannes doctrine/ whyche spreadeth abroade lyke a canker: & to be short all infection of vngodlynes/ therfore must the Leuytes geue dylygent hede ther to: for a lytell leuen soureth the whole lompe of doughe.

If ỹ plage of lepresye be in a mā/ let hym be brought vnto the Preast/ & let the Preast se hym. If the ryssynge appeare whyte in the skynne/ & haue also made the hayre whyte/ & there be rawe flesh in the sore also: then it is an olde lepresye in ỹ skynne of his flesh. And the Preast shall iudge him vnclene/ and shall not shutte hym vp for he is vnclene. B

If a lepresye breake out in the skynne and couer all ỹ skynne frō the heed to the foote ouer all whersoeuer the Preast loketh/ then let the Preast loke vpon hym. If the lepresye haue[b] couered all his flesh/ let hym iudge the disease clene: for in as moche as he is altogether whyte he is therfore cleane. But and yf ther be rawe flesh on him whē he is sene/ then he shalbe vncleane. Therfore when ỹ Preast seeth the rawe flesh / let hym iudge hym vnclene. For in as moch as his flesh is rawe / he is vnclene & it is surely a true lepresye. But & yf the rawe flesh departe agayne & chaūge vnto whyte/ then let him come to the preest/ & let the Preast se hym: If the soore be chaunged vnto whyte/ let the Preast iudge the disease cleane/ and then he is cleane.

b. Couered all his flesh. &c.

¶ Here is that called a leper which yet is none in dede/ but semyth to be one: where as the rotnesse of humoures breking forth into the vtter partes all the body ouer/ is called a leper/ and yet must it be iudged to be cleane.

When there is a byle in the skynne of any mans flesh & is healed & after in the place of the byle there appeare a whyte rysing ether a shynynge whyte somwhat redysh/ let hym be sene of ỹ Preast. If when the Preast seyth hym it appeare lower than the other skynne & the hayre therof be chaūged vnto white/ let the Preast iudge hym vncleane: for it is a very lepresie/ that is broken out in the place of the byle. But & yf when the Preast loketh on it there be no whyte hayres therin nether the scabbe lower then the other skynne & be somwhat blackelsh/ then the Preast shall shutt hym aparte. vij. dayes. If it sprede abrode in the meane season / then let the Preast iudge hym vnclene: for it is a lepresye. But & yf the glystrynge whyte abyde styll in one place & go no further/ then it is but the prynte of the byle / & the Preast shall iudge hym cleane. D

When the skynne of any mās flesh is burnt

wyth fyre that it be rawe & there appere in ỹ burnyng a glystryng whyte that is somwhat redyth or altogether whyte / let the Preast loke vpõ it. If the hayre in that bryghtnesse be chaunged to whyte / and it also appeare lower then the other skynne / then it is a leprosye that is broken out of the place of the burnyng. And the Preast shall iudge hym vncleane / for it is a lepprosye. But and yf (when the Preast loketh on it) he se that there is no whyte hayre in the bryghtenesse / & ỹ it is no lower then the other skynne / & that it is also blackelh / then let the preast shut him vp seuẽ dayes. And yf (whẽ the Preast loketh on him the seuenth daye) it be growen abrode in the skynne / let hym iudge hym vncleane: for it is a lepprosye. But & yf that bryghtnesse abyde styll in one place & go no further in ỹ skynne & be blackesh / then it is but a rysyng in the place of the burnynge / and the Preast shall make hym cleane: for it is but the prynte of the burnynge only.

¶ When ether man or woman hath a breakyng out vpon the heed or the beerde / let the preast se it. And yf it appeare lower than the other skynne / & ther be therin golden hayres & thyn / let ỹ Preast iudge hym vncleane / for it is a breakyng out of lepprosye vpõ the heed or berde. If (when the Preast loketh on the breakynge out) he se that it is no lower then the other skynne & ỹ there are blacke hayres therin / let hym shut hym vp. vij dayes. And let ỹ Preast loke on the dysease the. vij. daye: & yf the breakyng out be gone no forther nether be any golden hayres therin nether the scabbe be lower then the other skynne / then let him be shauen / but lett him not shaue the scabbe: & let ỹ preast shut him vp vij. dayes moo. And let the preast loke on the breakung out ỹ. vij. daye agayne: If the breakyng out be gone no further in the skynne nor moare lower then ỹ other skynne / then let ỹ preast iudge hym cleane / and let hym washe hys
F clothes / & then he is cleane. If the breakyng out growe in the skynne after that he is once iudged cleane / let the Preast see him. If it be growne abrode in dede in the skynne / let the preast seke no further for any goldẽ hayres / for he is vncleane. But and yf he se that the scabbe stande styll / & ỹ there is blacke hayre growne vp therin / then the scabbe is healed & he is cleane: & the Preast shall iudge hym cleane. If there be founde in ỹ skynne of the flesh of man or woman a glysteryng whyte / let the Preast se it. If there appeare in their flesh a glysteryng whyte somwhat blackesh / then it is but frekels growẽ vp in ỹ skynne: and he is cleane.

If a mãs hayre fall of his heed / then he is heedbaulde & cleane. If his hayre fall before in his forheede / then he is forheedbalde & cleane. If there be in ỹ baulde heed or baulde forheed a redysh white scabbe / then there is lepprosye spronge vp in hys baulde heed or baulde forheede. And let the preast se it: and yf the rysynge of the sore be reddysh whyte in his baulde heede or forheede after ỹ maner of a lepprosie in the skynne of the flesh / then he is a leper & vncleane: & ỹ Preast shall iudge him vncleane / for the plage of his heed. And G the leper in whome the plage is / shall haue his clothes rẽt & his heede bare & his mouth moffeld / & shalbe called vncleane. And as lõg as the disease lasteth vpon him / he shalbe vncleane: for he is vncleane / and shall therfore dwell alone / & euẽ without the host shall hys habitacyon be.

¶ When the plage of lepprosye is in a cloth: whether it be lynẽ or wollen / ye & whether it be in the warpe or wolfe of the lynẽ or of the wollen: ether in a skynne or any thing made of skynne / yf the dysease be pale or somwhat redysh in the cloth or skynne: whether it be in the warpe or wolfe or any thynge ỹ is made of skynne / then it is a very lepprosye / & must be shewed vnto ỹ preast. And whẽ the preast seyth ỹ plage / let him shut it vp. vij. dayes / & let hym loke on ỹ plage the. vij. daye. If it be increased in ỹ cloth: whether it be in ỹ warpe or wolfe or in a skynne or in any thinge that is made of skynne / then ỹ plage is a freating lepprosye / & it is vncleane: & that cloth shalbe burnt / ether warpe or wolfe / whether it be wollen or lynẽ or any thynge that is made of skynne where in the plage is / for it is a freatynge lepprosye / & shalbe burnt in the fyre. If ỹ preast se ỹ the plage hath freatẽ no further in the cloth: ether in ỹ warpe or wolfe or in whatsoeuer thyng of skynne it be / then let the preast cõmaunde thẽ to washe ỹ thynge wherin the plage is / & let hym shut it vp. vij. dayes moo. And let ỹ preast loke on it agayne after ỹ the plage is washed. If ỹ plage haue not chaũged his facion though it be spred no further abrode / it is yet vncleane. And se ỹ ye burne it in ỹ fyre / for it is freat inward: whether in parte or in all to gether. But & yf the preast se ỹ it is somwhat blackysh after that it is washed / let him rẽt it out of the cloth / or out of the skynne or out of ỹ warpe or wolfe. But & yf it appeare any moare in the cloth ether in the warpe or in the wolfe or in any thynge made of skynne / then it is a waxinge plage. And se ỹ ye burne that wt fyre / wherin the plage is. Forseuer ỹ cloth ether warpe or wolfe or whatsoeuer thing of skynne it be which thou hast washed & the plage be departed frõ it / shalbe washed once agayne: & then it is cleane. This is ỹ lawe of ỹ plage of lepprosie in a cloth whether it be wollẽ or linẽ: ether whether

c. Of the lepprosye of clothes which was vsed amonge the Jewes / let thẽ iudge. This is cupdet that we in oure tyme soffer ouer many lepprosyes in clothes.

whether it be in the warpe or woofe / or in any thynge made of skynnes / to iudge it cleane or vncleane.

¶ The cleansynge of the leper / and of the house that he is in.

¶ The .xiiij. Chapter.

A * Matt. viij. a. Mar. i. d. Luk. v. c. & .xvij. c.

AND the Lorde spake vnto Moses saying: *this is the lawe of a leper when he shalbe clensed: He shalbe brought vnto the Preast / and the Preast shall go out without the hoste & loke vpon him. If the plage of leprosye be healed in the leper / then shall the Preast cõmaunde that there be brought for hym that shalbe clensed two lyuynge byrdes that are cleane / and cedar wood / & a pece of purple cloth and yssope. And the Preast shall cõmaunde ỹ one of the byrdes be killed in an erthen vessell wt rennyng water. And the Preast shall take ỹ lyuyng byrde & the cedar wodd & the purple & the yssope / & shall dyppe thẽ & the lyuynge byrde in the bloude of the slayne byrde / & in the rẽnyng water & sprynkle it vpõ him that must be clensed of hys leprosye seuen tymes and clense hym / & shall let the lyuynge byrd goo fre in to the feldes.

B And he ỹ is clensed shall washe his clothes & shaue of all his hayre / & washy him selfe in water / & then he is cleane. And after that he shall come into ỹ hoste / but shall tarye without his tent. vij dayes. When the seuenth daye is come / he shall shaue of all his hayre bothe vpon his heade & his berde & on his browes: & euẽ all the hayre ỹ is on him / shalbe shauẽ of. And he shall washe his clothes & his flesh in water / and then he shalbe cleane.

And when ỹ .viij. daye is come / let him take ij. lambes without blemysshe & a yewelambe of a yere olde without blemysh / and iij. tenth deales of fyne floure for a meatoffring myngled with oyle / and a a logge of oyle. Than let the Preast ỹ maketh hym cleane / brynge the man ỹ is made cleane wt those thingꝫ before the Lorde vnto the doore of the tabernacle of wytnesse. And let the Preast take one of the lambes & offer him for a trespaceoffringe / & the logge of oyle: and waue them before the Lorde. And then let him slee the lambe in the place where the synneoffringe & the burntoffryng are slayne: euẽ in the holy place. For as the synneoffryng is / euẽ so is the trespace offring the Preastes: for it is mooste holy.

a. A logge of oyle is a certayn measure contaynyng. vi. egges / in Greke Sextarius.

C Then let the Preast take of the bloud of ỹ trespaceoffring / & put it vpõ the typpe of the ryght eare of him that is clensed / & vpon the thombe of hys ryghte hande / & vpõ the great too of hys ryghte foote. Then let the Preast take of the logge of oyle / & poure it in to the palme of hys lefte hande / & dyppe hys ryght fynger in the oyle ỹ is in ỹ palme of his left hand / & let him sprynkle it wt his fynger. vij. tymes before the Lorde. And of the rest of the oyle that is in hys hande / shall the preast put vpõ the typpe of ỹ righte eare of hym ỹ is clensed / & vpon the thombe of hys ryghte hande / & vpõ the great too of his righte fote: euen vpon the bloud of the trespaceoffringe. And the remnaunte of the oyle that is in the Preastes hande / he shall poure vpõ the heed of hym that is clensed: & so shall the Preaste make an attonemẽt for him before ỹ Lorde.

Then let the Preast offer the synneoffring & make an attonemẽt for him that is clensed for his vnclennesse. And then let ỹ burntoffrynge be slayne / & let the preast put both the burntoffryng & the meatoffryng vpõ the alter: & make an attonemẽt for hym / & then he shalbe cleane. If he be poore & can not gett so moch / then let hym bringe one lambe for a trespaceoffryng to waue it & to make an attonemẽt for him / & a tẽth deale of fyne floure myngled wt oyle for a meatoffring / & a logge of oyle / & two turtyll doues or two yoũge pigeons whiche he is able to gett / & let the one be a synneoffryng & ỹ other a burntoffring. And let hym brynge thẽ the .viij. daye for his clensyng vnto the Preast to ỹ doore of the tabernacle of witnesse before the Lorde. D

And let the Preast take the lambe that is the trespaceoffryng & the logge of oyle / and waue them before the Lorde. And when the lambe of the trespaceoffrynge is killed / the Preast shall take of the bloud of the trespace offryng / & put it vpõ the typpe of his ryghte eare that is clensed / & vpon the thombe of his righte hande / and vpon the greate too of hys ryght foote. And the Preast shall poure of the oyle into hys ryghte hande / & shall sprynkle with his fynger of the oyle that is in hys lefte hande seuen tymes before the Lorde.

And the Preast shall put on the oyle that is in his hande (vpõ the typpe of the righte eare of hym that is clensed / & vpon the thombe of his ryghte hande / & vpon the great too of his righte foote: euẽ in the place where the bloude of the trespaceoffring was put. And the reste of the oyle that is in his hand / he shall poure vpon the heed of hym that is clensed: to make an attonemẽt for hym before the Lorde. And he shall offer one of the turtyll doues or of ỹ yoũge pigeons / soche as he can gett: the one for a synne offerynge & the other for a burntoffryng vpõ the alter. And so shall the Preast make an attonemẽt for hym that is clensed before the Lorde. This is the lawe of hym that hath the plage of leprosye / whose hande is not able to gett that whych pertayneth to hys clensynge.

And the Lorde spake vnto Moses & Aarõ saying: when ye be come vnto the lande of Ca C

naan which I geue you to possesse: yf I put the plage of lepzosye in any house of ỹ lande of youre possessyon / let hym that oweth the house go & tell the pzeast saying: me thynke that there is as it were a lepzosy in ỹ house. And the Pzeast shall cõmaunde them to ryd all thyng out of the house/before the Pzeast goo in to se the plage: that he make not all that is in the house vncleane / and then the pzeast shall go in & se the house.

b. The lepze of the howses as any thynge ther to pertaynynge/wherby the dweller might take harme in helth of body/ in hurtyng of hys goodes oz otherwyse as yf it stoode in ani euel ayze. & cc.

If the pzeast se that the plage is in ỹ walles of the house/& that there be holowe strakes pale oz redde which seme to be lower then ỹ other partes of the wall/ then let the Pzeast go out at the house dozes/& shut vp ỹ house foz vij. dayes. And let ỹ pzeast come agayne the seuẽth daye & se it: yf the plage be increased in the walles of the house/let the Pzeast cõmaunde them to take awaye the stones in which the plage is/and let them cast them in a foule place without the citie/ & scrape the house within rounde about: & poure out the dust without the cytye in a foule place. And let them take other stones/& put them in the places of those stones/and other mozter/and plaster the house with all. If now the plage come agayne & breake out in ỹ house/after that they haue takẽ awaye the stones & scraped the house/& after that the house is playstered anewe: let the Pzeast come & se it. And yf then he perceaue that the plage hath eatẽ further in the house/then it is a fretynge lepzosye that is in the house/ & it is vncleane. Then they shall breake doune ỹ house: both stones/tymbze & all the mozter of the house/ & carye it out of the citye vnto a foule place. Mozeouer he that goeth in to the house all the whyle that it is shut vp/shalbe vncleane vntill nyght. And he that slepeth in the house shall washe his clothes/& he also that eateth in the house shall washe hys clothes.

G But and yf the Pzeast come & se that the plage hath spzede no further in the house after ỹ it is new plastered/then let him make it cleane/foz the plage is healed. And let hym take to clense the house with all: two byzdz/ cedar wodd/ & purple clothe & yssope. And let hym kyll one of the byzdes in an erthẽ vessell with runnyng water: & take the cedar wodd/ the yssope/the purple & the lyuyng byzde/and dyppe them in the bloude of the slayne byzde & in the runnyng water/& sprynkle vpon the house seuen tymes/ & clense the house with the bloud of the byzde & with ỹ runnyng water/& with the lyuyng byzd/& with the cedar wodd/and the yssope/ and the purple clothe. And he shall lett the lyuynge byzde flee oute of the towne in to the wylde feldz/ & so make an attonement foz the house / and it shalbe cleane. This is the lawe of all maner plage of lepzosye & breakyng out/ & of the lepzosye of clothe and house: and of rysinges/scabbes and glysterynge whyte / to teache when a thyng is vncleane oz cleane. This is ỹ lawe of lepzosye.

¶ The maner of purging the vnclennes bothe of men and wemen.

¶ The.xv. Chapter.

And the Lozde spake vnto Moses & Aaron sayinge: Speake vnto ỹ chyldzẽ of Israel/ & saye vnto thẽ: euery man that hath a runnynge ysshue in hys flesh/is vncleane by the reason of hys ysshue. And hereby shall it be knowne when he is vncleane. If hys flesshe runne/ oz yf hys flesh congele by the reason of his ysshue then he is vncleane. Euery couche wheron he lyeth and euery thyng wheron he sytteth shal be vncleane. ☞ He that toucheth his couche shall wash his clothes/& bath hym selfe with water/and be vncleane vntyll the euen. ☞ He that sytteth on ỹ wheron he satt/ shall wash hys clothes and bathe hym selfe wyth water/and be vncleane vntyll the euenynge. And he that toucheth hys flesh shall washe his clothes/and bathe hym selfe in water / & be vncleane vnto the euen. If any soche spyt vpon hym that is cleane/ he must washe hys clothes/and bathe hym selfe in water/and be vncleane vntyll euen. ☞ And what soeuer saddell that he rydeth vpon/ shalbe vncleane. And whosoeuer toucheth any thynge ỹ was vnder hym / shalbe vncleane vnto the euen. And he that beareth any soche thynges shall wash his clothes/and bathe hym selfe in water & be vncleane vnto the euen/ and whosoeuer he toucheth (yf he haue not fyrst washed his handes in water) must wash his clothes & bathe hym selfe in water/and be vncleane vnto the euenynge. *And yf he touche a vessell of erth it shalbe broken: and all vessels of wodd shalbe ryneled in water. *Leuiti.vi.d. c.xi.f.

☞ When he that hath an ysshue is clensed of his ysshue/let hym numbze.vij. dayes after he is cleane/& washe his clothes/and bathe his flesh in runnynge water/& then he is cleane. And the.viij. daye let hym take two turtyll doues oz two yõge pygeons/& come before the Lozde vnto the doze of the tabernacle of wytnesse/& geue them vnto the Pzeast. And the Pzeast shall offer thẽ: the one foz a synne offrynge/and the other foz a burntoffryng: & make an attonemẽt foz him before the Lozd as concernynge hys ysshue.

☞ If any mãs seed departe from hym in his slepe/he shall washe hys flesh in water & be vncleane vntyll euen. And all the clothes oz furres wheron suche seed chaunseth shalbe washed wt water & be vncleane vnto the euẽ.

And

And yf a woman lye wyth soche a one / they
C shal wash them selues wyth water & be vn-
cleane vntyl euen.

☞ Whē a womās naturall course of bloud
runneth / she shalbe put aparte .vij. dayes : &
whosoeuer toucheth her shalbe vncleane vn
to the euen. And all yͤ she lyeth or sytteth vpō
as longe as she is put a parte shalbe vn-
clene . And whosoeuer toucheth her couche
shall wash his clothes & bathe hym selfe w
water & be vncleane vnto the euē. And who-
soeuer toucheth any thinge that she sat vpō /
shall wash his cloth̄s & washe hym selfe also
in water / & be vncleane vnto the euē: so that
whether he touch her couche or any thynge
whereon she hath syttē / he shalbe vnclene vn
to the euen / and yf a man lye with her in the
meane tyme / he shalbe put aparte was well
as she & shalbe vncleane . vij. dayes / & all his
couche wherin he slepeth shalbe vncleane.

D ☞ When a womās bloude runneth longe
tyme: out of the tyme of her naturall course:
as longe as her vnclennesse rūneth / she shal
be vncleane after the maner as when she is
put a parte. All her couches wherō she lyeth
as longe as her yssue lasteth) shalbe vnto her
as her couche when she is put a parte . And
whatsoeuer she sytteth vpō / shalbe vncleane
as is her vnclennesse whē she is put a parte.
And whosoeuer toucheth them / shalbe vn-
cleane / & shall washe hys clothes and bathe
him selfe in water & be vncleane vnto euen.
☞ But yf she be cleane of hir yssue / lett her
coūte her seuen dayes / after yͤ she is cleane.
And the .viij. daye let her take two turtils or
two yoūge pigeons & bryng them vnto the
preast vnto the doze of yͤ tabernacle of wyt-
nesse. And the preast shall offer the one for a
synneoffrynge / and the other for a burntoffe-
rynge: and so make an attonemēt for her be-
foze the Lozde / as concernynge her vncleane
yssue. ☞ Make the chyldzē of Israel to kepe
them selues from their vnclennesse / that they
dye not in their vnclennesse: when they haue
defiled my habytacion that is amonge them.

☞ This is the lawe of hym yͤ hath a run-
nynge soze / & of him whose seed runneth frō
him in his slepe & is defyled therwith / and of
her that hath an yssue of bloude as longe as
she is put a parte / and of whosoeuer hath a
runnynge soze whether it be mā or woman /
and of hym that slepeth wyth her that is vn-
cleane.

C What Aarō must do or he enter into the holy place
The cleansyng of the sanctuary or holy place. Of the
feaste of cleansyng. Aaron cōfesseth the synnes of the
chyldzen of Israel ouer the lyue goote & putteth the
vpon hys heed.

C The .xvi. Chapter.

And the Lozde spake vnto Moses A
*after yͤ deeth of yͤ two sonnes of *Le.
Aaron / when they had offered be-
foze the Lozde & dyed: And he sayd
vnto Moses: speake vnto Aaron thy brother
yͤ he go not at all tymes in to the holy place /
that is within the vayle that hangeth be-
foze the mercyseate which is vpō yͤ arcke yͤ
he dye not. For I wyll appeare in a * clowde *By the cloud
vpon the mercyseate. vnderstāde the
smoke of the
But of this maner shall Aaron goo in to cence.
the holy place: with a bullock for a synneof-
ferynge / & a ram for a burntofferynge. And
he shall put the holy lynen albe vpon hym /
and shall haue a lynen brechebpon his flesh /
and shall gyrde him wyth a lynē gyrdell / and
put the lynen mytre vpon his heede: for they
are holy raymentes. And he shall washe hys
flesh with water / and put them on. And he B
shall take of the multitude of the chyldrē of
Israel two he gootes for a synneofferynge
and a ram for a burntofferynge.

And Aaron shall offer the bullock for hys
synneoffryng & make an attonemēt for hym
and for his housse. And he shall take the two
gootes & present thē before the Lozde in the
doze of the tabernacle of witnesse. And Aarō
shall cast lott̄s ouer the .ij. goot̄s: one lotte for
the Lozde / & another for a scapegoote. And
Aaron shall bryng the goote vpō which the
Lozdes lotte fell / & offer him for a synneoffe-
ryng. But the goote on which the lotte fell to
scape / he shall sett alyue before yͤ Lozde to
reconcyle with & to let him goo fre in to the C
wyldernesse. And Aarō shall bryng the bul-
lock of his synneoffryng / & recōcyle for hym
selfe and for his houshoide / and kyll him.

And then he shall take a censer full of bur
nyng coles out of the alter that is before the
Lozde / and his handfull of swete cens beten
small & bryng them within the vayle & put
the cens vpon the fire before the Lozde: that
the cloude of the cens maye couer the mercy
seate that is vpon the wytnesse / that he dye
not.* And he shall take of the bloude of the *Heb.iv.c.e.xa
bullock & sprynkle it with his fynger before
the mercyseate eastwarde: euen .vij. tymes.

Then shall he kyll the goote that is the
peoples synneoffrynge / & bryng his bloude
within the vayle / and doo wyth hys bloude
as he dyd with the bloude of the bullock / and
let him sprinkle it toward the mercyseate /
and before the mercyseate: and reconcyle the
holy place from the vnclennesse of the chyl-
dzen of Israel / and from their trespaces & all
their synnes . And so let hym doo also vnto D
the tabernacle of wytnesse that dwelleth wt
them / euen amonge their vnclennesses.

*And there shalbe no bodye in the taberna- *Lu.i.a
cle of witnesse / when he goeth in to make an

attonement in the holy place/ vntyll he come out agayn. And he shall make an attonemēt for him selfe and for his housholde/ & for all the multitude of Israel. Then he shall go out vnto the alter that stōdeth before the Lorde/ and reconcyle it/ and shall take of the bloude of the bullock & of the bloude of the goote / & put it vpon the hornes of the altare rounde aboute / and sprynckle of the bloude vpon it with his fynger seuen tymes/ and clense it/ & halowe it from the vnclennesses of the chyldren of Israel.

E And when he hath made an ende of recōcylinge the holy place & the tabernacle of witnesse & the alter/ let him bringe ŷ lyue goote and let Aaron put both his handes vpon the heede of the lyue goote/ & confesse ouer hym all the mysdeades of the chyldren of Israell/ and their trespaces/ and all their synnes: and let him put them vpon the heed of the goote & sende him awaye by the hādes of one that is accounted in the wildernesse. And the goote shall bere vpon him all their mysdeades vnto the wyldernesse / and he shall let the goote goo fre in the wyldernesse.

And let Aaron goo in to the tabernacle of wytnesse & put of the lynen clothes which he put on when he went in into the holy place/ & leaue them there. And lett hym washe hys flesh with water in the holy place / & put on his owne raymēt / & then come out and offer his burntofferynge and the burntoffryng of the people/ and make an attonemēt for him selfe and for the people/ & the fatt of the synofferynge let him burne vpon the alter. And

F let him ŷ caryed forth ŷ scapegoote/ washe hys clothes and bathe hys flesh in water / & then come in to the hoste agayne.

And the bullock of the synofferynge & the goote of the synofferyng (whose bloude was brought in to make an atonemēt in the holy place) let one carye out wythout the hoste & burne wythfyre: both their skynnes / their flesh and their donge. And let him ŷ burneth them/ washe his clothes and bathe his flesh in water/ & thē come in to the hoste agayne. And this shalbe an ordynaūce for euer vnto you. And euē in the tenth daye of the seuēth moneth/ ye shall * humble youre soules and shall do no worke at all: whether it be one of youre selues or a straunger that soiourneth amonge you/ for ŷ daye shall an attonemēt be made for you to clense you from all youre synnes before the Lord/ & ye shall be cleane.

* Looke in the xxiij. Chap. c.

G It shalbe a Sabboth of rest vnto you / and ye shall humble youre soules / and it shalbe an ordynaunce for euer.

And the preast that is anoynted & whose hande was fylled to mynistre in hys fathers steade/ shall make the attonemēt & shall put on the holy lynen clothes & holy bestimētes/ and reconcyle the holy sanctuary and the tabernacle of witnesse & the alter/ & shall make an attonement also for the preastes & for all the people of the cōgregaciō. And this shalbe an* euerlastinge ordynaunce vnto you to make an attonement for the chyldren of Israel for all their synnes once a yere: & it was done euen as the Lorde cōmaunded Moses.

* Loke in Genesis. xiij. d.

¶ All sacrifyce must be brought to the dore of the tabernacle. To deuels may they not offer. Bloude and all karen is forbydden them.

The. xvij. Chapter.

AND the Lorde talked with Moses saynge: speake vnto Aarō & vnto his sonnes and vnto all the childrē of Israel and saye vnto them/ this is the thynge which ŷ Lord charged saying: whatsoeuer he be of the house of Israel that kylleth an oxe / lābe or goote in the hoste or out of the hoste and bryngeth them not vnto the dore of the tabernacle of wytnesse/ to offer an offerynge vnto the Lorde before the dwellynge place of the Lorde / bloude shalbe imputed vnto that man/ as though he had shed bloude/ and that man shall perysh from amonge his people.

I

Wherfore let the chyldrē of Israel bringe their offeryngs ŷ they offer in the wyde feld/ vnto the Lorde: euen vnto the dore of the tabernacle of wytnesse and vnto the preast / & offer them for the peaceofferynges vnto the Lord. And the preast shall sprinkle ŷ bloude

B vpon the alter of the Lorde in the dore of the tabernacle of wynesse/ and burne the fatt to be a swete sauoure vnto the Lorde. And lett them no moare [a] offer their offerynges vnto deuyls/ after whom they go an whoorynge. And this shalbe an ordynaunce for euer vnto you thorow out youre generacyons.

a. He offreth vnto deuelles / that offereth vnto any other thinge thē only to God/ or that doth hys offeringe after any other maner then God willeth him to do/ & the same goeth a whorehunt-ynge after the deuell as in Psal. lxxvij. d

And thou shalt saye vnto them: whatsoeuer man it be of the house of Israel or of the straungers that soiourne amonge you that offereth a burntofferynge or any other offerynge and bryngeth it not vnto the dore of the tabernacle of wytnesse to offer vnto the Lord/ that felow shall perysh frō amōge his people. And whatsoeuer man it be of the house of Israel or of the straungers that soiourne amonge you that * eateth any maner of bloude/ I wyll sett my face agaynst that soule that eateth bloud/ & wyll destroye him from amonge his people/ for the lyfe of the flesh is in the bloude/ and I haue geuē it vnto you vpon the alter/ to make an attonemēt for youre soules / for bloude shall make an attonemēt for the soule. And therfore I sayde vnto the chyldrē of Israel: se that no soule of you eate bloude/ nor yet any straunger that soiourneth amonge you.

* Eateth in d.

What

What soeuer man it be of the chyldren of Israel or of ỳ straũgers ỳ soiourne amõge you ỳ honteth & catcheth any beest or foule ỳ maye be eatẽ/he shal poure out the bloude & couer it with erthe / for the lyfe of all flesh
D is in the bloude / therfore I sayde vnto the
* Aboue.xij.c. childrẽ of Israel*ye shall eate the bloude of no maner of flesh / for the lyfe of all flesh is in his bloud/and whosoeuer therfore eateth it shall perysh. And whatsoeuer soule it be ỳ eateth that which dyed alone or ỳ whych was torne with wylde beestes:whether it be one of youre selues or straunger / he shall wasshe his clothes & bathe him selfe in water/& shalbe vncleane vnto the euen / & then is he cleane. But and yf he wasshe them not nor washe his flesh he shall beare his synne.

¶ What degrees of kynred may marye to geather & what not.

¶ The.xviij.Chapter.

A And the Lorde talked with Moses sayinge: speake vnto the children of Israel/& saye vnto them/ I am the Lorde youre God. Wherfore after the doynges of the lande of Egypte wherin ye dwelt / se that ye doo not: nether after the doynges of the lande of Canaan/ whether I will bringe you/nether walke ye in their ordinaunces*but do after my iudgementes/& kepe myne ordynaũces/to walke therin:for I am the Lorde youre God.Kepe therfore myne ordynaunces / and my iudgementes whiche yf a man doo he shall lyue therby:for I am the Lorde.

*Roma.x.a. Gala.iij.b. Ezechie.xx.b.

☞ Se that ye go to none of youre nyghest kynred for to vncouer their secrettes / for I am the Lorde. The secrettes of thy father & thy mother / se thou vnhyll not: she is thy mother/therfore shalt thou not discouer her secrettes. The secrettes of thy fathers wyfe shalt thou not discouer / for they are thy fa
B thers secrettȝ. Thou shalt not discouer ỳ pryuite of thy syster/ ỳ daughter of thy father or of thy mother:whether she be borne at home or without. Thou shaltnot vncouer the secrettȝ of thy sonnes daughter or thy daughters daughter/ for ỳ is thyne awne pryuite: Thou shalt not vncouer the secrettes of thy fathers wyues daughter/ which she bare to thy father / for she is thy syster: thou shalt therfore not discouer her secrettes. Thou shalt not vncouer the secrettȝ of thy fathers syster/for she is thy fathers nexte kynswoman. Thou shalt not dyscouer the secrettes of thy mothers syster/for she is thy mothers nexte kynswoman.

☞ Thou shalt not vncouer the secrettes of thy fathers brother:that is thou shalt not go in to his wyfe/for she is thyne awnte. Thou shalt not discouer the secrettes of thy daughter in lawe she is thy sonnes wyfe: therfore vncouer not her secrettes. Thou shalt not C vnhyll the secrettes of thy brothers wyfe/ for that is thy brothers pryuyte. Thou shalt not dyscouer the pryuytes of the wyfe & her daughter also / nether shalt thou take her sonnes daughter or her daughters daughter to vncouer their secrettȝ / they are her nexte kyn/it were therfore wickidnesse. Thou shalt not take a wyfe & her syster therto / to vexe her ỳ thou woldest open her secrettȝ as lõge as she lyueth. Thou shalt not go vnto a womã to vncouer her pryuitie/as lõge as she is put a parte for her vnclennesse. ☞ * Thou shalt not lye wt thy neyghbours wyfe/ to defyle thy selfe wt her. Thou shalt not geue of thy[a] seed to offer it vnto[b] Moloch / ỳ thou defile not ỳ name of thy god/for I am ỳ Lord. ☞ Thou shalt not lye wyth mankynde as wt womankynde/for ỳ is abominacion. Thou shalt lye wt no maner beeste to defyle thy selfe therwith/ nether shall any womã stõde before a beest to lye doune therto/for that is abhominacion.

* Leui.xx.b.

a. Thy seede/ that is thy generacion / thy sonnes/ thy daughters.&c.
b. Moloch loke in the.xx. Chap. of Leui.

☞ Defile not youre selues in any of these thingȝ/for wt all these thinges are these nacions defiled whiche I cast out before you: & the lãde is defiled/& I wyll visett the wickednesse therof vpon it/& the lande shall spewe out her inhabiters.* Kepe ye therfore myne ordinaunces & iudgemẽtes / & se that ye cõmytt none of these abominaciõs: nether any of you nor any straunger that soiourneth amõge you(for all these abhominaciõs haue the men of the lande done whiche were there before you/& the land is defyled)lest that the lande spewe you out whẽ ye haue defiled it/ as it spewed out the naciõs that were there before you. For whosoeuer shall cõmytt any of these abhominaciõs/the same soules that commyt thẽ shall perish from amonge their people. Therfore se that ye kepe myne ordinaunces/that ye cõmytt none of these abhominable customes which were cõmytted before you:that ye defile not youre selues therwith for I am the Lorde youre God.

* Leui.xx.d.

¶ A repetycion of certayne lawes pertayning to the x. commaundemẽtes. A consyderacion for the poore how we ought to iudge ryghteously. How we ought not to be auenged. Wytchcraft is forbydden.

¶ The.xix.Chapter.

A And the Lorde spake vnto Moses sayeng:speake vnto all the multitude of the childrẽ of Israel/& saye vnto thẽ. * Be holy for I the Lord your God am holye. Se that ye feare euery mã his father & his mother/& ỳ ye kepe my Sabothes/ for I am the Lorde youre God. Ye shall not turne vnto ydollȝ nor make you goddes of metall: I am the Lord youre God.

* Leui.xi.g. 1. Petri.i.d

When

When ye offre youre peaceofferynges vnto the Lord/ye shall offer them that ye maye be accepted. And it shalbe eatē the same daye ye offer it & on the morowe/ but whatsoeuer is lefte on the thirde daye shalbe burnt in the fyre. If it be eatē ỹ thyrde daye/it shalbe vncleane & not accepted. And he that eateth it shall bere his synne/ because he hath defiled the halowed thynges of the Lorde/ and that soule shall perish from amonge his people.

*Whē ye reape doune ỹ rype corne of youre land/ye shall not repe doune the vtmost borders of youre feldes/ nether shalt thou gather ỹ which is left behynd in thy haruest. Thou shalt not plucke in all thy vyneyarde clene/ nether gather in the grapes that are ouerscaped. But thou shalt leaue thē for the poore & straunger. I am the Lord youre God.

Ye shall not steale nether lye/nether deale falsely one with another. *Ye shall not swere by my name falsely: that thou defyleste not the name of thy God/ I am the Lorde. Thou shal not begyle thy neyghboure with cauyllacions/nether robbe him violently/ nether shall the workmans laboure abyde with the vntyll the morowe. Thou shalt not curse ỹ the deaffe/nether put a stōblynge blocke before the blynd: but shalt feare thy God: I am the Lorde. Ye shall doo no vnryghteousnes in iudgement. *Thou shalt not fauoure the poore nor honoure the myghtie/ but shalt iudge thy neyghboure ryghteously.

Thou shalt not goo vp & doune a *prieuy accuser amōge thy people/nether shalt thou helpe to shede the bloude of thy neyghboure: I am the Lord. *Thou shalt not hate thy brother in thyne hart but shalt in any wyse rebuke thy neyghbour: ỹ thou bere not synne for his sake. *Thou shalt not auēge thy selfe nor bere hate in thy mynde agaynst the chyldren of thy people/but shalt loue thy neyghboure euen as thy self. I am the Lorde.

Kepe myne ordinaunces. [a]Let none of thy catell gendre w a cōtrary kinde/nether sowe thy felde w myngled seed/ nether shalt thou put on any garment of lynen and woollen.

If a man haue to doo wyth a woman that is bonde and hath bene medled wyth all of another man whych nether is boughte nor fredome geuē her/ there shalbe a payne vpō it: but they shall not dye/ because she was not made fre. And he shall bringe for hys trespaceofferynge vnto the Lorde: euen vnto the dore of the tabernacle of witnesse/ a ram for a trespaceofferynge. And ỹ preast shall make an attonemēt for hym w the ram of the trespaceofferynge before the Lord/ for his synne which he hath done: & it shalbe forgeuē him/ as cōcerninge the synne which he hath done.

And when ye come to the lande and haue plāted al maner of trees where of men eate/ ye shall holde thē vncircūcised as cōcernyng their frute: euē thre yere shall they be vncircumcised vnto you & shall not be eatē of/ and the fourth yere all ỹ frute of thē shalbe holy & acceptable to the Lorde. And the fifth yere maye ye eate of the frute of thē/ & gether in the increase of them: I am the Lorde youre God. *Ye shall eate nothynge w the bloude/ ye shall vse no witchcrafte/ nor obserue dismall dayes/ye shall not rounde the lockes of youre heedes/ nether shalt thou marre the tuftes of thy beerde. Ye shall not rēt youre flesh for any soules sake/ nor prynte any markes vpō you: I am the Lord. Thou shalt not pollute thy daughter/ that thou woldest maynteine her to be an whoore: lest the lande fall to whoredome/and ware full of wickednesse. Se ỹ ye kepe my Sabbothes & feare my sanctuary: I am the Lorde. Turne not to them that worke with spyrytes/ nether regarde thē that obserue dysemall dayes: that ye be not defyled by them/ for I am the Lord youre God.

Thou shalt ryse vp before the hoorehed/ & reuerence the face of the old mā & dread thy god/ for I am the Lorde. *If a straunger sojourne by the in youre lande/se that ye vexe him not: But lett the straūger that dwelleth with you/ be as one of youre selues/ & loue him as thy selfe/ for ye were straūgers in the lande of Egypt. I am the Lorde youre God.

Ye shall do no vnrighteousnes in iudgement nether in meteyerde/ weyght or measure. But ye shall haue true balances/ true weyghtes/ a true Epha & a true hin. I am the Lorde youre God which broughte you out of the land of Egypt/ that ye shulde obserue all myne ordinaunces and iudgementes and that ye shulde kepe them: I am the Lorde.

¶ They that geue of their seede to Moloch shall dye therfore. Other goodly lawes necessarye to be vsed in cōmenwealthes.

¶ The.xx. Chapter.

And the Lorde talked with Moses sayinge: tell the chyldrē of Israel/ whosoeuer he be of the chyldrē of Israel or of the straūgers ỹ dwell in Israel/ that geueth of his seed vnto [a]Moloch he shall dye for it: the people of the land shall stone him with stones. And I wyll sett my face vpon that felowe/ and wyll destroye him frō amonge his people: because he hath geuen of his seed vnto Moloch/ for to defyle my sanctuary and to polute my holy name. And though that the people of the lāde hyde their eyes from that felowe/ whē he geueth of his seed vnto Moloch/ so that they kyll him not: yet I wyll put my face vpon ỹ man and vpon hys generacion/ and wyll destroy him

myngle false doctrine wyth true/ or shew a carnall and worldly lyfe vnder pretence of relygion. Dan. 22°

* Leui. xviij. d.

* Exo. xx. c.

a. Moloch/ vnder this name moloch is forbidden almaner of ydolatrie/ specially the exercisynge of children therto for that is abhominable before the Lorde. Moloch was an Idolle of the children of Ammon/ whose Image was holowe hauyng in it seuē closettes/ one was to offer therin fyne floure/ another for turtell dowues/ the

* Leui. xix. d.

Here shuld we lerne to make a prouisyon for the poore.

* Matth. v. f. Exodi. xx. b. Deut. v. a.

* Deute. i. c. & xvi. d. Jaco. ij. b

* Leui. Jo. ij. b iij. c.

* Mat. xviij. c. Luke xvij. a.

a. Catell maye not gendre with a cōtrary kinde agaynst the order of nature: moche lesse reasonable creatures made to the ymage of God as mē & wemē.

¶ The felde maye not be sowen wyth mixt seede/ that is/ youre dedes & wordes maye not be myngled with ypocrysy. Nether maye your garmētes be made of lynē & wollē/ that is we maye not

ethyrd for a chepe/ the fourth for a Ram/the fyfth for a calffe/ the fyxt for an oxe/ And for hym that that wolde offre his fonne was opened the feuēth clofet. And the face of this Idoll was lyke the face of a calffe/ his handes made playne ready to receaue of them that ftode by.

him and all that goo a whoorynge with hym and commytt horedome wyth Moloch from amonge their people.

☞ If any foule turne him to enchaūters or expounders of tokens and goo a whoorynge after thē/I wyll put my face vpō that foule & wyll deftroye him frō amonge hys people. Sanctifye youre felues therfore & be holye for I am the Lord youre God. And fe that ye kepe myne ordinaunces and doo them. For I am the Lorde which fanctifye you.

B ☞ Whofoeuer curfeth his father or mother/ fhall dye for it/his bloud on his head/becaufe he hath curfed his father or mother. ☞ He that breaketh wedlocke with another mans wyfe fhall dye for it/ becaufe he hath broke wedlocke with his neyghbours wyfe/and fo fhall he lykewife. ☞ If a man lye with his fathers wyfe & vncouer his fathers fecrettȝ/ they fhall both dye for it/their bloude be vpō their heedes. ☞ If a mā lye wt his daughter in lawe they fhall dye both of thē: they haue wrought abhominacyon/ their bloud vpon their heedȝ. ☞ If a man lye with mankynde after ỹ maneras wt womā kynde/they haue both cōmytted an abhominacion & fhall dye for it. Their bloude be vpon their heades.

☞ If a mā take a wyfe & her mother therto/ it is wekedneffe. Men fhall burne with fyre both him and them / that there be no wekedneffe amonge you. ☞ If a man lye wyth a beaft he fhall dye/and ye fhall flee the beaft.

C ☞ If a woman go vnto a beaft & lye doune therto: thou fhalt kyll the woman and the beaft alfo / they fhall dye/ and their bloude be vpō their heades. If a man take his fyfter his fathers daughter or his mothers daughter/& fe her fecrettes/and fhe fe his fecrettes alfo:it is a weked thynge. Therfore lett thē perych in the fyghte of their people/ he hath fene his fyfters fecretneffe / he fhall therfore beare his fynne. ☞ If a man lye wt a womā in tyme of her naturall dyfeafe and vncouer her fecrettes and open her fountayne / & fhe alfo open the fountayne of her bloude / they fhall both perifhe from amonge the people.

☞ Thou fhalt not vncouer the fecrettes of thy mothers fyfter nor of thy fathers fyfter/ for he ỹ doth fo / vncouereth hys nexte kyn: and they fhall beare their myfdoynge:

They fhall dye ammediatly & not tary the byrth as Juda wolde haue burnt D Thamar being great wyth chylde. Gene. xxxviij.f. #Leuit.xviij.d

☞ If a mā lye wt his vncles wyfe/he hath vncouered his vncles fecrettes:they fhall beare their fynne/and fhall dye chyldleffe.

☞ If a mā take his brothers wyfe / it is an vncleane thyng/ he hath vncouered his brothers fecrettȝ/they fhalbe chyldleffe therfore.

* Se that ye kepe therfore all myne ordinaunces and all my iudgemētes/ and that ye doo them:that the land whether I bringe you to dwell therin/fpewe you not out. And le that ye walke not in the maners of the nacyōs whithe I caft oute before you: For they cōmytted all thefe thyngȝ/& I abhorred thē.

But I haue fayde vnto you that ye fhall enioye their lande/& that I wyll geue it vnto you to poffeffe it:euē a lande that floweth with mylke and honye. I am the Lord youre God/whiche haue feparated you from other nacions: * that ye fhulde put difference betwene cleane beaftes and vncleane/and betwene vncleane foules and them that are cleane. Make not youre foules therfore abhominable with beaftes and foules/ & wyth all maner thinge ỹ crepeth vpō the groūde/ which I haue feparated vnto you to holde them vncleane. Be holy vnto me / for I the Lorde am holy and haue feuered you from other nacions:that ye fhulde be myne. *Leui.xi.

* If there be a mā or womā that worketh with a fpryte or ỹ expoundeth tokens they fhall dye for it. Men fhall ftone them wyth ftones/& their bloude fhalbe vpon them. *Deut.xviij.b 1.Reg.xxviij.a

¶ The prieft is forbydde to be at the death of any of his people/a fewe of his kynne except. Prieftes may not be fhaue nether on the head nor yet of the beарde. The prieftes wyfe muft be a mayde. The prieftes daughter may not be an harlott.

¶ The.xxi.Chapter.

And the Lorde fayde vnto Moles: fpeake vnto the prieftes ỹ fonnȝ of Aaron and faye vnto them. A a prieft fhall defile him felfe at the deth of none of his people/but vpō his kyn ỹ is nye vnto him:as his mother/father/fonne daughter & brother: & on his fyfter as longe as fhe is a mayde & dwelleth nye him & was neuer geuen to man: on her he maye defyle him felfe. But he fhall not make hym felfe vncleane vpon a ruelar of his people to polute him felfe with all. A a. The prieftes be warned that they fhall not come at the cō mē waylyngȝ & lamētacyons of the dead left they fhuld therby be the more vnapte to do their facryfyces wherunto they were prōperly appoynted/ and left they fhulde by their wepyng geue an occafion to deftroye the beleue of B the refurreccion of

☞ They fhall take no wyfe ỹ is an whoore or poluted/or put from her hufbande: for a prieft is holy vnto his God. Sanctifie him therfore/for he offereth vp the bread of God: he fhall therfore/ be holy vnto the / for I the Lorde whiche fanctifye you/am holy.

☞ If a prieftes daughter fall to playe the whore/fhe poluteth her father: therfore fhe fhall be burnt with fyre.

☞ He ỹ is the hye prieft amōge his brethrē vpon whofe head the anoyntynge oyle was poured & whofe hande was fylled to put on the veftimentes/ fhall not vncouer his head

nor

noꝛ rent his clothes/nether shall goo to any
C deed body noꝛ make hym selfe vncleane: no
not on his father oꝛ mother/ nether shall go
out of the sanctuarye/that he polute not the
holy place of his God / foꝛ the croune of the
anoyntynge oyle of God/is vpon him. I am
the Loꝛde.*He shall take a mayde vnto his
wyfe:but no wedowe noꝛ deuoꝛsed noꝛ polu
ted whooꝛe. But he shall take a mayde of
his awne people to wyfe/that he defyle not
his seed vpon his people:foꝛ I am the Loꝛde
which sanctifye him.

And the Loꝛd spake vnto Moses sayinge/
speke vnto Aaron and saye: No man of thy
seed in their generaciõs that hath any defoꝛ=
myte vpon hym/shall pꝛeace foꝛ to offer the
D bꝛed of his God: foꝛ none that hath any ble=
mysh shall come nere: wether he be blynde/
lame/snot nosed/oꝛ that hath any mysshapẽ
mẽbꝛe/oꝛ bꝛokẽ foted/ oꝛ bꝛoken handed/oꝛ
croke backed/oꝛ perleyed / oꝛ gogeleyed / oꝛ
maũge/oꝛ skaulde/oꝛ hath hys stonꝛ bꝛokẽ.

No man ꝑ is defoꝛmed of the seed of Aarõ
the pꝛeast/shall come nye to offer the sacrifi=
ces of the Loꝛde. If he haue a defoꝛmyte/ he
shall not pꝛeace to offer the bꝛed of his God.
Notwithstandynge he shall eate of the bꝛed
of his God:euen as well of the most holy/as
of the holy:but shall not goo in vnto ꝑ vayle
noꝛ come nye the alter / because he is defoꝛ=
med that he polute not my sanctuary / foꝛ I
am the Loꝛde that sanctifie them. And Mo=
ses tolde it vnto Aaron and to his sonnes/ &
vnto all the Chyldꝛen of Israel.

C What maner persones ought to abstayne from
eatyng the thynges that were offred. How/ what/ &
when they shulde be offerd.

C The.xxij.Chapter.

A And the Loꝛde comened with Mo=
ses saying: byd Aarõ & his sonnes
that they abstayne from the halo=
wed thynges of the chyldꝛẽ of Is=
rael which they haue halowed vnto me/that
they polute not my holy name: foꝛ I am
the Loꝛde. Saye vnto them: whosoeuer he
be of all youre seed amõge youre generaciõ
after you/ ꝑ goeth vnto the halowed thinges
which the chyldꝛẽ of Israel shall haue halo=
wed vnto the Loꝛde / hys vnclennes shalbe
vpon him: and that soule shall perysh from
out of my syghte. I am the Loꝛde/

None of the seed of Aaron that is a leper
oꝛ that hath a runnyng soꝛe/shall eate of the
halowed thingꝭ vntill he be cleane. And who
soeuer toucheth any vncleane soule oꝛ man
whose seed runneth from him by nyghte / oꝛ
whosoeuer toucheth any woꝛme that is vn=
cleane to him/oꝛ man ꝑ is vncleane to him/
whatsoeuer vnclennesse he hath: the same
soule that hath any soch thynge/ shalbe vn=
cleane vntill euen / and shall not eate of the
halowed thynges vntill he haue washed his
flesh with water. And then when the sonne B
is doune he shalbe cleane & shall afterward
eate of the halowed thyngꝭ: foꝛ they are hys
fode.* Of a beest ꝑ dieth alone oꝛ is rent ꝓ
wylde beastes/ he shall not eate / to defyle
him selfe therwith: I am the Loꝛde. But let
them kepe therfoꝛe myne oꝛdynaunce / lest
they lade synne vpon them & dye therin whẽ
they haue defyled them selues: foꝛ I am the
Loꝛde which sanctyfye them.

There shall no straunger eate of the ha=
lowed thinges/nether a gest of the pꝛeastes/
oꝛ an hyꝛed seruaunte. But yf the pꝛeast bye
any soule with money he maye eate of it / &
he also that is boꝛne in his house maye eate
of his bꝛed. If the pꝛeastes daughter be ma=
ryed vnto a straunger / she maye not eate of
the halowed heueoffryngꝭ. Notwithstãdyng
yf the pꝛeastes daughter be a wedowe oꝛ de=
uoꝛsed & haue no childe but is returned vnto
her fathers house agayne / she shall eate of
her fathers bꝛed as well as she dyd in her
youth. But there shall no straunger eate
therof. If a man eate of the halowed thyngꝭ
vnwittingly/he shall put ꝑ fyfte parte ther
vnto/& make good vnto the pꝛeast the halo=
wed thynge. And let the pꝛeastes se/ ꝑ they
defyle not the halowed thynges of the chyl=
dꝛen of Israel which they haue offered vnto
the Loꝛd/lest they lade thẽ selues with mys=
doynge & trespace in eatynge their halowed
thingꝭ/foꝛ I am ꝑ Loꝛde which halowe thẽ.

And the Loꝛd spake vnto Moses saying: C
speake vnto Aaron & hys sonnes & vnto all
the chyldꝛen of Israel & saye vnto thẽ/what=
soeuer he be of the house of Israel oꝛ straũ=
ger in Israel that wyll offer his offerynge:
whatsoeuer vowe oꝛ frewyll offerynge it be
which they wyll offer vnto the Loꝛde foꝛ a
burntofferynge to reconcyle them selues / it
must be a male without blemysh of ꝑ oxen/
shepe oꝛ gootes/let thẽ offer nothynge that
is defoꝛmed foꝛ they shall gett no fauoure
therwith.

If a mã will offer a peaceoffring vnto the
Loꝛd and seperate a vowe oꝛ a frewyll offe=
rynge of the oxen oꝛ the flocke / it must be
without defoꝛmyte / ꝑ it maye be accepted.
There maye be no blemysh therin: whether
it be blinde/bꝛokẽ/wounded oꝛ haue a wen/
oꝛ be maunge oꝛ scabbed/ se that ye offre no
soch vnto the Loꝛde/noꝛ put an offerynge of
any soch vpon the alter vnto the Loꝛde.

An oxe oꝛ a shepe that hath any membꝛe
out of pꝛopoꝛciõ/ mayst thou offer foꝛ a fre=
willofferynge:but in a vowe it shall not be D
accepted. Thou shalt not offer vnto ꝑ Loꝛd
that which is bꝛoosed bꝛoken / plucked out

oꝛ cutt

or cut awaye/nether shalt make any soch in
youre lande / nether of a straungers hande
shall ye offer an offerynge to youre God of
any soch. For they marre all in ỹ they haue
deformites in them/ & therfore can not be ac-
cepted for you. And ỹ Lord spake vnto Mo-
ses sayinge: when an ore/ a shepe or a goote
is brought forth/it shalbe seuen dayes vnder
ỹ dãme. And frõ the.viij.daye forth/it shalbe
accepted vnto a gyfte in the sacrifyce of the
Lorde. And whether it be ore or shepe / ye
shall not kyll it & her yõge both in one daye.

a. thankoffe-
rynge/that is/
an offeryng of-
thanckes ge-
uynge. Thank-
kes geuynge is
when the bene
fytes of God
are recyted/
wherby the
fayth to God
ward is strẽ-
thened the mo-
are eastlye to
loke for the
thyng that we
desyre of God
Ephe.v.a.
1.Timo.iij.a.
1.b.

When ye wyll offre a a thankofferyng vnto
the Lord/ ye shall so offre it that ye maye be
accepted. And the same daye it must be eaten
vp / so ỹ ye leaue none of it vntill the moro-
we. For I am the Lorde/ kepe now my com-
maundementes & do thẽ/ for I am the Lord.
And polute not my holy name / that I maye
be halowed amonge the chyldren of Israel.
For I am the Lorde which halowe you / and
brought you out of the lande of Egypt/to be
youre God: for I am the Lorde.

¶ Of the holy dayes / as the Saboth / Ester / whyt-
sontyde / the feast of the fyrst frutes. ¶ The feast of
cleansyng. The feast of trompettes. The feast of the
tabernacles.

¶ The.xxiij.Chapter.

And the Lorde spake vnto Moses
sayinge: speake vnto the childrẽ of
Israel/ & saye vnto thẽ. These are
the feastes of the Lorde which ye
A shall call holy feastes. Syx dayes ye shall
worke/ & the seuẽth is the Sabboth of reast
an holy feast: so that ye maye doo no worke
therin/ for it is the Sabboth of the Lorde /
whereloeuer ye dwell. These are the feastes
of the Lorde whiche ye shall proclayme holy
in their ceasons. * The.xiiij. daye of the first
moneth at euẽ is the Lordes * Passeouer. And
the.xv.daye of the same moneth is the feast
of swete bred vnto ỹ Lord. vij. dayes ye must
eate vnleuended bred. The fyrst daye shalbe
an holy feaste vnto you / so that ye maye do
B no laborious worke therin. But ye shall of-
fer sacrifices vnto the Lord. vij. dayes/ & the
seuẽth daye also shalbe an holy feast / so that
ye maye do no laborious worke therin.

And the Lord spake vnto Moses sayenge:
speake vnto the childrẽ of Israel & saye vn-
to thẽ: when ye be come in to the land whiche
a. The fyrst frutes & tythes were the syg-nes of the fayth knowleagynge to haue recea-ued their goods & catell of the Lorde/ as it is sayde Exo.xxij. d. and.xxiij.c. I geue vnto you & repe doune youre haruest
ye shall bringe a shefe of the a fyrst fruts of
youre haruest vnto ỹ preast/ & he shall waue
the shefe before the Lorde to be accepted for
you: & euẽ the morow after the Sabboth ỹ
preaste shall waue it. And ye shall offer that
daye whẽ he waueth the shefe/ a lambe with-
out blemysh of a yere old for a burntoffryng
vnto the Lorde: & the meatoffrynge therof/
two tenth deales of fyne floure mẽgled with
oyle to be a sacrifyce vnto ỹ Lord of a swete
sauoure: & the drynkoffryng therto/ ỹ fourth
deale of an hyn of wyne. And ye shall eate
nether bread/nor parched corne/ nor furmẽ-
tye of new corne: vntill the selfe same daye ỹ
ye haue brought an offeryng vnto your God
And this shalbe a lawe for euer vnto youre
chyldren after you/wherloeuer ye dwell. ¶

And ye shall counte frõ the morowe after
the Sabboth: euẽ frõ the daye ỹ ye brought
the shefe of the waueoffrynge. vij. wekes cõ-
plete: euẽ vnto the morow after the. vij. weke
ye shall nombre. l. dayes. And then ye shall
bringe a newe meatoffrynge vnto the Lord.
And ye shall bringe out of youre habitaciõs
two waue loues made of two tenthdeales
of fyne floure leuended and baken / for fyrst
frutes vnto the Lorde. And ye shall bringe
w̃ the bread seuẽ lambes without deformite
of one yere of age/and one yonge ore and. ij.
rammes/which shall serue for burntoffrings
vnto the Lord/ with meatoffrynges & drink-
offerynges longynge to the same / to be a sa-
crifyce of a swete sauoure vnto the Lorde.

And ye shall offer an he goote for a synne-
offeryng: and two lambes of one yere old for
peaceoffrynges. And the preast shall waue
thẽ with the bread of the fyrst frutes before
the Lorde/ & with the two lambes. And they
shalbe holy vnto the Lord/ & be the preastes.
And ye shall make a proclamacion the same
daye that it be an holy feast vnto you/and ye
shall do no laborious worke therin: And it
D shalbe a lawe for euer thorowe out all youre
habitacions vnto youre chyldren after you.

*When ye repe doune youre haruest/thou
shalt not make cleane ryddaunce of thy feld/ *Leuiti.xix.b.
nether shalt thou make any aftergatheryng
of thy haruest: but shalt leue them vnto the
poore and the straunger. I am the Lorde
youre God.

And the Lorde spake vnto Moses sayinge:
speake vnto the chyldren of Israel and saye.
The fyrst daye of the seuenth moneth shalbe
a reast of membraunce vnto you/ to blowe
hornes in an holy feast it shalbe / & ye shall
do no laborious worke therin / and ye shall
offer sacrifyce vnto the Lorde.

And the Lord spake vnto Moses sayinge:
E also ỹ tenth daye of the selfe seuẽth moneth/
is a daye of an attonement/ & shalbe on holy
feast vnto you/ and ye shal b humble youre
soules & offer sacrifyce vnto the Lorde. Mo-
reouer ye shall do no worke ỹ same daye/ for
it is a daye of attonemẽt to make an attone-
mẽt for you before the Lord your God. For
whatsoeuer soule it be ỹ humbleth not him
selfe that daye / he shalbe destroyed from a-
monge his people. And whatsoeuer soule do
any

b. To humble the soule is / to chastyce the bo-dye by absty-nence & aflic-tion/as is sayde Esaie.lviij.a.

any maner worke that daye/the same I will destroye from amonge his people. Se that ye do no maner worke therfore. And it shalbe a lawe for euer vnto youre generacyons after you in all youre dwellyngs. Sabboth of reste it shalbe vnto you/and ye shall humble youre soules. The.ix. daye of the moneth at euen and so forth frō euē to euen agayne/ ye shall kepe your Sabboth.

c. Sabothes/ festes & newe mones sygnifie the Joye & gladnes of the conscience therein wyng of mā and the rest wherin we rest from oure awne workes/ not doynge oure wylles but godes/ which worcketh in vs thorou hys Gospell & gladdynges whyle we ernestlybe leue it. Ezech. xx. b.

And the Lord spake vnto Moses sayenge: speake vnto the chyldren of Israel and saye: the.xv. daye of the same seuēth moneth shalbe the feast of tabernacles. vij. dayes vnto ꝯ Lorde. The fyrst daye shalbe an holyfeast/ so ꝯ ye shall doo no laborious worke therin. Seuen dayes ye shall offer sacrifyce vnto the Lorde/and the. viij. daye shalbe an holy feast vnto you & ye shall offer sacrifice vnto the Lorde. It is the ende of the feast/ and ye shall do no laborious worke therin.

These are the feastes of the Lord whiche yé shall proclayme holy feastes/ for to offer sacrifyce vnto the Lorde/burntoffrynges/ meatoffrynges and drynkeoffrynges euery daye: beside the sabbothes of the Lord/ and beside youre gyftes/ and all youre vowes/ & all your frewylloffrynges whiche ye shall geue vnto the Lorde.

Moreouer in the.xv. daye of the seuenth moneth after that ye haue gathered in the frutes of the lande/ ye shall kepe holy daye vnto the Lord. vij. dayes lōge. The fyrst daye shall be a daye of reste/& the. viij. daye shalbe a daye of rest. And ye shall take you the fyrst daye/the frutes of goodly trees and the braunches of palme trees and the bowes of thicke trees/and wylowes of the broke/ and shall reioyse before the Lord. vij. dayes. And ye shall kepe it holy daye vnto the Lorde. vij dayes in the yere. And it shalbe a lawe for euer vnto youre chyldren after you/ that ye kepe that feast in the seuenth moneth. And ye shall dwell in boothes seuē dayes: euē all ꝯ are Israelites borne/ shall dwell in boothes/ that youre chyldren after you maye knowe howe that I made the chyldrē of Israel dwell in boothes/whē I brought them out of the land of Egypt: for I am the Lorde youre God. And Moses tolde all the feastes of the Lorde vnto the chyldren of Israel.

¶ The oyle for the lampes and lyghtes of the bredde of remembraunce or shewrede. He that curseth must be stoned. He that kylleth shalbe kylled. &c.

¶ The.xxiiij. Chapter.

And the Lorde spake vnto Moses saying: cōmaunde the chyldren of Israel that they bryng vnto the/ pure oyle olyue beatē for lightes to poure in to the lampes alwaye/ wythout the bayle of wytnesse within the tabernacle of wytnesse. And Aaron shall dresse them both euen and morynge before the Lord alwayes. And it shalbe a lawe for euer amōge youre chyldren after you. And he shall dresse the lampes vpon the pure candelsticke before the Lorde perpetually.

And thou shalt take fyne floure and bake xij. wastels therof/ two tenthdeales shall euery wastell be. And make two rowes of thē/ fyre on a rowe vpon the pure table before the Lorde/ and put pure frankencens vpon the rowes. And it shalbe bred of remēbraunce/ & an offerynge to the Lorde. Euery Sabboth he shall put them in rowes before the Lord euermoare/ geuē of the chyldren of Israel/ that it be an euerlastyng couenaūte. And they shal be Aarons and hys sonnes/ & they shall eate thē in the holy place. For they are most holy vnto him of the offerynges of the Lorde/ and shall be a dutye for euer.

a. Wastels. The shewbredes or the halowedioues.

And the sonne of an Israelitish wyfe whose father was an Egyptian/ went oute amōge the chyldren of Israel. And this sonne of the Israelytish wyfe and a mā of Israel/ strouе together in ꝯ hoste. And the Israelitish womans sonne blasphemed the * name & cursed/ & they brought hym vnto Moses. And hys mothers name was Salomyth/ the doughter of Dibry of the trybe of Dan: and they put him in warde/ that Moses shulde declare vnto thē what the Lord sayd therto.

* Hebrewe chem that is/ name that is blessed aboue all namy

☞ And ꝯ Lord spake vnto Moses sayeng/ bryng hym that blasphemed without the hoste/ and lett all that herde hym/ put their handes vpon his heed/ and lett all the multitude stone him. And speake vnto the chyldrē of Israel sayinge. Whosoeuer [b] curseth his God/ shall bere his synne: And he that blasphemeth thename of the Lorde/ shall dye for it: all the multitude shall stone him to deeth. And the straunger as well as the Israelite yf he curse the name/ shall dye for it.

b. Curseth: he curseth God & blasphemeth the name of God/ that despyseth and defyeth godes ordynaunces statutes & commaundemētes/ or that magnifyeth mennes tradicions and lawes aboue Godes/ or that D letteth as moche therby/ as by the precepte of the most mercyfle God.

He that kylleth any man/ shall dye for it but he that kylleth a beast shall paye for it/ beast for beast. If a mā mayme hys neyghboure/ as he hath done/ so shall it be done to him agayne: broke for broke/ eye for eye and toth for toth: euen as he hath maymed a mā/ so shall he be maymed agayne. So nowe he that kylleth a beast/ shall paye for it: but he that kylleth a man/ shall dye for it. Ye shall haue one maner of lawe amonge you: euen for the straūger as well as for one of youre selues/ for I am the Lorde youre God.

And Moses tolde the chyldren of Israel/ that they shulde bringe him that had cursed/ out of the hoste/ and stone him wyth stones. And the chyldren of Israel dyd as the Lorde commaunded Moses.

¶ The

¶ The Sabboth of the.vij. yeres and of the yere of iubelie/otherwyse called the fyftye yere.

¶ The.xxv.Chapter.

AND the Lorde spake vnto Moses in mount Sinai sayinge/ speake vnto the chyldren of Israel & saye vnto them. When ye be come in to the lande whyche I geue you / let the lande rest a Sabboth vnto the Lorde. Sixe yeres thou shalt sowe thy felde/and syxe yere thou shalt cut thy vynes & gether in thy frutes. But the seuenth yere shall be a Sabboth of rest vnto the lande. The Lordes Sabboth it shalbe/and thou shalt nether sowe thy felde/ nor cut thy vynes.

The corne that groweth by it selfe thou shalt not repe / nether gether the grapes ẏ growe without thy dressynge: but it shalbe a Sabboth of rest vnto the land. Neuertheles the Sabboth of the lande shalbe meate for you: euen for the and thy seruaunte and for thy mayde and for thy hyred seruaunte & for the straunger that dwelleth with the: and for thy catell and for the beastes that are in thy lande / shall all the encrease therof be meate. Then nombre seuē [a] wekes of yeres/ that is/ seuen tymes seuē yere: and the space of the seuen wekes of yeres wyll be vnto ẏ xlix. yere. And then thou shalt make an horne blowe: euen in the tenth daye of the seuenth moneth / which is ẏ daye of attonemēt. And then shall ye make the horne blowe / euen thorowe out all youre land. And ye shall halowe the fyftieth yere/ & proclayme lybertye thorowe out the lande vnto all the inhabiters therof. It shalbe a yere of [b] iubelie vnto you & ye shall retourne: euery man vnto hys possession and euery man vnto hys kynred agayne. A yere of iubelye shall that fyftieth yere be vnto you. Ye shall not sowe nether repe the corne that groweth by it selfe / nor gether the grapes that growe without thy laboure. For it is a yere of iubelye and shalbe holy vnto you: how be it / yet ye shall eate of the encrease of the felde. And in thys yere of iubelye ye shall retourne / euery mā vnto his possession agayne.

☞ Whē thou sellest oughte vnto thy neyghboure or byest of thy neyghboures hande/ ye shall not oppresse one another: but acordinge to the nombre of yeres after ẏ [c] iubelye yere thou shalt bye of thy neyghboure/ and acordyng vnto the nombre of fruteyeres/ he shall sell vnto the. Acordynge vnto the multytude of yeres/ thou shalt encrease the price therof and acordynge to the fewnesse of yeres/ thou shalt mynysh the pryce: for the nombre of frute he shall sell vnto the. And se that no man oppresse his neyghboure/ but feare thy God. For I am the Lorde youre God. Wherfore do after myne ordinaūces and kepe my lawes and do them / that ye maye dwell in in the land in saftie. And the lāde shall geue her frute / and ye shall eate youre fille and dwell therin in saftie.

If ye shal saye/ what shall we eate the seuenth yere in as moche as we shall not sowe nor gether in oure encrease. I wyll sende my blessynge vpon you in the syxte yere / and it shall bringe forth frute for thre yeres: and ye shall sowe the eyghte yere and eate of olde frute vntyll the.ix. yere/ and euen vntyll her frutȝ come/ ye shall eate of old stoare. Wherfore the lande shall not be solde for euer/ because that the lande is myne/ & ye but straūgers and soiourners with me: and ye shall thorowe oute all the land of youre possessiō/ let the lande go home fre agayne.

* When thy brother is wared poore and hath solde awaye of his possession: yf any of his kyn come to redeme it/ he shall by out ẏ whiche his brother sold. And though he haue no man to redeme it for him/ yet yf hys hand can get sufficiēt to bye it oute agayne/ then let hym counte how longe it hath be solde/ and delyuer the rest vnto hym to whome he solde it/ & so he shall retourne vnto hys possession agayne. But an yf his hande can not gett sufficient to restore it to hym agayne / then ẏ whiche is solde shall remayne in the hand of him that hath boughte it/ vntyll the iubelye: and in the yere of Jubelye it shall come out / & he shall retourne vnto his possession agayne.

If a mā sell a dwellyng house in a walled cytie/ he maye bye it out agayne any tyme within a hole yere after it is solde: and that shalbe the space in which he maye redeme it agayn. But & yf it be not bought out agayn within the space of a full yere/ then ẏ house in the walled citie shalbe stablished for euer vnto him that boughte it and to his successoures after him and shall not go out in the yere of iubelye. But the houses in vyllages which haue no walles rounde aboute them/ shalbe counted lyke vnto the feldes of the countre / & maye be boughte out agayne at any season / and shall go out fre in the yere of iubelye.

Notwithstandynge the cyties of the leuytes and the houses in the cyties of their possessions the leuytes maye redeme at all seasons. And yf a mā purchase ought of the Leuites: whether it be house or cytye ẏ they possesse the bargyne shall go out in the yere of iubelye for the houses of the cyties of the leuytes/ are their possessiōs amōge the chyldrē of Israel. But the feldes that lye rounde aboute their cyties/ shall not be bought: for

a. A weke is sometyme take for the nombre of.vij. dayes/ as before.xxiij.c. sometyme for the nombre of seuen yeres/ as here & in Daniel.ix.f.g.

b. Jubelye of this Hebrewe woorde iobell/ which in Englyshe signifieth a trumpet A yere of synguler myrth and ioye and of moche rest/ wherin their corne and all their frutȝ cam forth wythout sowynge / tylynge or any other laboures

c. By this iubelye is signified the restorynge of all thynge vnto his perfeccion/ which shal be after the generall iudgement in that floryshynge worlde/ when

¶

the chosen shal be admytted into lybertye frō all wretchednes/ powertye/ angyshe & oppression/ when all shalbe fully restored agayne in Christ/ that thorow the synne of the fyrst man was taken awaye.

D

* Ruth.iij. a.

E

they are their possessions for euer.

¶ If thy brother be waxed poore and falle in decaye wt the / receaue him as a straūger or a soiourner / & let him lyue by the. *And thou shalt take none vsurye of hym / nor yet vantage. But shalt feare thy God / that thy brother maye lyue wt the. Thou shalt not lende him thy money vpon vsurye / nor lende hym of thy fode to haue auantage by it: for I am the Lorde youre God which brought you out of the lande of Egypte / to geue you the lande of Canaan and to be youre God.

*Exodi.xxij.c. Deute.xxiij.c. Ezech.xviij.b

If thy brother that dwelleth by the waxe poore and sell him selfe vnto the / thou shalt not let hī laboure as a bondseruaūte doeth: but as an hyred seruaunte and as a soiourner he shalbe with the / and shall serue the vn to ỹ yere of iubelye / & then shall he departe from the: both he and his chyldren with him / and shall retourne vnto hys awne kynred agayne & vnto the possessions of his fathers: for they are my seruaūtes which I brought out of the lande of Egypte / and shall not be solde as bondmen. Se therfore that thou raygne not ouer hym cruelly / but feare thy God. If thou wilt haue bondseruauntes and maydens / thou shalt bye them of the heythen that are rounde aboute you / & of the chyldrē of the straungers that are soiournes amōge you / & of their generacions that are wt you / which they begate in youre lande. And ye shall possesse them & geue them vnto youre chyldren after you / to possesse them for euer: and they shalbe youre bondmen.* But ouer youre brethren the childrē of Israel / ye shall not raygne one ouer another cruelly.

iij.Reg.ix.c.

When a straūger and a soiourner waxeth ryche by the & thy brother that dwelleth by him waxeth poore and sell him selfe vnto the straunger that dwelleth by the or to any of of the straungers kyn: after that he is solde he maye be redemed agayne: one of hys brethren maye bye hym out: whether it be hys vncle or his vncles sonne / or any that is nye of kynne vnto him of his kynred: ether yf his hāde can get so moch he maye be loosed. And he shall reken with him that boughte hym / from the yere that he was solde in vnto the yere / of iubelye / and the pryce of his byenge shalbe acordynge vnto the nombre of yeres / & he shalbe with hym as a hyred seruaunte. If there be yet many yeres behynde / accor dynge vnto thē he shall geue agayne for hys delyueraunce / of ỹ money that he was solde for. Yf there remayne but few yeres vnto the yere of iubelye / he shall so counte with him / & acordynge vnto his yeres geue him agayn for his redēpcion / & shalbe with him yere by yere as an hyred seruaunte & the other shall not raygne cruelly ouer him in thy syghte. If he be not bought fre in the meane tyme / then he shall goo out in the yere of iubelye & his chyldren with him: for the chyldren of Israel are my seruauntes which I brought out of the lande of Egypte.

¶ Images are forbydden. Blessed are they that kepe those thynges that God byddeth and most cursed are they that kepe them not.

¶ The.xxvi.Chapter.

I Am the Lord youre God. Ye shall make you no ydolles nor grauen ymage / nether reare you vp any pyler / nether ye shall sett vp any ymage of stone in youre land to bowe youre selues therto: for I am the Lorde youre God: kepe my Sabbothes & a feare my sanctury: for I am the Lorde. A

a. To feare the sanctuaries / dylygently to performe the true worshyppyng & seruyce of God / to leue of no thynge / to obserue and kepe the purenes. both of bodye & mynde / verely & not ypocrytelike to beleue that he knoweth / beholdeth / doeth & ruleth all thynges: to beware of offendynge hym and with all feare B and dylygence to walke in the pathes of his lawes.

If ye shall walke in myne ordinaunces & kepe my cōmaundementes & do them / then I will sende you rayne in the ryght season & youre lande shall yelde her encrease and the trees of the felde shall geue their frute. And ỹ threshyng shall reach vnto wyne harueste / & the wyneharueste shall reach vnto sowyng tyme / and ye shall eate youre bread in plenteousnes / & shall dwell in youre lande peasably. And I wyll sende peace in youre land / that ye shall slepe / and no man shall make you a frayde.

And I wyll rydd euell beastes out of youre lande / and there shall no swerde goo thorowe out youre lande. And ye shall chace youre enemyes / & they shall fall before you vpon the swerde. And fyue of you shall chace an hundred / & an hundred of you shall put .x. thousande to flyghte / & youre enemyes shall fall before you vpon the swerde. And I wyll tourne vnto you and encrease you & multyplye you / and sett vp my testament with you And ye shall eate olde stoare / and cast out ỹ olde for plenteousnes of the newe.* I wyll make my dwellynge place amonge you / and my soule shall not lothe you. And I will walke amonge you and wylbe youre God / and ye shalbe my people. For I am the Lord youre God / whiche brought you out of the land of the Egyptcians / that ye shulde not be their bondemen / and I brake the bowes of youre yockes / and made you go vp ryghte.

*ij.Cor.vi.d. Exodi.xxix.g.

*But and yf ye will not harken vnto me / nor wyll do all these my cōmaundementes / or yf ye shall despyse myne ordinaūces ether yf youre soules refuse my lawes / so that ye wyll not do all my cōmaundmētes / but shall breake myne appoyntment: then I wyll do this agayne vnto you: I wyll vyset you with veracions / swellyng & feuers / ỹ shall make youre eyes dasell / & wt sorowes of herte. And ye shall sowe youre seed in vayne / for youre enemyes shall eate it / And I wyll set my face

*Deut.xxviij. b. Malaij.a.

¶

face agenste you: ye shall fall before youre enemyes/ & they that hate you shall raigne ouer you/and ye shall flee when no man followeth you.

God begineth & augmenteth his plages moare and moare as the people harden their hertes agenste him.

And yf ye wyll not yet for all this herken vnto me/then will I punish you seuē tymes more for youre synnes/and wyll breake the pryde of youre strength. For I wyll make ỹ heauen ouer you as harde as yron/ & youre lande as hard as brasse. And so youre laboure shalbe spent in vayne. For youre land shall not geue her encrease/nether the trees of the lande shall geue their frutes.

And yf ye walke contrary vnto me and wyll not herken vnto me/I wyll bryng seuen tymes moo plages vpon you accordinge to youre synnes. I will sende in wilde beastes vpon you / which shall robbe you of youre chyldren and destroye youre catell / & make you so fewe in nombre ỹ youre hye wayes shall growe vnto a wyldernesse.

D And yf ye wyll not be lerned yet for all this but shall walke cōtrarye vnto me/then wyll I also walke contrarye vnto you and wyll punysh you yet c seuē tymes for youre synnes. I wyll sende a swerde vpō you/that shall auenge my testament with you. And when ye are fled vnto youre cyties / I wyll sende the pestilence amonge you/ye shall be delyuered in to the hādes of youre enemyes. And when I haue b broke the staffe of youre bread: that .x. wyues shall bake youre bread in one oue and men shall delyuer you youre bread agayne by weyghte/then shall ye eate and shall not be satisfied.

c. Seuen tymes: by that nombre vnderstande all tymes / as in this Chapter.

b. To breake the staffe of their breade/ is/to breake the strēght therof and to mynishe hyt so that they shuld not haue ynowghe to lyue by.

And yf ye wyll not yet for all this herkē vnto me/but shall walke cōtrarye vnto me/ then I wyll walke contrarye vnto you also wrathfully and wyll also chastice you seuen tymes for youre synnes: so that ye shall eate the flesh of youre sonnes & the flesh of youre daughters. And I will destroye youre alters bylt vpon hye hylles/and ouerthrowe youre E ymages/ and cast youre carkasses vpon the bodyes of youre ydolles / and my soule shall abhorre you. And I wyll make youre cyties desolate/and bryng youre sanctuaries vnto nought/ and will not smell the sauoures of youre swete odoures.

And I wyll bryng the lande vnto a wyldernesse: so that youre enemyes which dwell therin shall wondre at it. And I will strawe you amōge the hethen / and wyll drawe out F a swerde after you / and youre lande shalbe waste / and youre cyties desolate. Then the lande shall reioyse in her Sabbothes / as longe as it lyeth voyde and ye in youre enemyes lande: euen then shall the lande kepe holye daye and reioyse in her Sabbothes. And as longe as it lyeth voyde it shall rest/ for that it coulde not reste in youre Sabbothes/ when ye dwelt therin.

And vpon them that are left alyue of you I wyll sende a fayntnesse in to their hertes in the land of their enemyes: so ỹ the sounde of a leef that falleth/ shall chace them & they shall flee as though they fled a swerde / and shall fall no man folowinge them. And they shall fall one vpō another/as it were before a swerde euen no man folowynge them/and ye shall haue no power to stāde before youre enemyes: And ye shall perysh amonge the hethen/and the land of youre enemyes shall eate you vp.

And they that are left of you / shall pyne awaye in their vnryghteousnes/euē in their enemyes lande/and also in the myldeades of their fathers shall they consume. And they shall confesse their mysdeades and the myldeades of their fathers in their trespaces which they haue trespaced agaynst me/& for ỹ also ỹ they haue walked cōtrary vnto me. G Therfore I also wyll walke contrary vnto them/and wyll bryng them in to the lande of their enemyes. And then at the leest waye their vncircumcysed hertes shall be tamed/ and then they shall make an attonement for their myldeades.

And I will remembre my bonde with Jacob and my testament wyth Isaac / and my testament with Abraham / and wyll thynke on the lande. For the lande shall be lefte of thē and shall haue pleasure in her Sabbothes/whyle she lyeth wast without them / & they shall make an attonemēt for their mysdeades/because they despysed my lawes and their soules refused myne ordinaunces. And yet for all that when they be in the lande of their enemye/* I wyll not so cast thē awaye nor my soule shall not so abhorre them/that I wyll vtterlye destroye them and breake myne appoyntment with them: for I am the Lorde their God. I wyll therfore remembre vnto them the fyrst couenaunt made when I brought them out of the lande of Egypte in the syght of the hethen to be their God: for I am the Lorde.

Mercy is neuer denyed vnto him that repenteth.

* Deute. iiij. c.

These are ỹ ordinaunces/iudgemētes/& lawes which the Lorde made betwene hym and the chyldren of Israel in mount Sinai by the hande of Moses.

¶ Of diuerse vowes and the redempynge of the same Of tythes &c.

¶ The .xxvij. Chapter.

AND the Lorde spake vnto Moses A sayinge/ speake vnto the Chyldrē of Israel and saye vnto them: If any man wyll geue a synguler vowe vnto the Lorde accordyng to the value of hys soule / then shall the male from .xx.

*Nume.iij.g

pere vnto.lx. be set at fyftie*sycles of siluer/ after the sycle of the sanctuary/ & the female at.xxx.sycles. And from.v. yeres to.xx. the male shalbe set at.xx. sycles/ and the female at.x.sycles. And from a moneth vnto.v. yere the male shalbe set at.v.sycles of syluer/ & ỹ female at thre. And the man that is.lx. and aboue/ shalbe valued at.xv. sycles / and the
B womã at.x. If he be to poore so to be set/ thẽ lett hym come before the preast: and lett the preast value him/ acordynge as the hande of him that vowed is able to gett.

If it be of the beastes of which men bringe an offeryng vnto the Lord: all that any man geueth of soch vnto ỹ Lord/ shalbe holy. He maye not alter it nor chaunge it: a good for a bad or a bad for a good. If he chaunge beast for beast/ then both the same beast and it also wherwith it was chaunged shalbe holy. If it be any maner of vncleane beast of which men maye not offer vnto the Lorde/ let hym bringe the beast before the preast & lett the preast value it. And whether it be good or badd as the preast setteth it / so shall it be. And yf he wyll bye it agayne / lett him geue the fyfte parte moare to that it was set at.

If any man dedicate his house / it shalbe holy vnto the Lorde. And the preast shall set it/ whether it be good or bad/ & as the preast
C hath set it/ so it shalbe. If he that sanctifyed it wyll redeme hys house/ lett hym geue the fyfte parte of the money that it was iudged at therto/ and it shalbe his.

a. To halow & to sanctifie are both one/ what sanctifieng is lohn Gene.iij.a

If a man[a] halowe a pece of his enhereted lande vnto the Lorde/ it shalbe set acordynge to ỹ it beareth. If it beare an homer of barlye/ it shall be set at fyftie sycles of syluer. If he halowe his feld immediatly from ỹ yere of iubely/ it shalbe worth acordynge as it is estemed. But & yf he halowe his feld after ỹ trompet yere/ the preast shall reckẽ the price vnto him acordynge to the yeres that remayne vnto the trompet yere/ and there after it shal be lower sett.

If he that sanctifyed the feld wyll redeme it agayne/ let him put the fyfte parte of the pryce that it was set at there vnto/ & it shalbe hys/ yf he wyll not it shalbe redemed no more. But when the felde goeth out in the yere of iubelye/ it shalbe holy vnto the Lord: euen as a thynge dedycated / and it shall be the preastes possession.

If a mã[b] sanctifye vnto the Lorde a feld/ which he hath boughte and is not of hys enheritaunce/ then the preast shall reken wyth him what it is worth vnto ỹ yere of iubelye/ and he shall geue the pryce that it is set at ỹ same daye/ and it shalbe holy vnto* the Lord. But in the yere of iubelye / the felde shal returne vnto hym of whome he boughte it / whose enheritaunce of land it was.

D b. Loke Gene. iij.a

And all settynge shalbe acordynge to the *holy sycle. One sycle maketh.xx. Geras.

* Holy sycle or sycle of the sanctuarye: they be both one.

But the fyrstborne of ỹ beastes that pertayne vnto the Lorde/ maye no man sanctifye: whether it be ore or shepe/ for they are ỹ Lordes allredy. If it be an vncleane beast/ then let him redeme it as it is sett at/ & geue the fyfte parte moare therto. If it be not redemed/ then let it be solde as it is rated.

Notwithstandynge no dedycated thynge that a man dedycateth vnto the Lorde/ of all his good / whether it be mã or beast or land of his enheritaunce/ shalbe solde or redemed: for all dedicate thynges are most holy vnto the Lorde. No dedicate thynge therfore that is dedicate of mã/ may be redemed/ but must nedes dye.

All these tythes of the lande / whether it be of the corne of the feld or frute of ỹ trees/ shalbe holy vnto the Lorde. If any man will redeme oughte of his tythes / let him adde ỹ fyfte parte moare therto. And the tythes of orẽ and shepe and of all that goeth vnder the herdemans keppynge/ shalbe holy tythes vnto ỹ Lord. Men shall not loke yf it be good or bad nor shall chaũge it. If any mã chaũge it then both it and that it was chaũged withall/ shalbe holy and maye not be redemed.

These are the commaundmentes whiche The Lorde gaue Moses in charge to geue vnto the children of Israel in mount Sinai.

The ende of the thyrde boke of Moses.

¶ The fourth boke of Moses called Numeri.

¶ All that are apte for batell are nombred. The trybe of Leuy is appoynted to mynistre to the tabernacle.

¶ The.j. Chapter.

AND the Lorde spake vnto Moses in the wyldernesse of Sinai / in the tabernacle of wytnesse / the fyrst daye of the seconde moneth / & in the seconde yere after they were come out of the lande of Egypte sayinge: *take ye the summe of all the multytude of the chyldren of Israel / in their kynredes and housholdes of their fathers & nombre thē by name all that are males / polle by polle / frō xx. yere and aboue: euen all that are able to go forthe in to warre in Israel / thou & Aarō shall nombre them in their armyes / & wyth you shalbe of euery trybe a heed man in the house of his father.

* Exod. xxx. b. Nume. xxvi. a.

And these are the names of ỹ men ỹ shall stande with you: of Ruben / Elizur the sonne of Sedeur: of Simeō / Selumiel the sonne of Suri Sadai: of the trybe of Juda / Nahesson ỹ sonne of Aminadab: of Isachar / Nathanael ỹ sonne of Zuar: of Zabulon / Eliab the sonne of Helon. Amonge the chyldren of Joseph: of Ephraim / Elisama the sonne of Amihud: of Manasse / Gamaliel the sonne of Peda zur: of Benjamin / Abidan the sonne of Gedeoni: of Dan / Ahiezer ỹ sonne of Ammi Sadai: of Aser / *Pagiel the sonne of Ocran: of Gad / Elisaph the sonne of Deguel: of Nephthali / Ahira the sonne of Enan.

* or Phegiel

These were the counceilers of the congregacion & lordes in the tribes of their fathers and captaynes ouer thousandes in Israel. And Moses and Aarō toke these men aboue named and gethered all the congregaciō together / the fyrst daye of the seconde moneth / and rekened them after their byrth & kynredȝ & houses of their fathers by name from. xx. yere and aboue hed by hed / as the Lorde cōmaunded Moses / euen so he nombred them in the wyldernesse of Sinai.

Of Ruben.

And the chyldren of Ruben Israels eldest sonne in their generacyons / kynredes and houses of their fathers / whē they were nombred euery mā by name / all that were males from. xx. yere and aboue / as many as were able to goo forth in warre: were nombred in the trybe of Ruben. xlvi. thousand and fyue hundred.

Of Simeon.

Among the chyldrē of Simeon: their generacyon in their kynredes and houses of their fathers (when euery mans name was tolde) of all the males frō. xx. yeres & aboue / whatsoeuer was mete for the warre: were nombred in the trybe of Simeon. lix. thousande and. iij. hundred.

Of Gad. ¶

Amonge the chyldren of Gad: their generacyon in their kynredes and housholdes of their fathers / when they were tolde by name from. xx. yere and aboue / all that were mete for the warre: were nombred in the trybe of Gad. xlv. thousande / fyue hundred and fyftie.

Of Juda.

Amonge the chyldren of Juda: their generacion in their kynredes and houses of their fathers (by the nombre of names) from. xx. yere and aboue / all that were able to warre / were tolde in the trybe of Juda. lxxiiij. thousande and fyue hundred.

Of Isachar.

Amonge the chyldren of Isachar: their generacion in their kynredes and houses of their fathers (when their names were counted (from. xx. yere & aboue / whatsoeuer was apte for warre / were nombred in the trybe of Isachar. liiij. thousande and. iiij. hundred.

Of Zabulon.

Among the chyldren of Zabulon: their generacyon / in their kynredes and houses of their fathers (after the nombre of names) xx. yere and aboue / whosoeuer was mete for the warre: were counted in the trybe of Zabulon. lvij. thousande and. iiij. hundred.

Of Joseph.

Amonge the chyldren of Joseph: fyrst amonge the chyldrē of Ephraim: their generacion / in their kynredes and houses of their fathers (when the names of all that were apte to the warre were tolde (from. xx. yeres and aboue: were in nombre in the trybe of Ephraim. xl. thousande / and fyue hundred.

Of Manasses. ¶

Amonge the chyldren of Manasse: their generacyon / in their kynredes and houses of their fathers (when the names of all that were apte to warre were tolde (from. xx. and aboue were nombred in the trybe of Manasse. xxxij. thousande. and two hundred.

Of Benjamin.

Amonge the chyldrē of Benjamin: their generacyon / in their kynredes and houses of their fathers (by the tale of names) from twentye yere and aboue of all that were mete for warre / were nombred in the trybe of Benjamin. xxxv. thousande / and. iiij. hundred.

Of Dan. ¶

Amonge the chyldren of Dan: their generacion in their kynredes and houses of their fathers (in the summe of names) of all that was apte to warre from twentye yere and aboue / were nombred in the trybe of Dan. lxij. thousande and. vij. hundred.

Of Aser.

Amonge the chyldren of Aser: their generacion / in their kynredȝ and houses of their fathers (when they were summed by name) frō. xx. yeres and aboue / all that were apte to warre were nombred in the trybe of Aser xli. thousande and. v. hundred.

Of Nephtali. Amonge the chyldren of Nephthali: their generacyon/in their kynredes and houses of their fathers(when their names were tolde) from.xx.yeres and aboue/ whatsoeuer was mete to warre: were nombred in the trybe of Nephthali thrye and fyftye thousand and iiii.hundred.

G These are the nombres which Moses and Aaron nombred wyth the.xii.princes of Israel: of euery house of their fathers a man. And all the nombres of the chyldren of Israel / in the houses of their fathers / from twentye yere and aboue / whatsoeuer was mete for the warre in Israel/drewe vnto the somme of fyre hundred and thre thousande/ fyue hundred and fyftye. But the Leuites in the trybe of their fathers were not nombred amonge them.

And the Lord spake vnto Moses sayinge: only se that thou nombre not the trybe of Leui/nether take the somme of thē amonge the chyldren of Israel. But thou shalt appointe the leuites vnto the habitaciō of wittnesse/ and to all the apparell therof and vnto all that lōgeth therto. For they shall beare the tabernacle and all the ordinaūce therof/ and they shall mynistre it and shall pytche their tentes rounde aboute it. And when the tabernacle goeth forth the leuites shall take it doune: and whē the tabernacle is pitched/ they shall sett it vp: for yf any straūger come nere/he shall dye. And the chyldren of Israel shall pytch their tentes / euery man in hys owne companye and euery mā by his awne standert throrow out all their hostes. But the leuites shall pytche rounde aboute the habitacyō of wytnesse/that there fall no wrath vpon the congregacion of the chyldrē of Israel / & the leuites shall wayte vpon the habitacion of wytnesse. And the chyldren of Israel dyd accordynge to all that the Lord commaunded Moses.

¶ The order of the pytchyng of the tentes rounde aboute the tabernacle of wytnesse. The heades and chefe Lordes of the kynredes of Israel are named.

¶ The.ij.Chapter.

And the Lorde spake vnto Moses and Aaron sayinge: The chyldren of Israel shall pitch: euery man by his owne standert with the armes of their fathers houses/a waye from the presence of the tabernacle of wytnesse.

On the east syde the cōpanye of Juda/ Iachar & Zabulon.

On the(east syde towarde the rysynge of the sonne / shall they of the standert of the hoste of Juda pytch wyth their armes: And Nahesson the sonne of Aminadab shalbe captayne ouer the sonnes of Juda. And his hoste and the nombre of them, lxxiiii. thousande and.vi.hundred. And nexte vnto hym shall the trybe of Izachar pytche and Nathaneel the sonne of Zuar captayne ouer the chyldrē of Izachar/his hoste and the nombre of them liiii.thousande and.iiii.hundred.

And then the trybe of Zabulon: & Eliab the sonne of Helon/captayne ouer the chyldrē of Zabulon/and his hoste in the nombre of them.lvii.thousande & iiii.hundred. So that all all they that parteyne vnto the hoste of Juda / are an hundred thousande. lxxvi. thousande and.iiii.hundred in theyr companyes: and these shall go in the forefront/ when they iourney. B

On the southsyde the companye of Ruben/ Simeō & Gad.

And on the southsyde / the standert of the hoste of Ruben shall lye with their companyes & the captayne ouer the sonnes of Ruben/ Elizur the sonne of Sedeur / and hys hoste and the nombre of thē.xlvi.thousande/ & v.hundred. And fast by hym shall the trybe of Simeon pytche / and the capteyne ouer the sonnes of Simeon. Salumiel the sonne of Zuri Sadai/and his hoste and the nombre of them.lix.thousande and.iii.hundred. And the trybe of Gad also: And the captayne ouer the sonnes of Gad/ Eliasaph the sonne of Deguel and his hoste and the nombre of them.xlv.thousande.vi.hundred and.l. So that all the nombre that pertayne vnto the hoste of Ruben / are an hundred thousande li.thousande.iiii.hundred and fyftye / wyth their companynes/& they shall be the seconde in the iourney.

The leuytes with the tabernacle in the myddes.

And the tabernacle of wytnesse wyth the hoste of the leuites / shall go in the myddes of the hostes: as they lye in their tentes/ euē so shall they procede in ỹ iourney/euery mā in his quarter aboute the standertes. C

On the west syde the cōpany of Ephraim Manasse and Benjamin.

On the westsyde / the standarte and the hoste of Ephraim shall lye with their companyes/ And the captayne ouer the sonnes of Ephraim / Elisama the sonne of Amihud: and his hoste & the nombre of them.xl.thousande and.v.hundred.

And fast by hym / the trybe of Manasse / and the captayne ouer the sonnes of Manasse/Gamaleel the soune of Peda Zur and hys hoste and the nombre of them.xxxij. thousande and.ij.hundred. And the trybe of Benjamin also: and the captayne ouer the sonnes of Benjamin / Abidan the sonne of Gedeoni / and hys hoste and the nombre of them.xxxv.thousande & iiii.hundred. All the nōbre ỹ perteyned vnto ỹ hoste of Ephraim/ were an hundred thousande.viii.thousande and an hundred in their hostes: & they shalbe the thryd in the iourneye.

On the northsyde the company of Dan/ Acher and Nephthali.

And the standert & the hoste of Dan shall lye on the northsyde wyth their companyes: and the captayne ouer the chyldrē of Dan/ Ahiezer

Ahiezer the sonne of Ammi Sadai: and his hoste & the numbre of thē. lxij. thousande & bij. hundred. And fast by hym shall the trybe of Aser pitche: & the captayne ouer ỹ sonnes
D of Aser/ Pagiel the sonne of Ocran: and hys hoste & the nombre of them. xli. thousande & b. hundred. And the tribe of Nephthali also/ & the captayne ouer the chyldren of Nephtali: Ahira the sonne of Enan: & his hoste and the numbre of thē. liij. thousande & .iiij. hundred. So that the hole numbre of all ỹ pertayned vnto the hoste of Dan/ was an hūdred thousande. lvij. thousande & .bi. hundred. And they shal be ỹ last in ỹ iourney wt their standerdz.

These are the summes of the chyldrē of Israel in the houses of their fathers: euē all the nombres of the hostes wt their cōpanyes. bj. hundred thousande. iij. thousande. b. hundred & fyftye. And yet the Leuites were not nombred amōge the chyldrē of Israel/ as ỹ Lorde cōmaunded Moses. And ỹ chyldrē of Israel dyd accordyng to all that the Lorde cōmaunded Moses/ & so they pitched with their standertes/ & so they iourneyd euery man in hys kynred/ and in the housholde of his father.

¶ The Leuites are not nombred to go to batell/ but to mynistre to the holy place or sanctuary. They must also pitch their tentes next to the habytacyon.

¶ The .iij. Chapter.

A These are the generacyons of Arō & Moses/ when the Lorde spake vnto Moses in mount Sinai/ and these are the names of the sonnes of Aaron: Nadab the eldest sonne/ & Abihu/ Eleazar and Ithamar. These are the names of the sonnes of Aaron which were Preastes anoynted & their handes fylled to mynystre/
Leuitī.x.a. Nume.xxvi.g. but Nadab & Abihu dyed before the Lorde/ as they broughte straunge fyre before the Lorde in the wyldernesse of Sinai/ and had no chyldren. And Eleazar and Ithamar mynystred in the syght of Aaron their father.

And the Lorde spake vnto Moses saying:
B brynge the tribe of Leui/ and set them before Aaron the preast/ & let thē serue him & wayte vpon hym & vpō all the multitude/ before the tabernacle of witnesse/ to do the seruyce of ỹ habitacyon. And they shall wayte vpon all the apparell of the tabernacle of witnesse/ & vpon the chyldren of Israel/ to do the seruice of the habitaciō. And thou shalt geue the Leuites vnto Aaron & hys sonnes/ for they are geuen vnto him of the chyldrē of Israel. And thou shalt appoynte Aaron & hys sonnes to wayte on their Preastes office: & ỹ straūger that cometh nye/ shall dye for it.

And the Lorde spake vnto Moses saying:
C
Exodi.xiij.a. Numeri.viij.c behold I haue takē the Leuites frō amōge the chyldrē of Israel/ for all the fyrstborne ỹ openeth ỹ matrice amōge the chyldrē of Israel/ so ỹ the[a] Leuytes shalbe myne: because all the fyrstborne are myne: for ỹ same daye that I smote all the fyrstborne in the lande of Egypte/ I halowed vnto me all ỹ fyrstborne in Israel/ both man and beast/ & myne they shalbe: for I am the Lorde.

a. Leuyte some tyme sygnifyeth only a mynyster or seruaunt/ as here and Esa. lxvi. g

And the Lorde spake vnto Moses in the wyldernesse of Sinai saynge: Nombre the chyldren of Leui in the houses of their fathers & kynredes/ all that are males frō a moneth olde & aboue. And Moses nombred thē at the worde of the Lorde/ as he was commaunded. And these are the names of ỹ chyldren of Leui: Gerson/ Cahath and Merari. And these are ỹ names of the chyldrē of Gerson in their kynredes: Libni & Semei. And the sonnes of Cahath in their kynredes were Amram/ Jezehar/ Hebron & Oziel. And the sonnes of Merari in their kynredes were Maheli and Musi. These are the kynredes of Leui in the houses of their fathers.

D The Gersonites pitch on the west syde.

And of Gerson came ỹ kynred of the Libnites and the Semeites/ which are the kynredes of the Gersonites. And ỹ summe of thē (when all the males were tolde) from a moneth olde and aboue/ were. bij. thousande and fyue hundred. And the kynredes of the Gersonytes pitched behynde the habitacion west warde. And the captayne of the most aunciēt house amōge the Gersonites/ was Eliasaph the sonne of Lael. And ỹ office of the chyldrē of Gerson in the tabernacle of witnesse was to kepe the habitacyō & the tente with the couerynge therof and the hangynge of the doze of the tabernacle of wytnesse/ and the hangynges of the courte/ and the curtayne of the doze of the courte: which courte went rounde about the dwellyng/ and the alter/ & the cozdes ỹ perteyned vnto all the seruyce therof.

The Cahathites are allygned to the south syde.

And of Cahath came the kynred of the Amramites and the kynred of the Jezeharites & of the Hebronites and of the Ozielites: And these are the kynredz of the Cahathites. And the nombre of all the males from a moneth olde and aboue/ was. biij. thousande and sixe hūdred: which wayted on the holy place. And the kynred of the childern of Cahath/ pitched on the southside of the dwelling. And the captayne in the most auncyēt house of the kynredes of the Cahathites/ was Elisaphan the sonne of Oziel/ & their office was to kepe the arcke/ the table/ the candelstyck/ & the alter/ & the holy vessels to mynystre wt & the vayle wyth all that serued therto. And Eleazar the sonne of Aaron the preast/ was captayne ouer all the captaynes of the Leuites/ and had the ouer syghte of them that wayted vpon the holy thynges.

The Merarites allygned on the northsyde.

E And of Merari came the kynredes of the Maheli tes and of the Musites: and these

are the kynredes of the Merarites. and the nombre of them (when all ỹ maies frō a moneth olde & aboue was tolde) drewe vnto .vj. thousande & .ij hundred. And the captayne of the most auncięt house amōge the kynredes of the Merarites / was Zuriel the sonne of Abihael which pitched on the north syde of ỹ dwellyng. And ỹ office of ỹ sonnes of Merari was to kepe ỹ bordes of the dwellyng & the barres / pylers with the sockettes therof / and all the instrumentes therof & all that serued therto: and the pylers of the courte rounde aboute & their sockettes with their pynnes & cordes. But on the forefrōt of the habitacyō & before ỹ tabernacle of witnesse eastwarde / shall Moses & Aaron & hys sonnes pytch & wayte on the sanctuary in the steade of the chyldren of Israel. And the straūger that cometh nye / shal dye for it. And the hole summe of the Leuites which Moses & Aaron nombred / at the cōmaundemēt of ỹ Lord throrow out their kynredes / euen of all the maies of a moneth olde & aboue / was .xxij. thousande.

Moses & Aarō & their sonnes on the eastside.

And the Lorde sayde vnto Moses: Nombre all the fyrst borne ỹ are males amōge ỹ chyldrē of Israel / frō a moneth olde & aboue & take the nombre of their names. And thou shalt appoynte the Leuites to me the Lorde / for all the fyrstborne amonge the chyldren of Israel / & the catell of the Leuites for ỹ fyrst borne of the chyldren of Israel. And Moses nombred as the Lorde cōmaunded him / all ỹ fyrstborne of ỹ chyldrē of Israel. And all the fyrstborne males in the summe of names / from a moneth olde & aboue / were nombred xxij. thousande .ij. hundred and .lxxiij.

G And the Lorde spake vnto Moses saying: take the Leuites for all the fyrstborne of the chyldrē of Israel / & the catell of the Leuites for their catell: and the Leuites shalbe myne which am the Lorde. And for the redemynge of the two hundred and .lxxiij. which are moo then the Leuites in ỹ fyrstborne of the chyldren of Israel / take .v. sycles of euery pece / after* the sycle of the holy place .xx. geras the sycle. And geue the money wherwith ỹ odde nombre of them is redemed / vnto Aarō and his sonnes. And Moses toke the redempcyō money of the ouerplus that were moo then the Leuites / amōge the fyrstborne of the children of Israel: and it came to a thousande .iij. hundred & .lxv sycles / of the holye sycle. And he gaue that redempcyon money vnto Aarō & his sonnes at the worde of the Lorde / euen as the Lorde commaunded Moses.

*Exodi.xxx.b. Leuiti.xxvij.d Ezechi.xlv.d.

¶ The offyces of the Leuytes / euery one after the stocke that he came of.

¶ The .iiij. Chapter.

AND the Lorde spake vnto Moses & Aaron / and bad them take the summe of the chyldren of Cahath from amōge the sonnes of Leui / in their kynredes & houses of their fathers / from .xxx. yere & aboue vntyll fyftye / all that were able to warre / for to do ỹ worke in the tabernacle of witnesse. This shalbe the office of the chyldrē of Kahath in the tabernacle of witnesse which is moost holy. And when the hoste remoueth / Aaron and hys sonnes shall come & take doune the bayle / & couer ỹ arcke of wytnesse there with / & shall put theron a couerynge of taxus skynnes / & shall spreade a cloth ỹ is altogether of iacynct aboue all / & put the staues therof in. And vpō the shewe table / they shall spreade abrode a cloth of iacincte / & put theron the dyshes / spones / flat peces and pottes to poure wyth / & the dayly bread shalbe theron: & they shall spreade vpō them a couerynge of purple / and couer the same with a couerynge of taxus skynnes / & put the staues therof in.

And they shall take a cloth of iacincte & couer the candelstycke of lyght & her lampes & and her snoffers / & fyre pānes / & all her oyle vessels which they occuppye aboute it / & shall put vpon her and on all her instrumentes / a couerynge of taxus skynnes / & put it vpon staues. And vpon the golden alter they shall spreade a cloth of Jacynct / and put on her staues. And they shall take all the thinges which they occuppye to minystre with in ỹ holy place / & put a cloth of Jacynct vpō them and couer them with a couerynge of taxus skynnes and put them on staues. And they shall take awaye the asshes out of the alter / B and spreade a scarlet cloth theron: and put aboute it / the fyre pannes / the flesh hokes / the shouels / the balens & all that belongeth vnto the alter / and they shall spreade vpon it a couerynge of taxus skynnes / & put on the staues of it. And whē Aarō & his sonnes haue made an ende of couerynge the sanctuary & all the thinges of the sanctuarye / agenst that the hoste remoue / then the sonnes of Cahath shall come in for to beare / & so let them not touche ỹ sanctuary least they dye. And this is ỹ charge of the sonnes of Cahath in the tabernacle of witnesse. And Eleazar the sonne of Aaron the preast / shall haue the charge to prepare oyle for the lightes and swete cens / & the dayly meatoffrynge & the anoyntinge oyle / and the ouersyghte of all the dwellynge and of all that therin is / both ouer the sanctuary and of all that pertayneth therto.

And the Lorde spake vnto Moses & Aaron sayenge: destroye not ỹ trybe of the kynredes of the Cahathites / from amonge the Leuites. But thus do vnto them that they C

may

may lyue and not dye / when they go vnto the moo ſt holy place. Aaron and hys ſonnes ſhall go in and put thē euery man vnto hys ſeruyce and vnto his burthen. But let them not go in to ſe when they couer the ſanctuarye / leſt they dye.

And the Lorde ſpake vnto Moſes ſayenge Take the ſumme of the childern of Gerſon / in the houſes of their fathers & in their kynredes: from .xxx. yere and aboue / vntyll .l. all that are able to goo forth in warre / for to do ſeruyce in the tabernacle of witneſſe. And this is ꝑ ſeruyce of the kynred of the Gerſonites / to ſerue & to beare. They ſhall beare ꝑ curtaynes of the dwellyng & ꝑ rouffe of the tabernacle of witneſſe and his couerynge & ꝑ couerynge of taxus ſkynnes that is an hye aboue vpon it / and the hangynge of the doze of the tabernacle of witneſſe: & the hangyng of the courte and the hangynge of the gate of the courte that is rounde about the dwellynge & the altare / and the cozdes of thē / & all the inſtrumentes that ſerue vnto them & all that is made foz them. And at the mouth of Aaron and his ſonnes / ſhall all ꝑ ſeruyce of the childern of the Gerſonites be done / in all their charges and in all their ſeruyce / and ye ſhall appoynte them vnto all theyr charges that they ſhall wayte vpon. And this is the ſeruyce of the kynred of the childzen of the Gerſonites in the tabernacle of witneſſe / & their wayte ſhalbe in the hande of Ithamar the ſonne of Aaron the prieſt.

And thou ſhalt nombze the ſonnes of Merari in their kynredes & in ꝑ houſes of their fathers / from .xxx. yeres and aboue vnto .l. All that is able to go forth in warre / to do the ſeruyce of the tabernacle of witneſſe. And this is the charge that they muſt wayte vppon in all that they muſt ſerue in the tabernacle of witneſſe: The bozdes of the dwellynge / & the barres / pylers / & ſokettes therof and the pylers of the courte rounde aboute / and their ſokettes / pynnes & cozdes with all that pertayneth and ſerueth vnto them. And D by name ye ſhal reken the thynges that they muſt wayte vpō to beare. Thys is ꝑ ſeruyce of the kynredes of ꝑ ſonnes of Merari in all theyr ſeruyce in ꝑ tabernacle of witneſſe by ꝑ hād of Ithamar ꝑ ſonne of Aarō the prieſt.

And Moſes and Aaron and the princes of the multitude nombzed the ſonnes of the Cahathites in their kynredes and houſes of theyr fathers / from .xxx. yere and aboue vnto fyftie / all that were able to go forth in the hoſte and to do ſeruyce in the tabernacle of witneſſe. And the nombze of thē in theyr kynredes were two thouſande / ſeuen hundzed and .l. These are the nombzes of the kynredes of ꝑ Cahathites / of al that dyd ſeruyce in the tabernacle of witneſſe / whych Moſes and Aaron dyd nombze at the commaundement of the Lorde by the hande of Moſes.

And the ſonnes of Gerſon were nombzed in theyr kynredes and in the houſes of theyr fathers / frō .xxx. yere vp vnto fyftye: all that were able to go forth in the hoſte foz to do ſeruyce in the tabernacle of witneſſe. And ꝑ nombze of them in theyr kynredes / & in the houſes of theyr fathers / was two thouſand fyre hundzed and .xxx. Thys is the nombze of the kynredes of the ſonnes of Gerſon / of all that dyd ſeruice in the tabernacle of witneſſe / which Moſes and Aaron dyd nombze at the commaundement of the Lorde.

And the kynredes of the ſonnes of Merari were nombzed in theyr kynredes and in ꝑ houſes of theyr fathers / from .xxx. yere vp vnto fyftye: all that were able to go forth wyth the hoſte / to do ſeruice in ꝑ tabernacle of witneſſe. And the nombze of them was in theyr kynredes / thze thouſande and two hundzed. This is the nombze of the kynredes of the ſonnes of Merari / whiche Moſes and Aaron nombzed at the byddynge of the Lorde / by the hande of Moſes.

The whole ſumme which Moſes / Aaron and the lordes of Iſraell nombzed amonge the Leuites in their kynredes & houſholdes of their fathers / from .xxx. yere vp vnto .l. euery man to do his office and ſeruyce and to beare his burthē in the tabernacle of witneſſe: was .viij. thouſande / fyue hundzed and lxxx. which they nombzed at the commaundement of the Lorde by the hande of Moſes euery man vnto his ſeruyce and burthen: as the Lorde commaunded Moſes.

¶ Who they be that ought to be caſt out of the hoſte. The knowlegynge of ſynne. The cleanſyng of ſynne done of ignorauncе. The lawe of the fyrſt frutes / & of geloufye.

¶ The fyfte Chapter.

AND the Lorde ſpake vnto Moſes ſayinge: commaunde the chyldzen of Iſrael that they put out of the hoſte / all the lepers & all that haue yſſues and all that are defyled vpon the deed / whether they be males oz females ye ſhall put thē out of ꝑ hoſte / that they defyle not ꝑ tentes amōge whych ye dwell. And ꝑ childzen of Iſrael dyd ſo / & put them out of the hoſte euen as the Lorde commaunded Moſes / ſo dyd the childzen of Iſrael.

And the Lorde ſpake vnto Moſes ſayenge: ſpeake vnto ꝑ chyldzen of Iſrael: whether it be man oz woman / when they haue ſynned any maner of ſynne which a mā doeth where with a man [a] treſpaſeth agenſt the Lorde / ſo that the ſoule hath done amyſſe: then they ſhall knowledge their ſynnes whyche they haue done / and reſtoze agayne the hurte that

a. This text is to be vnderſtāded of ſuche treſpaces / wherewith we hurt oure neyboure in wozldly goodes (as they cal them) therfoze

must the hurt be restored and the fyfth parte moare therto: If the partye remayned not to whom the restitucyon was due / ner any of his leafull heares / then must it be the preastes wages / whiche at that tyme had no nother lyue lode.

they haue done in the hole / and put the fyfte parte of it moare thereto / and geue it vnto him whom he hath trespased agenste. But and yf he that maketh the amendes haue no mā to do it to / then the amendes that is made shalbe the Lordes and the Preastes / beside the ram of the attonement offerynge wherwith he maketh an attonement for him selfe.

B And all heue offerynges of all the halowed thinges which the chyldren of Israel bringe vnto the preaste / shalbe the preastes / & euery mans halowed thynges shalbe hys awne / but what soeuer any man geueth the preast / it shalbe the preastes.

And the Lorde spake vnto Moses sayēg: Speake vnto the chyldren of Israell / and saye vnto them. If any mās wyfe goo a syde and trespase agaynst hym / so that another man lye with her fleshely and the thynge behyd from the eyes of her husbande and is not come to lighte that she is defyled (for ther is no wytnesse agenst her) in as moche as she was not taken with the maner / and the spyrete of bgelousye cometh apon him and he is gelouse ouer his wyfe and she defyled / or happely the spyrete of gelousye cometh vpō him / and he is gelouse ouer his wife and she yet vndefyled. Then let her husband bringe her vnto the preaste and bringe an offerynge for her: the tenthe parte of an Epha of barlye meele / but shall poure none oyle therevnto / nor put frankencens theron: for it is an offerynge of gelousye / and an offerynge that maketh remembraunce of synne.

And let the preast bringe her and sett her before the Lorde / ād let him take holy water in an erthen vessell & of the dust that is in the floore of the habytacyon / and put it in to the water. And the preast shall set ỹ wyfe before the Lorde and vncouer her head / and put the memoryall of the offerynge in her handes whiche is the gelousye offerynge / & ỹ preast shall haue bytter and curlynge water in his hande / and he shall coniure her and shall saye vnto her. If no man haue lyen wyth the nether haste gone asyde / and defyled thy selfe behynde thy husbande / then haue thou no harme of this bytter curlynge water.

But and yf thou hast gone asyde behynde thyne husbande and art defyled & some other man hath lyē with the beside thyne husbāde (and let the preaste coniure her with the coniuracyon of the curse and saye vnto her) the Lorde make the a curse and a coniuracyon amonge thy people: so that the Lorde make thy thye rotte / and thy bely swell & this bitter curlynge water goo in to the bowels of the / that thy bely swell and thy thye rotte / and the wyfe shall saye c Amen Amen.

And the preast shall wrytte this curse in a byll and washe it out in the bytter water. And when the curlynge water ys yn her that it is bytter / then let the preast take the gelousyofferynge out of the wyfes hande / & waue it before the Lorde / and bringe it vnto the alter: and he shall take an handefull of the memoryall offerynge and burne it apon the alter / and then make her dryncke the water and when he hath made her dryncke the water If she be defyled and haue trespased agenst her husband / then shall the curlynge water goo in to her & be so bitter / that her bely shall swell and her thye shall rotte / and she shalbe a curse amonge her people. And yf she be not defyled but is cleane / then she shall haue no harme / but that she maye conceaue.

This is the lawe of gelousye / when a wyfe goeth a syde behynde hyr husbande and is defyled / or when the spirite of gelousye cometh apon a mā / so that he is gelouse ouer his wife then he shall bringe her before the Lorde / and the preast shall minystre all this lawe vnto her / and the man shalbe giltlesse / and the wyfe shall beare her synne.

¶ The lawe of them that take vppon them astynence The maner of blessyng the people.

¶ The vi. Chapter.

A Nd the Lorde spake vnto Moses sayenge: speake vnto the chyldren of Israel and saye vnto them: when ether man or womā appoynteth to a bowe a bowe of abstinēce for to abstayne vnto the Lorde / he shall abstayne frō wyne and stroge dryncke / and shall dryncke no vynagre of wyne or of stroge dryncke / nor shall dryncke what soeuer is pressed out of grapes: & shall eate no fresh grapes nether yet dryed as lōge as his abstinence endureth. Moreouer he shal eate nothyng that is made of ỹ vyne tre no not so moch as the cornels or the huske of the grape.

And as longe as the bowe of his abstinēce endureth / there shall no rasure nor sheres come apon his heed / vntill his dayes be out which he fasteth vnto the Lorde / and he shalbe holy and shall let the lockes of his hayre growe. As lōg as he abstayneth vnto ỹ Lord he shall come at no dead bodye: he shall not make him selfe vncleane at the death of his father / mother / brother or syster: for the b abstynence of hys God is vpon hys head. And therfore as longe as his abstynence lasteth / he shalbe holy vnto the Lorde.

And yf it fortune that any man by chaunce dye sodenly before him / and defile the heed of his abstinence / then must he shaue his heed the daye of his clēsynge: euen the seuēth daye he shall shaue it. And the eyght daye he shall bringe .ii. turtels or .ii. youge pigeons to the preast / vnto the dore of the tabernacle of witnesse.

a. Here it appereth what a bowe is after the olde testament / whyche was a fygure of the bowe that a Christē man ought to do / geuyng & dedicatinge hym selfe to God: as it is spoken Romay. a.

b. To haue the abstynence of God vpon his heed is / to shewe a token of refusing the care of bodely thynges by that he letteth not by the hayre of hys heed / or by the trymmynge of hys bussche or beарde / which thig the world so greatlye esteameth.

c. Amen is an Hebrew word & sygnifyeth / euen so be it / or be it fast and sewer / appro-

uynge and alowing the sentēce going before: and when it is doubled it augmenteth the confyrmacyon / as in many Spalm. & John. v. f. vi.

nesse. And the preast shall offer the one for a synofferynge & ỹ other for a burntofferynge & make an atoment for him/as concernynge that he synned vpon the deed / and shall also halowe his heed the same daye & he shal absteyne vnto the Lorde the tyme of his abstinencye/and shall bringe a lambe of an yere olde for a trespace offerynge:but the dayes ỹ were before are lost/because his abstinencie was defyled. This is the lawe of the abC steyner/when ỹ tyme of his abstinēce is out he shalbe broughte vnto the dore of ỹ tabernacle of witnesse & he shall bringe his offerynge vnto ỹ Lorde:an he lābe of a yere olde with out blemysh for a burntofferynge and a she lābe of a yere olde without blemysh for a synofferynge/a ram without blemysh also for a peaceofferynge / and a basket of swete breed of fyne floure myngled with oyle and wafers of swete bread anoyntyd with oyle w meatofferynges and drynkofferynges that longe thereto.

And the preast shall bringe him before ỹ Lorde & offer his synofferynge & his burntofferynge/& shall offer ỹ ram for a peaceofferynge vnto ỹ Lorde with the basked of swete brede/and the preast shall offer also his meat offerynge & his drynckofferynge.And the absteyner shall shaue his heed in ỹ dore of ỹ tabernacle of witnesse & shall take the hare of his soberheed & put it in ỹ fyre which is vnder the peaceofferynge. Then the preast shall take ỹ sodden shoulder of ỹ ram & one swete cake out of ỹ basket & one swete wafer also & put them in the hāde of the absteyner after he hath shauen his abstinence of/& the preast shall waue them vnto the Lorde/which offerynge shalbe holy vnto ỹ preast with ỹ wauebrest & heue shoulder:& then the absteyner maye drynke wyne. This is the lawe of the absteyner which hath vowed his offerynge D vnto the Lorde for his abstynence / besydes that his hande can gete. And accordyng to ỹ vowe which he vowed / euen so he must do in the lawe of his abstynence.

And the Lorde talked with Moses sayeng speake vnto Aaron and his sonnes sayenge: of this wyse ye shall blesse the chyldren of Israel sayinge vnto them.

The Lorde blesse the and kepe the.

The Lorde ‘make his face shyne vpon ỹ e To make his face to shyne is to geue a token of his louyng kyndenes. and be mercyfull vnto the.

The Lorde lifte vp his countenaunce vpō the / and geue the peace For ye shall put my name vpon the chyldren of Israel/ ỹ I maye blesse them.

¶ The offryng of the Lordes and heades of Israell when the tabernacle was sett vp.

¶ The.vii.Chapter.

And when Moses had full sett vp the habitacyon and anoynted it & A sanctifyed it and all the apparell there of/ & had anoynted & sanctifyed ỹ alter also & all the vessels there of:then the prynces of Israell heedes ouer ỹ houses of their fathers which were the Lordes of the trybes ỹ stode & nombred/ offered & brought theyr giftes before the Lorde sixe couered charettes and.xij.oxen:two and two a charet and an oxe euery man/and they broughte thē before the habytacyon.

And the Lorde spake vnto Moses sayinge take it of thē & let them be to do the seruyce of the tabernacle of witnesse/and geue them vnto ỹ Leuites/euery man accordynge vnto his office And Moses toke the charettes and the oxen/& gaue them vnto ỹ Leuites.ij.charettes and.iiij.oxen he gaue vnto the sonnes of Gerson acordynge vnto theyr office. And iiij.charettes and eyght oxen he gaue vnto ỹ sonne of Merari acordynge vnto theyr offices/vnder the handes of Ithamar the sonne of Aaron the preast. But vnto the sonnes of Cahath he gaue none/for the office that perteyned to thē was holy / & therfore they must beare vpon shoulders.

And the princes offered vnto the dedycatynge of the alter in the daye ỹ it was anoynted/and brought their giftes before the alter B And the Lorde sayde vnto Moses:let the prīces bringe theyr offerynges/euery daye one prynce/vnto the dedicatynge of the alter.

Ye that offered his offerynge the first daye/was Nahesson the sonne of Aminadab of the trybe of Juda. And his offerynge was:a syluer charger/of an hundred and.xxx.sicles weyght: & a syluer boule of.lxx.sicles of the holy sicle/both of thē full of fyne whetē floure myngled with oyle for ameatofferynge:& a spone of.x.sicles of golde full of cens:& an bullock/a ram and a lambe of a yere olde for burntofferynges / & an he goote for a synofferynge: and for peace offernges.ij.oxen.v. rammes.v.he gootes and.v.lambes of a yere olde.and this was the gyfte of Nahesson the sonne of Aminadab. The offrynge of Nahesson.

The seconde daye/dyd Nathaneel offer/ ỹ sonne of Zuar/captayne ouer Yzachar. And his offerynge which he broughte was a syluer charger of an hundred and .xxx. sicles weyght:and a syluer boule of.lxx.sicles of ỹ holy sicle:& both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of.x.sycles/full of cēs. And a bullock/ a ram and a lambe of a yere olde for burntofferynges/and for peaceofferynges.ij.oxen v.rammes / fyue he gootes and fyue lambes of one yere olde.And this was the offerynge of Nathaneel the sonne of Zuar. The offrynge of Nathanael.

The

The offrynge of Eliab.

The thyrde daye/Eliab the sonne of Helon the chefest amonge the childzen of Zabulon/ brought his offerynge. And his offerynge was/a sylver charger of an hundzed and.xxx sicles weyghte / and a silver boule of.lxx.sicles of ꝑ holy sicle/ & both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of.x.sicles full of cēs:and an oxe and a ram and a lambe of a yere olde for burntofferynges/and an he goote for a synofferynge:and for peaceofferynges.ij.oxen.v rammes. v. he gootes and.v. lambes of one yere olde.And this was the offerynge of Eliab the sonne of Helon.

The fourth daye/Elizur the sonne of Sedeur/chefe lorde amonge the childzen of Ruben/broughte his offerynge. And his gifte was:a sylver charger of an hundzed and.xxx sicles weyght/and a sylver boule of.lxx.sicles of the holy sicle/& both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of.x.sicles full of cens:and a bullock/a ram & a lambe of a yere olde for burntofferynges/& an he goote for a synofferynge: and for peaceofferynges. ij. oxen. v. rāmes.v.he gootes & v. lambes.of one yere olde. And this was the offerynge of Elizur the sonne of Sedeur.

The offrynge of Elizur.

The fyfth daye/Selumiel ꝑ sonne of Zuri Sadai/chefe lorde amonge the childzen of Simeon/offred. whose gifte was: a sylver charger of an hundzed & .xxx.sicles weyghte: and a sylver boule of.lxx.sicles of the holy sicle:& both full of fyne floure myngled with oyle for a meatofferynge:& a golden spone of x.sicles full of cens.And a bullock/a ram & a lambe of a yere old for burntoffrynges/& an he goote for a synofferynge: & for peaceofferinges.ij.oxen.v.rammes .v. he gootes & . v. lābes of a yere olde And this was ꝑ offerynge of Selumiel the sonne of Zuri Sadai.

The offrynge of Selumiel.

The sixte daye/Eliasaph ꝑ sonne of Deguel the chefe lorde amonge the childzen of Gad/offered:whose gifte was:a sylver charger of an hundzed and. xxx. sicles weyghte: and a sylver boule of.lxx. sicles of the holy sicle:& both full of fyne floure myngled with oyle for a meatofferynge:and a golden spone of.x.sicles full of cens. And an oxe/ a ram & a lambe of a yere olde for burntofferynges/& an he goote for a synofferyng.And for peaceofferynges.ij.oxen . v.rammes v.he gootes and.v.lābes of one yere olde.And this was ꝑ offerynge of Eliasaph the sonne of Deguel.

D

The offrynge of Eliasaph.

The seuenth daye / Elisama the sonne of Ammiud/ ꝑ chefe lorde of ꝑ childzen of Ephzaim/offered. And his gifte was:a siluer charger of an hundzed and .xxx. sicles weyght:& a sylver boule of.lxx.sicles of the holy sicle: & both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of.x. sicles/full of cens. And a bullock/a ram & a lambe of a yere olde for burntofferynges / & an he goote for a synofferynge:and for peace offerynges.ij.oxen.v.rammes.v.he gootes & v.lambes of a yere olde.And this was ꝑ offerynge of Elisama the sonne of Ammiud.

The offrynge of Elisama.

The.viij.daye/offered Gamaliel the sonne of Pedazur/the chefe lorde of the childzen of Manasse. And his gyfte was:a sylver charger of an hundzed & .xxx. sicles weyght: and a sylver boule of .lxx. sicles of the holy sicle:& both full of fyne floure myngled with oyle for a meatofferynge:and a golden spone of.x.sycles/full of cēs. And a bullock/a ram and a lambe of a yere olde for burntofferynges/and an he goote for a synofferynge: and for peace offerynges .ij.oxen. v.rāmes/ fyue he gootes and fyue lābes of a yere olde. And this was the offerynge of Gamaliel the sonne of Pedazur.

The offrynge of Gamaliel.

The.ix.daye/Abidan ꝑ sonne of Gedeoni ꝑ chefe lorde amōge ꝑ childzen of Ben Jamin offered. And his gifte was:a sylver charger of an hundzed and xxx.sicles weyght:and a sylver boule of.lxx.sycles/of the holy sycle/& both full of fyne floure myngled with oyle for a meatofferynge:and a golden spone of.x sicles/full of cens:& a bullock/a ram and a lambe of one yere olde for burntofferynges: & an he goote for a synofferinge:& for peaceofferynges .ij.oxen.v.rammes.v.he gootes & v.lambes of one yere olde. And this was the offerynge of Abidan the sonne of Gedeoni.

The offryng of Abidan.

The.x. daye / Ahiezer the sonne of Ammi. Sadai/chefe lorde amōge ꝑ childzen of Dan offered. And his gifte was:a sylver charger of an hundzed & .xxx. sycles weyght : a sylver boule of seuentye sicles of the holy sycle : and both full of fyne floure myngled with oyle for a meatofferynge:and a golden spone of.x sicles full of cens:and a bullock/a rame and a lambe of a yere olde for burntofferynges/& an he goote for a synofferyng:and for peaceofferynges .ij.oxen.v.rāmes/fyue he gootes & fyue lābes of a yere olde .And this was the offryng of Ahiezer ꝑ sonne of Ammi Sadai.

The offryng of Ahiezer.

F

The.xi.daye/*Pagiel the sonne of Ocran the chefe Lorde amonge the childzen of Aser offered . And his gifte was:a sylver charger of an hundzed and.xxx.sycles weyghte:a sylver boule of.lxx. sycles of the holye sycle & both full of fyne floure myngled with oyle for a meateofferynge:and a golden spone of. x.sycles/full of cens.And a bullock/a ram & a lambe of one yere olde for burntofferinges and an he goote for a synneofferynge:and for peaceofferynges:two oxen/fyue rāmes.v.he gootes & .v.lābes of one yere olde . And this was ꝑ offerynge of Pagiel ꝑ cōne of Ocran.

The offryng of Pagiell. *or Phegiel

The

The offryng of Ahira.

The.xij.daye / Ahira the sonne of Enan / chefe lorde amonge ỹ chyldren of Nephthali offered. And his gifte was: a syluer charger of an hundred & .xxx. sycles weyghte: a syluer boule of. lxx. sycles of the holye sycle / both full of fyne floure myngled with oyle for a meatofferynge: & a golden spone of twentye sycles / full of cens. And a bullock / a ram and a lambe of one yere olde for burntofferynges and an he goote for a synneofferynge: and for peaceofferynges / two oxen. v rammes. v. he gootes and. v. lambes of one yere olde. And this was the offerynge of Ahira / the sonne of Enan.

G Of this maner was the dedicacyon of the alter / when it was anoynted: vnto ỹ whiche was broughte of the prynces of Israell. xij. chargers of syluer. xij. syluer boules and. xii. spones of golde: euery charger contaynynge an hundred and. xxx. sycles of syluer / & euery boule. lxx. so that all the syluer of all the vessels / was two thousande and. iiii. hundred sicles of the holy sycle. And the. xii. golden spones which were full of cens / contayned ten sycles a pece of the holy sycle: so that all the golde of the spones / was an hundred and xx. sycles.

All the oxen that were broughte for the burntofferynges were. xij. and the rãmes. xij. & the lãbes. xii. of a yere olde a pece / with the meateofferynges: with he gootes for synneoffrynges. And all the oxen of the peaceofferynges were. xxiiii. the rammes. lx. the gootes. lx. and lambes of a yere olde a pece. lx. & this was the dedicacyon of the alter / after ỹ it was anoynted.

And when Moses was gone in to the tabernacle of witnesse to speke with him / he harde ỹ voyce of one speakinge vnto him frõ of the mercyseate that was vpon the arcke of witnesse: euen from betwene the two cherubyns he spake vnto him.

¶ The disposicion and order of the lampes. The forme of the candelstyck. The cleansyng and offryng of the Leuytes. The age of the same.

¶ The. viii. Chapter.

* Exod. xxv. d. AND the Lorde spake vnto Moses saying: speake vnto Aaron & saye vnto him: * when thou puttest on ỹ lampes se that they lighte all seuẽ vpon the forefront of the candelsticke. And Aaron dyd euen so / and put the lampes vpon the forefront of the candelsticke / as ỹ Lorde commaunded Moses / and the worke of the candelsticke was of stiffe golde: both the shaft & the floures therof. And accordinge vnto the vilyon whiche the Lorde had shewed Moses euen so he made the candelsticke.

And ỹ Lorde spake vnto Moses sayenge: take the Leuites from amonge the chyldren of Israel / and cleanse them. And this do vnto them when thou cleansest thẽ / sprynckle water of purifyenge vpon them and make a rasure to runne alonge vpon all the fleshe of them / and let them washe theyr clothes / and then they shall be cleane. And let them take a bullocke and his meatofferynge / fyne floure myngled with oyle: & another bullocke shalt thou take to be a synneofferynge. B

Then bryng the Leuites before the tabernacle of witnesse and gether the hole multitude of the chyldren of Israel together. And bringe the Leuites before the Lorde / and let the chyldren of Israel put their handes vpon ỹ Leuites. And let Aaron heue the Leuites before the Lorde / for an heueofferynge geuen of ỹ chyldren of Israel / & then let thẽ be appoynted to wayte vpon ỹ seruyce of ỹ Lorde

And let the Leuytes put theyr handes vpõ the heedes of the bullockes / & then offer thẽ: the one for a synneofferynge and the other for a burntofferyng vnto the Lorde / to make an attonemẽt for the Leuites. And make the Leuites stande before Aaron and hys sonnes / & heue them to be an heueofferynge vnto ỹ Lorde. And thou shalt separate the Leuites from amonge ỹ chyldren of Israel / that they be myne: and after that let them go and do the seruice of the tabernacle of witnesse.

Cleanse them & waue thẽ / for they are geuen vnto me from amonge the chyldren of Israel for * I haue taken them vnto me for all the fyrst borne that open any matryce amonge the chyldren of Israel. C * numer. iij. c.

* For all the fyrstborne among the chyldren of Israel are myne both man & beest: because the same tyme that I smote the fyrstborne in the lande of Egypte / I sanctyfyde them for my selfe: and I haue taken the Leuites for all the fyrstborne amonge ỹ chyldren of Israel / and haue geuen them vnto Aaron and his sonnes from amonge the chyldren of Israel to do the seruyce of the chyldren of Israel in the tabernacle of witnesse and to make an attonement for the chyldren of Israel / that there be no plage amonge the chyldren of Israel / yf they come nye vnto the sanctuary. * Exod. xiij. a.

And Moses and Aaron and all the congregacyon of the chyldren of Israel dyd vnto the Leuytes accordynge vnto all that the Lorde commaunded Moses. And the Leuites purifyed them selues / and washed their clothes. And Aaron waued them before the Lorde / and made an attonement for them to cleanse them. And after ỹ they went in to do theyr seruyce in the tabernacle of wytnesse / before Aarõ & his sonnes. And acordynge as the Lorde had cõmaunded Moses as concernynge ỹ Leuites / euen so they dyd vnto thẽ. D

And

And the Lorde spake vnto Moses sayēg:
Nume.iiij.c. this shalbe the maner of the Leuites: from xxv. yere vpwarde they shall go in to wayte vpon ỹ seruyce in the tabernacle of witnesse/ & at fyftye they shall ceasse waytyng vpon ỹ seruyce therof / and shall laboure no moare: but shall minister vnto their bretheren in the tabernacle of witnesse/and there wayte / but shall do no moare seruyce. And se that thou do after this maner vnto the Leuites in their waytynge tymes.

¶ The ester or passeouer offringe of the cleane and vncleane. A cloude couerynge the tabernacle leadeth the hoste.

¶ The.ix.Chapter.

And the Lorde spake vnto Moses in the wildernesse of Sinai/in ỹ fyrste moneth of the seconde yere after they:* were come out of the
*Exod.xij.a. Leuitī.xxiij.a Nume.xxviij.c Deute.xvi.a. lande of Egypte sayeng: let the chyldren of Israel offre Passeouer in his season:euen ỹ xiiij.daye of this moneth at euen they shall kepe it in his season / accordynge to all the ordinaunces & maners therof. And Moses bad the chyldren of Israel that they shulde offer Passeouer/ & they offered Passeouer ỹ xiiij.daye of the fyrst moneth at euen in the wildernesse of Sinai:and dyd accordinge to all that the Lorde commaunded Moses.

And it chaunced ỹ certayne men whyche were defyled with a deed corse ỹ they myght not offer Passeouer the same daye/ came before Moses and Aaron the same tyme/ and
B sayde: We are defyled vpon a dead corse/ wherfore are we kepte backe that we maye not offer an offerynge vnto the Lorde in the due season/amonge the chyldren of Israell? And Moses sayde vnto them:tary / that I maye heare what the Lorde wille commaunde you. And the Lord spake vnto Moses sayenge:speake vnto the chyldren of Israell and saye. If any man amonge you or youre chyldren after you be vncleane by the reason of a corse or is in the waye ferre of/then lett hym offer Passeouer vnto ỹ Lorde:the.xiiij. daye of the seconde moneth at euen/and eate it w̄ swete bread & soure herbes / & let them leaue none of it vnto ỹ morynge nor breake any boone of it.And accordynge to all the ordinaunce of the Passeouer let them offer it.

But yf a man be cleane & not let in a iourney/ & yet was negligēt to offer a Passeouer
a. In lyke māner is it with vs in oure spirituall ester or passeouer/who soeuer doth not reuerently beleue the redēpcyon of mankynde whyche
¶ the same soule shall perish from his people/ because he brought not an offerynge vnto ỹ Lorde in his due season:and he shall bere his synne.And when a straūger dwelleth amōge you and wyll offer Passeouer vnto the Lorde accordynge to the ordinaunce of Passeouer and maner therof shall he offre it. And ye shall haue one lawe both for the straunger & for him that was borne at home in the lande.

And the same daye that the habitaciō was reered vp / a cloude couered it an hye vpon the tabernacle of witnesse: and at euen there was vpon the habitacyon/as it were the symilitude of fyre vntyll the morynge. And so it was allwaye/that the cloude couered it by daye/and the symylitude of fyre by nyghte. And when the cloude was taken vp from of the tabernacle / then the chyldren of Israel iurneyed:and where the cloude abode there ỹ chyldren of Israel pitched theyr tentes. At the mouthe of the Lorde the chyldren of Israell iourneyed/and at the mouth of ỹ Lorde they pitched.And as longe as ỹ cloude abode vpon the habitacyon/they laye styll/ & when the cloude taryed styll vpon the habitacyon longe tyme / the chyldren of Israell wayted vpon the Lorde and iourneyed not.

If it chaunced that the cloude abode any space of tyme vpon the habitacion/then they kepte their tentes at the mouth of the Lorde: & they iourneyed also at the cōmaundement of ỹ Lorde. And yf it happened ỹ the cloude was vpon the habytacyon from euen vnto morynge and was taken vp in ỹ morynge then they iourneyed.Whether it was by daye or by nyghte that the cloude was taken vp/ they iourneyed. But when the cloude taryed
*two dayes or a moneth or a lōg ceason vpō the habitacyon/as longe as it taryed ther on/ the chyldren of Israel kepte theyr tentes and iourneyed not And as soone as ỹ cloude was taken vp/they iourneyed. At the mouth of the Lorde they reasted/ & at the cōmaundemēt of ỹ Lorde they iourneyed.And thus they kepte the watche of the Lorde/at the commaundement of the Lorde by the hande of Moses.

was thorowlye fynished in offrynge of the true lābe christ and amendeth not his life/nor turneth frō ỹ ce to vertue in the tyme of this mortal life shall not belōge vnto the glory of the resurreccion/which shall be geuen vnto the true worshippers of christ: but shall be roted oute frō the companye of the saynctes

*after the gre kes certayne dayes/a fewe or some dayes.

¶ The trompettes of syluer and the vse therof. The Israelites depart from Sinai. The captaynes of the hoste are nombred. Hobab refuseth to go with moses

¶ The.x.Chapter.

And the Lorde spake vnto Moses A sayenge: Make the two trōpettes of beaten syluer / that thou mayst vse thē to call the cōgregacion together/ & when the hoste shall iourney. when they blowe w̄ them / all the multytude shall resorte to the/vnto the dore of the tabernacle of witnesse.If but a one trumpet blowe only/ then the princes which are heedes ouer the thoulandes of Israel shall come vnto ỹ. And when ye trompe the fyrst tyme/ ỹ hostes that lye on the east partes shall go forwarde.
And when ye trompe the seconde tyme / then the hostes that lye on ỹ south syde shall take their iourney:for they shall trōpe when they take their iourneyes.And in getherynge the congregacion together/ye shall b blowe and not trompe. And the sonnes of Aaron the preast

a. To blowe with one trumpet is / to shewe the worde of helth synglye after the vnytye of the faith

b. The cõmen people must they teache playnely / and with oute curiolitye.

preastes shall blowe the trompettes & shall haue them and it shalbe a lawe vnto you for euer and amonge youre chyldren after you.

And when ye shall go to warre in youre lande agenst youre enemyes that vexe you / ye shall c trompe with the trompettes and ye shalbe remẽbred before ỹ Lorde youre God and saued from youre enemyes. Also when ye be mery in youre fest dayes and in the first dayes of youre monethes / ye shall blowe the trompettes ouer youre burnt sacrifices and peaceofferynges / that it maye be a remembraunce of you before youre God. I am the Lorde youre God.

c. In tyme of warre must they trumpe with trumpettes: which signifyeth when moste neade is at hande then must faithe prayer and lyftyng vp of the mynde to God be chefely exercysed.

And it came to passe the .xx. daye of the seconde moneth in ỹ seconde yere / ỹ the cloude was take vp from of the habytacyon of witnesse. And the chyldrẽ of Israel toke their iourney out of the deserte of Sinai / and the cloude rested in ỹ wildernesse of Pharã. And they first toke their iourney at ỹ mouth of the Lorde / by the hãd of Moses: euen ỹ stãderte of ỹ hoste of Iuda remoued fyrst with theyr armyes whose captayne was Nahalon the sonne of Aminadab. And ouer the hoste of ỹ tribe of the chyldren of Isachar / was Nathanael ỹ sonne of Zuar. And ouer the hoste of ỹ tribe of the chyldren of Zabulon / was Eliab the sonne of Helon. And the habytacyon was taken doune: and the sonnes of Gerson and Merari went forth bearynge ỹ habitacyon.

Thẽ the standert of ỹ hoste of Ruben wẽt forth wt theyr armyes / whose captayne was Elizur the sonne of Sedeur. And ouer ỹ hoste of the tribe of ỹ chyldren of Simeon / was Salamiel ỹ sonne of Surisaddai. And ouer the hoste of the tribe of the chyldren of Gad was Eliasaph the sonne of Deguel. Then ỹ Cahathites went forwarde and bare the holy thynges / and the other dyd set vp the habytacyon agenst they came.

Then the standert of the hoste of the chyldren of Ephraim went forth wt theyr armies whose captayne was Elisama the sonne of Amiud. And ouer the hoste of the tribe of the sonnes of Manasse / was Gamaliel ỹ sonne of Pedazur. And ouer the hoste of the tribe of the sonnes of Ben Iamin / was Abidan the sonne of Gedeoni.

And hyndmoste of all the hoste came ỹ standert of the hoste of the chyldren of Dan with their armies: whose captayne was / Ahiezer ỹ sonne of Ammi Saddai. And ouer ỹ hoste of the tribe of the chyldrẽ of Aser / was * Pagiel the sonne of Ochran. And ouer the hoste of the tribe of the chyldrẽ of Nephthali / was Ahira the sonne of Enan / of this maner were the iourneyes of the chyldren of Israel / with theyr armies when they remoued.

* Or phegiell.

a. Hobab is the same which before is called Iethro eue as Salamõ is called in some places Idida ẽ as Ozias is also called Azarias. He was the sonne of Raguell ẽ father to Zephora Moses wyfe: all be it that in the second of exod. Raguell be called her father / not because he was so in deade but because he was her fathers father: which maner of speakyng is not a fewe tymes vsed in the scrypture.

D And Moses sayde vnto a Hobab the sonne of Raguel the Madianyte / Moses father in lawe: we goo vnto the place of which the Lorde sayde I will geue it you. Go with vs ẽ we will doo the good / for the Lorde hath promysed good vnto Israel. And he sayd vnto him: I wyll not: but wyll go to myne awne lande and to my kynred. And Moses sayde oh nay / leaue vs not / for thou knowest where is best for vs to pitche in the wildernesse: ẽ thou shalt be oure * eyes. And yf thou go with vs / loke what goodnesse the Lorde sheweth apõ vs / the same we will shewe apon the.

* Or gyde.

And they departed from the mount of the Lorde iij. dayes iourney / & ỹ arcke of ỹ testament of ỹ Lorde went before thẽ in the iij. dayes iourney to serche out a restynge place for thẽ. And ỹ cloude of ỹ Lorde was ouer thẽ by daye / when they went out of the tentes.

And when ỹ arcke wẽt forth / Moses sayde Ryse vp Lorde ẽ let thyne enemyes be scatered / ẽ let thẽ that hate the flee before the. And whẽ ỹ arcke rested / he sayde retourne Lorde vnto the many thousandes of Israel.

¶ The people murmureth & is punnyshed with fyre. They desyre flesche. They loothe mãna. The murmuryng and wauerynge fayth of Moses. The Lorde dyuydeth the burden of Moses to seuentye of the auncyentes / and they prophesye. Eldad and Medad do also prophesye in the hoste. It rayneth quayles. The flesh rauẽers are punnyshed.

¶ The .xi. Chapter.

And the people * complayned and it displeased the eares of the Lorde. And when ỹ Lorde herde it he was wroth / and the fyre of the Lorde burnt amonge them and consumed the vttermost of the hoste. And the people cried vnto Moses / and he made intercession vnto the Lorde ẽ the fyre quẽched. And they called the name of the place * Thaberah because the fyre of the Lorde burnt amonge them.

* Or waxed discontent / some tyme dyd wickedly.

* Thaberah signifyeth / kyndlyng inflamyng or fyrynge.

And the rascall people that was amonge them fell a lustynge / And the chyldren of Israel also went to and wepte and sayde: who shall geue vs flesh to eate? we remẽbre ỹ fysh which we shulde eate in Egipte for nought and of the Cucumbers and melouns / lekes / onyouns and garleke. But now oure soules ar dryed a waye / for oure eyes loke on nothynge els / saue apon Manna.

The Manna was as it had bene coriander seed / and to se to lyke Bedellion. And the people went aboute and gathered it / ẽ grouñde it in milles or bett it in mortars and baked it in pannes and made kakes of it. And the taste of it was lyke vnto the taste of an oyle kake. And when the dewe fell aboute ỹ hoste in the nyghte / the Manna fell ther with.

And when Moses herde the people wepe in their housholdes euery man in the dore of his tent / then the wrath of the Lorde waxed

wholt

whott excedynglye: & it greued Moses also.
And Moses sayde vnto the Lorde: wherfore
dealest thou so cruelly with thy seruaunte?
wherfore do I not fynde fauoure in thy syght
seynge that thou puttest the weyght of this
people vpon me? haue I conceaued all this
people / or haue I begotte them / that thou
shuldest saye vnto me / carye them in thy bo-
some (as a nurse beareth ỹ suckynge childe)
vnto the lande which thou sware st vnto their
fathers? where shulde I haue flesh to geue
vnto all this people? For they wepe vnto me
sayenge: geue vs flesh that we maye eate. I
am not able to bere all this people alone / for
it is to heuy for me. Wherfore yf thou deale
thus with me / kyll me / I praye ỹ / yf I haue
founde fauoure in thi syght and let me not se
my wretchednesse.

D And the Lorde sayde vnto Moses: gether
vnto me .lxx. of ỹ elders of Israel / which thou
knowest ỹ they are the elders of the people
and officers ouer them / & bringe them vnto
b. I wyll come doune: loke Gene. ix. a the tabernacle of witnesse / and let thẽ stande
there with the. And I wyll b come doune and
talke w̃ the there / & * take of ỹ spirite which
is vpon the and put apon the and apon them
and they shall bere with the in the burthen of
the people / & so shalt thou not beare alone.
And saye vnto ỹ people: halowe youre sel-
ues against to morow that ye maye eate flesh
for ye haue whyned in the eares of the Lorde
sayenge: who shal geue vs flesh to eate / for we
were happie when we were in Egypte? ther-
fore ỹ Lorde will geue you flesh / and ye shall
eate: Ye shall not eate one daye only ether .ii.
or .v. dayes / ether .x. or .xx. dayes: but euen a
* Or monthes moneth longe / & vntill it come out at ỹ * no-
strels of you / ỹ ye be ready to parbrake: be-
cause that ye haue cast ỹ Lorde a syde which
E is amonge you / and haue wepte before him
sayenge: why came we out of Egipte.
And Moses sayde: sixe hundred thousande
fotemen are there of ỹ people / amõge which
I am. And thou hast sayde: I will geue them
flesh & they shall eate a moneth longe. Shall
ỹ shepe & the oxẽ be slayne for thẽ to fynde thẽ
ether shall all the fysh of the see be gethered
together to serue them? And the Lorde sayde
vnto Moses: is ỹ Lordes hãde wared shorte
*After the grekes the chalde: Thou shalt se whether my worde * shall co-
Some / of what value it shalbe me to passe vnto the or not.
And Moses went out and tolde ỹ people
the sayenge of the Lorde / and gethered the
.lxx. elders of the people / and set them rounde
aboute the tabernacle. And the Lorde came
doune in a cloude & spake vnto him / & toke
F of the spyrete that was vpon him / and put it
vpon the .lxx. elders. And as the spirite rested
c. To prophecye is other to els. vpon them / they c prophecied & * did nought
But there remayned .ij. of the men in the
hoste: the one called Eldad / & ỹ other Medad
And the spirite rested vpon thẽ for they were
of them that were writte n / but they went
not out vnto the tabernacle: and they prophe
cied in the hoste.
And there ran a younge man & tolde Mo
ses and sayed: Eldad & Medad do prophecye
in the hoste. And Josua the sonne of Nun the
seruaũte of Moses which he had chosen out
answered and sayed: master Moses / forbyd
them. And Moses sayed vnto him: enuyest
thou for my sake? wolde God ỹ all the Lor-
des people coulde prophecye / & ỹ the Lorde
wolde put his spirite vpon them. And then
both Moses and the elders of Israel / gat thẽ
in to the hoste.
And there went forth a wynde frõ ỹ Lor-
de and brought quayles from the see and let
thẽ fall aboute the hoste / euen a dayes iour-
ney rounde aboute on euery syde of the hoste
and .ij. cubites hye vpon the erth. And the pe-
ople stode vp all that daye & all that nyghte
and on the morowe / & gethered quayles. And
And he that gethered the lest / gethered .x. ho-
mers full. And they kylled them rounde
aboute the hoste.
And whyle the flesh was yet be twene their
teeth / yer it was chewed vp / the wrath of the
Lorde ware d whott vpon the people / and the
Lorde slewe of ỹ people an exceading myghty
slaughter And they called the name of the
place * kibroth hathauah: because they bu- * That is the graues of lust.
ryed the people that lusted there.
And the people toke their iourney frõ ki-
broth hathauah vnto hazeroth / and bode at
hazeroth.

¶ Aaron and Mir Jam grudge agaynst Moses. Mir-
iam was strycken with the leper and healed at the
prayer of Moses.

¶ The .xii. Chapter.

A Nd Mir Jam & Aaron spake agẽst
Moses because of his wife of Inde
which he had taken: for he had takẽ
to wife one of Inde. And they sayde
doth the Lorde speake only thorow Moses?
doth he not speake also by vs? And the Lorde
herde it. But Moses was a very meke man
aboue all the men of the erthe. And ỹ Lorde
spake attonce vnto Moses vnto Aaron and
Mir Jam: come out ye .iij. vnto ỹ tabernacle
of witnesse: and they came out all thre.
And the Lorde * came doune in the piler of B
the cloude and stode in the dore of the taber- * Loke Gene. xỹ. a
nacle & called Aaron & Mir Jam. And they
went out both of them. And he sayede heare
my wordes If there be a prophet of ỹ Lordes
amonge you / I will shewe my selfe vnto him
in a visiõ & wil speake vnto him in a dreame
But my seruaunte Moses is not so / which is
faythfull

preache the worde to the people / as it is .i. cor. xiỹ. a. for to shewe the wõderful workes of God / or to shewe thinges to come: but to prophecye & do nought elles is here to rule the people of God according to the spyryte & to go ouerne their subiectes with iudgement Justyce and truthe.

faythfull in all myne house. Vnto hym I speake[a] mouth to mouth & he seith the syght ¶ and the facyon of the Lorde/and not thorow rydels. Wherfore thē were ye not afrayed to speake agenst my seruaunte Moses?

And the Lorde was angrye with thē and went his waye/and the cloude departed frō of the tabernacle. And beholde / Myr Jam was become leprous/as it were snowe. And when Aaron loked vpon Mir Jam and sawe that she was lepprous / he sayde vnto Moses: Oh I beseche the my Lorde/put not the synne vpon vs which we haue folishly commytted and synned. Oh/let her not be as one that came dead oute of his mothers wombe: for halfe her flesche is eaten awaye.

And Moses cryed vnto the Lorde saying: Oh God/heale her. And the Lorde sayde vnto Moses: If her father had[b] spitte in her face/ shulde she not be ashamed. vij. dayes / let her be shutte out of the hoste. vij. dayes / and after that let her be receaued in agayne. And Mir Jam was shutt out of the hoste. vij. dayes and the people remoued not / tyll she was brought in agayne. And afterwarde they remoued from Hazeroth / and pitched in the wildernesse of Pharan.

a. Mouth to mouth that is I speake not to hym i dreames but by manyfest tokens and vysybie sygnes & vndoutefully geue I hym knowlege of my mynde: here is no bodely mouth meant.

b. To spytte in her face is/to punnyshe her & cause her to lese her office. The Lorde is a father & punnyssheth his chose not to dāme thē but to correct & feare thē / & to dryue thē to ernest repentaunce. After. vij. dayes was she receaued agayne in to the hoste/so after repentaunce had must we be receaued in to the congregacion.

¶ Certen are send to searche the land of Canaan: which bryng with thē a clouster of grapes for a signe of fertylytye and frutefulnes.

¶ The. xiij. Chapter.

And the Lorde spake vnto Moses saying: * Sende men out to serche the lande of Canaan / whyche I geue vnto the chyldrē of Israel: of euery trybe of their fathers a man & let thē all be soche as are rulers amonge thē. And Moses at the commaundemēt of the Lorde sent forth out of the wildernesse of Pharan: soche men as were all heades amonge ỳ children of Israel/whose names are these.

In the trybe of Ruben/Sammua ỳ sonne of Zacur: In the trybe of Symeon/ Saphat the sonne of Hori. In the trybe of Juda Caleph the sonne of Jephune. In the trybe of Jsachar/Jgeal the sonne of Joseph. In ỳ trybe of Ephraim/Hosea the sonne of Nun. B In the trybe of Ben Jamin/ Palthi ỳ sonne of Raphu. In the trybe of Zabulon/Gadiel the sonne of Sodi. In the trybe of Joseph: that was of Manasse / Gaddi the sonne of Suli. In the trybe of Dan/Amiel the sonne of Gemali. In the trybe of Aser/Sethur ỳ sonne of Micheel. In ỳ trybe of Nephthali Nahebi the sonne of Vaphli. In the trybe of Gad/Guel the sonne of Machi. These are the names of the men whiche Moses sent to spye out the lande. And Moses called the name of [a] Hosea the sonne of Nun/Josua.

And Moses sent them forth to spie out ỳ lande of Canaan/& sayde vnto thē: gett you southwarde & go vp into ỳ hye cōtrey/& se ỳ lande what maner thynge it is & the people ỳ dwelleth therin: whether they be stronge or weake/ether fewe or many/and what the lāde is that they dwell in whether it be good or bad/& what maner of cities they dwell in whether they dwell in tentes or walled townes/ & what maner of lande it is: whether it be fatt or leane/ and whether there be trees therin or not. And be of a good courage/and bryng of the frutes of the lande. And it was aboute the tyme that grapes are fyrst rype.

And they wēt vp & searched out the lande from the wylderneße of Zin vnto Rehob/ as men go to Hemath / & they ascended vnto ỳ south & came vnto Hebron / where Ahimā was & Sesai and Thalmani the sonnes of + Enacke. Hebron was bylt. vij. yere before * Zoā in Egipte. And they came vnto ỳ ryuer of Escol & they cutt doune there a braunch w one clouster of grapes & bare it vpō a staffe betwene twayne / and also of the pomgranates and of the fygges of the place. The ryuer was called [b] Nehel Escol/because of the clouster of grapes whiche the children of Jsrael cutt doune there.

And they turned backe agayne frō searchinge the lande/at. xl. dayes ende. And they went and came to Moses and Aaron & vnto all the multitude of the chyldren of Jsrael/ vnto the wildernesse of Pharan: euen vnto Cades / and brought them worde and also vnto all the congregacyon/and shewed them the frute of the lande. And they tolde hym saying: we came vnto the lande wether thou sendest vs / and surely it is a lande that [c] flowith with mylcke & honye & here is of the frute of it. Neuertheless ỳ people be stronge that dwell in the lande / and the cytyes are walled and exceadynge greate / and moreouer/ we sawe the chyldren of Enack there. The Amaleckes dwel in the south contre/& the Hethites / Jebusites and the Amorites dwell in the mountaynes/& ỳ Cananites dwel by the see & a longe by the coste of Jordan.

And Caleb stylled the murmur of the people agenst Moses sayinge: let vs go vp and conquere it / for we be able to ouercome it. But the men that went vp with him/ sayde: We be not able to go vp agēst the people / for they are stronger then we: And they brought vp an euel report of ỳ lāde which they had serched/vnto the chyldren of Jsrael sayinge: The lande whyche we haue gone thorowe to serche it out/is a lande that [d] eateth vp the inhabiters therof/and the people that we sawe in it are men of stature. And there we sawe also geaūtes/the chyldren of Enack which are of the geauntes. And we

Jehosua signifyeth the salua cio of the Lorde

+ Luke Judi. i. d

* Otherwyse Tanis / after the Chalde.

b. Nehel Escol sygnifyeth by interpretacion the ryuer of the grape or as some wyll the valeye of the clouster.

c. Flowith with mylcke & honye that is/ full of good pastures/ herbes/ bees/ catell/ vynes/trees/ pleasaunt woodes so that vnder heuē ther was not a moare chosen peace of grounde for aboundance and plentyousnes.

d. Eateth vp &c that is/ suffereth them not to lyue/ but with battell & vyolēce of geauntes consumeth them.

a. Hosea or osee sygnifieth sauyng or sauiour. Josua or

semed in oure syght as it were grashoppers and so we dyd in their syght.

¶ The people dispearyng of cõmyng to the land promysed do murmur agaynst God/and woold haue stoned Caleb and Josue. The searchers of the land dye. Amalech kylleth the Israelites.

¶ The.xiiii.Chapter.

A Nd all the multitude cryed out / & the people wepte thorow out that nyght/ & all the children of Israel murmured agenst Moses & Aarõ And the whole congregacion sayde vnto thẽ: wolde God that we had dyed in the land of Egipte / ether we wolde that we had dyed in thys wildernesse. Wherfore hath the Lorde brought vs vnto this lande to fall vpon the swerde / th at both oure wyues / & also oure children shulde be a pray: is it not better ỹ we retourne vnto Egipte agayne? And they sayde one to another: let vs make a captayne and retourne vnto Egipte agayne.

B And Moses and Aaron fell on their faces before all the congregacion of the multitude of the childrẽ of Israel. And Josua the sonne of Nun/& Caleb ỹ sonne of Jephune which were of them that serched the lande rent their clothes and spake vnto all the companye of the children of Israel sayinge: ¶ The lande which we walked thorowe to serche it / is a very good land. If the Lorde haue lust to vs he will bringe vs in to this lande and geue it vs/which is a land that floweth with mylke and hony. But in any wise rebell not agenst the Lorde/ Moreouer feare ye not ỹ people of ỹ lãde/ for they are but bread for vs. Their shylde is departed from them/and the Lorde is with vs: feare them not therfore.

And all the whole multitude bade stone them with stones. But ỹ glorie of the Lorde appeared in the tabernacle of witnesse/vnto all the children of Israel. And the Lorde sayde vnto Moses: Howe longe shall thys people[b] rayle vpõ me/& how longe will it be yer they beleue me / for all my signes which I haue shewed amonge them? I wyll smyte thẽ wt the pestilẽce & destroy thẽ/& wil make of ỹ a greatter naciõ & a mightier then they.

And Moses sayde vnto the Lorde: then ỹ Egiptiãs shall heare it / for thou broughtest this people with thy myghte from amonge them. And it wilbe tolde to the inhabiters of this lande also/for they haue herde likewise/ that thou the Lorde art amõge this people/ and that thou art sene face to face/and ỹ thy cloude standeth ouer them & that thou goest before thẽ by daye tyme in a piler of a cloude and in a pyler of fyre by nyght. If thou shalt kill all this people as they were but one man then the nacions which haue herde the fame of the/will speake saynge: because ỹ Lorde was not able to bringe in thys people in to the lande which he sware vnto thẽ / therfore he slewe them in the wyldernesse.

So now let the power of my Lorde be greate/acordyng as thou hast spokẽ saying: the Lorde is longe yer he be angrye/and full of mercy / and suffereth synne and trespace/ and leaueth no man innocent / and visiteth ỹ vnryghteousnesse of the fathers vpon the chyldren/euẽ vpon the thirde and fourth generaciõ / be mercyfull I beseche the therfore vnto the synne of this people acordynge vnto thy greate mercy/and accordinge as thou hast forgeuen this people from Egipte euen vnto this place.

And the Lorde sayde: I haue forgeuẽ it/ accordynge to thy request. But as trulye as I lyue/al the erth shalbe[c] fylled with my glorye. For of all those mẽ whiche haue sene my glorye & my myracles which I dyd in Egipte & in the wildernesse / & yet haue tẽpted me now this .x. tymes & haue not herkened vnto my voyce/there shal not one se ỹ land whiche I sware vnto their fathers / nether shall any of thẽ that rayled vpon me/se it. But my seruaunt Caleb: because there is another maner spirite with him/and because he hath folowed me vnto the vtmost: him I will bringe into the lande which he hathe walked in/and his seed shall conquere it / and also the Amalechites and Cananites whiche dwell in the lowe contres. ¶ To morowe turne you & gett you in to the wildernesse: euen the waye towarde the redd see.

And the Lorde spake vnto Moses & Aaron sayinge: how longe shall this euell multitude murmure agenst me? I haue herde ỹ murmurynges of ỹ childrẽ of Israel whiche they murmure agenste me. ¶ Tell them/ ỹ the Lorde sayeth. As truely as I lyue/ I will do vnto you euen as ye haue spoken in myne eares. Youre carkesses shall lye in this wildernesse/nether shall any of these nõbres which were nombred from .xx. yere and aboue of you which haue murmured agenst me come in to the lande ouer which * I lyfted myne hande to make you dwel therin / saue Caleb the sonne of Jephune / and Josua the sonne of Nun.

And youre childrẽ which ye sayde shuld be a praye/them I will bringe in/and they shall knowe the lande which ye haue refused / and youre carkesses shall lye in this wildernesse And youre children shall wandre in this wildernesse .xl. yeres and suffre for youre[d] whoredome vntill your carkesses be wasted in the wildernesse/after the nombre of the dayes in which ye serched out ỹ lande .xl. dayes/ & euery daye a yere: so ỹ they shall beare your vnrighteousnes

a. Rent their clothes/ loke Gene. xxxvij. k

b. To rayle a pon the Lorde/ to prouoke him/to resyst withstand or strype agaynst hym: all soche maners of speache where soeuer ye fynde them/ do sygnifye no thyng elles: but not to belene his wordes. as in the Psal. v. c. & .ix. f.

c. That he wyl haue the erth fylled with his glorye is/that he wyll be magnyfyed / preached spoken of honoured and prayed thorou oute the erth. Psal. xcvij. d.

Luke exod. vi. b

d. Whoredome for infydelytye or Idolatrye as in. iiij. Regũ ix. e. x. Sapiẽ xiiij. b.

righteoulnes.xl. yere/ & ye ſhall fele my ven geaunce ✠ the Lorde haue ſayed that ✠ will do it vnto all this euell congregacyon that are gethered together agenſt me: euē in this wylderneſſe ye ſhalbe conſumed / and here ye ſhall dye.

And the men which Moſes ſent to ſerche the lande/ & which (when they came agayne) made all the people to murmure agenſt it in that they broughte vp a ſclaunder vpon the lande: dyed for their brynginge vp that euell ſclaunder vpon it / & were plaged before the
G Lorde. But Joſua the ſonne of Nun and Caleb the ſonne of Jephune which were of the men that went to ſerche the lande / lyued ſtyll. And Moſes tolde theſe ſayenges vnto all the chyldren of Iſrael/ and the people toke great ſorowe.

Blinde reaſon which per whi le wolde not let them beleue in Gods worde / teacheth them now to truſt in their awne workes.

And they roſe vp yerly in the mornynge & gatt them vp in to the toppe of ỹ mountayne ſayenge: lo we be here/ & will go vp vnto the place of which the Lorde ſayed/ for we haue ſynned. And Moſes ſayed: wherfore wyll ye go on this maner beyonde the worde of the Lorde? it wyll not come well to paſſe go not vp for the Lorde is not amonge you that ye be not ſlayne before youre enemyes. For the Amaleckytes and the Cananites are there before you/ and ye wyll fall vpon the ſwerde becauſe ye are tourned a waye frō the Lorde/ & therfore the Lorde wyll not be with you

But they were blynded to go vp in to the hyll toppe: Neuer the latter/ the arcke of the teſtament of the Lorde and Moſes departed not out of the hoſte. Then ỹ Amaleckytes & the Cananites which dwelt in that hill/ came doune and ſmote them and hewed thē: euen vnto Horma.

¶ The drynckofferinges of thē that enter i to the lāde The punnyſhment of hym that ſynneth of arrogāce or pryde. The man is ſtooned that gethered ſtyckes on the Saboth. Gardes muſt be made vpō the quarters of theyr garmentes.

¶ The.xv. Chapter.

A And the Lorde ſpake vnto Moſes ſayenge: ſpeake vnto the chyldren of Iſrael & ſaye vnto thē: when ye be come in to the lāde of youre habitacion which ✠ geue vnto you/ & will offre an offerynge vpon the fyre vnto the Lorde/ whether it be a burntofferynge or a ſpecyall vowe or frewillofferyng or yf it be in youre pryncypall feaſtes to make a ſwete ſauoure vnto the Lorde/ of the oxen or of the flocke.

Then/ let him that offereth his offerynge vnto the Lorde/ brynge alſo a meatofferynge of a tenth deale of floure myngled with the fourth parte of an hin of oyle/ and the fourth parte of an hin of wine for a drynkofferynge and offer with ỹ burntofferynge or any other offerynge when it is a lambe. And vnto a rā B thou ſhalt offer a meatofferynge of .ij. tenth deales of floure/ myngled with ỹ thyrde parte of an hin of oyle/ and to a drynckofferynge thou ſhalt offer the thyrde parte of an hin of wyne/ to be a ſwete ſauoure vnto the Lorde.

When thou offeryſt an ore to a burntofferynge or in any ſpecyall vowe or peaceofferinge vnto ỹ Lorde/ then thou ſhalt brynge vnto an ore/ a meatofferynge of .iij. tenth deales of floure myngled wt halfe an hin of oyle. And thou ſhalt brynge for a drynckofferinge halfe an hin of wyne/ that is an offerynge of a ſwete ſauoure vnto the Lorde. This is the C maner that ſhalbe done vnto one ore/ one rā a lambe or a kyd. And acordynge to the nō= bre of ſoche offerynges / thou ſhalt encreaſe the meatofferynges & the drynkofferynges.

All that are of youre ſelues ſhall do theſe thynges after this maner / when he offereth an offerynge of ſwete ſauoure vnto ỹ Lorde And yf there be a ſtraunger with you or be amonge you in youre generacions/ and will offer an offerynge of a ſwete ſauoure vnto ỹ Lorde: euen as ye do/ ſo he ſhall do a One or= dynaunce ſhall ſerue both for you of the con= gregacion/ and alſo for the ſtraunger. And it ſhalbe an ordynaunce for euer amōge youre chyldren after you/ that the ſtraunger and ye ſhalbe lyke before the Lorde. One lawe and one maner ſhall ſerue / both for you and for the ſtraunger that dwelleth with you.

a. This cōmaundement was a fore token of Gethering the gentyles & the hebrues in to one church of Chriſte/ Johan x.c. wherin theris no dyffe rence betwene the Hebrue or Jewe and the grecyan/ ryche and poore/ cyte zen and ſtraun= ger or forener

And the Lorde ſpake vnto Moſes ſayēge: ſpeake vnto the chyldren of Iſrael and ſaye vnto them: When ye be come in to the lande whether ✠ will brynge you/ then whē ye will eate of the bread of the lāde/ ye ſhall geue an heueofferynge vnto the Lorde. Ye ſhall geue a kake of the firſt of youre dowe vnto an he= ueofferynge: as ye do the heueofferynge of the barne/ euen ſo ye ſhal heue it. Of the fyrſt of youre dowe ye muſt geue vnto the Lorde an heueofferynge / thorow out youre generacyons.

If ye ouerſe youre ſelues and obſerue not all theſe commaundemētes which the Lorde hath ſpoken vnto Moſes / & all ỹ the Lorde hath cōmaunded you by ỹ hande of Moſes/ from the fyrſt daye forwarde that the Lorde cōmaunded amonge youre generacion: whē oughte is commytted ignorantly before the eyes of the congregacion/ then all the multi= tude ſhall offer a calfe for a burntofferynge to be a ſwete ſauoure vnto the Lorde / & the meatofferynge & the drynkofferynge ther= to/ acordynge to the maner: and an he goote for a ſynofferynge. And ỹ preaſt ſhall make an attonemēt for all ỹ multitude of ỹ childrē of Iſraell/ & it ſhalbe forgeuē thē for it was

ignozaunce. And they shall bzynge their gif-
tes vnto the offerynge of the Lozde / & theyz
synofferynge befoze the Lozde foz theyz ig-
nozaunce. And it shalbe fozgeuen vnto all ỹ
multitude of the chyldzen of Israel / & vntoỹ
straũger that dwelleth amonge you: foz the
ignozaunce pertayneth vnto all the people.
D If any one soule synne thozow ignozaunce
he shall bzynge a she goote of a yere olde foz
a synofferynge. And the pzeast shall make
an atonement foz the soule that synned ig-
nozauntly with the synofferynge befoze the
Lozde and reconcyle him / and it shalbe foz-
geuen him. And both thou that art bozne one
of the chyldzen of Israel and the straunger ỹ
dwelleth amonge you shall haue both one la-
we, yf ye synne thozow ignozauncye.

And the soule that doth ought pzesump-
tuously / whether he be an Israelite oz a straũ
ger / the same hath despysed the Lozde. And
that soule shalbe destroyed from amonge his
people / because he hath despysed the wozde
of the Lozde and hath bzoken his commaun-
dementes / that soule therfoze shall perysh &
his synne shalbe vpon him.

b. Necessytye dzoue him not to gether styckes & therfoze was he woozthye his cruell death / foz as moche as he dispysed to heare the woozde of the Lozde wher vnto he was so straytye cõmaunded to geue eare on the sabboth daye.

And whyle the chyldzen of Israel were in
the wilderneſſe / they founde a man[b] gethe-
rynge stickes vpon the Saboth daye. And
they that founde him getherynge stynkes /
bzoughte him vnto Moses and Aaron & vn-
to all the congregacion: and they put him in
warde / foz it was not declared what shulde
be done vnto him. And the Lozde sayde vnto
Moses: the man shall dye: let all ỹ multitude
stone him with stones without ỹ hoste. And
all the multitude bzoughte him without the
hoste and stoned him with stones / & he dyed
as the Lozde commaunded Moses.

c. Hoche gardes shulde the chzi sten haue depe lyfixed in their hertes / consydc xing what they are bounde to the Lozde / of what god what a seruyce they haue takẽ vpõ thẽ: that they myght with al dyligẽce & cyr- cunspectiõ fulfyl that / which they haue pzo- mised &c.

And ỹ Lozde spake vnto Moses sayenge:
speake vnto the chyldzen of Israell and byd
them / that they make them gardes vpon the
quarters of theyz garmentes thozow out
theyz generacyons / and let them make the
gardes of rybandes of Jacyncte. And the
garde shall be vnto you to loke vpon it / that
ye remembze all the commaundementes of
the Lozde and do thẽ: that ye seke not a waye
after youre awne hertes & after youre awne
eyes / foz to go a whozing after thẽ: but ỹ yere
mẽbze & do al my cõmaundmentes & be holy
vnto youre God / foz I am ỹ Lozde youre God
which bzoughte you out of ỹ lande of Egipte
foz to be youre God. I am the Lozde God.

¶ The rebellió & relysaunce of Chozah Dathã & Abi ram. The erth opened and swalowed them vp.

¶ The. xvi. Chapter.

* Somewzyte Hozeh the sonne of Jza char.
* Some wzyte Abirom.

And* Chozah the sonne of Jezeharỹ
sonne of Cahath the sonne of Leui
and Dathan & *Abiram the sonne
of Eliab / and On the sonne of Pe-
leth / ỹ sonne of Ruben: stode vp befoze Mo-
ses / with other of the chyldren of Israel. ii.
hundzed and fyftie / heedes of the congrega-
cion / and councelers / and men of fame / and
they gathered them selues together agenst
Moses and Aaron and sayed vnto them: ye
haue done ynough. Foz all the multitude are
holy euery one of them & the Lozde is amon
gethẽ. Why therfoze heue ye oure selues vp
aboue the congregacyon of the Lozde.

When Moses hearde it / he fell vpon his
face and spake vnto Chozah and vnto all his
companye sayenge: to mozow the Lozde will
shewe who is his and who is holy / and wyll
take them vnto hym / and whom so euer he
hath chosen / he will cause to come to him.
This do: take fyzepannes / thou Chozah and
all thy companye / and do fyze therin & put
cens therto befoze the Lozde to mozowe.
And then whõ soeuer the Lozde doth chose /
the same is holy. Ye make ynough to do ye
chyldzen of Leui.

And Moses sayed vnto Chozah: heare ye
chyldzẽ of Leui / Semeth it but a small thyn- 25
ge vnto you / that the God of Israel hath se-
parated you from the multitude of Israel to
bzynge you to him / to do the seruyce of the
dwellynge place of the Lozde / and to stande
befoze the people to minystre vnto them? he
hath taken the to him and all thy bzethzen ỹ
sonnes of Leui with the / & ye seke the office
of the pzeast also. Foz which cause both thou
and all thy companye are gathered together
agenst the Lozde: foz what is Aaron / that ye
shulde murmure agenst him.

And Moses sent to call Dathan & Abi-
ram the sonnes of Eliab / and they answered
we will not come. Semeth it a small thynge
vnto the that thou hast bzoughte vs out of a
lande that floweth with mylke and honye / to
kyll vs in ỹ wilderneſſe. But that thou shul-
dest raygne ouer vs also? Moze ouer thou
hast bzoughte vs vnto no lande that floweth
with mylke and honye / nether hast geuen vs
possessions of feldes oz of vynes. Ether wilt
thou pull out the eyes of these men? we wyll
not come.

And Moses waxed very angrye and sayed
vnto ỹ Lozde: Turne not vnto their offeryn-
ges. I haue not taken so moch as an asse ℭ
from them / nether haue vexed any of them.
Then Moses sayed vnto Chozah: Be thou &
all thy cõpanye befoze the Lozde: both thou
they and Aaron to mozowe. And take euery
man his censer and put cens in them / and co-
me befoze the Lozde euery man with hys cẽ-
ser: two hundzed and fyftie censers / and Aa-
ron with his censer. And they toke euery
man his censer and put fyze in them & layed
cens theron / and stode in the doze of the
tabernacle

tabernacle of witnesse / and Moses and Aaron also. And Corah gethered all the congregacyon agenst them vnto the doore of the tabernacle of wytnesse.

And the glorye of the Lorde apered vnto all the congregacyon. And the Lorde spake vnto Moses and Aaron sayenge: seperate youre selues from this congregacion / that I maye consume thē atonce. And they fell vpō theyr faces & sayed * .O most myghtie God of the spirites of all flesh / one man hath synned / and wilt thou be wroth with all the multitude? And the Lorde spake vnto Moses sayenge: speake vnto the congregacion and saye: Gett you awaye from aboute the dwellynge of Corah / Dathan and Abiram. And Moses rose vp and went vnto Dathan and Abiram / & the elders of Israel folowed him. And he spake vnto the congregacyō sayenge departe from the tentes of these wicked men & touche nothinge of theires: lest ye perysshe in all their synnes. And they gate them frō the dwellynge of Corah / Dathan and Abirā on euery syde. And Dathan & Abiram came out and stode in the doore of their tentes with their wyues / their sonnes & their chyldren.

* Nume. xvij

And Moses sayed: Hereby ye shal knowe that the Lorde hath sent me to do all these workes / & that I haue not done thē of myne awne mynde: If these men dye ỹ comen deth of all men or yf they be * vysyted after the vysitacyon of all men / then the Lorde hath not sent me. But and yf the Lorde make a newe thinge / and the erth open hir mouthe & swalowe them and all that pertayne vnto them / so that they go doune [a] quycke in to hel: then ye shall vnderstand / that these men haue rayled vpon the Lorde.

* That is punyshed with the punnyshement.

[a] To go doune quycke or alyue in to hell is / to perysh by soudayne deeth and to be ouerwhelmed with the erth.

And as sone as he had made an ende of speakyng al these wordes / ỹ grounde cloue a sonder that was vnder them / and the erth opened her mouthe and swalowed them and their houses and all the men that were with Corah and all theyr goodes. And they and all that pertayned vnto them / went doune alyue vnto hell / and the erthe closed vpon them / and they perysshed from amonge the congregacyon. And all Israel that were aboute thē fledde at the crye of them. For they sayed: The erthe myghte hapelye swalowe vs also.

And there came oute a fyre from the Lorde and consumed the two hundred & fyftye men that offred cens.

And the Lorde spake vnto Moses sayēge: Speake vnto Eleazar the sonne of Aaron the preaste and let him take vp the censers oute of the burnynge & shatter the fyre here and there / for the [b] censers of these synners are halowed in theyr deathes: and let them be be beaten in to thyn plates and fastened vpō the altare. For they offred them before the Lorde / and therfore they are holye and they shalbe a sygne vnto the chyldren of Israel.

[b] The censers were halowed in theyr deathes because that by them was geuen an ensample vnto other to feare.

And Eleazar the preast toke the brasen censers which they that were burnt had offered / & beat them and fastened thē vppon ỹ altare / to be a remēbraunce vnto the chyldrē of Israel / that no straunger which is not of the seed of Aaron / come nere to offer cens before the Lorde / that he be not made lyke vnto Corah and his companye: as the Lorde sayed vnto him by the hande of Moses.

And on the morowe all the multitude of the chyldren of Israell murmured agenste Moses and Aaron sayenge: ye haue kylled the people of the Lorde. And when the multitude was gethered agenste Moses & Aarō they loked towarde ỹ tabernacle of witnesse. And beholde / the cloude had couered it and the glorye of ỹ Lorde appeared. And Moses & Aaron went before the tabernacle of witnesse. And the Lorde spake vnto Moses sayenge: Gett you from this congregacyon / that I maye consume them quyckly e. And they fell vpon theyr faces.

And Moses sayde vnto Aarō: take a censer and put fyre therin out of the alter / and poure on cens / & go quyckly vnto the cōgregacyon and make an attonement for them. For there is wrath gone out from the Lorde and there is a plage begone. And Aaron toke as Moses commaunded him / and ran vnto the congregacyon: & beholde / the plage was begonne amonge the people / and he put on cens / & made an attonement for the people. And he [c] stode betwene the deed / and thē that were alyue / and the plage ceased. And the nombre of them that dyed in the plage / were xiiij. thousande and seuē hundred: beside thē that dyed aboute the busynes of Corah. And Aaron went agayne vnto Moses vnto the doore off the tabernacle of witnesse / and the plage ceased.

[c] Aaron is here a fygure of Christ which is the medyatoure betwene God and the churche which restraineth the Iust vengeaunce of God for the synnes of the worlde / which helpeth the chosen whē they be in Ieopardye.

¶ Aarons rodde buddeth and beareth blossomes.

¶ The.xvij. Chapter.

And the Lorde spake vnto Moses sayenge: speake vnto the chyldren of Israel and take of thē / for euery prynce a rod / of theyr prynces ouer the houses of theyr fathers: euen.xij. roddes / & wryte euery mans name vpon his rod. And wryte Aarons name vpon the staffe of Leui: for euery heedman ouer the houses of their fathers shall haue a rod. And put them in the tabernacle of witnesse where I wyll mete you. And his rod whom I chose / shall blossome: So I wyll make cease from me the grudgynges of the chyldrē of Israel wherch they grudge agenst you.

And Moses spake vnto the chyldren of Israel/& all the prynces gaue him for euery prynce ouer theyr fathers houses / a rod:euē xij.roddes / & the rod of Aaron was amonge the roddes. ℂ And Moses put ỹ roddes before the Lorde in the tabernacle of witnesse. And on the morowe/Moses went in to the tabernacle:and beholde* the rod of Aaron of the house of Leui was budded & bare blosomes and almondes. And Moses broughte out all the staues from before the Lorde/vnto all ỹ chyldren of Israel/and they loked vpō them/ and toke euery man his staffe. ℗

*.Hebr. ix.b.

And the Lorde sayed vnto Moses:bringe Aarons rod agayne before the witnesse to be kepte for a token vnto the chyldren of rebellyon / that theyr murmurynges maye ceasse fro me/that they dye not. And Moses dyd as the Lorde commaunded him. And the chyldren of Israel spake vnto Moses sayenge: beholde / we are destroyed and all come to nought:for whosoeuer cometh nye the dwellynge of the Lord/dyeth. Shall we vtterly consume awaye?

℗ The office of the Leuites. The tythes and fyrst frutes must be geuen them. Aarons herytage.

ℂ The.xviij.Chapter.

And the Lorde sayed vnto Aaron. Thou & thy sonnes and thy fathers house with the / shall bere ỹ faute of that whiche is done amysse in the *holy place. And thou & thy sonnes with the/ shall beare the faute of that whiche is done amysse in youre preasthode. And thy brethrē also the tribe of Leui/the trybe of thy father take with the/and let them be ioyned vnto ỹ and minister vnto the. And thou & thy sonnes with the shall minister before the tabernacle of witnesse. And let them wayte vpon the and vpon all the tabernacle:only let thē not come nye the holy vessels & the alter/that both they and ye also dye not. And let them be by the & wayte on the tabernacle of witnesse / and on all the seruyce of the tabernacle / and let no straunger come nye vnto you.

*.Vnderstāde yf ye take not heade that it be not touched.

Wayte therfore vpon the holye place and vpon the alter / ỹ there fall no moare wrath vpon the chyldren of Israel:beholde/I haue taken youre brethren the Leuites from amonge the chyldren of Israel / to be youres/ as gyftes geuen vnto the Lorde to do the seruyce of the tabernacle of wytnesse. And se that both thou and thy sonnes with the take hede vnto youre preastes office/ in all thinges that pertayne vnto the alter and within the vayle. And se that ye serue/for I haue geuen youre preastes office vnto you for a gifte to do seruyce: and the straunger that cometh nye/shall dye.

And the Lorde spake vnto Aaron:beholde I haue geuen the the keppynge of myne heue offerynges in all the holowed thynges of the chyldren of Israel. And vnto the I haue geuē them vnto anoyntynge and to thy sonnes: to be a dutye for euer. This shall be thyne of most holy sacrifyces. All their giftes/thorow out al their meatofferynges synneofferynges and trespaceofferynges whiche they bringe vnto me. They shalbe most holy vnto the & vnto thy sonnes. And ye shal eate it in ỹ most holye place:all that are males shall eate of it for it shalbe holye vnto the. ℗

And this shalbe thyne: the heueofferynges of their gyftes/thorow out all the waueofferynges of the chyldren of Israel / for I haue geuē thē vnto ỹ & thy sonnes/& thy daughters with the to be a dutye for euer: and all that are cleane in thy house/shall eate of it/all the fatt of the oyle/of the wyne and of the corne: their fyrst frutes which they geue vnto the Lorde that haue I geuen vnto the. The fyrst frutes of all that is in their landes whych they bringe vnto the Lorde / shalbe thyne: and all that are cleane in thyne house / shall eate of it.

All dedicate thinges in Israel/ shalbe thyne. ℂ All that breaketh the matrice of all flesh that men bringe vnto the Lorde/bothe of mā and beast/shalbe thyne. Neuerthelater the fyrstborne of man shalbe redemed / and the fyrstborne of vncleane beastes shalbe redemed. And their redempcyons shalbe at a moneth olde / valued at.v. sycles of syluer / of the holy sycle. A sycle maketh twentye Geras. But the fyrstborne of oxen/shepe & gootes shall not be redemed. For they are holy/ and thou shalt sprinkle their bloud vpon the alter/and shalt burne their fatt to be a sacrifyce of a swete sauoure vnto the Lorde. And the flesh of them shalbe thyne / as the wauebreast & all the ryght shoulder is thyne all the holy heueofferynges whiche the chyldren of Israel heue vnto the Lorde / I geue the and thy sonnes and thy daughters with ỹ to be a dutie for euer And it shalbe a[a] salted couenaunte for euer/before the Lorde:vnto the and to thy seed with the.

a. Salted couenaūt for a fyrme euer and stable couenaunt.

And the Lorde spake vnto Aaron: thou shalt haue none enheritaunce in their lande nor parte amonge them. For I am thy parte and thy enheritaunce among the chyldren of Israel. And beholde I haue geuen the chyldrē of Leui/the tenth in Israel to enheryte / for the seruyce which they serue in the tabernacle of witnesse / that the chyldren of Israel hencefoorth come not nye the tabernacle of witnesse / and beare synne and dye. And the Leuites shall do the seruyce in ỹ tabernacle of witnesse and beare theyr synne/& it shalbe ℗

a lawe

a lawe for euer vnto youre chyldren after
D you: But amonge the chyldren of Israel they
shall enheret none enheritaunce. For the
tithes of the chyldren of Israel whyche they
heue vnto the Lorde / I haue geuen the Le-
uites to enheret. Wherfore I haue sayed vn-
to them: Amonge the chyldren of Israell ye
shall enherett none enheritaunce.

And ỹ Lorde spake vnto Moses sayenge:
speake vnto the Leuites and saye vnto thē:
when ye take of the chyldren of Israel the ti-
thes whiche I haue geuē you of thē to youre
enheritaunce/ye shall take an heueoffrynge
of that same for the Lorde: euen the tenth of
that tythe. And it shalbe rekened vnto you
for youre heueofferynge / euen as though ye
gaue corne out of ỹ barne or a fulloffrynge
from the wyne presse.
And of this maner ye shall heue an heueoffe-
rynge vnto the Lorde / of all youre tithes
which ye receaue of the chyldren of Israell/
and ye shall geue thereof the Lordes heueof-
ferynge vnto Aaron the preast. Of all youre
gyftes/ye shall take out the Lordes heue of-
ferynge: euen the fatt of all theyr halowed
thynges.

And thou shalt saye vnto them: when ye
haue take awaye the fatt of it frō it/it shalbe
counted vnto the Leuites / as the encrease
of corne and wyne. And ye shall eate it in all
places both ye and youre housholdes / for it
is youre rewarde for youre seruyce in the ta-
bernacle of witnesse. And ye shall beare no
synne by the reason of it / when ye haue takē
from it the fatt of it: nether shall ye vnhalo-
we the halowed thynges of the chyldren of
Israel/and so shall ye not dye.

¶ Of the redde kowe. The lawe of him that dyeth
in the tabernacle: and of hym also that toucheth any
vncleane thyng.

¶ The.xix. Chapter.

A And the Lorde spake vnto Moses &
Aaron sayenge: this is the ordyna-
unce of the lawe which the Lorde
cōmaundeth sayenge: speake vnto
the chyldren of Israel and let them take the
a redd kowe with out spot wherin is no ble-
myshand which neuer bare yocke vpon her
And ye shal geue her vnto Eleazar the preast
and he shall bringe her with out the hoste &
cause her to be slayne before him.

And Eleazar the preast shall take of her
bloude vpō his fynger/& sprynkle it streyght
towarde ỹ tabernacle of witnesse. vii. tymes.
And he shall cause the kowe to be burnt in
his syghte: both skyn / flesh and bloude / with
the doūge also. And let the preast take Cedar
wodd/and Isope and purple cloth / and cast
it vpon the kowe as she burneth. And let the
preast wash his clothes and bathe his flesh in
water/and then come in to the hoste/and the
preast shalbe vncleane vnto the euen.

And he that burneth her / shall wash his B
clothes in water & bathe his flesh also in wa-
ter/& be vncleane vntill euen. And one that
is cleane/ shall go and take vpp the alshes of
the kowe/and put them without the hoste in
a cleane place / where they shall be kepte to
make sprynklynge water for the multitude
of ỹ chyldren of Israel: for it is a synofferynge
And let him that gathered the alshes of the
kowe/wash his clothes/& remayne vncleane
vntyll euen. And thys shalbe vnto the chyl-
dren of Israel and vnto the straunger that
dwelleth amonge them/a maner[a] for euer.

a For euer lyke gene. xlij. d.

He that toucheth any deed persone/shalbe
vncleane. vij. dayes. And he shal purifye him
selfe with the alshes the thyrde daye and then
he shalbe cleane the seuenth daye. And yf he C
purifye not him selfe the thyrde daye / then ỹ
seuenth daye/he shall not be cleane. Whoso-
euer toucheth any persone ỹ dyeth & sprynk-
leth not him selfe/defyleth the dwellynge of
the Lorde: & therfore that soule shalbe[b] roted
out of Israel/because he hath not sprynkled
the sprynklynge water vppon him he shalbe
vncleane/and his vnclennesse shall remayne
vppon him.

b. As they were defyled with the touchyng of the deed / so are the soules of the christen defyled when they commyt deedly synne: which is cleansed with christes sacry-
D fyce and merytes onely: and that cleāsyng obtayned by the pas-syon and deth of Christ oure Lorde who so-euer conteneth his soule shall be rooted oute frō among the chosen.

This is the lawe of the man that dyeth in
a tent: al that come in to the tent and all that
is in the tent/shalbe vncleane. vij. dayes. And
all the vessels that be opē which haue no lyd
nor couerynge vpon them/are vncleane. And
who soeuer toucheth one that is slayne with
a swerde in the feldes / or a deed persone/or a
bone of a deed man/or a graue: shall be vn-
cleane. vij. dayes.

And they shal take for an vncleane perso-
ne of the burnt alshes of the synofferynge / &
put runnynge water therto in to a vessell.
And a cleane persone shal take Isope & dippe
it in the water/and sprynkle it vpon ỹ tent &
vpon all the vessels & on the soules that were
there/and vpon him that touched a bone or a
slayne persone or a deed body or a graue. And
the cleane persone shall sprynkle vpō the vn-
cleane the thyrde daye and the seuenth daye.
And ỹ seuenth daye he shall purifye him selfe
and washe his clothes and bathe him selfe
in water/and shalbe cleane at euen.

If any be vncleane & sprynkle not him selfe
ỹ same soule shalbe destroyed frō amōge the
cōgregaciō: for he hath defiled ỹ holy place of
ỹ Lorde & is not sprynkled wt sprinklyng wa-
ter therfore is he vncleane. And this shalbe a
perpetual lawe vnto thē. And he ỹ sprinkleth
ỹ sprynklynge water/shal wasch his clothes
And he that toucheth the sprynklynge wa-
ter/shalbe vncleane vntill euen. And what
soeuer ỹ vncleane persone toucheth/ shalbe

vncleane. And the soule that toucheth it/ shalbe vncleane vntill the euen.

¶ Mir Jam dyeth. The people murmur. They haue water enough oute of the rocke. Edom denyeth the Jsraelites passage thorow his realme. The death of Aaron in whose rowme Eleazar succedeth.

¶ The.xx. Chapter.

A Nd the whole multitude of ỹ chyldren of Jsrael/ came in to the deserte of Sin in the firste moneth/ & ỹ people dwelt at Cades. And there dyed Mir Jam/ and was buried there. Wore ouer there was no water for the multitude/ wherfore they gathered thẽ selues together agenst Moses & agẽst Aarõ. And the people chode wt Moses & spake sayenge: wold God that we had perysched whẽ oure brethren perysched before ỹ Lord. Why haue ye brought the congregaciõ of the Lorde vnto this wildernesse/ ỹ both we & oure catell shulde dye here? Wherfore brought ye vs out of Egipte to bryng vs in to this vngracious place/ which is no place of seed nor of fygges nor vynes nor of pomgranates / nether is there any water to drynke?

And Moses & Aaron went frõ the congre-
B gaciõ vnto the dore of the tabernacle of witnesse/ & fell vpon theyr faces. And the glorye of the Lorde appered vnto thẽ. And ỹ Lorde spake vnto Moses sayenge: take ỹ staffe/ & gether thou & thy brother Aarõ ỹ congregaciõ together/ & saye vnto ỹ rocke before their eyes/ that he geue forth his water. And thou shalt bryng thẽ water out of ỹ rocke & shalt geue ỹ cõpany drynke/ and their beasts also.

And Moses toke the staffe frõ before the Lorde/ as he commaunded him. And Moses and Aaron gethered the congregacion together before the rocke/ and he sayed vnto them heare ye rebellyons/ must we fett you water out of this rocke? And Moses lifte vp his hãde with his staffe and smote the rocke. ij. tymes/ and the water came out abundantly/ & the multitude dranke and their beestes also

And the Lorde spake vnto Moses & Aa-
C ron: because ye beleued me not/ to [a] sanctifye me in the eyes of the chyldren of Jsrael/ therfore ye shall not bryng this congregacion in to the lande which I haue geuen them.

a. To sanctifye here is / to shewe and declare to be holy/ as in Math. vi. b

This is the water of stryfe / because the chyldren of Jsrael stroue with the Lorde/ & he was sanctifyed vpon them.

And Moses sent messengers from Cades vnto the kynge of Edom. Thus sayeth thy brother Jsrael: Thou knowest all the trauell ỹ hath happened vs/ how oure fathers went doune in to Egipte / and how we haue dwelt in Egipte a longe tyme / and how the Egipcians vexed bothe vs and oure fathers. Then we cryed vnto the Lorde and he herde oure voyces/ and sent an angell & hath fett vs out of Egypte. And beholde/ we are in Cades a-citie harde by the borders of thy coũtre let vs go a good felowshipe thorow thy coũtre * we wyll not go thorow the feldes nor thorow ỹ vyneyardes / nether wyll we drynke of the water of the fountaynes/ but we wyll go by the hye waye and nether turne vnto ỹ ryghte hãde nor to ỹ lefte/ vntil we be past thy countre. And Edom answered him: Se thou come not by me / lest I come out agenst the with the swerde. And the chyldren of Jsrael sayed vnto him: we will go by the beaten waye: and yf ether we or oure catell drynke of thy water/ we will paye for it/ we wyll do no moare but passe thorow by fote only. And he sayed: ye shall not go thorow. And Edom came out D agenst hym with moche people and with a myghtie power. And thus Edom denyed to geue Jsrael passage thorow his coũtre. And Jsrael turned a waye from him.

Numer. xxi. c.

And the chyldren of Jsrael remoued from Cades and went vnto mount Hor with all ỹ congregacyon. And the Lorde spake vnto Moses and Aaron in mount Hor/ harde vpõ the costes of the lande of Edom sayenge: let Aaron be put vnto his people / for he shall not come in to the lande which I haue geuen vnto the chyldren of Jsrael: because ye disobeied my mouth at ỹ water of stryfe. Take Aaron and Eleazar his sonne / and bryng them vp in to mount Hor/ and stryppe Aarõ out of his vestimentes and put them vpon Eleazar his sonne/ and let Aaron be put vnto his people and dye there.

And Moses dyd as the Lorde commaunded: and they went vp in to mount Hor in the syghte of all the multitude. And Moses toke off Aarons clothes and put them vpon Eleazar his sonne/ & Aaron dyed there in ỹ toppe of the mount. And Moses and Eleazar came doune out of the mount. And all the house of Jsrael mourned for Aaron. xxx. dayes.

¶ Jsrael vanquesheth kyng Arad. The fyerye serpentes stynge them: but when they loke at the brasen serpent which the Lord commaunded Moses to lyft vp/ they are healed. The kynges/ Sehon and Og are ouercome in bateil.

¶ The. xxi. Chapter.

A Nd when kynge Arad the cananite which dwelt in the south partyes/ harde tell that Jsrael came by the waye that the spies had foũde out he came & foughte with Jsrael & toke some of them prysoners. Then Jsrael vowed a vowe vnto the Lorde and sayed: If thou wilt geue this people in to oure handes/ we wyll destroye theyr cyties. And the Lorde herde the voyce of Jsrael/ and delyuered them the Cananites. And they destroyed both them & theyr cytyes/ and called the place Horma.

Then

B Then they departed from mount Hor toward the redd see: to cõpasse the land of Edõ. And the soules of the people faynted by the waye. And the people spake agenst God and agenst Moses: wherfore hast thou brought vs out of Egypte / for to dye in the wyldernesse for here is nether bread nor water / and oure soules lotheth this * lyghte bread.

* Or that is so lytell woorth.

¶ The plage of serpentes

Then the Lord sent fyerie serpẽtes amõge the people / which stonge them: so that moch people dyed in Israel. And the people came to Moses and sayed: we haue synned / for we haue spoken agenst the Lorde and agenst ỹ

C make intercession to the Lorde / that he take awaye the serpẽts frõ vs. And Moses made intercession for the people. And the Lorde sayde vnto Moses: make the a serpent and hange it vp for a sygne / and lett as many as are bytten loke vpon it and they shall lyue. And Moses made a serpent of brasse & set it vp for a sygne. And when the serpentes had byttẽ any man / he went and behelde the serpent of brasse and recouered.

And the chyldren of Israel remoued and pitched in Oboth. And they departed from Oboth and laye at Egebarim in the wyldernesse which is before Moab on the east syde And they remoued thence / and pitched vpon the ryuer of Zarad. And they departed thence and pitched on the other syde of Arnõ / which ryuer is in the wyldernesse / and cometh out of the costes of the Amorites: for Arnon is ỹ borders of Moab / betwene Moab & ỹ Amo-

D rites. Wherfore it is spoken in the * boke of the warre of the Lorde: goo with a vyolence / both on the ryuer of Arnõ and on the ryuers heed / whiche shoteth doune to dwell at Ar / & leaneth vpon the costes of Moab.

* Some thinck it to be the boke of iudges.

And frõ thence they came to Bear / whiche is the well wherof the Lord spake vnto Moses: gether the people together / that I maye geue them water. Then Israel sange this songe: Aryse vp well / synge therto: The well wyche the rulers dygged and the captaynes of the people w̃ the helpe of the lawegeuer and with their staues.

E And from this wyldernesse they went to Matana / and from Matana to Nahaliel / & from Nahaliel to Bamoth / & from Bamoth to the valay that is in the felde of Moab in ỹ toppe of * Phasgah which boweth toward * Jesimon. And Israel sent messengers vnto Sehon / kyng of the Amorites saying: let vs go thorow thy lande: we wyll not tourne in to thy feldes nor in to thy vyneyardes / nether drynke of the water of the welles: but we will go alonge by the cõmen waye vntill we be past thy coũtre. And Sehõ wolde geue Israel no licence to passe thorow hys coũtre / but gethered all his people together & went out agenst Israel in to the wyldernesse. And he came to Jaheza and foughte with Israel.

* After the cõmen translacy. * Chalda hylle. * Grec. wyldernesse.

And Israel smote him with the edge of the swerde & conquered his lande / from Arnon vnto Jabock: euẽ vnto the childrẽ of Ammõ. For the borders of the chyldren of Ammon / are stroũge. And Israel toke all these cytyes F & dwelt in all the cyties of the Amorites: in Hesbon & in all the townes ỹ longe therto. For Hesbon was ỹ citie of Sehon the kyng of the Amorites which Sehon had fought before with the kynge of the Moabites / and had takẽ all his lande out of his hande / euẽ vnto Arnon. Wherfore it is a prouerbe / go to Hesbon & lett the cytie of Sehon be bylt & made readie for there is a fyre gone out of Hesbon & a flame from the citie of Sehon & hath consumed Ar of the Moabites and the men of ỹ hylles of Arnõ. Wo be to ỹ Moab: o people of * Chamos ye are vndone. His G sonnes are put to flyghte and his daughters brought captyue vnto Sehon kynge of the Amorites. Their lyghte is out from Hesbon vnto Dibon and we made a wyldernesse euẽ vnto Nopha whiche reacheth vnto Mediba. And thus Israel dwelt in ỹ land of the Amorites. And Moses sent to serche oute Jaezer / & they toke the townes belongynge therto & conquered the Amorites that were there.

* Chamos is the name of a certen image.

And then they tourned & went vp toward Basan. And Og the kynge of Basan came out agenst them / both he and all his people / to warre at Edrei. And the Lorde sayde vnto Moses: feare hym not / for I haue delyuered him in to thy hãdes with all hys people & his lãde. And thou shalt do w̃ him as thou dydest w̃ Sehon the kynge of the Amorites which dwelt at Hesbon. And they smote him & hys sonnes and all his people / vntyll there was nothynge left him. And they conquered hys lande and the chyldrẽ of Israel remoued and pytched in the feldes of Moab / on the other syde of Jordane / by Jericho.

¶ Kyng Balac sendeth for Balam / to thyntent that he shuld curse Israel: but Balam can do nothynge agaynst the wyll of the Lorde Balams asse speaketh to him in the waye.

¶ The .xxij. Chapter.

AND Balac ỹ sonne of Ziphor sawe all ỹ Israel had done to the Amo- A
rites / and the Moabites were sore afrayed of the people / because they were many / and abhorred the chyldren of Israel: And Moab sayde vnto the elders of Madian / now shall this companye lycke vp all that are rounde aboute vs / as an ore lycketh vp the grasse of the felde. And Balac the sonne of Ziphor was kynge of the Moa- B
bites at that tyme.

*Deut.xxiij.a And he sent messangers vnto *Balam the sonne of Beor/ the interpreter whiche dwelt vpon the ryuer of the lande of the childzen of his folke/ to call him sayinge:beholde/ there is a people come out of Egypte which coue-reth the face of the erthe and lyeth euē harde by me. Come nowe a felloschippe and curse me this people. For they are to myghtie for me/so perauēture I mighte be able to smyte them & to dryue them oute of the lande. For I wote ẏ whome thou blessest shalbe blessed/and whome thou cursest shalbe cursed.

And the elders of Moab went wyth the elders of Madiā/& the rewarde of the sothe sayinge in their handes. And they came vnto Balam and tolde him the wordes of Ba-lac. And he sayde vnto thē/tary here all night and I wyll bringe you worde / euen as the Lorde shall saye vnto me. And the lordes of Moab abode with Balam.

¶ And God came vnto Balam & sayd:what men are these which are with the? And Balā sayde vnto god: Balac the sonne of Ziphor kynge of Moab hath sent vnto me sayinge: beholde/there is a people come out of Egypt and coueretb the face of the erthe:come now therfore and curse me thē/ that so peraduen-ture I maye be able to ouercome thē in ba-tell/& to dryue thē out. And God sayde vnto Balā: thou shalt not go w̄ thē / nether curse the people/for they are blessed.

And Balam rose vp in the mornynge and sayde vnto the lordes of Balac:get you vnto youre lande/for the Lord wyll not suffre me to go with you. And the lordes of Moab rose vp & went vnto Balac and sayd. Balā wolde not come with vs. And Balac sent agayne a greatter cōpanye of lordes & more honora-ble then they. And they came to Balam and tolde him: Thus sayeth Balac the sonne of Ziphor:oh/ let nothynge let the to come vn-to me/ for I wyll greatly promote the vnto great honoure/and will do whatsoeuer thou sayest vnto me / come therfore I praye the/ curse me this people.

*Num.xxiij.c D And Balam answered and sayde vnto ẏ seruaūtes of Balac. *If Balac wolde geue me his houssull of siluer and golde/I can go no further then the worde of the Lorde my God/to do lesse or moare. Neuertheless tarie ye here all nyghte:that I maye wete / what the Lorde wyll saye vnto me once moare. And God came vnto Balam by nyghte and sayde vnto him: If the men come to fett the/ ryse vp and go with them: but what I saye vnto the/that onlye thou shalt do.

And Balam rose vp early and sadelde hys asse and went with the lordes of Moab. But God was angrye because he went. And the angell of the Lord stode in the waye agenste him. And he ryd vpō his asse & two seruaūtes with him. And when the asse sawe the angell of the Lorde stande in the waye & his swerde drawen in his hand/she turned a syde oute of the waye & went out in to the felde. And Ba-lam smote ẏ asse / to turne her in to ẏ waye. E

And the angell of the Lorde went & stode in a path betwene ẏ vineyardes/where was a wall on the one syde & another on ẏ other. When the asse sawe the angell of the Lorde/ she wrenched vnto the walle and thrust Ba-lams fote vnto the wall / and he smote her agayn. And ẏ angel of the Lord wēt forther and stode in a narowe place / where was no waye to tourne / ether to the ryght hande or to the lyfte. And when the asse sawe ẏ angell of the Lorde/she fell downe vnder Balam:& Balam was wrath and smote the asse with a staffe. And the Lorde opened the mouthe of the asse/& she sayed vnto Balam: what haue I done vnto the/ ẏ thou smytest me thus .iij. tymes? And Balam sayde vnto the Asse: be-cause thou hast mocked me? I wolde that I had a swerde in myne hande / that I myghte now kyll the. And the asse sayd vnto Balam: am not I thyne Asse whiche thou hast rydden vpon sence thou wast borne vnto this daye? Was I euer wont to do so vnto the? And he sayde/ nay. F

And the Lorde opened the eyes of Balam ẏ he sawe the angell of the Lorde standinge in the waye/with his swerde drawen in hys hande. And he bowed him selfe & fell flat on his face. And the angell of the Lorde sayde vnto him: Wherfore smytest thou thyne asse thus .iij. tymes? behold I came oute to resyst the/for the waye is contrary vnto me / & the asse sawe me and auoyded me thre tymes: or elles (had she not turned fro me) I had surely slayne the and saued her alyue. And Balam sayde vnto the angell of the Lorde: I haue synned: for I wist not that thou stodest in the waye agēst me. Now therfore yf it displease thyne eyes/I wyll turne agayne. And ẏ an-gell sayd vnto Balam/go with the men: but in any wyse/what I saye vnto the / ẏ saye. And Balam went with the lordes of Balac.

And when Balac herde that Balam was G come he went out agenst him vnto a cytie of Moab ẏ stode in ẏ border of Arnō / whiche was the vtmost parte of hys countre. And Balac sayd vnto Balam: dyd I not sende for the/to call the? wherfore camest thou not vn to me? thinkest thou ẏ I am not able to pro-mote ẏ vnto honoure? And Balā sayd vnto Balac: Loo I am come vnto the. But I can saye nothyng at all saue what God putteth in my mouthe that must I speake. And Ba-lam went with Balac/& they came vnto the *large cytie. And Balac offered oxē & shepe/ and

*Ebre. of places or of streatt. Some full of people in the streates.

and sent for Balam and for the lordes that were with him.

¶ Balam blesseth the people/where he was required to curse thē and prophesyeth that they shalbe a greate people.

A ¶ The.xxiij.Chapter.

AND on the morynge Balac toke Balam and brought hym vp into the hye place of Baal/ and thence he sawe vnto the vtmost parte of the people. And Balam sayde vnto Balac: bylde me here seuē alters & prouide here seuē bullockes and seuē rammes. And Balac dyd as Balam sayde. And Balac and Balam offered on euery alter a bullock and a ram. And Balam sayde vnto Balac: stande by the sacrifyce/whyle I goo to wete whether the Lorde wyll come & mete me / & whatsoeuer he sheweth me/I will tell the/& he wēt forth with. And God came vnto Balā/ and Balā sayde vnto him: I haue prepared.vij. alters/ & haue offered vpon euery alter / a bullock and a ram. And the Lorde put a sayinge in Balams mouth and sayde: go agayn to Balac & saye on this wyse. And he went agayne vnto him and loo/ he stode by hys sacrifyce/ both he and all the lordes of Moab. And he began his parable & sayde: Balac the kynge of Moab hath fett me frō Mesopotamia
B out of the mountaynes of the easte sayinge: come and curse me Jacob / come & defye me Israel. How shall I curse whō God curseth not and how shall I defye whom the Lorde defyeth not? from the toppe of the rockes I se him & from the hylles I beholde hym: loo/ the people /[a] shall dwell by him selfe & shall not be* reckened amōge other nacions. Who can tell the dust of Jacob and the nombre of the fourth parte of Israel. I praye God that my soule/maye dye ỹ deeth of ỹ ryghteous/ and that my last ende maye be lyke his. And Balac sayde vnto Balam / what hast thou done vnto me? I fett the to curse myne enemyes: and beholde/thou blessest thē. And he answered and sayde: must I not kepe that & speake it / which the Lorde hath put in my mouthe? And Balac sayde vnto him: Come I praye the wt me vnto another place whēce thou shalt se them/ & shalt se but the vtmoste parte of them and shalt not se them all and curse me them there. And he brought hym in
¶ to a playne felde where men myght se farre/ euen to the toppe of Phasgah/ & bylt.vij.alters and offered a bullock & a ram on euery alter. And he sayd vnto Balac: stande here by thy sacrifyce whyle I goo yonder. And the Lorde mett Balam and put wordes in hys mouth and sayd: go agayne vnto Balac and thus saye. And whē he came to him: beholde/ he stode by hys sacrifyce and the Lordes of Moab with him. And Balac sayd vnto him: what sayeth the Lorde?

a. To dwell by him selfe is/ to lyue in lyberlye with oute trouble and oute of the subiection of other people as in Deutero. xxxiij.d
* After the chald destroyed

And he toke vp his parable and sayde: ryse vp Balac and heare/ & herken vnto me thou sonne of Ziphor. The Lorde is not a man/ that he can lye/nether the sonne of a man ỹ he can repent: shulde he saye and not doo / or shulde he speake and not make it good? beholde/ I haue begon to blesse and haue blessed / and can nott goo backe therfro. He beholde[b] no wickednesse in Jacob nor sawe Idolatrye in Israel: The Lorde his God is wyth him/ and the *tryumphe of a kynge amonge them. God that brought thē out of Egypte / is as the strength of an vnycorne vnto them/ for there is no sorcerer/ in Jacob / nor sothsayer in Israel. When the tyme cometh / it wylbe sayde of Jacob and of Israel / what God hath wrought. Beholde/ ỹ people shall ryse vp as a lyonesse and heue vp hym selfe as a lyon / and shall not lye downe agayne / vntyll he haue eaten of the praye and dronke of the bloude of them that are slayne.

b. Ther is no people wyth oute synne neither yet Israel/ but God loketh not on hit he wayeth not angrye in the ende/ he auengeth it not accordynge as it deserueth/ but amendeth it by his grace.
* Thabitacion dwellyng place or courte

And Balac sayde vnto Balā: nether curse them nor blesse them. And Balam answered & sayde vnto Balac: tolde not I the sayinge: all that the Lorde byddeth me / that I must doo? And Balac sayde vnto Balam: come I praye the/I wyll bringe ỹ yet vnto another place: so peraduenture it shall please God/ ỹ thou mayst curse them there. And Balac broughte Balam vnto the toppe of Peor / that boweth towarde the wyldernesse. And Balam sayde vnto Balac: make me here.vij. alters / and prepare me here.vij. bullockes and.vij. rammes. And Balac dyd as Balam had sayde/ and offered a bullocke and a ram on euery alter.

¶ Balam prophesieth of the kyngdome of Israel and of the comyng of Christ. Balac is angrie whith Balam. The destruccion of the Amelichites and of the Kenytes.

¶ The.xxiiij.Chapter.

A WHen Balam sawe that it pleased the Lord that he shulde blesse Israel/ he went not as he dyd twyse before to sett sothsaying/ but sett his face towarde the wyldernesse / and lyfte vp his eyes & loked vpon Israel as he laye with his trybes/and the spirite of God came vpon hym. And he toke vp hys parable and sayde: Balam the sonne of Beor hath sayd/ & the man whose eye is open hathe sayde: he hath sayd which heareth the wordes of God & seeth the vysions of the almyghtie / which falleth doune and his eyes are opened.

How goodly are the tentes of Jacob and thyne habitacion a Israel/euen as the brode valeyes and as gardens by the ryuers syde/ as the tentes which the Lord hath pitched & as cypers trees vpon the water. The water

a. By all these ỹ multitude wolde Balā declare

shall

the fely citye of the people of Israel which came of God. as ye haue in the Psal.cvi. & Jere.xvij.b.

B shall flowe out of his bouket & his seed shall be many waters/and his kynge shalbe hyer then Agag/And hys kyngdome shalbe exalted. God that brought him out of Egypt his strenght is as the strenght of an vnycorne/& he shall eate the naciõs that are his enemies & breake their bones and perce them thorow with his arowes. He couched him selfe and laye doune as a lyon and as a lyonesse / who shall sterre him vp? blessed is he that blesseth the/and cursed is he that curseth the.

And Balac was wroth with Balam and smote his handes together/ & sayd vnto him: I sent for the to curse myne enemyes: and beholde/thou hast blessed them this thre times/

¶ and now gett the quyckly vnto thy place. I thoughte that I wolde promote the vnto honoure/but the Lord hath kept the backe frõ worshepe. And Balã sayde vnto Balac: tolde I not thy messengers which thou sentest vnto me saying. * If Balac wolde geue me his house full of syluer and gold/I can not passe the mouth of the Lorde/ to doo ether good or bad of myne awne mynde. What the Lorde sayeth/ ỹ must I speake. And now beholde/ I go vnto my people: come let me shewe the/ what this people shall do to thy folke in the later dayes. And he began his parable and sayde: Balam the sonne of Beor hath sayde/ & the man that hath his eye open hath sayd/ and he hath sayde that heareth the wordes of God & hath the knowledge of the most hye & beholdeth the vysyon of the almyghtie / and when he falleth downe hath his eyes opened I se him but not now/ I behold him but not nye. There shall come a starre of Jacob and ryse a scepter of Israel/which shall smyte ỹ costes of Moab and vndermyne all the chyldrẽ of Seth. And Edom shalbe his possessiõ/ and the possession of Seir shalbe their enemyes/and Israel shall do manfully. And out of Jacob shall come he that shall destroye ỹ remnaunt of the cyties.

* Nume.xxiij.b

D And he loked on Amaleck and began his parable and sayde: Amaleck is the fyrst of ỹ nacions/but his latter ende shall perysh vterly. And he loked on the Kenites & toke his parable and sayde: stronge is thy dwellynge place & put thy nest vpõ a rocke/ Neuertheles thou shalt be a burnyng to Kain/vntill Assur take the preconer: And he toke his parable & sayd: Alas/who shall lyue whẽ God doeth this? The shippes shall come out of ỹ coste* of Chittim & subdue Assur and subdue *Eber/& he him selfe shall perish at the last. And Balam rose vp and went & dwelt in his place: and Balac also went his waye.

* Chalde & the cõmen tranſl. Italy.

* That is the Hebrues or those that are be yonde the floude of Euphrates.

¶ The people cõmitteth fornication with the daughters of Moab. Phineches kylleth Zamri and Cozbi. God commaundeth to kyll the Madianites.

¶ The.xxv.Chapter.

AND Israel dwelt in Sittim / & the people began to commytt whordome w̃ the daughters of Moab/ which called the people vnto ỹ sacrifyce of their goddes. And the people ate & worshipped their goddes/and Israel coupled him selfe vnto Baal Peor. Then the Lorde was angrye with Israel/and sayd vnto Moses: take all the hedes of the people/ & hange them vp vnto the Lorde agenst the [a] sonne / that the wrath of the Lorde maye tourne awaye from Israel. And Moses sayde vnto the iudges of Israel: goo and sle those men ỹ ioyned them selues vnto Baal Peor.

A

a. To hang agaynst the sonne is/to be put to execucion openly before all people.

And beholde/one of the chyldren of Israel came & brought vnto his brethren / a Madianitish wyfe euen in the syghte of Moses & in the syght of all ỹ multitude of ỹ chyldrẽ of Israel / as they were weppynge in the dore of the tabernacle of witnesse. And when Phinehes the sonne of Eleazar ỹ sonne of Arõ the preast sawe it/he rose vp out of the companye and toke a wepon in his hande/ & wẽt after the man of Israel in to the horehouse/ and thrust them thorow: both the man of Israel and also the woman euen * thorow the belye of her. And the plage ceased from the chyldren of Israel. And there dyed in ỹ plage xxiiij.thousande.

* After the Chald. The Grec & the cõmen tranſl. thorowe the shamefle or fylthy membres. ¶ Some reade/euen in the stewes.

And the Lord spake vnto Moses saying: Phinehes the sonne of Eleazar the sonne of Aaron the preast/ hath tourned myne anger awaye from the chyldren of Israel / because he was gelous for my sake amonge them/ ỹ I had not consumed the chyldren of Israel in my gelousye. Wherfore saye: beholde/I geue vnto him my couenaunte of peace/ & he shall haue it and his seed after him /euẽ the couenaũte of the preastes office for euer/because he was gelous for his Godes sake and made an attonement for the chyldren of Israel.

D The name of ỹ Israelite which was smyttẽ wyth the Madianytish wyfe / was Zamri the sonne of Salu / a lorde of an auncient house amõge the Simeonites. And ỹ name of ỹ Madiamitish wyfe/was Cozbi ỹ daughter of Zur a heed ouer the people of an auncient house in Madian.

And the Lorde spake vnto Moses sayinge: vexe the Madianites & smyte them/ for they haue troubled you with their wyles with ỹ which they haue begyled you / thorow Peor and thorow their syster Cozbi the daughter of a lorde in Madian / which was slayne in the daye of the plage for Peors sake.

¶ The chyldrẽ of Israell are nombred a gayne when they shulde entre in to the lande of Canaan.

¶ The.xxvi.Chapter.

And

AND after ỹ plage/the Lorde spake vnto Moses and vnto Eleazar the sonne of Aaron the preste saying: take ỹ nomber of all ỹ multitude of the chyldrē of Israel from.xx.yere & aboue thorow out their fathers houses/all that are able to goo to warre in Israel. And Moses & Eleazar the preast tolde them in the feldes of Moab/by Iordane fast by Iericho/ from xx.yere and aboue/ as the Lorde commaunded Moses. And the chyldren of Israel that came out of Egypte/ were.

The kynred of Ruben.

Ruben the eldest sonne of Israel. The children of Ruben were/Hanoch/of whome cometh the kynred of the Hanochites: & of Palu/cometh the kynred of the Paluites: And of Hesron/ cometh the kynred of the Hesronites: and of Carmi/cometh the kynred of ỹ Carmites. These are the kynredꝛ of the Rubenites / which were in nombre.xliij. thousonde.vij. hundred & .xxx. And the sonnes of Palu were Eliab. And the sonnes of Eliab were: Nemuel/Dathan and Abiram.

B

This is that Dathan and Abiram counselers in ỹ cōgregaciō/which * stroue agēst Moses and Aaron in the companye of Corah/when they stroue agenst the Lorde. And the erth opened her mouth & swalowed them and Corah also / when the multytude dyed/ what tyme the fyre consumed. ij. hundred & fyftie men/ & they became a sygne: Notwithstandynge/the chyldren of Corah dyed not.

* Nume.xvi.a.

The kynred of Simeon.

And the chyldrē of Simeon in their kynredes were: Nemuel/of whō cometh the kynred of ỹ Nemuelites: Janin/of whō cometh the kynred of the Jaminytes: Jachin/of whō cometh ỹ kynred of the Jachinites: Zareh/ of whō cometh the kynred of the Zarehites: Saul / of whom cometh the kynred of the Saulites. These are ỹ kynredes of the Simeonites: in nombre.xxij. thousande and.ij. hundred.

C

The kynred of Gad.

And the chyldren of Gad in their kynredes were: Zephon / of whom cometh the kynred of the Zephonites: and of Haggi/cometh the kynred of the Haggites: and of Suni / cometh the kynred of the Sunites: and of Aseni/cometh the kynred of the Asenites: & of Eri cometh the kynred of the Erites: and of Arod cometh the kynred of the Arodites: & of Ariel cometh the kynred of the Arielites. These are the kynredꝛ of the chyldrē of Gad/ in nombre.xl.thousande and.v.hundred.

The kynred of Juda.

The chyldren of Juda: Er & Onan/which dyed in the lande of Canaan. But the chyldren of Juda in their kynred were: Sela of whom cometh the kynred of the Selamites: and of Phares cometh the kynred of the Pharelites: and of Zareh cometh the kynred of the Zarehites. And the chyldren of Phares were Hesron/of whom cometh the kynred of the Hesronites: and of Hamul cometh the kynred of the Hamulites. These are the kynredes of Juda/in nombre. lxxvi. thousand & v.hundred.

The kynred of Issachar.

And the chyldrē of Issachar in their kynredꝛ were: Thola/of whom cometh the kynred of the Tholaites: & Phuua / of whō cometh the kynred of ỹ Phuuaites: & of Jasub cometh the kynred of the Jasubites: & of Symron cometh the kynred of ỹ Simronites. These are the kynredes of Issachar in nombre.lxiiij thousande and.iij.hundred.

The kynred of Zabulon.

The children of Zabulon in their kynredes were: Sered / of whom cometh the kynred of the Seredites: and Elon/of whom cometh the kynred of the Elonites: and of Jaheliel/cometh the kynred of the Jahelelites. These are the kynredes of Zabulon: in nombre.lx.thousande and.v.hundred.

D

The kynred of Joseph.

The children of Joseph in their kynredes were: Manasse and Ephraim. The chyldren of Manasse: Machir / of whom cometh the kynred of the Machirites. And Machir begat Galaad/of whom cometh the kynred of the Galaadites. And these are the chyldrē of Galaad: Hieser/of whom cometh the kynred of the Hieserites: and of Helech cometh the kynred of the Helechites: and of Asriel the kynred of the Asrielites: and of Sichem cometh the kynred of the Sichemites: and of Simida cometh the kynred of the Simidites: and of Hepher cometh the kynred of the Hepherites. And Zelaphead the sonne of Hephera had no sonnes but daughters. And the names of the daughters of Zelaphead were: Mahela/Noa/Hagla/Milcha and Thirza. These are ỹ kynredꝛ of Manasse/in nombre iij.thousande and seuen hundred.

The kynred of Ephraim.

These are the chyldrē of Ephraim in their kynredes: Suthelah / of whom cometh the kynred of the Suthelahites: and Becher/of whom cometh the kynred of the Becherites: & of Thehen cometh the kynred of the Thehenites. And these are the chyldren of Suthelah: Eran/of whom cometh the kynred of the Eranites. These are the kynredes of the chyldren of Ephraim in nombre.xxxij.thousande and.v.hundred. And these are the chyldren of Joseph in their kynredes.

E

The kynred of Benjamin.

These are the chyldren of Benjamin in their kynredes: Bela / of whom cometh the kinred of the Belaites: & of Asbel cometh the kynred of the Asbelites: and of Ahiram / the kynred of the Ahiramites: and of Supham the kynred of the Suphamites: & of Huphā the kynred of the Huphamites. And the children of Bela were Ard & Naamā fro whence come the kynredꝛ of the Ardites & of ỹ Naamites. These are the chyldren of Benjamin in their

in their kynredes / and in nombre. xlv. thousande and syxe hundred.

The kynred of Dan. These are the childrē of Dan in their kynredes: Suham / of whom cometh the kynred of the Suhamites. These are the kynredes of Dan in their generacions. And all ỹ kynredes of ỹ Suhamites were in nombre. lxiiij thousande and. iiij. hundred.

The kynred of Aser. The chyldren of Aser in their kynredes were: Jemna / of whom cometh the kynred of the Jemnites: and Jesui / of whom cometh ỹ kynred of the Jesuites: & of Bzia cometh the kynred of the Bzites. And the chyldren of Bzia were Heber / of whom cometh the kynred of the Heberites: & of Malchiel came the kynred of the Malchielites. And the daughter of Aser was called Sarah. These are the kynredes of Aser in nombre. liij. thousand & iiij. hundred. The childrē of Nephthali in their kynredes were: Jaheziel / of whom came the kinred of the Jahezielites: & Guni / of whom came the kynred of the Gunites: & of Jezer / came the kynred of ỹ Jezerites: & of Selem the kynred of the Selemites. These are the kynredes of Nephthali in their generaciōs in nombre. xlv. thousande and. iiij. hundred. These are the nombres of the chyldren of Israel: syxe hundred thousande / & a thousande vij. hundred and. xxx.

The kynred of of Nephthali.

And the Lorde spake vnto Moses saying: vnto these ỹ lāde shalbe deuyded to enherett / accordyng to the nombre of names: to many thou shalt geue the moare enheritaunce and to fewe the lesse: to euery trybe shall ỹ enheritaūce be geuē accordyng to ỹ nombre therof Notwithstādynge / the lande shalbe deuyded by lott / & accordyng to ỹ names of ỹ trybes of their fathers / they shall enherett: & acordynge to their lott thou shalt deuyde their land / both to the many and to the fewe.

The nombre of the Leuites. These are the summes of ỹ leuites in their G kynredes: of Gerson / came the kynred of the Gersonites: and of Cahath came the kynred of the Cahathites: and of Merari came the kynred of the Merarites. These are the kynredes of Leui: the kynred of the Libnites / the kynred of the Hebronites / the kynred of the Mahelites / the kynred of the Musites / the kynred of the Karahites. Kahath begate Amram / and Amrams wyfe was called Jochebed a daughter of Leui / which was borne him in Egypte. And she bare vnto Amram / Aaron Moses & Mir Jam their syster. And vnto Aarō were borne / Nadab / Abihu Eleazar & Ithamar. But Nadab & Abihu dyed / as they offered straunge fyre before ỹ Lord. And the nombre of thē was. xxiij. thousand / of all the males from a moneth olde & aboue For they were not nombred amōge the chyldren of Israel / because there was no enheritaunce geuen them amonge the chyldren of Israel. These are the nombres of the childrē of Israel which Moses & Eleazar the preast nombred in the feldes of Moab / fast by Jordane nye to Jericho. And amonge these there was not a man of the nombre of the childrē of Israel which Moses and Aaron tolde in the wyldernesse of Sinai. For the Lord sayd vnto thē / that they shulde dye in the wylderneſſe and that there shulde not be lefte a mā of them: saue Caleb the sonne of Jephune & Josua the sonne of Nun.

¶ The lawe of the heritage of the daughters of Zelaphead. The land of promesse is shewed vnto Moses: in whose steade is appoynted Josue.

¶ The. xxvij. Chapter.

A *Num. xxvi. d Num. xxxvi. a. Josue. xvij. a. AND ỹ daughters of *Zelaphead ỹ sonne of Heber ỹ sonne of Gilead / the sonne of Machir the sonne of Manasse / of the kynredes of Manasse the sonne of Joseph (whose namꝫ were Mahela / Noha / Hagla / Melcha & Thirza) came & stode before Moses & Eleazar / the preast & before the lordꝫ & all the multytude in ỹ dore of ỹ tabernacle of witnesse saying: oure father dyed in the wyldernesse / & *was not amonge the companye of them that gethered them selues together agenst the Lord in the congregacion of Corah: But dyed in his awne synne / and had no sonnes. Wherfore shulde the name of oure fathers be takē awaye from amonge hys kynred / because he had no sonne? * Geue vnto vs a possession amonge the brethrē of oure father. And Moses broughte their cause before the Lorde. And the Lorde spake vnto Moses sayinge: The daughters of Zelaphead speke ryghte: thou shalt geue them a possession to enheret amōge their fathers brethrē / & shalt tourne the enheritaunce of their father vnto them. And speake vnto ỹ chyldrē of Israel saying: If a mā dye & haue no sonne ye shall tourne his enheritaunce vnto his daughter. If he haue no daughter / ye shall geue hys enheritaunce vnto his brethren. If he haue no brethren / ye shall geue hys enheritaunce vnto his fathers brethren. If he haue no fathers brethrē / ye shall geue his enheritaunce vnto him that is nexte to him of his kynred / & lett him possesse it. And this shalbe vnto the chyldren of Israel an ordinaūce / and a lawe / as the Lorde hath commaunded Moses.

*Num. xxxvi. a

¶ And the Lorde sayde vnto Moses: get the vp in to this mount Abarim / & beholde / the lande which I haue geuē vnto the chyldrē of Israel. And whē thou hast sene it / thou shalt be gethered vnto thy people also / as Aaron thy brother was gethered vnto hys people. For ye were disobedient vnto my mouthe in the deserte of Sin in the stryfe of the cōgregacion /

gacion that ye sanctified me not in the water
before their eyes. That is the water of stryfe
in Cades in the wildernesse of Zin. And Mo-
ses spake vnto the Lord saying: let the Lord
God of the spyrites of all flesh / sett a man
a. To go in and out before them is to go-uerne / teache/ counfort/ leade/ & de-fende them &c.
ouer the congregacion / which maye go [a] in
& out before them / and to leade thē in & out
that the congregacion of the Lord be not as
a flocke of shepe without a shepearde. And ỹ
Lord sayd vnto Moses: take Josua ỹ sonne
of Nun in whō there is a spirite / & put thyne
handes vpon him / and sett him before Elea-
zar the preast and before all the congrega-
cion and geue him a charge in their syghte.
And put of thy prayse vpon him that all the
cōpanye of the chyldrē of Israel maye heare
And he shall stande before Eleazar ỹ preast
b. After the Judgement of Urim / that is/ after the iud-gemēt of light loke Exodi. xxviij.c. It is very lyke that in the Ephod was some bryght stone / wherin the hye preste loked & sawe the wyll of God / as it appereth in the storye of Dauid
which shal aske coūcell for him after the [b] iud
gemēt of Urim before the Lorde: And at the
mouth of Eleazar shall both he and all the
chyldren of Israel with him and all the con-
gregacion / go in and out.

And Moses dyd as the Lorde commaun-
ded him / and he toke Josua and sett him be-
fore Eleazar the preast & before all the con-
gregacion / and put his handes vpon hym &
gaue him a charge / as the Lord commaun-
ded thorow the hande of Moses.

¶ What must be offered on euery feast daye.

¶ The. xxviij. Chapter.

And the Lorde spake vnto Moses
saying: geue the chyldrē of Israel
a charge & saye vnto them / ỹ they
take heade to offer vnto the offe-
ryng of my *bread in the sacrifyce of swete
sauoure / in his due season. And saye vnto
thē. This is the offeryng which ye shall offer
vnto ỹ Lorde. ij. lambes of a yeare olde with
out spot daye by daye to be a burntofferyng
perpetually. One lambe thou shalt offer in
the mornyng / & the other at euen / And therto
the tenth parte of an Epha of floure for a
meatoffrynge myngled with beaten oyle / the
fourth parte of an hin: which is a dayly offe-
rynge ordened in the mount Sinai vnto a
swete sauoure in the sacrifyce of the Lorde.
And the drynkoffrynge of the same: ỹ fourth
parte of an hin vnto one lambe / & poure the
B drynkofferynge in the holy place / to be good
drynke vnto the Lorde. And the other lambe
thou shalt offer at euen / with the meatoffe-
rynge & the drynkofferynge after the maner
of the morynge: a sacrifyce of a swete sa-
uoure vnto the Lorde. And on the Sabboth
daye. ij. lambes of a yere olde a pece & wyth
out spot / and two tenthdeales of floure for a
meatofferynge myngled wyth oyle / and the
drynkofferynge therto. This is the burntof-
ferynge of euery Sabboth / beside ỹ dayly
burntofferynge and his drynkofferynge.

And in the first daye of youre monethes / ye
shall offer a burntofferynge vnto the Lorde:
two younge bullockes / and a ram / and. vij.
lambes of a yere olde wythout spott / & .iij.
tenthdeales of floure for a meateofferynge
myngled with oyle vnto one bullocke / & .ij.
tenthdeales of floure for a meateofferynge
myngled with oyle vnto one ram. And euer
moare / a tenthdeale of floure myngled wyth
oyle / for a meateofferynge vnto one lambe.
That is a burntofferyng of a swete sauoure
in the sacrifice of the Lord. And their drynk- ¶
offerynges shalbe halfe an hin of wyne vn-
to one bullocke / and the thyrde parte of an
hin of wyne vnto a ram & the fourth parte
of an hin vnto a lambe. This is the burntof-
ferynge of euery moneth thorow out all the
monethes of the yere / & one he goote for a
synneofferyng vnto the Lord / which shalbe
offered with the dayly burntofferynge & his
drynkofferynge. * And the. xiiij. daye of the * Exodi. xij. c. Leui. xxiij. a Deut. xvi. a
first moneth shalbe Passeouer vnto ỹ Lord.
And the. xv. daye of the same moneth shalbe
a feast / in whych. vij. dayes men must eate
vnleuended bread. The first daye shalbe an
holy feast / so ỹ ye shall do no maner of labo-
ryous worke therin. And ye shall offer a
burntoffryng vnto the Lorde. ij. younge bul-
lockes / one ram / & .vij. lambes of a yere olde
without spott / & their meatoffryng of floure
myngled wᵗ oyle. iij. tenthdeales vnto a bul-
locke / & .ij. tēthdeales vnto a ram / and euer-
moare one tenthdeale vnto a lambe / thorow
out the. vij. lambes: & an he goote for a syn-
offerynge to make an attonement for you.

And ye shall offer these / beside ỹ burntof-
ferynge in the mornynge ỹ is alwaye offered.
And after this maner ye shall offer thorow
out ỹ. vij. dayes / the fode of the sacrifice of a
swete sauoure vnto the Lorde. And it shalbe
done beside the dayly burntofferynge & hys
drynkofferyng. And the seuēth daye shall be
an holy feast vnto you / so ỹ ye shall do no la-
borious worke therin. And the daye of youre
first frutz whē ye bryng a newe meateoffe-
ryng vnto ỹ Lord in youre wekes / shalbe an
holy feast vnto you: so ỹ ye shall do no labo-
rious worke therin. And ye shall offer a burnt
offryng of a swete sauoure vnto ỹ Lorde. ij.
yōnge bullockes / & a ram / & .vij. lambes of a
yere olde a pece / wᵗ their meatofferynges of
floure myngled wᵗ oyle. iij. tēthdeales vnto a
bullocke. ij. tēthdealz to a ram / & euermoare
one tēthdeale vnto a lambe thorow out ỹ. vij
lambz / & an he goote to make an attonemēt
for you. And this ye shall do beside ỹ dayly
burntoffrynge / & his meateoffrynge: & they
shalbe without spot / wᵗ their drynkoffryngz.

¶ What must be offred the. vij. first dayes of the se-uenth mone.

¶ The. xxix. Chapter.

And

A *Leui.xxiij.c. AND the fyrst daye of ỹ .vij. moneth shalbe an holy feast vnto you* and ye shall doo no labo?yous wo?ke therin. It shalbe a daye of trõpet blowyng vnto you. And ye shall offer a burnt offerynge of a swete sauoure vnto the Lo?d: one younge bullocke & one ram & .vij. lãbes of a yere olde a pece that are pure. And their meatoffrynges of floure myngled with oyle. iij. tenth deales vnto the bullocke/and .ij. vnto the ram/& one tenth deale vnto one lambe tho?ow the .vii. lambes. And an he goote fo? a synoffryng to make an attonemẽt fo? you/ besyde the burntofferynge of the moneth and his meatofferynge & besyde the dayly burntofferynge & his meatofferynge / & the d?ynkofferynges of the same: acco?dyuge vnto the maner of thẽ fo? a sauoure of swetnesse in ỹ sacrifyce of the Lo?de.

*Leui.xvi. and xxiij.c. *And the tenth daye of that same seuenth moneth shalbe an holy feast vnto you / & ye B shall humble youre soules and shall doo no maner wo?ke therin. And ye shall offer a burntofferynge vnto the Lo?d of a swete sauoure: one bullocke / & a ram/& .vii. lambes of a yere olde a pece/without faute and their meateoffrynges of floure mingled with oyle iij. tenthdeales to a bullocke/& .ij. to a ram & all waye a tenth deale vnto a lambe/tho?ow out the .vij. lambes. And one he goote fo? a synofferynge / besyde the synneofferynge of attonement and the dayly burntofferynge/ & the meate and d?ynkoffrynges that longe to *Leuit.xxiij.c. the same. *And the .xv. daye of the .vij. moneth shalbe holy daye & ye shall doo no labo?ious wo?cke therin/and ye shall kepe a feast vnto the Lo?d of .vij. dayes longe. And ye shall offer a burntoffrynge of a swete sauoure vnto the Lo?d .xiij. bullockes .ij. rammes and .xiiij lambes which are yerelynges & pure / wyth oyle .iij. tenthdeales vnto euery one of ỹ .xiij. bullockes. ij. tenthdeales to ether of ỹ rãmes & one tẽthdeale vnto eche of ỹ .xiiij. lambes. And one he goote vnto a synofferynge / besyde the dayly burntoffrynge with his meate and d?ynckofferynges.

C And the seconde daye .xij. younge bullocks ij. rammes & .xiiij. yerlynge lambes without spot: & their meatoffrynges & d?ynkoffryngs vnto the bullockes / rammes and lambes acco?dyng to the nomb?e of them and after the maner. And an he goote fo? a synofferynge/ besyde the dayly burntoffrynge & his meate and d?ynkofferynges. And the thy?de daye .xi bullockes. ij. rammes and .xiiij. yerelynge lambes without spot: & their meate & d?ynkofferynges vnto the bullockes/rammes and lambes/after the nomb?e of them and acco?dynge to the maner. And an he goote fo? a synoffrynge/besyde the dayly burntoffrynge and his meate and d?ynkeoffrynges.

And the fourth daye .x. bullockes two rammes and .xiiij. lambes yerelynges pure/ and their meate and d?ynckofferynges vnto the bullockes/rammes & lambes/acco?dyng to the nomb?e of them and after the maner. And an he goote fo? a synneoffrynge/beside the dayly burntofferynge and his meate and d?ynckofferynges. And the fyfte daye .ix. bullockes two rammes and .xiiij. lambes of one yere old a pece without spot. And their meate and d?ynckofferynges vnto the bullockes/ rammes and lambes / acco?dynge to the nomb?e of them and after the maner. And an he goote fo? a synne offerynge/beside the dayly burntofferynge and hys meate and d?ynkoffrynges. And the syxte daye .viij. bullockes .ij. rãmes and .xiiij. yerelynge lambes without spot. And their meate & d?ynckofferynges vnto the bullockes/ rammes and lambes/acco?dyng to the maner. And an he goote fo? a synneofferynge/beside the dayly burntofferynge and his meate and d?ynckofferynges. And the seuenth daye .vij. bullockes .ij. rãmes and .xiij. lambes that are yerelynges & pure. And their meate and d?ynkofferynges vnto the bullockes/ rammes and and lambes/ acco?dynge to their nomb?e and to the maner. And an he goote fo? a synofferynge/ beside the dayly burntofferynge and his meate & d?ynkofferynges.

And the eyght daye shalbe the conclusion of ỹ feaste vnto you/ & ye shall do no maner labo?ious wo?ck therin. And ye shall offer a burntofferynge of a swete sauoure vnto the Lo?de: one bullocke/ one ram and .vij. yerelynge lambes without spott. And the meate & d?ynkofferynges vnto the bullocke/ram & lambes/acco?dynge to their nomb?es & acco?dynge to the maner. And an he goote fo? a synneofferynge beside the dayly burntofferyng and his meate and d?ynkofferynges.

These thynges ye shall do vnto the Lo?de in youre feastes: beside youre bowes & frewyll offerynges/ in youre burntofferynges meatoffrynges/d?ynkofferynges and peace offrynges. And Moses tolde the chyld?en of Israel/acco?dynge to all that the Lo?de cõmaunded him.

C Of bowes when they shalbe kept and when not.

C The .xxx. Chapter.

AND Moses spake vnto the heades of the trybes of the chyld?en of Israel saying: this is ỹ thyng which the Lo?de cõmaundeth. *If a man bowe a bowe vnto the Lo?d o? swere an othe and bynde his soule / he shall not goo backe with his wo?de: but shall fulfyll all that p?oceadeth out of his mouth.

*a. This bowe here is that which a man boweth fo? a certayne space/ whether it be to fast o? to chastyce the

If

bodye / or any other thyng/as it is sayd Leui. vij.d.

If a damsell bowe a bowe vnto the Lord and bynde her selfe beynge in her fathers house and vnmaryed. If her father heare her bowe & bonde which she hath made vpon her soule/ & holde his peace therto: then all her bowes & bondes which she hath made vpon
B her soule shall stande in effecte. But & yf her father forbyd her the same daye ỹ he heareth it/none of her bowes nor bondes whych she hath made vpon her soule shalbe of value/ & the Lorde shall forgeue her / because her father forbade her.

If she had an husband when she bowed or pronounced oughte out of her lyppes wherwith she bonde her soule/ and her husbande heard it & held his peace there at the same daye he heard it: Then her bowes and her bondes wherwith she bounde her soule/shal stande in effecte. But & yf her husbande forbade her the same daye that the heard it/then hath he made her bowe which she had vpon her of none effecte/ & that also which she pronounced w̄ her lyppes wherwith she bounde her soule/ & the Lorde shall forgeue her.

C The bowe of a wedowe and of her that is deuorced/ & all that they haue bounde their soules with all/ shall stande in effecte w̄ thē.

If she bowed in her husbandes house or bounde her soule with an oth/ & her husband hearde it and held his peace and forbade her not: then all her bowes & boundes wherwith she bound her soule/ shall stande. But yf her husbād disanulled them the same daye that he heard them/then nothyng ỹ proceded out of her lyppes in bowes & bounds wherwith she bounde her soule shall stande in effecte: for her husbande hath louled them. And the Lorde shall forgeue her.

All bowes & othes that bynde to humble the soule / maye her husbande stablysh or
D breake. But yf her husband holde hys peace frō one daye vnto another/then he stablisheth all her bowes & bondes which she had vpon her/because he held his peace the same daye ỹ he heard thē. And yf he afterwarde breake them/he shall beare her synne him selfe.

These are the ordynaunces whych the Lorde commaunded Moses/ betwene a mā and hys wyfe / and betwene the father & hys daughter/ beynge a damsell in her fathers house.

C The Madianytes & Balā are slayne. The praye was brought to Moses & equallye deuyded. A present geuē of Israel because none of their men were slayne.

C The.xxxi.Chapter.

A *Nume.xxv.d

AND the Lorde spake vnto Moses sayinge:* aueng the childrē of Israel of the Madianites/ and afterward be geathered vnto thy people And Moses spake vnto the folke sayinge: Harnesse some of you vnto warre/ & let them go vpon the Madianites & auenge ỹ Lorde of the Madianites. Ye shall sende vnto the warre a thousand of euery trybe throrow out all the trybes of Israel. And there were take oute of ỹ thousands of Israel. xij. thousande prepared vnto warre/ of euery trybe a thousande. And Moses sent them a thousande of euery trybe / w̄ Phineas the sonne of Eleazar the preaste to warre/ & the holye vessels and the trompettes to blowe in his hande. *Josue.xiij.c.

*And they warred agenst the Madianites/as the Lorde commaunded Moses/and slewe all the males. And they slewe ỹ kyngs of Madian amonge other that were slayne: Eui/Rekem/Zur/Hur & Reba: fyue kyngs of Madian. And they slewe Balaam ỹ sonne of Beor with the swerde. And the chyldren of Israel toke all the wemen of Madian prysoners & their chyldrē / and spoyled all their catell/their substance and their goodes. And B they burnt all their cities wherin they dwelt/ and all their castels with fyre. And they toke all the spoyle and all they could catche/both of men and beastes. And they brought the captyues and that which they had taken and all the spoyle vnto Moses and Eleazar the preast and vnto the companye of the childrē of Israel/euē vnto the hoste/ in the feldes of Moab by Jordan nye to Jericho.

And Moses and Eleazar the preast and all the lordes of the congregacyon went out of the hoste agenst them. And Moses was angrie with the officers of the hoste / with ỹ captaynes ouer thousandes and ouer hundredes / which came from warre & battell / and sayde vnto thē: Haue ye saued ỹ wemen C
alyue? beholde* these caused the chyldren of *Num.xxv.d. *ij.Petri.ij.d.
Israel throrow* Balam/to commyt trespace agenst the Lorde/by the reason of Peor/and there folowed a plage amonge the cōgregacion of the Lorde. Now therfore* slee all the *Judic.xxi.b.
men chyldren and the wemen that haue lyen with men slee shye: But all the wemen chyldren that haue not lyē with men/kepe alyue for youre selues. And lodge without ỹ hoste seuē dayes all that haue kylled any persone *Nume.xix.b
* and all that haue touched any dead body/ & purifye both youre selues & youre prysoners the.iij. daye & the.vij. And sprynkle all youre raymentes and all that is made of skynnes/ & all worke of gootes hearre/ & all thynges made of wodd.

And Eleazar the preast sayde vnto all the men of warre which wēt out to battell: this D
is the ordinaunce of the lawe which ỹ Lord cōmaunded Moses: Golde / syluer / brasse/ yeron/tyn and lead/ and all that maye abyde the fyre/ye shall make it go throrow the fyre/ & then it is cleane. Neuerthelater/ it shalbe

sprynkled with sprynklynge water. and all that suffreth not the fyre/ ye shall make goo thorow the water. And wash youre clothes the seuenth daye/and then ye are cleane. And afterwarde come in to the hoste.

And the Lord spake vnto Moses saying: take the summe of the praye that was take/ both of the wemen & of catell / thou & Eleazar the preast and the auncient heades of the congregacion. And deuyde it in to two partis / betwene them that toke the warre vpō them and went out to battell and all the congregaciō. And take a porcion vnto the Lord of the men of warre which wēt oute to battell: one of fyue hundred/ of the wemen and of the oxen and of the asses and of the shepe: and ye shall take it of their halfe and geue it vnto Eleazar the preast / an heueoffrynge vnto the Lorde. And of the halfe of the chyldren of Israel/ take one of fyftye/ of the wemen/ of the oxē/ of the asses and of the shepe/ and of all maner of beastes / and geue them vnto the leuites which wayte vpō the habitacyon of the Lorde.

And Moses and Eleazar the preast dyd as the Lorde commaunded Moses. And the botye and the praye which the men of warre had caught was. vi. hundred thousande and lxxv. thousand shepe: & .lxxij. thousande oxen lxi. thousande asses: and .xxxij. thousand wemen that had lyen by no man.

And the halfe which was the parte of thē yt went out to warre/ was. iij. hundred thousande and .xxxvii. thousande and fyue hundred shepe: And the Lordes parte of the shepe was. vi. hundred and .lxxv. And the oxen were .xxxvi. thousande/ of which the Lordes parte was. lxxij. And the asses were. xxx. thousande and fyue hundred / of whych the Lordes parte was. lxi. And the wemen were xvi. thousande / of which the Lordes parte was. xxxij. soules. And Moses gaue that summe which was the Lordes heueoffryng vnto Eleazar the preast: as the Lorde commaunded Moses. And the other halfe of the chyldren of Israel which Moses separated from the men of warre (that is to wete / the halfe that pertayned vnto the* cōgregacion) was. iij hundred thousande and .xxxvij. thousande and fyue hundred shepe: & .xxxvi. thousande oxen: and .xxx. thousand asses and fyue hundred: & .xvi. thousande wemen. And Moses toke of this halfe that pertayned vnto yt chyldren of Israel: one of euery fyftie / both of the wemen and of the catell/ and gaue thē vnto the Leuites which wayted vpō the habitacion of the Lorde/ as the Lord cōmaunded Moses. And the officers of thousandes of the hoste/ the captaynes ouer the thousandes and the captaynes ouer the hundredes came

* which was not at the warre.

forth and sayde vnto Moses: Thy seruaunts & haue taken the summe of the men of warre/ which were vnder oure hand/ & there lacked/ not one mā of thē. We haue therfore brought a present vnto the Lorde what euery man fōude of Jewels of golde/ cheyns/ braceletts/ rynges/ earynges and spangels/ to make an attonement for oure soules before the Lord.

And Moses and Eleazar toke the golde of them: Jewels of all maner facions. And all the gold of ỹ heueoffryng of the Lord/ of the captaynes ouer thoulandes & hundredes was. xvi. thousande. vii. hūdred and .l. sycles/ for the men of warre had spoyled/ euery man for him selfe. And Moses & Eleazar ỹ preast toke the golde of the captaynes ouer ỹ thousandes and ouer the hundreds / and brought it in to the tabernacle of wytnesse: to be a memoriall vnto the childrē of Israel/ before the Lorde.

¶ To Ruben and Gad and to halfe the tribe of Manasses / is promesed the possession beyounde Jordan eastward: yf they bryng their brethren into the lande of promesse.

¶ The .xxxij. Chapter.

THe childrē of Ruben & the children of Gad / had an exceadynge greate multitude of catell. And whē they sawe the lande of Jazer & the lande of Galaad ỹ it was an apte place for catell/ they came & spake vnto Moses & Eleazar ỹ preast & vnto the Lordes of ỹ congregacion sayinge. The lande of Ataroth & Dibō & Jazer/ and Nemrah & Hesbon & Elealeh & Sabam & Nebo & Beon/ which contre ỹ Lorde smote before the congregaciō of Israel: is a lande for catell and we thy seruauntes haue catel wherfore (sayde they) yf we haue fōude grace in thy syghte / lett this lande be geuen vnto thy seruaūtes to possesse / & bryng vs not ouer Jordan.

And Moses sayd vnto ỹ childrē of Gad & of Ruben: shall youre brethrē go to warre & ye tarye here? Wherfore discorage ye the hertes of the chyldren of Israel for to go ouer in to the lande whych the Lorde hath geuen them * Thus dyd youre fathers/ when I sent them from Cades barne to se the lande. And they went vp euen vnto the ryuer of Escol and sawe the lande/ and dyscoraged the hertes of the chyldren of Israel/ ỹ they shulde not go in to ỹ lande whych the Lorde had geuen them. * Nume. xiij. d.

And the Lorde was wroth the same tyme and sware sayinge. * None of the men that came out of Egypte from twentye yere olde and aboue / shall se the lande whych I sware vnto Abraham / Isaac and Jacob / because they haue not contynually folowed me: saue Caleb the sonne of Jephune the Kenesite/ * Num. xiiij. f.

Kenesite/& Josua the sonne of Nun/for they haue folowed me cõtinually. And the Lorde was angrie with Israel/& made thẽ wander in the wyldernesse.xl.yere / vntyll all the generacyon that had done euell in the syghte of the Lorde were consumed.

And beholde/ye are rysen vp in youre fathers steade/to ẏ encrease of synfull men/ & to augmẽte the fearse wrath of the Lorde to Israel warde. For yf ye tourne awaye from after him/he wyll yet agayn leaue ẏ people in ẏ wyldernesse/so shall ye destroye all this folke. And they went nere him and sayde: we wyll bylde shepefoldes here for oure shepe & for oure catell/and cyties for oure chyldren: But we oure selues will go ready armed be-
D fore the chyldren of Israel / vntyll we haue brought thẽ vnto their place. And oure chyldren shall dwell in the fenced cyties/because of the inhabiters of the lande. And we wyll not retourne vnto oure houses/vntyll ẏ children of Israel haue enhereted: euery mã hys enheritaunce. For we wyll not enheret wyth them on ponder syde Jordan forwarde / because oure enherytaunce is falled to vs on this syde Jordan eastwarde.

*Josue.i.c. And Moses sayde vnto them: * If ye wyll do this thynge / that ye wyll go all harnessed before the Lorde to warre/and will go all of you in harnesse ouer Jordan before ẏ Lord/ vntyll he haue cast out hys enemyes before him/& vntyll the lande be subdued before the Lorde/ then ye shall retourne & be wythout synne agenst the Lorde & agenst Israel/ and this lande shalbe youre possession before the
E Lord. But & yf ye wyll not do so/beholde/ye synne agẽst the Lorde: & be sure youre synne wyll fynde you out. Bylde youre cyties for youre chyldrẽ & foldes for youre shepe/ & se ye do that ye haue spoken. And the Chyldren of Gad and of Ruben spake vnto Moses sayinge: thy seruauntes wyll do as my lorde cõmaundeth. Oure chyldrẽ oure wyues substãce & all oure catell shall remayne here in ẏ cyties of Galaad. But* we thy seruaũtes
*Josue.iij. c. will go all harnessedfor ẏ warre vnto battell before the Lorde/as my lorde hath sayde.

And Moses cõmaũded Eleazar ẏ preast: F & Josua the sonne of Nun and the auncient heades of the trybes of the childrẽ of Israel/ & sayde vnto them: If the chyldren of Gad & Ruben wyll go with you ouer Jordan / all prepared to feyght before ẏ Lord: then when the lande is subdued vnto you / geue thẽ the land of Galaad to possesse/but & yf they will not go ouer with you in harnesse / then they shall haue their possessyons amonge you in the land of Canaan. And the chyldrẽ of Gad & Ruben answered sayinge: that which the Lorde hath sayd vnto thy seruauntes we will do.* We wyll go harnessed before the Lorde *Josue.xxij.a in to the lande of Canaan/& the possessyon of oure enheritaũce shalbe on this syde Jordan.

And Moses gaue vnto the chyldren of Gad and of Ruben & vnto halfe the trybe of Manasse the sonne of Joseph/the kyngdome of Sehon kynge of the Amorites / and the kyngdome of Og kynge of Balon / the land that longed vnto the cyties therof in ẏ costes of the countre rounde aboute. And the chyl-
G dren of Gad bylte Dibon/ataroth / Aroer/ Atroth/Sophan/Jaeser / Jegabea / Bethnimra and Betharan fencend cyties / & they bylte foldes for the shepe. And the chyldrẽ of Ruben bylte Yelbon/Eleale / Kiriathaim/ Nebo/Baal / Meon & turned their names/ and Sibama also: and gaue names vnto the cyties which they bylt.

And the* chyldren of Machir the sonne of *Gene.l.b. Manasse went to Galaad and toke it/& put out the Amorites ẏ were therin. And Moses gaue Galaad vnto Machir ẏ sonne of Manasse/& he dwelt therin. And * Jahir ẏ sonne *Deute.iij.b. of Manasse wẽt and toke the small townes therof / and called them the townes of Jair. And Nobah went and toke Kenath with the townes longynge therto / & called it Nobah after his awne name.

¶ The iourneys and departynges frõ place to place of Israel are nombred. They are cõmaunded to kyll the Canaanites.

¶ The .xxxiij. Chapter.

THese are the iourneyes of the chyldren of Israel which wẽt out of ẏ A land of Egypte with their armies vnder Moses & Aarõ. And Moses wrote their goying out by their iourneyes at the cõmaundement of the Lorde: euen these are the iourneyes of their goenge out. The chyldrẽ of Israel* departed from Rahemses *Exodi.xij.c. the.xv.daye of ẏ fyrst moneth/on ẏ morowe after.* Passeouer / and wẽt out wyth an hye *Exodi.xij.b. hande in the syghte of all Egypte / whyle the Egyptiãs buryed all their fyrstborne which the Lorde had smyttẽ amõge them. And vpõ their goddes also the Lorde dyd execucion. And the chyldren of Israel remoued frõ Rahemses and pitched in Socoth.

And they departed from * Socoth & pyt- *Exodi.xiij.d
ched their tentes in Ethan / which is in the B edge of the wyldernesse. And they remoued frõ Ethã & tourned vnto the entryng of* Hi- *Exodi.xiiij.a
roth which is before Baall Zephõ/& pitched before Migdol. And they departed from before Hiroth & * went thorow the myddes of * Exodi.xiiij.c the see in to the wyldernesse/& wẽt.iij. dayes iourney in the wyldernesse of Ethã/& pitched in Marah. And they remoued frõ Marah & & wẽt vnto* Elim where were.xij. foũtaynes *Exodi.xv.d. & .lxx. paulmetrees & they pytched there.

And they remoued from Elim & laye fast by the red see. And they remoued frō the red see & laye in the* wylderneſſe of Sin. And they toke their iourney out of ỹ wylderneſſe of Sin/& set vp their tentz in Daphka. And they departed frō Daphka / & laye in Alus.
*Exo.xvi.a
Exo.xvij.a And they remoued frō Alus/ & laye at Raphedim/ where was no water for the people to drynke. And they departed frō Raphedim/
Exo.xix.a and pytched in the wylderneſſe of Sinai.
And they remoued from the deſerte of Si-
Nume.xi.g. nai/ & lodged at the graues of luſt. And they departed frō the ſepulchres of luſt/ and laye
Nume.xi.g. at Hazeroth. And they departed from Hazeroth/ & pytched in Rithma. And departed frō Rithma and pytched at Rimon Parez. And they departed from Rimon Parez/ & pitched in Libna. And they remoued from Libna/ & pitched at Rissa. And they iourneyed from Rissa & pytched in Rehelatha. And they wēt frō Rehelatha/ & pytched in moūt Sapher/ And they remoued from mounte Sapher and laye in Harada. And they remoued from Harada/ and pitched in Makheloth.
And they remoued from Makheloth/ & laye at Tahath/ & they departed frō Tahath & pitched at Tharath. And they remoued frō Tharath/ and pitched in Mithca. And they went from Mithca/ and lodged in Hasmona. And they departed from Hasmona / and laye at Moseroth. And they departed from Moseroth/ & pytched in Bane Jakan. And they remoued from Bane Jakan/ and laye at Hor gadgad. And they went from Hor gadgad/ & pitched in Jathbatha. And they remoued frō Jathbatha/ and laye at Ebrona. And they departed from Ebrona / and laye at Ezeon gaber. And they remoued fro Ezeon gaber/ and
Nume.xx.a pitched in the wylderneſſe of Sin/ which is Cades. And they remoued from Cades/ and pitched in mount Hor in the edge of the land of Edom. *And Aaron the preast went vp in
*Nume.xx.d. to mount Hor at the commaundemēt of the
Deut.xxxij.g. Lorde & dyed there/ euē in the fortieth yere/ after the childzen of Israel were come out of the lande of Egypte/ and in the fyrst daye of the fyfte moneth. And Aaron was an hūdred and.xxxiij. yere olde when he dyed in mount Hor. And kynge Erad the Canaanite whych dwelt in the south of the lande of Canaan/ heard that the childzē of Israel were come.
Nume.xxi.b And they departed from moūt Hor/ and pytched in Zalmona. And they departed frō Zalmona/ and pitched in Phimon / and they departed from Phimon/ & pytched in Oboth And they departed from Oboth/ and pytched in Jehabarim in the borders of Moab. And they departed from* Jehabarim/ & pytched
*Nume.xxi.c. in Dibon Gad. And they remoued from Dibon Gad/ and laye in Almon Diblathama.

And they remoued from Almon Diblathama/ & pytched in ỹ mountaynes of Abarim before Nabo. And they departed frō ỹ moūtaynes of Abarim/ and pitched in the feldes of Moab fast by Jordan nye to Jericho. And they pytched vpō Jordan/ from Beth Hasemoth vnto the playne of Abelsatim in the feldes of Moab.
And the Lorde spake vnto Moses in the feldz of Moab by Jordan nye vnto Jericho/ sayinge: speake vnto the chyldzen of Israel & saye vnto them: when ye are come ouer Jor- G
dan in to the lande of Canaan/ se ỹ ye dryue out all the inhabiters of the lāde before you/ and destroye their* chappelles and all their
*After the Chald. Ra. Salo. and Ra. Abz. graued pauing stones.
Images of Metall / and plucke downe all their alters bylte on hylles: And possesse the lande and dwell therin/ for I haue geuē you the land to enioye it. And ye shall deuyde the enheritaunce of the land by lot amōge youre kynredes/ and geue to the mo the moare enherytaunce/ and to the fewer the lesse enheritaunce. And youre enheritaunce shalbe in ỹ trybes of youre fathers/ in the place where euery mans lott falleth.
But and yf ye wyll not dryue out the inhabiters of the lande before you / then those which ye let remayne of thē/ shalbe[a] thornes in youre eyes & dartes in youre sydes/ & shall bere you in the land wherin ye dwell. Moreouer it will come to passe/ that I shall do vnto you as I thought to do vnto them.
a. Thornes in youre eyes that is / they shall be youre rodde scourge and vndoars.

¶ The Coostes and borders of the land of promesse. Certen are allygned to deuyde the lande.

¶ The.xxxiiij Chapter.

And the Lorde spake vnto Moses A
sayinge: commaunde the chyldzen of Israel and saye vnto them: whē ye come in to the land of Canaan/ this is the lande ỹ shall fall vnto youre enherytaunce/ the lande of Canaā with all her costes. And* youre south quarter shalbe frō
*Josue.xv.a the wildernesse of Sin a longe by ỹ coste of Edom/ so ỹ youre south quarter shalbe frō the syde of the salte see eastwarde / and shall fet a cōpasse from the south vp to Acrabim/ and reache to Zinna. And it shall go out on the south syde of Cades Barne/ and go out also at Hazar Adar/ & go a longe to Azmon. And shall fet a compasse from Azmon vnto B
the ryuer of Egypt/ & shall go out at the see.
And youre west quarter shall be ỹ greate see/ which coste shalbe youre west coste.
And this shalbe youre nozth quarter: ye shall cōpasse from the great see vnto mount Hor. And from mount Hor / ye shall compasse and go vnto Hemath / and the ende of the coste shalbe at Zedada/ and ỹ coste shall reach

reach out to Ziphzon and go out at Hazazenan. And this shalbe youre nozth quarter.

And ye shall compasse youre east quarter frō Hazar enan to Sepham. And the coste ℂ shall go doune from Sepham to Ribla on the east syde of Ain. And then descende & go out at the syde of the see of Cenereth eastward. And then go downe a lōge by Jozdan/ & leue at ỹ salte see. And this shall be youre lāde wt all the costes therof rounde aboute.

And Moses commaunded the chyldzen of Israel saying: this is the lāde which ye shall enherett by lotte/ and which the Lozde commaunded to geue vnto .ix. trybes & an halfe: *Num.xxxvj.f* for the trybe of the chyldzen of Rubē haue receaued/ in the housholdes of their fathers/ and the trybe of the chyldzen of Gad in their fathers housholdes/ & halfe the trybe of Manasse/ haue receaued their enheritaūce/ that is to wete .ij. trybes and an halfe haue receaued their enheritaunce on the other syde of Jozdan by Jericho eastwarde / towarde the sonne rysynge.

And the Lozde spake to Moses sayinge: ℙ These are the names of the men/ which shall deuyde you the lande to enheret. Eleazar the pzeast/ & *Josua the sonne of Nun. And ye *Deut.iij. de* shall take also a lozde of euery trybe to de- *Josue.xiiij.a.* uyde the lande/ whose names are these: In ỹ trybe of Juda/ Caleb the sonne of Jephune. And in the trybe of the chyldzen of Simeon/ Semuel the sonne of Amiud/ & in the trybe of Benjamin/ Elidad the sonne of Cislon. And in the trybe of the chyldzen of Dan/ the lozde Bucki the sonne of Jagli. And amōge the chyldzē of Joseph: in the trybe of the chyldzen of Manasse/ the lozde Haniel the sonne of Ephod. And in the trybe of the chyldzen of Ephzaim / the lozde Camuel the sonne of Siphtan. And in the trybe of the sonnes of Zabulon/ the lozde Elizaphan the sonne of Pharnach. And in the trybe of the chyldzē of Jsachar/ the lozd Paithiel the sonne of Asan. And the trybe of the sonnes of Aser / the lozd Ahihud the sonne of Salomi. And in ỹ trybe of the chyldzen of Nephthali/ the lozde Peda El the sonne of Ammihud. These are they which the lozde commaunded to deuyde the enheritaunce vnto the chyldzen of Jsrael/ in the lande of Canaan.

℃ Unto the Leuites must be geuen Cytyes and suburbes. The Cyties of refuge oz sanctuaryes. The lawe of manquellyng. Foz one mannes wytnesse shall no man be condempned.

ℂ The.xxxv.Chapter.

AND the Lozde spake vnto Moses in the feldes of Moab by Jozdan ouer against Jericho saying: commaūde ỹ childzē of Jsrael / ỹ they geue vnto the Leuites of the enheritaūce of their possessiō: *cities to dwell in. And ye shal *Josue.xxi.a.* geue also vnto the cytyes of the Leuites / suburbes rounde aboute them. The cyties shalbe foz thē to dwell in/ & the suburbes foz their catell/ possessiō & all maner beastes of theirs. And the suburbes of the cyties which ye shall geue vnto the Leuites / shall reach from the wall of the cytie outwarde/ a thousande cubites rounde aboute. And ye shall measure without the cytie/ and make the vtmost bozder of ỹ eastsyde: two thousande cubytes/ And the vtmost bozder of ỹ southsyde: two thousande cubites/ And the vtmost bozder of the westsyde: two thousande cubites: & the vtmost bozder of the nozthside: two thousande cubytes also: and the cytie shalbe in ỹ myddes. And these shall be the suburbes of their cyties.

And amōge the cyties which ye shall geue *Josue.xx.a* vnto the leuites/ * there shall be syxe cytyes of fraunches which ye shall geue to that intent that he which kylleth/ maye flye thyther And to them ye shall adde .xlij. cyties mo: so that all the cyties which ye shall geue ỹ Leuites shalbe .xlviij. with their suburbes. And of the cyties which ye shall geue oute of the possessions of the chyldzen of Jsrael/ ye shall geue many out of their possessiōs that haue moche and fewe out of their possessions that haue lytle: so that euery trybe shall geue of his cytyes vnto the Leuites / accozdynge to the enheritaunce which he enhereteth.

And the Lozd spake vnto Moses sayng: speake vnto the chyldzen of Jsrael and saye *Deut.xix.a.* vnto them: * when ye be come ouer Jozdan *Josue.xx.a* in to the land of Canaā/ ye shall bylde cyties which shalbe pzeuyleged townes foz you: ỹ The ryghte he which sleeth a mā vnwares maye flye thi- ble of san- ther. And the cities shalbe to flee from the ex- ctuaries. ecuter of bloude/ ỹ he which kylled dye not/ vntyll he stande before the congregacion in iudgemēt. And of these .vi. cytes which ye shall geue .iij. ye shall geue on this syde Jozdan and .iij. in the land of Canaan. And these syxe cytes shalbe foz the chyldzen of Jsrael & foz the straunger & foz him ỹ dwelleth amonge you/ ỹ all they which kyll any per- perlone vnwares/ maye flee thither.

If any man smyte another with a wepon of yeron that he dye/ then he is a murtherer/ and shall dye foz it. If he smyte hym with a thzowynge stone that he dye therwith / then he shall dye: foz he is a murtherer and shalbe slayne therfoze. If he smyte him wyth a handwepon of wodd that he dye therwyth / ℂ then he shall dye: foz he is a murtherer & shal be slayne therfoze.

The iustice of bloude shall slee the murtherer/ as sone as he findeth him: If he thzust at him* of hate/ oz hourle at him with laying *Deute.xix.c.*

of wayte that he dye or smyte hym with hys hãde of enuye that he dye/ he that smote him shall dye/ for he is a murtherer. The iustyce of bloude shall slee hym as soone as he fyndeth hym.

But and yf he pusshed hym by chaunce & not of hate or cast at him with any maner of thynge and not of layinge of wayte: or cast any maner of stone at him that he dye therwith/and sawe him not: And he cast it vpon hym and he dye / but was not hys enemye/ nether soughte him any harme: Then the cõgregacion shall iudge betwene the sleer/ and the executer of bloude in soche cases. And ỹ congregacion shall delyuer the sleer out of ỹ hande of the iudge of bloude/ & shall restore hym agayne vnto the strauncheled cytye/ whether he was flead. And he shall byde there
*Iosue.xx.b. *vnto the dethe of ỹ hye preaste which was anoynted with holy oyle.

D But and yf he came without the borders of his preuileged citie whether he was fled/ yf the auẽger of bloud fynde hym without ỹ borders of his fre towne/ he shall slee ỹ murtherer and be gyltlesse / be cause he shulde haue bidden in his fre towne vntyll the deth of the hye preaste / and after the dethe of the hye preaste/ he shall retourne agayne vnto ỹ lande of his possession. And this shalbe an ordinaunce & a lawe vnto you/ amonge youre chyldren after you in all youre habytaciõs.

Whosoeuer sleith / shalbe slayne at the mouthe of witnesses. *For one witnesse shall not answere agẽst one persone to put him to deeth. Moreouer ye shall take none amends for the lyfe of ỹ murtherer which is worthy to dye: But he shall be put to death. Also ye shall take none attonement for him ỹ is fled to a fre cytie / that he shulde come agayne & dwell in the lande before the death of the hye preaste. And se that ye polute not the lande which ye are in/ for bloude defyleth the lande And the lãde can none other wyse be clensed of the bloude that is shed therin / but by the bloude of hym that shed it. Defyle not therfore the lande which ye inhabyte/ and in the myddes of whych I also dwell amonge the chyldren of Israel.

* For one mannes wytnesse ought no man to be condemned.

¶ An order for the maryage of the daughters of Zelaphead. One of the trybes may not marye wyth a nother: but euery one must take hym a wyfe of hys awne trybe.

¶ The .xxxvi. Chapter.

AND the auncyent heades of ỹ chyldren of Galaad the sonne of Machir the sonne of Manasse of the kynred of the chyldren of Joseph/ came forth and spake before Moses and the prynces which were aunciẽt heades amõge
Nume.xxvi.f the chyldrẽ of Israel and sayde. The Lorde commaunded my lorde to geue the lande to enheret by lotte to the chyldren of Israel. And then my lorde commaunded in the name of the Lorde to geue the enheritaũce of* Ze- *Num.xxvij.a
laphead oure brother vnto hys daughters. Now when any of the sonnes of the trybes B of Israel take thẽ to wyues / then shall their enheritaunce be taken from the enheritaũce of oure fathers/ and shall be put vnto the enherytaunce of the trybe in which they are & shalbe takẽ frõ the lott of oure enheritaũce. And when the yere of iubelye cometh vnto the chyldrẽ of Israel/ then shall their enheritaunce be put vnto the enheritaunce of the trybe wherin they are / & so shall their enheritaunce be taken awaye from the enheritaunce of the trybe of oure fathers.

And Moses commaunded the chyldren of Israel at the mouth of the Lorde saying: the trybe of the chyldren of Joseph haue layde well. This therfore doeth the Lorde commaunde ỹ daughters of Zelaphead sayinge:
*let them be wyues to whom they thẽ lyke *Tobie.vij.d.
thyncke best/ but in ỹ kynred of the trybe of ¶ their father shall they marye/ ỹ the enherytaunce of the chyldren of Israel roule not frõ trybe to trybe. But that the chyldren of Israel maye abyde / euery man in the enheritaunce of the trybe of his fathers. And euery daughter that possesseth any enherytaunce amonge the trybes of the chyldren of Israel/ shalbe wyfe vnto one of ỹ kynred of ỹ trybe of her father/ that the childrẽ of Israel maye enioye euery mã the enheritaunce of his father/ and that the enheritaunce go not from one trybe to another: but that the trybes of the childrẽ of Israel/ maye abyde euery man in his awne enherytaunce.

And as the Lorde commaunded Moses D euẽ so dyd the daughters of Zelaphead: Mahela. Thirza/ Hagla/ Milcha and Noa/ and were maryed vnto their fathers brothers sonnes/ of the kynred of the chyldrẽ of Manasses the sonne of Joseph: and so they had their enheritaũce in the trybe of the kynred of their father.

These are the cõmaundementes & lawes which the Lord commaunded thorow Moses/ vnto the chyldren of Israel in the feldes of Moab vpon Jordan nye vnto Jericho.

¶ The ende of the .iiij. boke of Moses.

¶ The fyfte boke of Moses called Deuteronomium

¶ A briefe rehersall of thynges done before / from the pytchynge at mounte Horeb vntyll they came to Cades barne.

¶ The.j.Chapter.

THese be the wordes which Moses spake vnto all Israel/on ye other syde Jordan in the wildernesse & in the feldes by the red see/betwene Pharan and Tophel/Laban / Hazeroth & Dilahab.xi.dayes iourney from Horeb vnto Cades barne/by the waye that leadeth vnto mount Seir. And it fortuned ye fyrst daye of the.xi.moneth in the fortieth yere ye Moses spake vnto the chyldren of Israel accordynge vnto all that the Lorde had geuen him in cõmaundement vnto them after that he had smyttẽ Sehon ye kynge of the Amorites which dwelt in Hesbon/and Og kynge of Basan which dwelt at Astaroth in Edrai.

On the other syde Jordan in the lande of Moab/Moses begane to declare this lawe saying:the Lord oure God spake vnto vs in a Horeb saying:Ye haue dwelt longe ynough in this mount:departe therfore & take youre iourney and go vnto the hylles of the Amorites and vnto all places nye there vnto: both feldes/hylles and dales: and vnto the south & vnto the sees syde in the lande of Canaan/ and vnto Libanon:euen vnto the greate ryuer Euphrates.Beholde/I haue sett ye land B before you:goo in therfore & possesse the land which the Lorde sware vnto youre fathers Abraham/Isaac and Jacob / to geue vnto them and their seade after them.

And I sayde vnto you the same season:I am not able to beare you my selfe alone.For the Lorde youre God hath multiplyed you: so ye ye are this daye as the starres of heauen in nombre(the Lorde God of youre fathers make you a thousande tymes so many moo as ye are / & blesse you as he hath promysed you)how (sayde I) can * I my selfe alone / beare the combraunce / charge & stryfe ye is amonge you: brynge therfore men of wisdome & of vnderstandynge & expert / knowẽ amõge youre trybes / that I maye make thẽ ruelars ouer you. And ye answered me and sayde:that which thou hast spokẽ is good to be done. And then I toke the heades of youre trybes/men of wysdome & that were expert/ and made them ruelars ouer you:captaynes ouer thousandes & ouer hũdredes ouer fyftie & ouer ten/& officers amonge youre trybes.

¶ Judges. And I charged youre Judges ye same tyme sayinge:heare youre brethren & iudge rygh-

a. Horeb and Sinai are both one.

*Exo.xviij.c.

teously betwene euery man and his brother and the straunger that is with him. Se that ye knowe no man in Judgement:*but heare the small as well as the greate & be afrayed of no man/for the iudgement is Gods. And the cause that is to harde for you/ bringe vn to me and I wyll heare it. And I cõmaunded you the same season / all the thynges which ye shulde do. And then we departed from Horeb and walked thorow all that greate & terreble wylderneße as ye haue sene alonge by the waye that leadeth vnto the hylles of the Amorites/as the Lorde oure God cõmaunded vs/and came to Cades barne. And there I sayd vnto you:Ye are come vnto the hylles of the Amorites/which the Lorde oure God doth geue vnto vs. Beholde the Lorde thy God hath set the lande * before the / goo vp and conquere it/as the Lorde God of thy fathers sayith vnto the: feare not / nether be discoraged. And then ye came vnto me euery one and sayd: Let vs sende men before vs/to searche vs out the land & to bringe vs worde agayn/ both what waye we shall go vp by/ & vnto what cyties we shall come. And the sayinge pleased me well and I toke .xii. men of you/of euery tribe one. And they departed and went vp into the hye contrey and came vnto the ryuer Escoll/and serched it out/and toke of the frute of the lande in their handes and brought it doune vnto vs and brought vs worde agayne and sayde:it is a good land which the Lorde oure God doth geue vs.

* That is / at thy commaundement.

Notwithstandynge ye wolde not consente to goo vp / but were dysobedyent vnto the mouth of the Lorde youre God / & murmured in youre tentes and sayde: because the Lorde b hateth vs/therfore he hath brought vs out of the lande of Egypte / to delyuer vs in to the handes of the Amorites and to destroye vs. How shall we goo vp? Oure brethren haue discoraged oure hertes sayinge: the people is greater and taller then we/and the cyties are greate and walled euen vp to heauẽ/& moreouer we haue sene the sonnes of the Enakimes there.

The people beyng vnfaythfull wolde not go vnto the land promysed.

b. God is sayd to hate a man whẽ he putteth E him forth of hys hert / & geueth him not of his grace. Psal.v & and.xxx.b.

And I sayde vnto you: dreade not nor be afrayed of thẽ: The Lorde youre God which gothe before you/he shall fyghte for you/according to all that he dyd vnto you in Egypt before youre eyes and in the wyldernesse: as thou hast sene how that the Lorde thy God bare the as a man shulde beare hys sonne / thorow out all the waye which ye haue gone vntyll ye came vnto this place. And yet for all this sayinge ye dyd not beleue the Lorde youre God which gothe ye waye before you/ to serche you out a place to pytche youre tentes in/* in fyre by nyght/ that ye myghte se what waye to go and in a cloude by daye.

* Exo.xiij.d.

*Nume.xiij.d And the Lorde heard the voyce of youre
wordes & was wroth & sware sayinge/*there
shall not one of these men of this frowarde
generacion se ỹ good lande which I sware
to geue vnto youre fathers/saue Caleb the
sonne of Jephune/ he shall se it/ and to hym
wyll I geue ỹ land which he hath walked in
& to his childrē/because he hath cōtynually
folowed ỹ Lord. Lykewyse the Lorde was
angrye wt me for youre sakes sayinge: thou
also shalt not go in thither. But Josua the
sonne of Nun which standeth before the/ he
shall go in thither. Boldē him therfore for he
shall deuyde ỹ herytage vnto Israel.*More
*Nume.xliij.f ouer youre childrē which ye sayde shulde be
Josue.iij.c a praye/& youre sonnes which knowe nether
good nor bad this daye/they shall goo in thi-
ther & vnto thē I wyll geue it/and they shall
enioye it. But as for you/turne backe & take
youre iourneye in to the wyldernesse: euen ỹ
waye to the read see. Then ye answered and
sayde vnto me: We haue synned agenst the
Lord: we wyll go vp & fyghte/ accordyng to
G all ỹ the Lord oure God cōmaunded vs. And
when ye had gyrde on euery mā his wepons
of warre and were ready to goo vp in to the
hilles/ ỹ Lord sayde vnto me: saye vnto thē/
se that ye go not vp & ỹ ye fyghte not/ for I
am not amōge you: lest ye be plaged before
youre enemies.*And whē I told you ye wold
not heare: but disobeyed ỹ mouth of ỹ Lord/
& went presumptuously vp in to the hylles.
*Here thou seyst the verye Image of vs that lyue i this most perlouse tyme/ for euen we lykewyse/ where goddes worde is/there beleue we not: and where it is not/ there be we bolde.

Then the Amorites which dwelt in those
hylles/came out agenst you and chased you
as bees do/and hewed you in Seir/euē vn-
to Horma. And ye came agayne and wepte
before the Lorde: but the Lorde wolde not
heare youre voyce nor geue you audience.
And so ye abode in Cades alonge season.

¶ A rehersall of that which was done from the tyme that they departed from Cades barne/vnto the battell agaynst the kynges Schon & Og.

¶ The.ij. Chapter.

THen we tourned & toke oure iour-
ney in to the wyldernesse/euen the
waye to the read see as the Lorde
cōmaunded me. And we cōpassed
the mountayns of Seir a longe tyme. Then
the Lord spake vnto me sayinge: Ye haue cō-
passed these moūtayns lōge ynough/ tourne
you northward. And warne ỹ people sayinge
Ye shall go thorow the costes of youre bre-
thrē ỹ childrē of Esau which dwell in Seir/
& they shalbe afrayed of you: But take good
heade vnto youre selues that ye prouoke thē
not/ for I wyll not geue you of their lande/
no not so moch as a fote breade: because I
haue geuē moūt Seir vnto Esau to possesse
Ye shall bye meate of thē for money to eate/
and ye shall bye water of them for money to
drinke. For ỹ Lord thy God hath blessed ỹ in B beatus qui
all the workes of thyne hand/ & knew the as Jesus pronū.
thou wētest thorou this greate wildernesse.
Moreouer the Lord thy God hath bene wt ỹ
this.xl.yeres/so ỹ thou hast lacked nothing.
And when we were departed frō oure bre-
thrē the childrē of Esau which dwelt in Seir
by the felde waye frō Elath & Ezion Gaber/
we turned and went the waye to the wylder-
nesse of Moab. Then the Lord sayd vnto me
se ỹ thou vexe not the Moabites/nether pro
uoke thē to battell for I wyll not geue ỹ of
their lande to possesse: because I haue geuen
Ar vnto the childrē of Loth to possesse. The a. Emym a kynd
*Emims dwelt therin in times past/a people of Geauntes so
greate/many & tall/as the Enakims: which called because
also were take for geauntes as the * Ena- they were ter-
kims: And the Moabites called thē Emims rible & cruell
In lyke maner ỹ b Horims dwelt in Seir be- for Emym
fore tyme which the childrē of Esau cast out/ signifyeth ter
& destroyed thē before them & dwelt there in ryblenesse.
their stede: as Israel dyd in the lande of hys * Enakyms
possession which the Lorde gaue them. Now loke Judic.i.d.
ryse vp (sayd I) & get you ouer the ryuer Za- b. Horims
red: & we wēt ouer ỹ ryuer Zared. The space a kynde of
in which we came frō Cades barne vntill we Geauntes and
were come ouer ỹ ryuer Zared was.xxxviii. signifyeth no-
yeres: vntyll all the generacion of the men of ble/ because
warre were wasted out of the host as the that of pryde
Lorde sware vnto thē. For in dede the hande they called thē
of the Lorde was agenst thē to destroye thē selues nobles
out of the host/tyll they were consumed. or gentels.

And as soone as all the men of warre were D
cōsumed & deed frō amonge the people/then
the Lord spake vnto me saying. Thou shalt
go thorow Ar the coste of Moab this daye/&
shalt come nye vnto the childrē of Ammon:
se ỹ thou vexe thē not/ nor yet prouoke thē.
For I will not geue the of the lāde of the chil
dren of Ammon to possesse/ because I haue
geuē it vnto the childrē of Loth to possesse.
That also was takē for a lande of geauntes
& geauntes dwelt therin in olde tyme/ & the
Ammonites called thē Zāzummims. A people e. Zamzu-
that was great/ many & talle/ as the Ena- mim a kynde of
kims. But the Lorde destroyed thē before the geauntes and
Ammonites/ & they cast thē out & they dwelt signyfyeth
there in their steade: as he dyd for the childrē myschenoule.
of Esau which dwell in Seir: euen as he de- They were ty-
stroyed the Horyms before them/ & they cast rauntz/ cruell
them out and dwell in their steade vnto this theues & pol-
daye. And the Auims which dwelt in Haza- lars.
rim euen vnto Aza/ the Caphthorims which
came out of Caphthor destroyed them and
dwelt in their rowmes.

Ryse vp/take youre iourney and go ouer E
the ryuer Arnon. Beholde/*I haue geuen in *Nume.xxi.g
to thy hande Schon the Amorite kynge of
Hesbon/ & his lande. Go to and conquere and
prouoke hym to battell. Thys daye I wyll
begynne

begynne to lende the feare and dzeade of the vpon all nacions that are vnder all pozles of heauen: so that when they heare speake of the they shall tremble & quake foz feare of the.

Then I sent messengers out of the wilderneße of the easte vnto Sehon kynge of Hesbon/ w wozdes of peace sayinge: *Let me go thozow thy lande. I will go al wayes alonge by the hye waye & will nether turne vnto the righte hande noz to the left. Sell me meate foz money foz to eate / & geue me dzinke foz money foz to dzynke. I will go thozowe by fote only (as the chyldzen of Esau dyd vnto me which dwell in Seir and the Moabites whyche dwell in Ar) vntyll I be come ouer Jozdan / in to the lande whyche the Lozde oure God geueth vs.

But Sehon the kynge of Hesbon wolde not let vs passe by him/ foz ỹ Lozde thy God had hardened his spzite and made his herte tough because he wold delyuer him in to thy handes as it is come to passe this daye.

And the Lozde sayde vnto me: beholde I haue begonne to set Sehon & his lande* before the: go to & conquere/ ỹ thou mayst possesse his lande. Then both Sehon and all his people came out agẽst vs vnto battell at *Jaha. And the Lozde set him before vs/ & we smote hym and his sonnes & all hys people.

And we toke al his cities the same ceason and destroyed all the cities with men / wemẽ and chyldzen & let nothinge remayne/ saue ỹ catell only we caught vnto oure selues & the spoyle of the cities which we toke/ frõ Aroer vpon the bzynke of the ryuer of Arnon/ and the citie in the ryuer/ vnto Galaad: there was not one citye to stronge foz vs. The Lozde oure God delyuered all vnto vs: only vnto ỹ lande of the chyldzen of Ammon ye came not noz vnto all the coste of ỹ riuer Jabock noz vnto ỹ cities in ỹ moũtaynes/ noz vnto what soeuer the Lozde oure God fozbade vs.

¶ A rehersall of thynges that chaunced from the bye tozye of the .ij. kynges Sehon & Og/ vnto the Institucion of Josue in Moses steade.

¶ The .iij. Chapter.

Then we turned & wẽt vp the waye to Balan. *And Og ỹ king of Balan came out agenst vs: bothe he & all his people to battel at Edzai. And the Lozde sayde vnto me: feare him not foz I haue deliuered him & al his people & his land in to thy hand & thou shalt deale w him as thou dealedst w Sehon kynge of ỹ Amozites which dwelt at Hesbon. And so ỹ Lozde oure God delyuered in to oure handes / Og also the kinge of Balan & al his folcke. And we smote him vntyll noughte was left him.

And we toke all his cities the same ceason (foz there was not a citie which we toke not frõ them) euen .iij. score cities/ al the regiõ of Argob / the kyngdome of Og in Balan. All these cities were made stronge w hye walles gates & barres/ besyde * vnwalled townes a greate meanye. And we vtterly destroyed thẽ as we played with Sehon kynge of Hesbon bzinging to nought al ỹ cities w men/ wemẽ and chyldzen. But all the catell & the spoyle of the cities/ we caught foz oure selues.

And thus we toke ỹ same ceason/ ỹ lande out of ỹ hande of two kynges of ỹ Amozites on the other syde Jozdan / from the ryuer of Arnon vnto moũt Hermon (which Hermõ ỹ Sidons call Sirion/ but the Amozites call it Senyr) al ỹ cities in ỹ playne & al Galaad & all Balan vnto Salecha & Edzai/ cities of the kyngdome of Og in Balan. For only Og kynge of Balan remayned of the remnaũt of ỹ geauntes: beholde/ his yzõ bed is yet at Rabah amonge the chyldzẽ of Ammõ. ix. cubytes longe & .iiij. cubites bzode/ of ỹ cubites of a mã. And when we had conquered this lãde the same tyme/ I gaue from Aroer which is vpon the riuer of Arnõ/ & halfe moũt Galad & the cities therof vnto the Rubenites/ & Gadites. And the rest of Galaad & all Balan the kingdome of Og/ I gaue vnto ỹ halfe trybe of Manasse: all the region of Argob with al/ Balan was called ỹ lande of geauntes. Jair ỹ sonne of Manasse toke al ỹ regiõ of Argob vnto ỹ costes of Gesuri & Maachati & called them after his owne name: Balan *Hauoth Jair vnto this daye. And I gaue halfe Galaad vnto Machir. And vnto Rubẽ & Gad I gaue frõ Galaad vnto the ryuer of Arnon & halfe the valey & the coste/ euẽ vnto the ryuer Jabock which is the bozder of the chyldzen of Ammon / and the feldes and Jozdan with the coste/ from Ceneroth euẽ vnto the see in the felde which is ỹ salt see vnder ỹ *spzinges of Phasgah eastwarde.

And I cõmaunded you the same tyme (ye Ruben & Gad) saying: the Lozde your God hath geuen you this lande to enioye it: se that ye go harnessed before youre bzethzen ỹ chyldzen of Israel/ all ỹ are men of warre amõge you. Youre wiues only youre chyldzẽ & youre catell (foz I wote that ye haue moch catell) shall abyde in your cities which I haue geuẽ you/ vntyl ỹ Lozde haue geuẽ rest vnto your bzethzen as well as vnto you / & vntyll they also haue cõquered ỹ lande which the Lozde youre God hath geuen them beyonde Jozdan: and then returne agayne euery man vnto his possession which I haue geuen you.

And I warned Josua ỹ same tyme sayĩg: Do thyne eyes haue sene all that the Lozde youre God hath done vnto these two kynges/ euen so the Lozde wyll do vnto all kynkdomes whither thou goest. Feare thẽ not foz ỹ Lozde

* Numer. xxi. c.

* Or at thy cõmaundement.

* Other wyse Jala.

Numer. xxi. g. Deut. xxix. b.

* As thozoughfares and vyllages.

* That is suburbes oz vyllages be longyng to Jair.

* Some the hyll fote. Heb. Eldoth which signifyeth spzĩges/ although some wyll that it be the name of a towne.

youre God he it is that fyghteth for you.

And beseoughte the Lorde the same tyme sayinge: O lorde God thou hast begonne to shewe thy seruaunte thy greatnesse & thy mightie hande/ for there is no God in heauē nor in erth that can do after thy workes & after thy power: let me go ouer and se the good lande that is beyonde Jordan / that goodly hye contre and Libanō. But the Lorde was angrie with me for youre sakes & wolde not heare me/but sayed vnto me/be content/and speake hencefoorth no moare vnto me of this matter. *Get the vp in to the toppe of Phasgah & lifte vp thine eyes west / north / south and easte/and beholde it with thyne eyes for thou shalt not go ouer this Jordan. Moreouer charge Josua and courage him & boldē him. For he shall go ouer before his people/ & he shall deuyde the lande which thou shalt se vnto them. And so we abode in the valeye besyde Bethpheor.

Nimer.xxvij.c Deut.xxxiij.a

¶An exhortacyon to geue dylygent heede vnto the lawe/ & that they shulde not take awaye or adde any thyng therto. Images may not be worshypped nor yet made. The.iij. Types of refuge.

¶The.iiij.Chapter.

Diligenter audienda lex dei

And now herken Israel vnto the ordinaunces & lawes which I teache you/for to do them / that ye maye lyue & go and conquere the lande which the Lorde God of youre fathers geueth you. Ye shall [a] put nothinge vnto the worde which I commaunde you nether do ought therfrom/that ye maye kepe the commaundmētes of the Lorde youre God which I commaunde you. Youre eyes haue sene what the Lorde dyd vnto Baal Peor: for all the men that folowed Baal Peor/the Lorde youre God hath destroyed frō amonge you. But ye that claue vnto the Lorde youre God are alyue euery one of you this daye. Beholde/I haue taught you ordinaunces & lawes soche as the Lorde my God commaunded me that ye shulde do euē so in the lande whether ye go to possesse it.

a. To put to the worde and to take awaye therfro is/to Judges thynck otherwyse of the wyll of god then is shewed vs in the scripture/as in Deu. xij.d. Apocal. xxx.a

Deus præcepit et ea docenda Psal. xviij. b.

Kepe them therfore and do them* for that is youre wisdome and vnderstandynge in the sighte of the nacyons: which when they haue herde all these ordynaunces/ shall saye: O what a wyse and vnderstondynge people is thys greate nacyon. For what nacyon is so greate that hath Goddes so nye vnto hym: as the Lorde oure God is nye vnto vs/in all thinges/when we call vnto him: Ye/& what nacyon is so greate that hath ordinaunces and lawes so ryghteouse / as all thys lawe which I sett before you this daye.

Take hede to thy selfe therfore only & kepe thy soule diligently/that thou forget not the thinges which thyne eyes haue sene / & that they departe not out of thyne harte / all the dayes of thy lyfe: but teach them thy sonnes and thy sonnes sonnes. The daye that I stode before the Lorde youre God in Horeb/when he sayde vnto me/gether me the people together/that I may make the heare my wordes that they maye lerne to feare me as longe as they lyue vpō the erth and that they maye teache their chyldren: ye came and stode also vnder the hyll/and the hyll burnt with fire: euen vnto the myddes of heauen / and there was darcknesse/clowdes and myst. And the Lorde spake vnto you out of the fyre and ye herde [+] the voyce of the wordes: but sawe no ymage/saue herde a voyce only.

Teache your chyldrē

ex verbo dei fides timor et timor propter mouendus

+ The voyce is al to gether: vnto that ymage ought men to bowe there hertes.

vox dei adoranda

And he declared vnto you his couenaunt/ which he commaunded you to do/euen.x. verses & wrote thē in two tables of stone. And ỹ Lorde cōmaunded me ỹ same ceasō to teache you ordynaunces & lawes / for to do them in the lande whether ye go to possesse it.

¶ Tyranne lex.

☞ Take hede vnto youre selues dyligently as pertaynynge vnto youre soules / for ye sawe no maner of ymage the daye when the Lorde spake vnto you in Horeb out of ỹ fire lest ye marre youre selues & make you grauē ymages after what soeuer likenesse it be: whether after the likenes of man or womā or any maner beast that is on the erth or of any maner feathered foule that flyeth in ỹ ayre / or of any maner worme that crepeth on the erth or of any maner fysh that is in ỹ water beneth ỹ erth: Ye and lest thou lyfte vp thyne eyes vnto heuen/ & when thou seyst the sonne and the mone and the starres and what soeuer is contayned in heauē / shuldest be deceaued and shuldest bowe thy selfe vnto them and serue the thinges which the Lorde thy God hath dystributed vnto all nacyons that are vnder all quarters of heauen.

ad similitudinem imaginis

For the Lorde toke you and brought you out of the [b] yron fornace of Egipte/to be vnto him a people of enheritaūce/as it is come to passe this daye. Forthermoare/the Lorde was angrye wt me for youre sakes & sware/ that I shulde not go ouer Jordan and that I shulde not go vnto that good lande/which the Lorde thy God geueth ỹ to enheritaūce. For I must dye in this lande / & shall not go ouer Jordan. But ye shall go ouer and conquere that good lande.

b. By the yron fornace is vnderstande anguysh & greate sorowe & carefulnes of hert iij. Reg. viij. f. & Jerem. xi. a

mors mortis optima

☞ Take hede vnto youre selues therfore/ ỹ ye forgett not the appoyntment of the Lorde youre God which he made with you/ & that ye make you no grauen ymage of what soeuer it be that the Lorde thy God hath forbidden the. For the Lorde thy God is a [c] consuminge fyre/and a gelouse God.

ignis ut dicit scriptura

B

☞ If after thou hast gotten chyldren and chyldrens chyldren and hast dwelt longe in ỹ lande/ye shal marre youre selues and make grauen

c. Because God proueth his by affliccion/therfore is he called a consumyng fyre. Hebr. xij. g. & because he consumeth the vnfaithfull re medyelesse/for

ther is nothing that can resyst his anger toward thē. And he is called gelouse because he can not suffer that any shuld fall from hym.

graue ymages after the lykenesse of what soeuer it be/ and shall worke wekednesse in the syghte of the Lorde thy God/ to prouoke him
I call heauen and erth to recorde vnto you this daye/ that ye shall shortely perish frō of the lande whether ye go ouer Jordan to possesse it: ye shal not prolōge youre dayes therin but shall shortly be destroyed. And the Lorde shall skater you amonge naciōs/ & ye shalbe lefte fewe in nōbre amōge ỹ people whether the Lorde shal bringe you: and there ye shal serue goddes which are the worke of mans hande/ wod & stone which nether se nor heare nor eate nor smell. Neuerthelater ye shall seke the Lorde youre God euen there/ and shal fynde him yf thou seke him w all thyne herte and with all thy soule. In thy tribulacyon and when all these thinges are come vpon the/ euen in the later dayes/ thou shalt turne vnto the Lorde thy God/ and shalt herken vnto his voyce. For the Lorde thy God is a pitiefull God: he wyll not forsake ỹ nether destroye ỹ/ nor forget ỹ apoyntemēt made w thy fathers which he sware vnto thē.

For aske I praye the of the dayes that are past which were before the/ sence the daye ỹ God created man vpon the erth and from the one syde of heauen vnto the other whether any thinge hath bene lyke vnto thys greate thinge or whether any soche thīge hath bene herde as it is/ ỹ a naciō hath heard ỹ voyce of God speakinge out of fire as thou hast herde and yet lyued? ether whether God assayed to go and take him a people from amonge nacyons/ thorow temptacions and sygnes and wonders & thorow warre & with a myghtye
Psal. cxxxv.b hande and a * stretched out arme and wyth myghtye terreble syghtes/ accordynge vnto all that the Lorde youre God dyd vnto you in Egipte before youre eyes.

Vnto the it was shewed/ ỹ thou myghtest knowe/ how that the Lorde he is God and ỹ there is none but he. * Out of heauen he
Exod. xix.c. made the heare his voyce to nourter the/ and vpon erth he shewed the his greate fyre/ and thou hearedst his wordes out of ỹ fyre. And
Exod. xiij.c. because he loued thy fathers/ therfore he chose their seed after them and brought the out with his presence and with his myghtye power of * Egipte: to thrust out naciōs greater & myghtier then thou before ỹ/ to bringe the in & to geue ỹ their lande to enheritaūce: as it is come to passe this daye.

Understande therfore this daye and turne it to thyne herte/ that the Lorde he is God in heauen aboue and vpon the erth beneth there is no moo: kepe therfore his ordynaunces/ & his cōmaundmentes which I cōmaunde the this daye/ that it maye go well with the & w thy chyldren after the & that thou mayst prolonge thy dayes vpon ỹ erth which the Lorde thy God geueth the thy lyfe longe.

* Then Moses seuered .iij. cities on ỹ other syde Jordan towarde the sonne rysynge/ ỹ he shuld flee thither which had kylled his neyghboure vnwares and hated hym not in tyme past & therfore shulde flee vnto one of ỹ same cities & lyue: Bezer in the wildernesse euē in the playne contre amonge the Rubenites: & Ramoth in Galaad amonge the Gaddites & Solan in Basan amonge the Manassites.

This is the lawe which Moses set before the chyldren of Jsrael/ and these are the witnesses/ ordinaūces & statutes which Moses tolde the chyldren of Jsrael after they came out of Egipte/ on the other syde Jordan in ỹ valey besyde Beth Pheor in the lande of Sehon kinge of the Amorites which dwelt at Hesbon/ whō Moses & the chyldrē of Jsrael
* smote after they were come out of Egipte/ & conquered his lande and the lande of Og kinge of Basan .ij. kynges of the Amorites on the other syde Jordan towarde the sonne rysynge: from Aroer vpon the bancke of the ryuer Arnon/ vnto Mount Syon which is called Hermō and all the feldes on the other syde Jordan eastwarde: euen vnto the see in the felde vnder the sprynges of Phasgah.

G Numē. xxxv.b. Exod. xxi.b. Deut. xix.a.

Numē. xxi.f.g.

¶ The .x. commaundementes of the lawe. No Image maye be made.

¶ The .v. Chapter.

AND Moses called vnto all Jsrael & sayed vnto them: Heare Jsrael the ordynaunces and lawes which I speke in thine eares this daye/ and lerne them and take hede that ye do thē. The Lorde oure God made an appoyntmēt with vs in Horeb. The Lorde made not this bōde with oure fathers/ but with vs: we are they/ which are all here alyue this daye. The Lorde talked with you a face to face in the mount out of the fyre. And I stode betwene the Lorde and you the same tyme/ to shewe you the sayinge of the Lorde. For ye were afrayed of the fyre and therfore went not vp in to the mount and he sayed. I am the Lorde thy God which brought ỹ out of the lande of Egipte ỹ house of bondage. Thou shalt haue therfore none other goddes in my presence.

☞ Thou shalt make the no grauen Jmage of any maner lykenesse ỹ is in heauē aboue or in erth benethe/ or in ỹ water benethe the erth. Thou shalt nether bowe thy selfe vnto thē nor serue them/ for I the Lorde thy God/ am a gelouse God/ visityng the wyckednesse of the fathers vpon the chyldren/ euen in the thyrde and fourth generacion/ amonge them that hate me: and shewe mercye vpon thousandes amonge them that loue me and kepe my commaundmentes.

a. Face to face the Chaldees woorde to worde/ that is to saye/ with so manyfest woordes and sygnes that it cannot be denyed but that it was god

Jmages

Thou

Exod.xix.a. Thou shalt not take the name of ỹ Lorde thy God in vayne: for the Lorde wil not holde him giltlesse/that taketh his name in vayne.

Exod.xix.b. Gene.ij.a. Kepe the Saboth daye that thou sanctifie it/as the Lorde thy God hath commaunded the. B Syxe dayes thou shalt laboure & do all ỹ thou hast to do/ but the seuẽth daye is ỹ Saboth of the Lorde thy God: thou shalt do no maner worke / nether thou nor thy sonne nor thy daughter nor thy seruaunte nor thy mayde nor thyne oxe nor thyne asse nor any of thy catell nor the straunger that is within thy cytye/that thy seruaunte and thy mayde maye rest as well as thou. And remembre that thou wast a seruaunte in the lande of Egypte & how that the Lorde God/brought the out thence with* a myghtye hande and a Psal.c.xxxv.b stretched out arme. For which cause the Lorde thy God commaunded the to kepe the Sabboth daye.

Exod.xx.b Mathe.xv.a. Ephe.vi. a. Marc.vij.b. *Honoure thy father and thy mother/as the Lorde thy God hath commaunded the: that thou mayst prolonge thy dayes / and that it maye go well with the on the lande / which the Lorde thy God geueth the.

Math.v.c *Thou shalt not slee.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt not beare false witnesse agenst thy neyghboure.

Thou shalt not luste after thy neyghboures wyfe: thou shalt not couet thy neyghbours house/felde / seruaunte / mayde/oxe/ asse nor ought that is thy neyghboures.

These wordes the Lorde spake vnto al youre multitude in ỹ mount out of the fyre/cloude and darcknesse/with a loude voyce and added nomoare therto/and wrote them in .ij. tables of stone and delyuered them vnto me.

C But as sone as ye herde the voyce out of the darcknesse and sawe the hyll burne with fyre/ye came vnto me all the heedes of youre tribes and youre elders: & ye sayde beholde/ỹ Lorde oure God hath shewed vs his glorye & his greatnesse/& * we haue herde his voyce Exod.xix.c. out of the fyre and we haue sene this daye ỹ God maye talke with a man and he yet lyue. And now wherfore shulde we dye that this greate fyre shulde consume vs: If we shulde heare the voyce of the Lorde oure God any moare/we shulde dye. For what is any flesh that he shulde heare ỹ voyce of the lyuynge D God speakynge out of the fyre as we haue done & shulde yet lyue: Go thou & heare all ỹ the Lorde oure God sayeth / & tell thou vnto vs all that the Lorde oure God sayeth vnto the/and we will heare it and do it.

Copulatus cognitionis dei.

And the Lorde hearde the voyce of youre wordes when ye spake vnto me / & he sayde vnto me: I haue herde ỹ voyce of the wordes of this people which they haue spoken vnto the/they haue well sayed all that they haue sayed.* Oh that they had soche an herte with them to feare me and kepe al my commaundemẽtes alwaye/that it myghte go wel with them and with their chyldre ẽ for euer. Go and saye vnto them: gett you in to youre tentes agayne / but stande thou here before me and I will tell the all the commaundmentes/ordinaunces & lawes which thou shalt teache them / that they maye do them in the lande which I geue them to possesse. Jeremi.xxiiij.c and.xxxi.f.

Socrates sed magis amica veritas.

Walke straight. *Deut.xvij.b

☞ Take hede therfore that ye do as ỹ Lorde youre God hath commaunded you/ & * turne not aside: ether to the ryghte hande or to the lefte: but walke in all the wayes which the Lorde youre God hath commaunded you / that ye maye lyue and that it maye go well with you and that ye maye prolonge youre dayes in the land whiche ye shall possesse.

C The lawe must be ernestly prynted in their hartes and to kepe it in memorye they must wryte it on the dores and postes of their houses / And teache it vnto their chylderne.

C The .vi. Chapter.

THese are the commaundementes/ A ordinaunces and lawes which the Lorde youre God commaunded to teache you/that ye myght do them in the lande whether ye go to possesse it: that thou myghtest [a] feare the Lorde thy God/to kepe all his ordinaunces and his cõmaundmentes whiche I cõmaunde the / both thou & thy sonne and thy sonnes sonne all dayes of thy lyfe/that thy dayes maye be prolõged. Heare therfore Israel & take hede that thou do therafter/that it maye go well with the/ and that ye maye encrease mightely euẽ as the Lorde God of thy fathers hath promised the/a lande that floweth with mylck & hony.

a. To feare god is to honoure him in putting thy confydence in him / and in hauyng a good and rightwes conuersacion in hys syght.

☞ Heare Israel/ ỹ Lorde thy God is Lorde only and thou shalt loue the Lorde thy God with all thyne harte/with al thy soule and with all thy myght. And these wordes which I cõmaunde the this daye/shalbe in thine herte & thou shalt [b] whett them on thy chyldren/and shalt talke of them when thou art at home in thyne house and as thou walkest by the waye/& whẽ thou lyest doune & whẽ thou rysest vp: & thou shalt bynde thẽ for a signe vpõ thyne hãde. And they shalbe papers of remẽbrance betwene thyne eyes/& shalt wryte thẽ vpõ the postes of thy house & vpõ thy gates.

quo modo dominũ deus

b. Whett them on thy chyldren that is/exercyse thy chyldren in them & put thẽ in vre with them.

And when ỹ Lorde thy God hath brought the in to the land which he sware vnto thy fathers Abraham/Isaac and Jacob/to geue ỹ: with greate & goodly cities which thou bylededst not / & houses full of all maner goodes which thou fyllededst not / and welles dygged which thou dyggedest not / & vynes & olyue

trees

trees which thou plantedest not/& whē thou hast eatē and arte ful: Then beware lest thou forget the Lorde which brought the oute of the lande of Egipte ỹ house of bondage. But feare the Lorde thy God and serue hym/and c swere by his name/& se that ye walcke not after straunge goddes of the Goddes of the nacions whiche are aboute you. For ỹ Lorde thy God is a d geloule God among you lest ỹ wrath of the Lorde thy God ware whote vpō the and destroye the from the erth.

c. Loke beneth in the. x. chapter. d.

d. Geloule loke Exod. xx. a. and the Chapter next afore this d.

Ye shall not tempte the Lorde youre God as ye dyd at * Masa. But se that ye kepe the commaundmentes of the Lorde youre God/ his witnesses and his ordinaunces which he hath cōmaunded the/and se thou do ỹ which is ryght and good in the syghte of the Lorde: that thou mayst prospere & that thou mayst go and conquere that good lande which the Lorde sware vnto thy fathers / and that the Lorde maye cast out al thine enemies before the as he hath sayed.

* Or Malah.

Right in goddes syght is that which he commaundeth.

Teach youre chyldren.

☞ When thy sonne asketh the in tyme to come sayinge: What meaneth the witnesses/ ordinaunces & lawes whych the Lorde oure God hath cōmaunded you? Then thou shalt saye vnto thy sonne: We were bondmen vnto Pharao in Egipte / but the Lorde brought vs out of Egipte with a mightie hande. And the Lorde shewed sygnes and wondres both greate and euell vpon Egipte / Pharao and vpon all his housholde/ before oure eyes & brought vs from thence: to bringe vs in and to geue vs ỹ lande which he sware vnto oure fathers. And therfore cōmaunded vs to do all these ordinaunces & for to feare ỹ Lorde oure God/ for oure welth alwayes and that he myght saue vs/ as it is come to passe this daye. Moreouer it shalbe * righteousnes vnto vs before ỹ Lorde oure God yf we take hede to kepe all these commaundmentes as he hath commaunded vs.

* The outward deade is righteousnesse vnto the auoydinge of punnishemēt/ thretenynges & curses & to optaine temporall blessynges: but vnto the life tocome thou must haue the ryghteousnesse of faith & there by receaue for geuenesse of sinnes & promise of enheritaunces & power to worke of loue.

¶ The Israelites may make no couenaūt or appoynt ment with the Gentyles. They must destroye their Idolles. Them that kepe the cōmaundementes doth God loue and bisse/and the contrary hateth & punesheth. Idolatrers must be slayne.

¶ The. vij. Chapter.

When ỹ Lorde thy god hath brought the in to ỹ land whither thou goest to possesse it/ & hath cast out manie nacions before the: the Hethites/ ỹ Gergesites/ the Amorites/ ỹ Cananites/ the Pherezites / the Heuites and the Iebusites. vij. nacions mo in nombre & myghtier than thou: and when the Lorde thy God hath sett them before the that thou shuldest smyte thē se that thou vtterly destroye them and make no couenaunt with them not haue compas-

syon on thē. Also thou shalt make no mariages w̄ thē/ nether geue thy daughter vnto his sonne nor take hys daughter vnto thy sonne. For they wyll make youre sonnes departe fro me and serue straunge Goddes / and then will the wrath of the Lorde ware whote vpō you and destroye you shortely.

☞ But thus ye shall deale with them: ouerthrowe their alters / breake doune their pyllers cut doune their groues and burne their ymages with fyre. For thou art an holy nacion vnto the Lorde thy God the Lorde thy God hath chosen the to be a seuerall people vnto him selfe of all nacions that are vpon ỹ erth. It was not because of the multitude of you aboue all nacions/ ỹ the Lorde had lust vnto you and chose you. For ye were fewest of all nacions. But because the Lorde loued you & because he wolde kepe the othe which he had sworne vnto youre fathers / therfore he brought you out of Egipte with a mighty hande and deliuered you out of the house of bondage: euen from the hande of Pharao/ kynge of Egypte.

B Gods awne goodnesse & his awne truethy causeth him to worke.

Understande therfore/ that the Lorde thy God he is God & ỹ a true God/ which kepeth poyntment and mercy vnto thē that loue him and kepe his commaundmentes / euen thorowe out a thousande generacyons and rewardeth thē that hate him * before his face so that he bringeth them to noughte/ and will not deferre ỹ tyme vnto him that hateth him but wyll reward him before his face. Kepe therfore the commaundmentes / ordinaunces and lawes which I commaunde you this daye/ that ye do them.

* Before his face in his presence/ whyle he lyueth on.

If ye shall herken vnto these lawes & shal obserue and do them/ then shall the Lorde thy God kepe poyntment with the and the mercy which he sware vnto thy fathers & wyll loue the/ blesse the and multiplie the: he will blesse the frute of thy wōbe & the frute of thy felde thy corne/ thy wyne & thyne oyle/ the frute of thyne oxen & ỹ flockes of thy shepe in ỹ lande which he sware vnto thy fathers to geue the. Thou shalt be blessed aboue al nacions/ there shalbe nether man nor woman vnfruteful amōge you/ nor any thing vnfruteful amōge youre catell. Moreouer the Lorde wyll * turne from the all maner infirmytyes and will put none of ỹ euell dyseases * of Egipte (whiche thou knowest) vpon the / but wyll sende them vpon them that hate the.

Exod. xxiij. d. Exod. ix. a.

Thou shalt bringe to nought all nacions which the Lorde thy God delyuereth ỹ / thyne eye shall haue no pitie vpon thē nether shalt thou serue their Goddes/ for that shalbe thy decaye. If thou shalt saye in thyne hert these nacions are moo than I / how can I cast thē out? Feare thē not/ but remēbre what the

Lorde

Lorde thy God dyd vnto Pharao and vnto al Egipte / and the greate temptacions which thyne eyes sawe / & the signes and wondres & mightie hande and stretched out arme where with the Lorde thy God brought the out: euē so shall the Lorde thy God do vnto al the nacions of which thou art afrayed.

What hornettes are loke Exod.xxiij.d.

Therto / the Lorde thy God will send hornettes amonge thē vntyll they that are lefte / and hyde them selues from the / be destroyed. Se thou feare thē not for the Lorde thy God is among you a mightye God and a terrible. The Lord thy God will put out these nacions before the a lytle and a lytle / thou mayst not consume them at once lest the beastes of the felde encrease vpon the. And the Lorde thy God shall delyuer thē vnto the and styrre vp a myghtye tempest amōge them / vntyll they be brought to nought. And he shall delyuer their kinges in to thyne hande / & thou shalt destroye their names from vnder heauen. There shal no man stande before the / vntyll thou haue destroyed them. The ymages of their goddes thou shalt burne with fyre / and

* What soeuer golde or syluer honoure or profet / calleth frō the woorde of God / belōgeth to the Images of their goddes & must be therfore abhorred: yee yf they be good.workes whē thou thynkest that thou dost thē of thyne awne strenght & not helped of God * Or cursed.

se that thou couet not the * syluer or golde ỹ is on them nor take it vnto the / lest thou be snared therwith. For it is an abhominacyon vnto ỹ Lorde thy God. Bryng not therfore the Abhominacyon to thyne house / lest thou be a * damned thinge as it is: but vtterlye defye it and abhorre it / for it is a thynge that must be destroyed.

¶ Moses putteth the Israelites in remembraunce of the afflicyons and benefytes that they hadde the.xl yere which they were in the wilderuesse.

¶ The viij. Chapter.

All the commaundmentes which I commaunde the thys daye ye shall kepe for to do them / that ye maye lyue & multiplye & go and possesse ỹ lande whiche the Lorde sware vnto youre fathers. And thinke on all the waye which ỹ Lorde thy God lead the this.xl.yere in ỹ wildernesse / for to humble the and to proue the / to wete what was in thyne herte / whether thou woldest kepe his commaundmentes or no / He a humbled the and made the hongre & fead the with mā which nether thou nor thy father knewe of / to make the know ỹ a man must not lyue by bread only: but by al ỹ procedeth out of the mouth of the Lorde must a mā lyue. b Thy rayment wared not olde vpō the / nether dyd thy fete swell thys.xl.yere.

a. Humbled lorke after .xxix.c.

The word is lyfe.

b. Here mayst thou se that they shall want nothyng that beleue the woorde & lyue after it / but that God careth for them in all thynges

Understande therfore in thyne herte that as a man nourtereth his sonne / euen so the Lorde thy God nourtereth ỹ. Keepe therfore ỹ commaundmentes of the Lorde thy God that thou walke in his wayes & ỹ thou feare him. For the Lorde thy God bryngeth the in to a good lande / a lande of ryuers of water / of fountains & of sprynges ỹ spynge out both in valeyes and hylles: a lande of whete & of barly / of vynes / figtrees and pomgranates / a land of olyue trees with oyle and of honye: a lande wherin thou shall not eate bread in skarcenesse / and where thou shalt lacke nothinge / a lande whose stones are yron / & out of whose hylles thou shalt dygge brasse. Whē thou hast eaten therfore and fylled thy selfe / then blesse the Lord for the good land which he hath geuen the.

yf they cōmytt them selues wholy to his promyson. 1. Petr.v.d.

But beware ỹ thou forgett not ỹ Lorde thy God / that thou woldest not kepe his cōmaundmentes / lawes and ordinaūces which I commaunde the this daye: yee & whē thou hast eaten and filled thy selfe and hast bylt goodly houses and dweit therin / & when thy beaste and thy shepe are wared manye & thy syluer and golde is multiplied & al that thou hast encreased / then bewarre lest thyne herte ryse & thou forgett the Lorde thy God which brought ỹ out of the lande of Egipte ỹ house of bondage / and which lead the in ỹ wildernesse both greate and terreble with fyrye serpentes and scorpiōs and drouth where was no water which brought the water out of ỹ rocke of flynt: whiche fead ỹ in ỹ wildernesse with Man wherof thy fathers knewe not for to c humble the and to proue the / that he myght do the good at thy later ende.

D And beware that thou saye not in thyne herte / my power & the myght of myne awne hande hath done me all these actes: But remembre the Lorde thy God / how that it is he which gaue the power to do manfully / for to make good ỹ promesse which he sware vnto thy fathers / as it is come to passe this daye.

d. By the helpe of God onely doest thou what soeuer good is / & not by thyne awne helpe / no not by the helpe of any of the sayntes were he neuer so holy.

For yf thou shalt forgett ỹ Lorde thy God and shalt walke after straunge goddes & serue them & worshippe them / I testyfye vnto you this daye / that ye shall surely perysh. As the nacions which the Lorde destroyeth before the / euen so ye shall perysshe / because ye wolde not herken vnto the voyce of the Lord youre God.

¶ They are forbidde to trust in their awne stregth A rehersall of certen thynges that were done after the lawe was geuen / vnto the murmuring at the Graues of Lust.

¶ The.ix.Chapter.

Heare Israel, thou goest ouer Jordā this daye / to go & conquere nacions greater and mightier then thy selfe and cities greate and * walled vp to heauen / and people greate and tall / euen the chyldren of the Enakims / which thou knowest and of whom thou hast herde saye who is able to stand before the chyldrē of Enack: But vnderstande this daye that ỹ Lorde thy God which goeth ouer before ỹ a cōsumyng fire / he

* Walled vp to heaue is a figuratyue speache / sygnyfyeng that the walles were hye & not easye to be wōne.

fire/he shall destroye them and he shall subdue them before the. And thou shalt cast thē out/and bringe them out / and bringe them to noughte quyckely as ỹ Lorde hath sayed vnto the.

Where is mans rightwelnes?

☞ Speake not in thyne hert / after that the Lorde thy God hath cast them out before ỹ sayinge: for my righteoulnes the Lorde hath brought me in to possesse thys lande. Nay/ but for the wickednesse of these nacyons the Lord doth cast thē out before ỹ. It is not for thy righteoulnes sake & right hert that thou goest to possesse their land: But partely for ỹ wickednesse of these naciōs/ ỹ Lord thy God doth cast thē out before the/ & partly to performe that whych the Lorde thy God sware vnto thy fathers/ Abraham/ Isaac & Jacob.

B Understand therfore that it is not for thy righteoulnes sake/ ỹ the Lorde thy God doth geue the this good land to possesse it/ for thou art a stiffenecked people. Remēbre & forget not how thou prouokedest ỹ Lorde thy God in the wildernesse: for sence the daye that thou camest out of ỹ land of Egipte vntyl ye came vnto this place / ye haue rebelled agenst the Lorde. * Also in Horeb ye angred the Lorde so that the Lorde was wroth with you/ euen to haue destroyed you/ after that I was gone vp in to the mount/ to fett the tables of stone the tables of appoyntment which the Lorde made with you. And I abode in the hyll .xl. dayes and .xl. nightes & nether ate bread nor dranke water. * And the Lorde delyuered me two tables of stone writtē with the fynger of God/ and in them was accordynge to all the wordes which the Lorde sayed vnto you in ỹ mount out of the fyre in the daye when the people were gathered together.

And when the .xl. dayes & .xl. nyghtes were ended/ the Lorde gaue me the two tables of stone/ the tables of the testament / and sayde vnto me. * Vpp/ and get the doune quyckely from hence / for thy people whych thou hast broughte out of Egipte / haue marred them selues. They are turned attonce out of the waye/ whyche I commaunded them / & haue made them a God of metall. Furthermore the Lorde spake vnto me sayinge: I se thys people how that it is a stiffenecked people/ let me alone that I maye destroye them and put out the name of them from vnder heauē/ and I will make of the a naciō both greater and mo than they.

And I turned awaye and came doune frō the hyll (and the hyll burnt with fire) & had ỹ two tables of the appoyntmēt in my handes And when I loked & sawe that ye had synned agenst the Lorde youre God & had made you a calfe of metall and had turned attonce out of the waye whiche ỹ Lorde had cōmaunded you * Thē I toke the two tables & cast them out of my two handes / & brake them before youre eyes. * And I fell before the Lorde: euē as at the fyrst tyme .xl. dayes & .xl. nyghtes & nether ate bread nor dranke water ouer all youre synnes which ye had synned in doynge wickedly in the syght of ỹ Lorde & in prouokinge him. For I was afrayed of the wrath & fearsnesse wherwith the Lord was angrie wō you/ euen for to haue destroyed you. But the Lorde herde my petycyon at that tyme also.

Exod. xxxij. d.

Exod. xxxiij. d. and .xxxiij. d.

The Lorde was very angrye with Aaron also/ euen for to haue destroyed him: But I made intercession for Aaron also ỹ same tyme And I toke youre synne / the calfe whych ye had made & burnt him wō fyre & stāped him & grounde him a good/ euē vnto smal dust. And I cast the dust therof in to the broke that descended out of the mounte. Also at * Thaberah & at Malah & at the sepulchres of lust ye angred the Lorde/ yee and when the Lorde sent you from Cades Barne sayinge: go vp & cōquere the land whiche I haue geuen you / ye disobeyed the mouth of the Lorde youre God & nether beleued him nor herkened vnto his voyce. Thus ye haue bene disobediēt vnto ỹ Lord/ sence the daye that I knewe you.

D Luke nume. xi. a.

And I fell before the Lorde .xl. dayes and Lerne to xl. nightes whiche I laye there/ for the Lorde prayed. was mynded to haue destroyed you. But I made intercession vnto the Lorde & sayed *. O Lorde God / destroye not thy people & thyne enheritaunce whych thou hast delyuered thorow thy greatnesse and whych thou hast brought out of Egipte with a mightie hand. Remēbre thy seruauntes Abrahā / Isaac & Jacob & loke not vnto the stoburnesse of this peple nor vnto their wickednesse & sinne: lest the lande whence thou broughtest thē saye: Because the Lorde was not able to bringe them in to the lande which he promesed them and because he hated thē / therfore he caryed them out to destroye them in the wildernesse. Moreouer they are thy people and thyne enherytaunce / whyche thou broughtest out with thy myghtye power and wyth thy stretched out arme.

Exod. xxxiij. a

¶ A repeticyon of some of the Journeys of the Israelites. The renuyng of the tables. An exhortacyon to geue heede to the Lawe.

¶ The .x. Chapter.

IN ỹ same season ỹ Lorde saide vnto me * hewe the two tables of stone lyke vnto the fyrst & come vp vnto me in to the mount & make the an Arcke of wood/ & I will wryte in ỹ tables/ ỹ wordes ỹ were in the first tables which thou brakest/ & thou shalt put thē ī ỹ arcke. And I made an arcke of sethī wood & hewed two tables of stone like vnto ỹ first/ & wēt vp in to ỹ mountayne

Exod. xxxiij. a

mountayne and the.ij.tables in myne hande.
And he wrote in the tables/accordyng to ỹ
firſt writinge(the.x.verſes whiche the Lorde
ſpake vnto you in the mount of the fire in ỹ
daye when the people gethered togethere and
gaue them vnto me. And I departed & came
doune from the hyl and put the tables in the
arcke which I had made: and there they re=
mayned/as the Lorde commaunded me.
B And the childzen of Iſrael toke their iour=
ney from Bezoth of the childzē of Jakan to
Molera/where Aarō dyed and where he was
buried/and Eleazar his ſonne became prieſt
in his ſteade. And from thence they departed
*Dz Gadgaah Dz Jatebath vnto * Gadgad: & frō Gadgad to * Jathbath
a land of riuers of water. And the ſame ſea=
ſon the Lorde ſeparated the trybe of Leui to
beare the arcke of the appoyntment of the
Lorde and to ſtande before the Lorde/and to
miniſtre vnto him and to bleſſe in hys name
vnto this daye. Wherfore the Leuites haue
no parte nor enheritaūce with their brethrē.
The Lorde he is their enherytaunce / as the
Lorde thy God hath promyſed them.
C And I taried in ỹ mount/euē as at the firſt
tyme.xl.dayes and.xl.nyghtes and the Lorde
herkened vnto me at that tyme alſo / ſo that
the Lorde wolde not deſtroye the. And ỹ Lord
ſayed vnto me: vp & go forth in the iourney
before the people and let them go in and cō=
quere the land which I ſware vnto their fa=
thers to geue vnto them.
☞ And now Iſrael what is it that the Lorde
thy God requyereth of ỹ/but to feare ỹ Lord
thy God and to walke in all his wayes and to
*Deut.vi.b. Matt.xxij.d. Joſue.xxij.a. * loue him & to ſerue the Lorde thy God with
all thyne herte and with all thy ſoule/ ỹ thou
kepe the commaundmentes of the Lorde &
his ordinaunces which I cōmaunde the this
daye/for thy welth. Beholde/heauen and the
heauen of heauens is the Lordes thy God/&
the erth with al that therin is: only the Lorde
had a luſt vnto thy fathers to loue them/and
therfore choſe you theire ſeed after them of
all nacyons/as it is come to paſſe this daye.
D ☞ Circumcyſe therfore the forefkynne of
youre hartes/and be no longer ſtiffnecked.
For the Lorde youre God/he is God of God=
des and Lorde of Lordes/ a greate God / a
myghtye and a terrible whych regardeth no
mās perſon nor taketh giftes: but doeth right
vnto the fatherleſſe & wedowe and loueth ỹ
ſtraunger/to geue him fode and rayment.
Loue therfore the ſtraūger/for ye were ſtra=
ungers youre ſelues in the lande of Egipte.
Thou ſhalt feare the Lorde thy God and ſer=
ue him and cleaue vnto him & a ſwere by his
name / for he is thy prayſe and he is thy God
ỹ hath done thoſe greate & terrible thynges
for the/whych thyne eyes haue ſene. Thy fa=
thers went doune in to Egipte .lxx. ſoules
and now the Lorde thy God hath made ỹ as
the ſtarres of heauen in multitude.

a. To ſweare that which is true in a cauſe of fayth ether to the honoure of God or profet of thy neyghboure is lea full. And then wyll Moſes that theothe be made by the name of God: by which he mea=neth/that yf we muſt neades ſweare/we refer the othe to God onely although thou ſweare by a boke or other thyng: as paull dyd by his con=ſcience. Roma.ix.a.

An exhortacion to regarde the Lawe/and how they ought to haue it in their hertes alwayes and before theire eyes/and to talck of hit when they ryſe / when they ſytt doune and when they walke by the waye &c

The.xi.Chapter.

LOue the Lorde thy God and kepe
his obſeruaunces/his ordinaūces
his lawes & his commaundmētes
alwaye. And call to mynde this
daye that which youre childzen haue nether
knowen nor ſene: euen the nourtoure of the
Lorde youre God/his greatneſſe/his mightye
hande & his ſtretched out arme: his miracles
& his actes which he dyd amonge the Egip=
cians/euen vnto Pharao ỹ kynge of Egipte
and vnto all his lande: and what he dyd vnto
the hoſt of the Egipcyans/vnto their horſes
and charettes / how he brought the water of
the red ſee vpon thē as they chaſed you / and
how the Lorde hath brought them to nought
vnto this daye: & what he dyd vnto you in the
wildernes/ vntyll ye came vnto this place:
and what he dyd vnto * Dathan and Abiram
the ſonnes of Eliab the ſonne of Rubē/ how
the erth opened hir mouth and ſwalowed thē
with their houſholdes and their tentes / & all
their ſubſtance that was in their poſſeſſion/
in the myddes of Iſrael.

*Numer.xvi.e Dz Abirom.

For youre eyes haue ſene all the greate
deades of the Lorde which he dyd. Kepe ther=
fore all the commaundmentes which I com=
maunde the this daye that ye maye be ſtrōge
and go and cōquere the lande whether ye go
to poſſeſſe it/& that ye maye prolonge youre
dayes in the lande which the Lorde ſware
vnto youre fathers to geue vnto them and to
their ſeed/a lande that floweth with mylcke
and honye. For the lande whether thou goeſt
to poſſeſſe it / is not as the lande of Egipte
whēce thou cameſt out/where thou ſowedeſt
thy ſeed and * waterdeſt it with thy fete as a
gardē of herbes: but the lande whither ye go
ouer to poſſeſſe it/is a lande of hilles and ba=
leyes and drynketh water of ỹ rayne of hea=
uen/and a lande whych the Lorde thy God
careth for. The eyes of the Lord thy God are
alwayes vpon it/from the begynnynge of the
yere vnto the later ende of the yere.

* By this is meant that wa ter was wonte to be brought ouer all Egypte oute of the ry=uer Nilus by la boure becauſe they wanted rayne.

If you ſhalt herken therfore vnto my cō=
maundementes which I cōmaunde you this
daye/ ỹ ye loue the Lorde youre God & ſerue
him with all youre hertes and with all youre
ſoules: then he wyll geue rayne vnto youre
lande in due ſeaſon / both the fyrſt a rayne &
the later/and thou ſhalt geather in thy corne
thy wyne and thyne oyle. And he wyll ſende
graſſe in thy feldes for thy catell: & thou ſhalt
eate

a. That is af=ter the Hebre. the rayme in october which is after har=ueſt/& in ſpring tyme.

eate and fyll thy selfe. But beware that
ab idolatria cauendū
poure hertes deceaue you not that ye turne
aside and serue straunge Goddes & worshyp
thē/& thē the wrath of the Lorde waxe whote
vpon you & shutt vp the heauen that there be
no rayne and ỹ youre lande yeld not her frute
and that ye perysh quickly from of the good
lande which the Lorde geueth you.

¶ Put vp therfore these my wordes in youre
hertes and in youre soules / & bynde thē for a
sygne vnto youre handes/and let them be as
papers of remēbraunce betwene youre eyes
* Deut.vi.b. and * teach them youre childzen:so that thou
Deuter.iij.a. talke of thē when thou sytteste in thine house
and when thou walkest by the waye/& when
Semper in lege deime obtendum
thou lyest doune & when thou ryseste vp:yee &
wryte thē vpon the dorepostes of thine house
and vpō thy gates/that youre dayes may be
multiplyed and the dayes of youre chyldzen
vpon the erth whych the Lorde sware vnto
youre fathers to geue them / as longe as the
dayes of heauen last vpon the erth. For yf ye
shall kepe all these cōmaundementes which
I cōmaund you/so that ye do thē and loue ỹ
Lorde youre God and walke in al his wayes
& cleaue vnto him. Then will the Lorde cast
out all these nacions & ye shall conquere thē
* Josue.i.a. which are both greatter & mightier thē youre
selues.* Al ỹ places where on ỹ soles of youre
fete shal treade/shalbe youres euē frō ỹ wyl-
dernesse & frō Libanō & frō ỹ ryuer Euphra-
tes/euē vnto the vttemost see shall youre co-
stes be. There shall no man be able to stande
before you: ỹ Lorde youre God shall cast the
feare & dreade of you vpō all landes whether
ye shall come/as he hath sayde vnto you.

D * Beholde I set before you this daye / a
* Deut.xxx.c. blessynge and a curse:a blessynge: yf that ye
herken vnto the cōmaundmentes of ỹ Lorde
youre God which I cōmaunde you this daye
And a curse: yf ye wyll not herken vnto the
commaundmentes of the Lorde youre God:
but turne out of the waye whych I comma-
unde you thys daye to go after straunge god-
des whych ye haue not knowen.

When the Lorde thy God hath brought ỹ
in to the lande whether thou goest to posse-
sse it/then put ỹ blessinge vpon mount Garizim
and the curse vpon mount Ebal / whych are
on the other syde Jordan on the backe syde of
the waye towarde the goynge doune of the
sonne in the lande of the Cananites whych
dwel in the feldes ouer agenst Galgal besyde
the groue of Moreh. For ye shall go ouer to
go & possesse the lande which the Lorde youre
God geueth you / and shall conquere it and
dwell therin. Take hede therfore that ye do
all the commaundmentes and lawes/whych
I sett before you this daye.

¶ Idolatrye must the Israelytes destroye and flee fro

They must eate no blonde. They must onely do that thyng whych God commaundeth.

¶ The.xij.Chapter.

THese are the ordynaunces & lawes
whych ye shall obserue to do in the
lande which ỹ Lorde God of thy fa-
thers geueth ỹ to possesse it/as lōge
as ye lyue vpō the erth. * Se that ye destroye * .Deut.vij.a.
all places where ỹ nacions which ye cōquere
serue their Goddes/vpon hye mountaynes &
on hye hilles & vnder euery grene tree. Ouer
throwe their alters and breake their pylers
& burne their groues with fire & hew downe
the ymages of their Goddes/and bryng the
names of them to noughte out of that place.
Se ye do not so vnto the Lorde youre God
but ye shall enquere the place which ỹ Lorde
youre God shall haue chosen out of all youre
trybes to put hys name there and there to
dwell. And * thyther thou shalt come / and
thyther ye shall bryng youre burntsacry- * .Deut.xiij.b and xvi.b.
fyces and youre offerynges/youre tithes and
heueofferynges of youre handes / youre vo-
wes and frewillofferynges & the fyrst borne
of youre oxen and of youre shepe. And there
ye shall eate before the Lorde youre God/and
ye shall reioyse in all ỹ ye laye youre handes
on/both ye and youre housholdes/because ỹ
Lord thy God hath blessed the.

☞ * Ye shall do after nothynge that we do
here this daye / euery man what semeth hym * .Deut.xxix.c.
good in hys awne eyes. For ye are not yet
come to rest nor vnto the enheritaūce whych
the Lorde youre God geueth you. But ye B
shall go ouer Jordan and dwell in the lande
which the Lorde youre God geueth you to en-
heret & he shal geue you rest frō al youre ene-
mies rounde aboute: & ye shal dwel in safetie

Therfore when the Lorde youre God hath
chosen a place to make his name dwell there
thyther ye shall bryng all that I comma-
unde you/youre burntsacryfices & youre of-
feringes/youre thithes/& the heueofferinges
of youre handes and all youre Godly vowes
which ye vowe vnto the Lorde. And ye shall
reioyse before the Lorde youre God/both ye
youre sonnes & youre daughters / youre ser-
uauntes and youre maydes and the Leuite
ỹ is within youre gates * for he hath neyther
parte nor enheritaunce with you. * .Deut.x.b. and xviij.a.

Take hede that thou offer not thy burnt-
offerynges in what soeuer place thou seyst:
but in the place whych the Lorde shall haue
chosen amonge one of thy trybes/there thou
shalt offer thy burntofferynges & there thou
shalt do all that I commaunde the. Not with-
standynge thou mayst kyll and eate flesshe in
all thy cytyes/ what soeuer thy soule lusteth
after/ accordyng to the blessynge of ỹ Lorde
thy God whych he hath geuen the both the
& vncleane

*. Uncleane as pertayninge vnto sacrifyce/ as beastes that had defore myties: but not of the vncleane that was forbidden.

*vncleane and the cleane mayst thou eate/ euē as the roo and the hert: only eate not the bloude/ but poure it vpon the erth as water.

¶ Thou mayst not eate wythyn thy gates the tythe of thy corne/ of thy wyne & of thy oyle/ ether the firstborne of thyne oxen oz of thy shepe/ nether any of thy vowes whych thou vowest/ noz thy frewilofferinges oz heueofferinges of thine handes: but thou must eate them before the Lorde thy God / in the place which the Lorde thy God hath chosen: both thou thy sonne & thy daughter/ thy seruaūte & thy mayde & the Leuite ẏ is within thy gates: & thou shalt reioyse before the Lorde thy God/ in all that thou puttest thyne hande to.

Eccle. vij. d. And* be ware that thou forsake not the Leuite as longe as thou lyuest vpon the erth.

If (when ẏ Lorde thy God hath enlarged thy costes as he hath promysed the) thou saye I wil eate flesh/ because thy soule longeth to eate flesh: then thou shalt eate flesh/ what so euer thy soule lusteth. If the place which the Lorde thy God hath chosen to put hys name there be to ferre frō the/ then thou mayst kyll of thy oxen and of thy shepe which the Lorde hath geuen the as I haue commaunded the & thou mayst eate in thine awne cytye what soeuer thy soule lusteth. Neuer the later/ as ẏ roo and the herte is eaten/ euen so thou shalt

. Deut. xv. d eate it: the vncleane & ẏ cleane indifferētly

¶. By that they shulde eate no bloude is sygnifyed that they shulde abhorre from bloude shedyng & māquelyng.

thou shalt eate. But be strong ẏ thou eate not the bloude. For the bloude/ that is the life and thou mayst not eate ẏ life with the flesh: thou maist not eate it: but must powre it vpō ẏ erth as water. Se thou eate it not therfore ẏ it maye go well w̄ the & wyth thy chyldren after the/ when thou shalt haue done ẏ which is ryghte in the syghte of the Lorde.

D

*. Deut. xiij. b and. xvi. b. *But thy holye thinges which thou hast & thy vowes/ thou shalt take & go vnto ẏ place which the Lorde hath chosen/ & thou shalt offer thy burntoffrynges/ both flesh and bloude vpon the alter of the Lorde thy God/ and the bloude of thyne offerynges thou shalt poure out vpon the alter of the Lorde thy God/ and shalt eate ẏ flesh. ¶ Take hede & heare al these wordes whych I cōmaunde the ẏ it maye go well with the & with thy children after ẏ for euer/ when thou doest that whych is good & ryght in the syghte of the Lorde thy God.

When the Lorde thy God hath destroyed the naciōs before the/ whether thou goest to conquere them/ & when thou hast conquered them/ and dwelt in their landes: Bewarre ẏ thou be not taken in a snare after thē / after that they be destroyed before the/ & that thou aske not after their Goddes saynge: how dyd these nacyons serue their Goddes/ ẏ I maye do so lykewyse: * Nay / thou shalt not do so vnto the Lorde thy God: for all abhomynacyons whych the Lorde hated dyd they vnto their Goddes. For they burnt both their sonnes and their daughters with fyre vnto their Goddes. But what soeuer I cōmaunde you that take hede ye do: and* put nought therto nor take ought therfrom.

*Iosue. i. b. Put nought to nor take ought awaye.

¶ The falce prophete must be put to death. God prouyth oure fayth by falce myracles.

¶ The. xiij. Chapter.

If there aryse amonge you a prophete oz a dreamer of dreames & geue ẏ a sygne oz a wondre/ & that sygne oz wonder whych he hath sayde come to passe & thē saye: let vs go after straūge Goddes which thou hast not knowē & let vs serue thē: herken not vnto ẏ wordes of ẏ prophete oz dreamer of dreames. * For the Lorde thy God tēpteth you to wete whether ye loue the Lorde youre God w̄ all youre hertes & wyth all youre soules. For ye must walke after ẏ Lorde youre God & feare him & kepe his cōmaundmētes & herkē vnto hys voyce & serue him & cleaue vnto him. And ẏ prophete oz dreamer of dreames shal dye for it because he hath spokē to turne you awaye from the Lorde youre God whych brought you out of ẏ lande of Egipte & delyuered you out of the house of bondage/ to thrust the out of the waye which the Lorde thy God commaunded the to walke in: and so thou shalt put euell awaye from the.

A

* God geueth vs his worde & confirmeth it with myracles to proue who hath a true herte. We must take hede to the scripture/ lest falce prophetes oz falce myracles deceaue vs

If thy brother the sonne of thy mother oz thine awne sonne oz thy daughter of the wife that lieth in thy bosome oz thy frende whych is as thyne awne soule vnto ẏ/ entyce the secretly sayinge let vs go & serue straūge Goddes which thou hast not knowen noz yet thy fathers/ of ẏ Goddes/ of the people which are rounde aboute ẏ / whether they be nye vnto the oz farre of from the/ from the one ende of the lande vnto the other. * Se thou consente not vnto him noz herken vnto him: no let not thine eye pitie him noz haue cōpassion on hī/ noz kepe him secret/ but cause hī to be slaine Thine hande shalbe first vpō him to kyll him: & then the handes of all the people. And thou shalt stone hym wyth stones that he dye / because he hath gone aboute to thrust ẏ awaye frō the Lorde thy God which brought the out of Egipte ẏ house of bondage. And al Israel shall heare & feare and shal do no moare any soche wyckednesse as thys is/ amonge them.

*Deut. xvij. a.

If thou shalt heare saye of one of thy cities which the Lorde thy God hath geuen the to dwell in / that certen beynge the chyldren of * Belial are gone out frō amōge you & haue moued ẏ enhabiters of their citie saying: let vs go and serue straunge Goddes whych ye haue not knowen. Then seke & make serche and enquere dylygently. If it be true and the

* Belial by interpretacion sygnifiet vnlyke/ oz as some wyll wyckednesse/ wherfore all myschenouse, wycked

thynge

and curled me that cast the youcke of God of their neckes & wil not obeye God/are called the chyldren of Belial or men of Belial. Judicū.xix.f.and i.Regum.i.c

thinge of a suertye that soch abhominacyon is wrought amōg you:then thou shalt smyte the dwellers of that citie with the edge of the swerde/and destroye hit mercylesse and all ỹ is therin/and euē the very catell therof with the edge of the swerde.And gether al ỹ spoyle of hit in to ỹ myddes of the streates therof/ and burne with fire both the citie and all the spoyle therof euery whitte vnto the Lord thy God. And it shalbe an heape for euer & shall not be bylt agayne. And se that there cleaue nought of the damned thinge in thyne hande ỹ the Lorde maye turne frō his fearce wrath and shewe the mercye and haue compassyon on the and multiplye the / as he hath sworne vnto thy fathers: when thou hast herkened vnto the voyce of the Lorde thy God/to kepe all his cōmaundmentes which I cōmaunde the thys daye so that thou do ỹ which is right in the eyes of the Lorde thy God.

¶The.xiiij.Chapter.

¶The maners of the gentyles may not be folowed. What beastes are cleane to be eaten & what not.

a.They are here called the chyldren of the Lorde/ because a bouc al other people of the worlde they were Indued with the gyftes and benifites of the Lorde Psal.xxviij.a.

YE are the[a] chyldren of the Lorde youre God / cut not youre selues nor make you any baldnes betwene the eyes for any mās deeth. For thou art an holy people vnto the Lorde thy God / and the Lorde hath chosen the to be a seuerall people vnto him selfe/of all ỹ nacyons that are vpon the erth.

Ye shall eate no maner of abhominacyon These are the beastes which ye shall eate of: oxen/shepe and gootes/hert / roo and bugle wyldegoote/vnicorne/origē and Camelion. And all beastes that cleaue the hoffe & slytte hit in to two clawes & chewe the cud/thē ye shall eate. Neuertheless/these ye shall not eate of thē that chewe cud & of thē ỹ deuyde & cleaue the hoffe:the camell / the hare & the conye.For they chewe cud/ but deuyde not ỹ hoffe:& therfore are vncleane vnto you:& also the swyne/for though he deuyde the hoffe/yet he cheweth not cud/and therfore is vncleane vnto you: ye shall not eate of the flesh of thē nor touche the dead carkesses of them.

*.Leuit.xi.b. *These ye shall eate of all that are in the waters:All that haue fynnes and scales.And whatsoeuer hath not finnes & scales/of that ye may not eate/for ỹ is vncleane vnto you.

B Of all cleane byrdes ye shal eate/but these are they of which ye maye not eate:the egle/ ỹ goshauke/the cormerāt/the ixion/ỹ vultur the kyte & her kynde/& all kynde of rauens/ the Estrich/the nyghtcrowe/the kuckou/the sparouhauke & all her kynde/ỹ litle oule/the great oule/the backe/the bytture/ the pye/ỹ storke/the heron/the Jay in hys kynde / the lapwynge/ỹ swalowe.And al crepinge foules are vncleane vnto you & maye not be eatē of:but of all cleane foules ye maye wel eate.

Ye shall eate of nothynge that dyeth alone: ¶ But thou mayst geue it vnto the straunger that is in thy citie ỹ he eate hit / or mayst sel hit vnto an Aliāt.For thou art an holy people vnto the Lorde thy God. Thou shalt not *sethe a kyd in his mothers mylke. *.Leuit.xxiij.c.

Thou shalt tythe all ỹ encrease of thy seed that cometh out of the felde yere by yere.And thou shalt eate before the Lorde thy God in ỹ place/which he hath chosen to make his name dwel there the tythe of thy corne/of thy wyne and of thyne oyle/and the firstborne of thyne oxen & of thy flocke that thou mayst learne to feare the Lorde thy God allwaye.

*If the waye be to longe for the/so ỹ thou art not able to carie hit/because the place is to farre from the whych the Lorde thy God hath chosen to set his name there(for ỹ Lorde thy God hath blessed the)then make it in money and take the money in thyne hande/& go vnto the place which the Lorde thy God hath chosen / & bestowe ỹ money on what soeuer thy soule lusteth after:of oxen shepe/wyne & good drynke / and of whatsoeuer thy soule desyreth / & eate there before the Lorde thy God and be mery:bothe thou and thyne houshold and the Leuite that is in thy cytye. Se thou forsake not the Leuite /*for he hath nether parte nor enheritaunce with the. Deut.xij.c. *.Deut.x.b.& xviij.a.

*At ỹ ende of thre yere/thou shalt bryng forth all the tythes of thine encrease the same yere & laye hit vp within thine awne cytye/ and the Leuyte shall come because he hath nether parte nor enheritaunce with the/and the straunger and the fatherlesse and the wedowe which are wyth in thy cytye and shall eate and fyll them selues:that the Lorde thy God maye blesse ỹ in all the workes of thine hand whych thou doest. Deut.xxvi.c.

¶The forgeuenes of dettes in the seuenth yere. If the Jsraelites obey God they are promysed that they shall not suffre pouertye. How and after what maner we ought to lende.

¶The.xv.Chapter.

AT the ende of seuen yere thou shalt make a fre yere. And thys is the maner of the fre yere/whosoeuer lēdeth ought with his hande vnto hys neyghboure/maye not aske agayne ỹ which he hath lent/of his neyghboure or of his brother:because it is called the Lordes fre yere/ yet of a straunger thou mayst call it home agayne.But *that which thou hast with thy brotherthyne hande shall remytt/& ỹ in any wyse/that there be no begger amonge you. For the Lorde shall blesse the lande which ỹ Lorde thy God geueth ỹ /an enheritaūce to possesse it:so that thou herken vnto the voyce of ỹ Lorde thy God/to obserue & do al these cōmaundmētes which I cōmaunde you thys daye:ye & then the Lorde thy God shall blesse Ecclc.iiij.a.

Deut.xxix.b. the as he hath promysed the/and *thou shalt lende vnto many nacyons/and shalt borowe of no man/and shalt raygne ouer many nacyons/but none shall raygne ouer the.

B When one of thy brethren amonge you is wared poore in any of thy cyties wythin thy lande which the Lorde thy God geueth the/se þ thou harden not thyne hert nor shet to thine hande frō thy poore brother: But open thyne hande vnto him & lende him sufficiēt for hys nede which he hath. And beware that there be not a poynte of a Belial in thine hert/that thou woldest saye. The seuenth yere/the yere of fredome is at hande/& therfore it greue þ to loke on thy poore brother and geuest him nought & he then crye vnto the Lorde agenst the and it be synne vnto the: But geue him & let it not greue thyne hert to geue. Because that for that thinge/the Lorde thy God shall blesse the in all thy workes & in all that thou putteste thyne hande to. For the lande shal neuer be without poore. Wherfore I cōmaunde þ sayinge: opē thyne hande vnto thy brother that is neady and poore in thy lande.

a. A poynt of Belial here for the wycked and frowarde councell of Belial.

C If thy brother an Hebrue sell him selfe to þ or an Hebruesse he shall serue the syxe yere & the seuenth yere thou shalt let him go fre frō the. And when thou sendest hym out fre from the/thou shalt not let him go awaye emptye: but shalt geue him of thy shepe & of thy corne and of thy wyne/and geue him of that wherwith the Lorde thy God hath blessed the. And remembre that thou wast a seruaunte in the lande of Egypte/and the Lorde thy God deliuered the thence: wherfore I commaunde the thys thynge to daye.

But and yf he saye vnto the/I will not go awaye frō the/because he loueth the & thyne house & is well at ease with the. b Then take a naule and nayle his eare to the doore therwith & let him be thy seruaunte for euer and vnto thy mayde seruaūte thou shalt do lykewyse. And let it not greue thine eyes to lett him go out from the/for he hath bene worth a double hired seruaunte to the in his seruice vi. yeres. And the Lorde thy God shall blesse the in all that thou doest.

b. The entent of this lawe is to cause the to abhorre bōdage wherunto this open shame shulde dryue them for God wyll not that the loue of any man shulde be dearer vnto hym then lybertye.

All the firstborne that come of thyne oxen & of thy shepe that are males / thou shalt halowe vnto the Lorde thy God. Thou shalt do no seruyce wyth the fyrstborne of thy shepe: but shalt eate them before the Lorde thy God yere by yere in the place which þ Lorde hath chosen both thou & thine housholde. If there be any deformyte therin / whether it be lame or blynde or what soeuer euell fauerednesse it hath/thou shalt not offer it vnto the Lorde thy God: But shalt eate it in thine awne citie

c. Or whether thou be cleane or vncleane/& lyke wyse in the xij. chapter b. & c. In the hebrue it is indifferēt in al the-

the vncleane and the cleane indifferētly/as the roo and the hert. Only eate not the bloude therof/but poure it vpon þ grounde as water.

C Of Easter/whytsontyde/& the feast of tabernacles. what offycers ought to be ordeyned.

C The.xvi.Chapter.

Observe the moneth of a Abyb / and offer passeouer vnto the Lorde thy God. For in the moneth of Abib/ þ Lorde thy God brought the out of Egypte by nyght. Thou shalt therfore offer passeouer vnto the Lorde thy God/and shepe & oxen in the place which þ Lorde shal chose to make hys name dwell there. Thou shalt eate no leuended bread therwith: but shalt eate therwith the bread of tribulacyon. vij. dayes longe. For thou camest out of þ lande of Egipt in haste/that thou mayst remēbre þ daye whē thou camest out of þ lāde of Egipte all dayes of thy life. And se that there be no leuēded bread sene in al thy costes. vij. dayes longe / and that there remayne nothynge of the flesshe whych thou hast offered þ first daye at euen/vntyll the morynge.

a. Abib/that is of apryll/when all thynges do sprynge of frealsche Exod. xxiij. b.

a pene penn patate abstinē dō.

B Thou mayst not offer passeouer in any of thy cities which the Lord thy God geueth the But * in the place which the Lorde thy God shall chose to make his name dwell in / there thou shalt offer Passeouer at euen aboute þ goyng doune of the sonne/euen in the season þ thou camest out of Egipte. And thou shalt sethe & eate it in the place whych the Lorde thy God hath chosen/& departe on þ morowe & gett the vnto thy tente. Sixe dayes thou shalt eate swetebread / and the seuenth daye is for the people to come together to þ Lorde thy God/that thou mayst do no worke.

*Deut.xiiij.b. & xvi.b.

vbi postha celebrādū et q̄ vbique.

Then reken the.vij. weekes & beginne to rekē the.vij. weekes when the sychell beginneth in the corne / and kepe the feast of weekes vnto the Lorde thy God/that thou geue a frewil offerynge of thyne hande vnto the Lorde thy God accordynge as the Lorde thy God hath blessed the. And reioyse before the Lorde thy God both thou/thy sonne / thy daughter/thy seruaunte and thy mayde / & the Leuite þ is within thy b gates/and the straunger/the fatherlesse & the wedowe þ are amonge you/in the place which þ Lorde thy God hath chosen to make his name dwell there. And remēbre that thou wast a seruaunte in Egipte/þ thou obserue and do these ordinaunces.

b. By gates is oft tymē vnderstande cytyes Jurisdycyon rule and gouernaunce as in this same chapter beneth in. d.

C Thou shalt obserue þ feast of tabernacles vij. dayes longe / after þ thou hast gethered in thy corne and thy wine. And thou shalt reioyse in that thy feast/both thou & thy sonne thy daughter/thy seruaūte/thy mayde/ þ leuite/ þ straūger/the fatherlesse & the wedowe that are in thy cities. Seuē dayes thou shalt kepe holy daye vnto þ Lorde thy God/in the

C festū tabernaculorū

place

place which ỹ Lorde shall chose: for ỹ Lorde thy God shall blesse the in all thy frutes and in all the worckes of thyne handes/ & therfore shalt thou be glad. Thre tymes in ỹ yere shal all youre males appeare before ỹ Lorde thy God in the place which he shall chose: In the feast of swete bread/ in the feast of wekes & in the feast * of tabernacles. And they shall not appeare before ỹ Lorde emptie: but euery man with the gifte of his hande/ according to the blessynge of the Lorde thy God which he hath geuen the.

* Or bothes.

Judges.

Judges and officers thou shalt make the in all thy gates which the Lorde thy God geueth ỹ thorow out thy trybes: & let thē iudge ỹ people righteously. Wrest not the lawe nor knowe any persone nether take any rewarde: for gyftes blynde ỹ wyse & peruerte ỹ wordes of the ryghteous. But in all thynge folowe righteousnesse/ ỹ thou mayst lyue & enioye ỹ lande which the Lorde thy God geueth the.

Thou shalt plante no groue of what soeuer trees it be / nye vnto the altare of the Lorde thy God whych thou shalt make the. Thou shalt sett the vp no pyler / whyche the Lorde thy God hateth.

¶ The payne and punyshement for Idolatrie. The doutefull sentence must be referred vnto the greate Judges. The punyshement of a rebeller or presumptuouse withstander of the lawe. The Institucyon of a kynge.

¶ The .xvij. Chapter.

Thou shalt offer vnto the Lorde thy God no ore nor shepe wherein is any deformyte/ what soeuer euell = fauerednesse it be: for that is an abhomynacyon vnto the Lorde thy God.

If there be founde amonge you in any of the cytyes which ỹ Lorde thy God geueth ỹ man or woman that hath wrought wyckednesse in ỹ syghte of the Lorde thy God/ ỹ they haue gone beyonde his appoyntmēt/ so that they haue gone & serued straūge goddes and worshipped them/ whether it be the sonne or mone or any thinge cōtayned in heauē which I forbade/ and it was tolde the and thou hast herde of it: then thou shalt enquere diligētly. And if it be true and the thynge of a suertye ỹ soche abhominaciō is wrought in Israel then thou shalt brynge forth that mā or that woman whych haue committed that wicked thinge/ * vnto the gates and shalt stone them with stones/ and they shall dye. At the mouth of .ij. or .iij. witnesses shall he that is worthy of death/ dye: but at ỹ mouth of one witnesse he shall not dye. And the handes of the witnesses shalbe fyrst vpon him to kyll him/ and afterwarde the handes of all the people: so shalt thou put wickednesse awaye from the.

* Openly in the gates & not secretly in presonWith lawfull witnesse and not tormentinge them or makynge thē sweare agaynst them selues or forswere them selues.

If a mater be to harde for the in iudgemēt betwene bloud & bloud/ plee and plee/ plage & plage in maters of strife within thy cities. Then aryse & get the vp vnto ỹ place which the Lorde thy God hath chosen/ and go vnto the preastes the Leuites/ & vnto the iudge ỹ shalbe in those dayes/ & aske / and they shall shewe the how to iudge. And se that thou do accordynge to that whych they of that place (which ỹ Lorde had chosen) shewe the/ & se ỹ thou obserue to do according to all that they enforme the. Accordynge to the lawe whych they teache the & maner of iudgemēt whych they tell the/ se that thou do & ỹ thou * bowe not from that whych they shewe the / nether to the ryght hande nor to the lefte.

* Deut. v. d. Josue. i. b.

¶

And that mā ỹ will do presumptuously/ so that he will not herkē vnto the preast that standeth there to ministre vnto the Lorde thy God or vnto the iudge/ shall dye: and so thou shalt put awaye euell from Israel. And all ỹ people shall heare and shall feare / & shall do no moare presumptuously.

When thou art come vnto ỹ lande whych the Lorde thy God geueth the and enioyest it & dwellest therin: If thou shalt saye / I wyll set a kynge ouer me: lyke vnto all the nacions that are aboute me: Then thou shalt make him kynge ouer the/ whō the Lorde thy God shall chose. One of thy brethren must thou make kynge ouer the / and mayst not sett a straunger ouer ỹ which is not of thy brethrē But in any wyse lett hym not holde to many horses/ ỹ he brynge not the people agayne to Egypte thorow the multytude of horses/ for as moche as ỹ Lorde hath sayde vnto you: ye shal hence forth go no moare agayne that waye. Also he shall not haue to many wiues lest his hert turne awaye/ nether shall he gether him syluer and goulde to moch.

Kynges.

D

And when he is sett vpon the seate of hys kyngedome/ he shall wryte hym out thys seconde lawe in a boke takynge a copye of the preastes the Leuites. And it shalbe with him and he shall reade therin all dayes of his lyfe that he maye lerne to feare ỹ Lorde his God for to kepe all ỹ wordes of thys lawe & these ordinaunces/ for to do thē: that his hert aryse not aboue his brethren and that he turne not from the commaundment: ether to the righte hand or to the lefte/ that both he & his childrē maye prolonge their dayes in his kyngdome in Israel.

¶ The Leuytes myght haue no possessyons. Idolatrye must be fledde. The prophet Christ is promysed. The false prophet must be slayne & how he may be knowē.

¶ The .xviij. Chapter.

The Preastes the Leuytes/ all the trybe of Leui * shall haue no parte nor enheritaunce with Israel. The offrynges of the Lorde and his enheritaunce they shall eate/ but shall haue no

* Nume. xviij. c. Deut. x. b. and xij. b. and xiij. d

enheritaũce amonge their brethren: ẏ Lorde he is their enherytaunce / as he hath sayde vnto thẽ. And this is the dutie of the preastes of the people and of them that offer/whether it be oxe or shepe: They must geue vnto the preast/the shoulder and the two chekes & the mawe/the fyrst frutes of the corne/ wyne & oyle/& ẏ first of the shepe shearyng must thou geue him. For the Lorde thy God hath chosen him out of all the trybes to stande and to mi-
B nystre in the name of the Lorde: bothe hym & hys sonnes for euer. If a Leuite come out
☞ of any of thy cytyes or any place of Israel/ wher he is a soiourner/ & come wyth all the lust of his herte vnto the place which ẏ Lorde hath chosen: he shall there ministre in ẏ name of the Lorde his God as all hys brethren the Leuitẏ do which stande there before ẏ Lord. And they shall haue lyke porcyons to eate/ beside that whych cometh to hym of the patrimonye of hys elders.

When thou art come in to the lande which the Lorde thy God geueth the/ se that thou lerne not to do after ẏ abhominaciõs of these nacyons. Let ther not be founde among you that maketh hys sonne or daughter to go thorow the fyre/or that vseth *witchcrafte/or a *choler oute of dayes or that regardeth the flyẽg of foulẏ/or a sorcerar/or a charmar/ or that coũceleth wyth spretes/or a propheciar or that *asketh the aduyse of the deed. For all that do soch thinges are abhomination vnto the Lorde: and because of these abhomynacyons the Lorde thy God doeth cast them out before the/ be pure therfore wyth the Lorde thy God. For these nacyons which thou shalt conquere/herken vnto cholers oute of dayes and prophecyars. But the Lorde thy God permytteth not that to the.

The Lorde thy God wyll sterre vp a Prophete amonge you: euen of thy brethren like vnto me: & vnto him ye shal herkẽ according to all ẏ thou desyredest of the Lorde thy God in Horeb in the daye when the people were gathered sayinge: Let me heare the voyce of my Lorde God no moare/nor se thys greate
D fire any moare/ that I dye not. And the Lord sayde vnto me: they haue well spoken/ I wil rayse thẽ vp a prophett frõ among their brethren lyke vnto the & wyll put my wordes in to his mouthe & he shall speake vnto thẽ all ẏ I shall cõmaunde him. And whosoeuer wyll not herken vnto the wordes whych he shall speake in my name/ I wil requyre it of hym.

But the prophete which shall presume to speake ought in my name whych I commaunded not to speake/and he that speaketh in the name of straunge Goddes/the same prophete shall dye. And yf thou saye in thine hert howe shall I knowe that whych the Lorde hath not spoken? When a prophete speaketh in the name of the Lorde/yt the thinge folow not nor come to passe/ ẏ is the thynge whych the Lorde hath not spoken. But the Prophete hath spoken it presumptuously: be not aferde therfore of hym.

notanda mali prophete

¶ The framcheled townes. The punyshement of hym that beareth false wytnesse.

¶ The .xix. Chapter.

A When ẏ Lord thy God hath destroyed the nacyons whose lande ẏ Lorde thy God geueth the/ & thou hast con-
Deut. xij. a. Nume. xxxv. b. Josue. xx. a.
quered thẽ & dwellest in their cities and in their houses: thou shalt appoynte .iij. cities in the lande whych the Lorde thy God geueth the to possesse it: thou shalt prepare ẏ waye & deuyde the costes of thy lande whych the Lorde thy God geueth ẏ to enherett/in to iij. partes ẏ whosoeuer cõmytteth murther may flee thither. And thys is the cause of the
B slayer that shall flee thither and be saued: a If he smyte his neyghboure ignorantly & hated him not in tyme passed: As whẽ a man goeth vnto the wodd wyth hys neyghboure to hew wod/ & as his hande fetcheth a stroke with ẏ axe/the head slippeth frõ the helue & smyteth his neighboure that he dye: the same shall flee vnto one of ẏ same cities and be saued. Lest ẏ executer of bloude folowe after the slayer while is hert is whote and ouertake him/ because the waye is longe/and slee hym/ & yet there is no cause worthy of death in hym/in as moche as he hated not hys neyghbour in tyme passed. Wherfore I cõmaunde ẏ saying se that thou appoynte out .iij. cytyes.

And yf the Lorde thy God enlarge thy costes as he hath sworne vnto thy fathers and geue the all the lande which he sayde he wold geue vnto thy fathers (so that thou kepe all these commaundmentes to do them/which I commaunde the this daye/that thou loue the Lord thy God & walke in his wayes euer) thẽ thou shalt adde .iij. cities mo vnto those .iij. ẏ innocẽt bloude be not shed in thy lande which the Lorde thy God geueth the to enheret/ & so bloude come vpõ the. But and yf there be any man that hateth hys neyghboure and layeth awayte for hym & riseth agaynst him & smyteth him ẏ he dye/ & fleeth vnto any of these cytyes. Then let the elders of hys cytye sende & fetche him thence & delyuer him in to the handes of the iustice of bloude/ & he shall dye/ Let thyne eye haue no pitie on him/ & so thou shalt put awaye innocent bloude from Israel/ & happye arte thou. Thou shalt not
D remoue thy neyghbours marke whych they of olde tyme haue sett in thyne enheritaũce ẏ thou enheretteſt in the lande whych ẏ Lorde thy God geueth the to enioye it.

a Here are shewed .ij. maners of mãquellyng one done wyllyngly & of set purpose / the other vnwyllinglye: for euẽ he that kylleth with the hande maye before God be no mãquellare: and a gayne he that is angrye and enuyeth although he kyll not wyth the hãde/ cãnot but be a manslear before God: because he wylleth hys neyghboure euyll. As it is sayde. i. Johan. iij. c.

One

☞ One witnesse shall not ryse agenst a mā in any maner trespace or synne/what soeuer synne a man synneth:* But at the mouthe of two witnesses or of.iij. witnesses shal al maters betryed.

*Deut.xvij.b. Math.xviij.c. John.viij.c. ij.Corin.xiij.a. 1.Timo.v.c. Hebr.x.c

If an vnrighteous witnesse ryse vp agēst a mā to accuse him of trespace: then let both the men which stryue together stande before the Lorde/before the preastes and the iudges which shalbe in those dayes/& let the iudges enquyre a good. And yf the witnesse be founde false and that he hath geuē false witnesse agenst hys brother then shall ye do vnto him as he had thought to do vnto his brother/and so thou shalt put euell away from the. And other shall heare & feare and shall henceforth compt no more any soch wickednesse amōge you. And let thyne eye haue no compassyon/ but* life for life / eye for eye /toth for toth/ hande for hand/and fote for fote.

Exod.xxi.c. Leuit.xxiiij.c. Daniel.xiij.g. Math.v.f.

¶ Who ought to go to battell. The Lawe of Armes amonge the Israelites. The Canaanytes must they kyll.

¶The.xx.Chapter.

When thou goest out to battel agēst thyne enemyes / and seist horses & charettes & people mo then thou/ be not aferde of thē/ for the Lorde thy God is with the whiche broughte ỹ out of the lande of Egipte. And whē ye are come nye vnto battell / let the preast come forth & speke vnto the people & saye vnto thē: Heare Israel / ye are come vnto battell agenste youre enemyes/let not youre hartes faynte/ nether feare nor be amased nor adread of thē For the Lorde thy God goeth w̄ you to fighte for you agēste youre enemyes & to saue you.

dns pugnat pro eis & salvat.

And let the officers speake vnto ỹ people saynge: If any man haue bylt a newe house and haue not* dedicate it/let him go and returne to his house lest he dye in the battell/ & another dedicate it. And yf any man haue planted a vyneyarde & haue not made it comen*/let him go & returne agayne vnto his house / lest he dye in the batell and another make it comē. And If any mā be betrauthed vnto a wyfe and haue not taken her/let him go & returne agayne vnto his house / lest he dye in the battell and another take her.

Dedicat: the Lemites I suppose halowed thē as we do oure shippes.

*Comē: the.iij. first yeres the frute myghte not be eatē the fourth it might be offred & the fyfte eatē/ and that is to make it comē/to bringe it to the vse of the laye people.

gni a bello non liberantur.

And let the officers speake further vnto ỹ people and saye. If any mā feare & be faynte herted/let him go and returne vnto his house lest his brothers hert be made faynte as well as his. And when the officers haue made an ende of speakynge vnto the people/let them make captaynes of warre ouer them.

When thou comest nye vnto a citie to fight agenst it/offre thē peace. And yf they answere the agayne peasably / and open vnto the/ then let all the people that is founde therin be tributaries vnto the and serue the. But & yf they will make no peace with the / then make warre agenste the citie and besege it. And when the Lorde thy God hath delyuered it in to thyne handes/smyte al ỹ males therof with the egde of the swerde / saue the wemen and the chyldren and the catell & all that is in the cytye and all the spoyle therof take vnto thy selfe & eate the spoyle of thyne enemyes which the Lord thy God geueth the. Thus thou shalt do vnto al the cyties whych are a greate waye of from the and not of the cities of these nacions.

But in the cities of these nacions which ỹ Lorde thy God geueth the to enheret / thou shalt saue alyue nothinge ỹ breatheth.* But shalt destroye thē with out redempcion/both ỹ Hethites/ the Amorites/the Cananites/ỹ Pherezites/the Heuites & the Iebusites/as ỹ Lord thy God hath cōmaunded the/ ỹ they teach you not to do after al their abhominacions which they do vnto their goddes / & so shulde synne agenst the Lorde youre God.

Deut.vij.a Josu.vi.c. and viij.c.and.x.c.

Whē thou hast beleged a citie longe tyme in makinge warre agēst it to take it/destroye not the trees therof/ ỹ thou woldest thrust an axe vnto thē. For thou mayst eate of thē/and therfore destroy thē not. For the trees of the feldes are no men/ ỹ they myght come agenst the to besege the. Neuerthelater those trees which thou knowest that men eate not of thē thou mayst destroye & cutte them doune and make bolwerkes agenst ỹ citie that maketh warre with the/vntyll it be ouerthrowne.

¶ The purgacion of hym that is founde dede & is not knowen how he was slayne. How we ought to take to wyfe her that is take in warre. The right of the first begotten. The punnyshment of the sonne that is dysobedyent to hys father and mother.

¶The.xxi.Chapter.

If one be foūde slaine in ỹ lād which the Lorde thy God geueth the to possesse it/and lyeth in the feldes: & not knowne who hath slayne him: Then let thyne elders and thy iudges come forth & mete vnto the cyties that are rounde aboute the slayne. And let the elders of that citie which is next vnto the slayne man/take an heyffer that is not laboured w̄ nor hath drawen in the yocke/and let them bringe her vnto a valeye where is nether earinge nor sowēge/& strike of her head there in ỹ valey.

Then let the preastes the sonnes of Leui come forth* for the Lorde thy God hath chosen them to minister & to blesse in the name of the Lorde & therfore at their mouthe shall all strife & plage be tryed. And all the elders of the citie that is nexte to ỹ slayne man shall washe their handes ouer the heyffer that is beheaded in the playne / & shall answere and saye: oure handes haue not shed this blonde

Deut.xviij.b. Eccli.xlv.d.

nether haue oure eyes sene it. Be mercifull Lord vnto thy people Israel which thou hast delyuered and put not innocent bloude vnto thy people Israel: and the bloude shalbe forgeuen them. And so shalt thou put * innocēt bloud from the/whē thou shalt haue done ẏ which is ryght in the syght of the Lorde.

*. The Chald interpre. him that shedeth innocēt bloude

When thou goest to warre agaīst thyne enemies & the Lorde thy God hath delyuered them in to thyne handes & thou hast take thē captyue/and seyst amonge the captyues a bewtifull woman & hast a fantasye vnto her that thou woldest haue her to thy [a] wyfe.

a Here were they permytted to take a wyfe of the gentyles but fyrst to shaue her head & cut her nayles &c. which ceremony sygnifyed that she shulde be instruct to cutt away the wantonesse/ & superfluouse decking with the delycate conditions of the gentyles/lest the elect people of the Jewes shulde in short space abhorre her/yf she contynued in her olde maners.

Then bringe her home to thine house and let her shaue her head & pare her nayles and put her rayment that she was taken in from her/ and let her remayne in thine house & bewepe her father and her mother a moneth long & after that go in vnto her & marie her & let her be thy wyfe. And yf thou haue no fauoure vnto her/then let her go whether she lusteth: for thou mayst not sell her for money nor make cheuesaunce of her/because thou hast [b] humbled her. If a mā haue two wyues/one loued & another hated/and they haue borne him children/both the loued & also the hated. If the firstborne be the sonne of ẏ hated: then whē he dealeth his goodes amonge his children/he maye not make the sonne of the beloued fyrstborne before ẏ sonne of the hated which is in deade ẏ firstborne: But he shall knowe the sonne of ẏ hated for his firstborne & he geue him dowble of all that he hath. For he is the fyrst of his strength/and to him belongeth the ryght of the fyrstborne shyppe.

b. Hast humbled her/that is/afflyct vexed & greued her by takig awaye her father contrey & goodes &c. as in the Psal xxvii. b.

☞ Yf any mā haue a sonne that is stoburne & disobedient/that he will not herken vnto ẏ voyce of hys father & voyce of his mother/& they haue taught him nurtour/but he wolde not herken vnto thē: Then let his father & his mother take him and bringe hym out vnto ẏ elders of that citie and vnto the gate of that same place/& saye vnto ẏ elders of the citie. This oure sonne is stoburne and dysobediēt and wyll not herken vnto oure voyce/he is a ryoter and a dronckarde. Then let all the mē of that citie stone him with stones vnto death And thou shalt put euell awaye from the/& all Israel shall heare & feare. * If a mā haue cōmytted a trespace worthy of death & is put to death for it and hanged on tree: let not hys body remayne all nyghte vpon the tree/but burye hym the same daye. For * the curse of God is on him that is hanged. Defile not thy lande therfore/whyche the Lorde thy God geueth the to enheret.

Galat. iij. c.

¶ What thou oughtest to do when thou fyndest thy neyghboures beast goyng a straye. A man shall not were wemens clothyng or a womā manes clothyng. To weare a cote of woolle & of flaxe is also forbidde. The punnyshement of hym that accuseth a man vnrighteously: of an aduowtrer also & of hym that rauyssheth a mayde.

¶ The .xxij. Chapter.

If thou se thy brothers oxe or shepe go astraye/thou shalt not withdrawe A thy selfe frō thē: But shalt bringe thē home agayne vnto thy brother If thy brother be not nye vnto the or yf thou knowe him not/then bringe them vnto thine awne house and lett them be with the/vntyll thy brother aske after them/and then delyuer him thē agayne. In like maner shalt thou do with his asse/with his rayment and with all lost thinges of thy brother which he hath lost and thou hast founde/and thou mayst not withdrawe thy selfe.

If thou se that thy brothers asse or oxe is fallen doune by ẏ waye/thou shalt not withdrawe thy selfe from them: but shalt helpe him to heue them vp agayne.

a. It is not here for bydde but that to exrue or auoyde Ieopardye/or to passe the tyme merely or to begile oure enemyes a womā may were a mās harneste or vestimentes & contrarywyse a man womās clothes: but that they be not ernestly & curiously bsed/that dus honestly & dignifye may be obserued of bothe kyndes: seyng to do other wyse is vncomely.

[a] The woman shal not weare that whiche pertayneth vnto ẏ man/nether shall a man put on womans rayment. For all that do so/ are abhompnacyon vnto the Lorde thy God.

If thou chaunce vpon a byrds nest by the waye/in what soeuer tree it be or on the grounde/whether they be yōge or egges/ & the dāme syttinge vpon the younge or vpon the egges: Thou shalt not take the [b] mother with the younge. But shalt in any wyse let the dāme go and take the younge/that thou mayst prosper and prolonge thy dayes.

When thou byldest a new [+] house/thou shalt make a batelment vnto the rouffe/that thou lade not bloude vpon thyne house/yf any man fall therof.

b. Thou shalt not hil the mother &c This lawe will no more but that in dealinge mercifully with beastes we shulde lerne mercyfulnesse vnto oure neyghboures.

+ The houses be flat in those contreys.

Thou shalt not sowe thy vyneyarde with [c] diuerse seede: lest thou halowe ẏ seede which thou hast sowē w the frute of thy vyneyarde.

Thou shalt not [b] plowe with an oxe and an asse together. Thou shalt not weare a garment made of wooll and flaxe together.

Thou shalt put rybandes vpon the .iiij. quarters of thy vesture where with thou couerest thy selfe.

If a man take a wyfe & when he hath lyē with her hate her and leye shamefull thinges vnto her charge and bringe vp an euel name vpon her and saye: I toke this wyfe/and whē I came to her/I founde her not a mayde: Thē let the father of the damsell and the mother bringe forth ẏ tokens of the dāsels virginite vnto the elders of the citie/euen vnto ẏ gate. And let the dāsels father saye vnto the elders I gaue my daughter vnto this man to wyfe and he hateth her: and lo/he layeth shamefull thynges vnto her charge sayinge/I founde not thy daughter a mayde. And yet these are the tokēs of my daughters virginite. And let them spreade the vesture before the elders of the citie. Then let the elders of that citie take that

c. With diuerse seede for then the one shulde hurte the other: so the maners & dealig of men may not be double but single symple agreable in opinions & not of contrary sectes & dyuerse doctrynes.

d. To not plowe with an oxe and an asse and noe to were a garmēt of wollen & lynē do meane bothe one thyng/ & are compounded in Leuit. xix. d.

that man & chastyce him and mearce hym in an hundred sycles of syluer and geue thē vn-to the father of the damsell / because he hath brought vp an euell name vpon a mayde in Israel. And she shalbe his wyfe / and he may not put her awaye all his dayes. But and yf the thynge be of a suertie that the damsell be not founde a virgen / let them bryng her vn-to the doze of her fathers house / & let the men of that cytie stone her w̄ stones to death / be-cause she hath wrought folye in Israel / to playe the whoze in her fathers house. And so thou shalt put euell awaye from the.

D If a man be founde lyinge with a womā / that hath a wedded husbande / then let thē dye ether other of thē: both the mā that laye with the wyfe and also the wyfe: so thou shalt put awaye euell from Israel.

If a mayde be hādfasted vnto an husband / and then a man fynde her in the towne & lye with her / then ye shall bryng them both out vnto the gates of ỹ same cytie & shall stone thē w̄ stones to death: The damsell because she cryed not beynge in the citie: And ỹ mā / because he hath humbled hys neyghbours wyfe / & thou shalt put awaye euell frō the.

But yf a mā fynde a betrauthed damsell in the felde and force her & lye with her: Then the man that laye with her shall dye alone / & vnto the damsell thou shalt do no harme: be-cause there is in ỹ damsell no cause of death For as when a mā ryseth agenste his neygh-boure and sleyeth him / euē so is this matter. For he founde her in the feldes & the betrau-thed damsell cryed: but there was no man to succoure her. If a man fynde a mayde that is not betrauthed & take her & lye with her & be founde: Then the man that laye with her shall geue vnto the damsels father. l. sycles of syluer. And she shall be his wyfe / because he hath* humbled her / & he maye not put her awaye all his dayes.

* what humble signifieth here lehe. Then. v. b

No man shall take his fathers wyfe / nor vnhylle his fathers couerynge.

¶ What maner of men may not be admyt in to the churche. Pollucions that happe in the night. Vsurie

¶ The. xxiij. Chapter.

a. To come in-to the cōgrega-cyon is to haue office or myni-stracion / amōg the congrega-cion: which no deformed per-son myght ha-ue: lest hys de-formytye shuld be an occasyon to despise the of-fyce or admy-nystracion wherin he was ordeyned.

None that is gelded or hath his pry-uye membres cutt of / a shall come in to the cōgregacion of the Lord. And he that is borne of a comen womā shall not come in to the congregacyō of the Lorde / no in the tenth generacyon he shall not entre in to the congregacion of the Lorde. The Ammonites and the Moabites shall not come in to the congregacyon of ỹ Lord / no not in the tenth generaciō / no they shall neuer come in to the cōgregacion of ỹ Lorde / because they met you not wyth bred and water in the waye when ye came out of Egypt / & because they hyred agenst the Ba-laam ỹ sonne of Beor ỹ interpreter of Me-sopotamia / to curse the. Neuertheless the Lorde thy God wolde not herken vnto Ba-laam / but turned the curse to a blessing vnto the / because the Lorde thy God loued the. Thou shalt neuer therfore seke that which is prosperouse or good for thē all thy dayes for euer. Thou shalt not abhorre an Edomite / for he is thy brother: nether shalt thou ab-horre an Egyptian / because thou wast a straūger in his lande. The chyldren that are begotten of them shall come in to the cōgre-gacyon of the Lorde in the. iij. generacion.

When thou goest out with the host agenst thyne enemies / kepe ỹ frō all wickednesse for ỹ Lorde is amonge you. If there be any man that is vncleane by the reason of vnclennesse that chaunceth him by nyght / let him go out of the host and not come in agayne vntyll he haue washed him selfe with water before ỹ euen: & then whē the sonne is doune / let hym come in to the host agayne. Thou shalt haue a place without the host whether thou shalt resorte to & thou shalt haue a sharpe poynte at the ende of thy b wepon: & whē thou wylt ease thy selfe / dygge therwith and turne and couer that which is departed frō the. For the Lord thy God walketh in thyne host / to rydd the and to set thyne enemyes before the. Let thyne host be pure / that he se no vncleane thynge amonge you and turne from you.

Thou shalt not delyuer vnto his master ỹ seruaunt which is escaped from hys master vnto the. Let him dwell w̄ the / euen amonge you in what place he himselfe lyketh best / in one of thy cyties where it is good for hym / & vexe him not. ☞ There shalbe no whore of ỹ daughters of Israel / nor whorekeper of the sonnes of Israel. Thou shalt nether bryng the hyre of an whore nor ỹ pryce of a dogge in to the house of the Lorde thy God / in no maner of vowe / for euen both of thē are ab-homination vnto the Lorde thy God.

☞ Thou shalt be no vsurer vnto thy bro-ther / nether in money nor in fode / nor in any maner thyng that is lent vpō vsurye. Vnto a straunger thou mayst lende vpō vsurye / but not vnto thy brother / that the Lord thy God may blesse ỹ in all ỹ thou lettest thyne hād to in the land whether thou goest to cōquere it.

* When thou hast vowed a vowe vnto the Lorde thy God / se thou be not slacke to paye it. For he wyll surely requyre it of the / and it shalbe synne vnto the. If thou shalt leue vo-wynge / it shalbe no synne vnto the: but that which is once gone out of thy lyppes / thou must kepe and do / accordynge as thou hast vowed vnto the Lorde thy God of a frewyll which thou hast spoken with thy mouth.

* Nume. xxx. Eccli. v. a. Ba-ruch. vi. d.

myxtura pura habenda in pelle

¶ b If soche po-lycies must be hadde in sow-dyars tentes to kepe thē cleane / moch moare in cyties and towe-nes. If soche a thyng / which of it selfe is not euell / must be soernestly seene to: what syn-gular prouy-syō ought ther to be hadde that no opē whore-dome / aduow-trye / theft / poi-lyng / exaccion &c. were vsed

c. There be now many that desyre no beter rentes.

When thou comest in to thy neyghbours
byneyarde/thou mayst eate grapes thy beli=
full at thyne awne pleasure: but thou shalt
put none in thy bagge.

When thou goest in to thy neyghbours
corne/ * thou mayst plucke ỹ eares w̄ thyne
* Matth.xij.a. hande/but thou mayst not moue a sycle vn=
to thy neyghbours corne.

¶ Deuorcement is permytted. He that is newly ma=
ryed shall not be compelled to go to warre. The rem=
nauntz of corne must be left in heruest for the poore.

¶ The.xxiiij.Chapter.

When a man hath taken a wyfe and
A maryed her / yf she fynde no fa=
* Matth.v.c & uoure in his eyes/ because he hath
xix.a. spied some vnclēnesse in her. Then
Gellius repudij let him wryte her a bylle of deuorcemēt and
put it in her hāde & sende her out of his house
Jeremie.iij.a * & whē she is departed out of his house/ she
go and be another mans wyfe & the seconde
husbonde hate her & wryte her a letter of de=
uorcement & put it in her hande & sende her
out of his house: or yf the seconde man dye
which toke her to wyfe / her first man which
sent her awaye maye not take her agayne to
be hys wyfe / in as moche as she is defyled.
For that is abhomynacion in the syght of ỹ
Lord: ỹ thou defyle not the land with synne/
which ỹ Lord thy God geueth ỹ to enheret.
* Deut.xx.b * When a mā taketh a newe wyfe/he shall
not go a warrefare nether shalbe charged w̄
any busynesse: but shalbe fre at home one
B yere & reioyse with hys wyfe which he hath
* By the nether taken. * No man shall take the nether or the
or vpper mylstone vpper mylstone to pledge/for then he taketh
is signyfyed any a mans lyfe to pledge. If any man be founde
thinge which is stealynge any of his brethren the childzen of
necessarily requy of Israel/& maketh cheuesaunce of hym or
red to a borower selleth him/ ỹ theefe shall dye. And thou shalt
or debtour/wher put euell awaye frō the. Take heade to thy
of he nourysheth selfe as concernynge the plage of leprosye/
& sustayneth hym that thou obserue dyligētly to do accordyng
selfe/that may no to all that the preastes the Leuites shall
creditoure take teache the/as I commaūded them so ye shall
frō him/ in espe= obserue to do. Remembre what the Lorde
ciall his crafte & thy God dyd vnto Mir Jam by the waye/af=
occupacyō wherō ter that ye were come out of Egypte.
he chefely liueth
may he nor/by en= If thou lende thy brother any maner co=
presonnement coure / thou shalt not go in to hys house to
(which some most fetche a pledge: but shalt stande without & ỹ
cruelly do) kepe mā to whō thou lendest / shall brynge the the
hym from: Lest he ¶ pledge out at the dore. ☞ Forthermore yf it
be compelled to be a pore body/ go not to slepe w̄ hys pledge
paye his dett with but delyuer hym the pledge agayne by ỹ the
double dispofet. sonne go doune/ & let him slepe in hys awne
One/that his mil rayment and blesse the.
stone is idell in And it shalbe ryghteousnes vnto ỹ/ before
the meane tyme. ỹ Lorde thy God.* Thou shalt not defraude
Another/ that he an hyred seruaunte that is nedye and poore/
is constrayned to whether he be of thy brethrē or a straunger
come further in dett
otherwayse: or to
sell his necessary
goodes with out
which he cannot
lyue/to make pay
ment.
* Leuiti.xix.c.
Tobie.iiij.c
Eccle.vij.c

that is in thy lande with in thy cyties. Geue
him his hyre the same daye / and lett not the
sonne go doune theron. For he is nedye and
therwith lusteyneth hys lyfe / lest he crye
agenst the vnto the Lord and it be synne vn=
to the. The fathers shall not dye for the chyl=
dren nor the chyldren for ỹ fathers: but euery
man shall dye for his awne synne. * Deut.xxiij.c

* Hynder not the ryght of the straūger nor
of the fatherlesse/nor take wedowes raymēt
to pledge. But remembre that thou wast a
seruaunte in Egypte/and how the Lord thy
God delyuered the thence. Wherfore I com=
maunde the to do this thinge. D

When thou cuttest donne thyne heruest
in the felde & hast forgotte a shefe in the felde
thou shalt not go agayne and fett it: But it
shalbe for the straunger/the fatherlesse & the
wedowe/that the Lord thy God maye blesse
the in all the workes of thyne hande. When
thou beatest doune thyne olyue trees thou
shalt not make cleane riddaūce after the: but
it shalbe for ỹ straunger/the fatherlesse & the
wedowe. And whē thou getherest thy vyney=
arde/thou shalt not gether cleane after the:
but it shalbe for the straūger/the fatherlesse
& the wedowe. And remēbre that thou wast a
seruaunte in the land of Egipte: wherfore I
commaunde the to do this thinge.

¶ The punnyshment of offendars. The lawe of rea=
lyng seed to the brother that is deed. Measures and
weyghtes.

¶ The.xxv.Chapter. A

If there be stryfe betwene men/
let thē come vnto the lawe/& let ỹ
iudges iustifie the righteous & cō=
demne the trespaser. And yf ỹ tres=
paser be worthy of stryppes/ then let the iud=
ge cause to take him doune & to beate him be
fore his face accordinge to his trespace vnto
a certayne nombre * xl. stryppes he shall geue
hī & not passe: lest yf he shulde exceade & beate
him aboue that w̄ many stripes/thy brother
shuld appere vngoodly before thyne eyes.
* Thou shalt not mosell ỹ ore that treadeth
out the corne.

When brethren dwell together and one of
them dye and haue no childe/the wyfe of the
deed shall not be geuen out vnto a straūger:
but hir brother in lawe shall go in vnto her &
take her to wife & marie her. And the eldest
sonne which she beareth / shall stande vp in
the name of his brother which is * deed/that
his name be not put out in Israel.

But and yf the man wyll not take his sy=
ster in lawe/then let her go to ỹ gate vnto ỹ
elders & saye: My brother in lawe refuseth
to sterre vp vnto his brother a name in Is=
rael/he will not marie me. Then let ỹ elders
of his cytye call vnto him and comen w̄ him.
If he

* Therfore had S. Paul no mo at any tyme. ij. Cor. xi.f.
B
* 1. Cor in. ix. a. 1. Timo. i. c.
* So that he shulde be the childe of the brother that deed was/& not his that gatt him.

If he stande & saye: I wyll not take her/ then let his syster in lawe go vnto him in the presence of the elders and loose his showe of his fote & spyt in his face & answere & saye. So shall it be done vnto that man that wyll not ¶ bylde his brothers house. And his name shal be called in Israel/ the vnshoedhouse.

If when men stryue to geather/ one wyth another/ the wyfe of the one runne to / for to rydher husbande out of the handes of hym ꝑ smyteth him and put forth her[a] hande & take hym by the secrettes: cut of her hand/ and lett not thyne eye pytie her.

a. God wyll that a woman be moare shame fast then ether to exercyse the feate of a mā in feyghtynge or to touche that mēbre

☞ Thou shalt not haue in thy bagge two maner of weyghtes/ a greate & a small: nether shalt thou haue in thyne house dyuerse measures/ a great & a small. But thou shalt haue a perfect and a iust measure: that thy dayes maye be lengthed in the lande which ꝑ Lord thy God geueth the. For all that do soche thynges & all that do vnryght / are abhomynacion vnto the Lorde thy God. Remembre what Amalech dyd vnto ꝑ by the waye after thou camest out of Egypte/ he mett the by ꝑ waye and smote ꝑ hyndmost of you/ all that were ouer laboured and dragged by hynde/ whē thou wast faynted & werye / & he feared not God. Therfore when the Lorde thy God hath geuen the reast from all thyne enemyes rounde aboute/ in the lande which the Lorde thy God geueth the to enheret and possesse: se that thou put oute the name of Amalech from vnder heauen/ and forget not.

¶ The fyrst frutes and tythes to the Leuites/ fatherlesse/ wedowes/ and straungers.

¶ The .xxvi. Chapter.

A When thou art come in to the lande which the Lorde thy God geueth the to enheret & hast enioyed it and dwellest therin: *take of ꝑ fyrst of all the frute of the erthe / whych thou hast brought in out of the lande ꝑ the Lorde thy God geueth the and put it in a maunde & go vnto the place which the Lord thy God shall chose to make hys name dwell there. And thou shalt come vnto the preast that shalbe in those dayes and saye vnto hym I knowledge this daye vnto the Lorde thy God/ that I am come vnto the contre whych the Lorde sware vnto oure fathers for to geue vs.

*Exodi. xxiij. c and. xxxiiij. d

B And the preast shall take the maunde out of thyne hande / and sett it doune before the aulter of the Lorde thy God. And thou shalt answere and saye before the Lorde thy God: The *Syrias wolde haue destroyed my father/ and he went doune in to Egypte and sojourned there wyth a fewe folcke and grewe there vnto a nacyon greate/ mightie and full of people. And the Egyptyans vexed vs and troubled vs/ & laded vs with cruel bondage. And we cryed vnto the Lorde God of oure fathers / and the Lorde hearde oure voyce & loked on oure aduersyte / laboure & oppressyon. And the Lord brought vs out of Egypt with a myghtie hande & a stretched out arme & wt great terreblenesse and with signes and wonders. And he hath brought vs in to thys place and hath geuen vs this lande ꝑ floweth wyth mylke & honye. And nowe loo/ I haue brought ꝑ fyrst frutes of the lande which the Lorde hath geuen me. And set it before the Lorde thy God/ & worshyp before the Lorde thy God and reioyse ouer all the good thyngs which the Lorde thy God hath geuen vnto ꝑ and vnto thyne house/ bothe thou the Leuite and the straunger that is amonge you.

*The Chald. interpre. readeth/ The Syrian went aboute to destroye my father/ meanyng (as some suppose) laban/ of whom Gene. xxxi. The .lxx. my father left or forlore Syria. The comē translacyon readeth / the Syriā did pursequte my father/ signifyng/ as some interpretate/ that Syria the countrey of their fathers had expelled thē and thrust them out.

When thou hast made an ende of tythynge all the tythes of thyne encrease the thyrde yere/ the yere of tythynge: and hast geuen it vnto the Leuyte/ the straunger / the fatherlesse and the wedowe/ and they haue eaten in thy gates and fylled them selues. Then saye before the Lorde thy God: I haue brought ꝑ halowed thynges out of myne house/ & haue geuen them vnto the Leuite/ the straunger/ the fatherlesse and the wedowe accordynge to all the commaundmentes whych thou cōmaundest me: I haue not ouerskypped thy commaundementes/ nor forgotten them. I haue not eaten therof in my mournynge nor taken awaye therof vnto any vnclennesse/ nor spente therof aboute any dead corse: but haue herkened vnto the voyce of the Lorde my God/ and haue done after all that he commaunded me/ loke doune frō thy holy habitacyon heauē/ and blesse thy people Israel & the lande which thou hast geuen vs (as thou sweareste vnto oure fathers) a land ꝑ floweth wyth mylke and honye.

This daye the Lorde thy God hath commaunded the to do these ordinaūces & lawes Kepe them therfore & do them with all thyne herte and all thy soule. * Thou hast sett vp the Lorde thys daye to be thy God and to walke in his wayes & to kepe hys ordinaunces/ his commaundementes and hys lawes/ and to herken vnto hys voyce. And the Lorde hath sett the vp thys daye / to be a seuerall people vnto him (as he hath promysed ꝑ) and that thou kepe his commaundementes/ & to make ꝑ hye aboue all nacyōs which he hath made/ in prayse/ in name and honoure: that thou mayst be an holy people vnto the Lord thy God/ as he hath sayde.

* Or thou hast caused to be sayde that ꝑ Lorde shulde be vnto the for thy God: or/ as many will/ he made the to saye/ that is/ he was the cause that thou shuldest saye/ that the Lorde shulde be vnto ꝑ for thy God.

¶ An aultare must be bylded before they go ouer Jordan. The blessynges in the hyll Garizim. The Curses in the hyll Eball.

¶ The .xxvij. Chapter

And

AND Moses with ỹ elders of Israel cõmaunded ỹ people sayinge: kepe all the cõmaundementes whych I cõmaũde you this daye.* And whẽ ye be come ouer Jordan vnto ỹ lande whych the Lorde thy God geueth the/ set vp greate stones and playster them wyth playster/ and wryte vpon thẽ all the wordes of this lawe/ whẽ thou arte come ouer: ỹ thou mayst come in to ỹ lande which the Lord thy God geueth the: a land that floweth with mylke & honye as the Lord God of thy fathers hath promesed the. Whẽ ye be come ouer Jordan/ se that ye set vp these stones whych I cõmaũde you this daye in mount Ebal/ & playster thẽ with playster. And there bylde vnto the Lorde thy God/ * an altare of stones and se thou lyfte vp no yron vpon them: But thou shalt make the altare of ỹ Lord thy God of rough stones and offer burntofferynges theron vnto the Lorde thy God. And thou shalt offer peaceoffrynges and shalt eate there and reioyse before the Lord thy God. And thou shalt wryte vpon the stones all the wordes of thys lawe/ manyfestly and well.

*Iosue.viij.a.

*Exodi.xx.d.

B

And Moses wyth ỹ preastes the Leuites spake vnto all Israel sayinge: take hede and heare Israel/ thys daye thou art become the people of the Lorde thy God. Herkẽ therfore vnto the voyce of the Lorde thy God & do his cõmaundemẽtes & his ordinaunces which I cõmaunde you thys daye. And Moses charged the people the same daye saying. These shall stande vpon mount Garizim to bleſſe the people/ when ye are come ouer Jordan: Symeon/ Leui/ Juda/ Isachar/ Joseph and Benjamin. And these shall stande vpõ mout Eball to curse: Ruben/ Gad/ Aser/ Zabulon/ Dan & Nephthali. And ỹ Leuites shall begynne & saye vnto all the men of Israel with a loude voyce.

benedicentes

maledicentes

C *Curſed be he that maketh any carued ymage or ymage of metall (an abhominacyõ vnto the Lord / the worke of the handes of ỹ craftesman) and putteth it in a secret place: and all ỹ people shall answere & saye Amen.

*Exodi.xx.a.

*Exodi.xxi.b. *Curſed be he ỹ curseth hys father or hys mother/ and all the people shall saye Amen.

Curſed be he ỹ remoueth his neyghbours marcke and all the people shall saye Amen.

Curſed be he that maketh ỹ blynde go out of his waye/ & all the people shall saye Amẽ.

maledictus qui cogit cõ deuiare.

*Deut.xxvij.c *Curſed be he that hyndreth the ryght of ỹ straunger/ fatherlesse and wedowe/ and all the people shall saye Amen.

Curſed be he that lyeth wyth hys fathers wyfe because he hath opened hys fathers couerynge/ and all the people shall saye Amen.

Curſed be he that lyeth wyth any maner beast/ and all the people shall saye Amen.

Curſed be he ỹ lyeth wt his syster whether she be the daughter of hys father or of hys mother/ and all the people shall saye Amen. D

Curſed be he that lyeth wyth hys mother in lawe/ and all the people shall saye Amen.

Curſed be that smyteth hys neyghboure secretly/ and all the people shall saye Amen.

*Curſed be he ỹ taketh a reward to slee innocẽt bloude/ & all ỹ people shall saye Amẽ. *Ezech.xxij.c. Miche.iij.d.

Curſed be he that mayntayneth not all the wordes of this lawe to do them / and all the people shall saye Amen.

¶ The promyses of the blessynges vnto them that regarde the commaundementes: and the curſes to the contrarye.

¶ The.xxviij. Chapter.

IF *thou shalt herkẽ diligẽtly vnto the voyce of the Lorde thy God/ to obserue & to do all his cõmaundementes whych I commaunde the this daye. The Lord wyll set ỹ on hye aboue all nacyõs of the erth. And all these blessinges shall come on the and ouer take the / yf thou shalt herken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne and blessed in the feldes / blessed shalbe the frute of thy body/ the frute of thy grounde and the frute of thy catell/ the frute of thyne oxen/ & thy flockes of shepe / blessed shall thyne aulmery be and thy store. Blessed shalt thou be/ both when thou goest out/ and blessed when thou comest in. *The Lorde shall smyte thine enemyes that ryse agenst the before thy face They shall come out agenst the one waye / & flee before the seuen wayes. The Lorde shall cõmaunde the blessynge to be with the in thy store houses & in all that thou settest thyne hande to/ & wyll bleſſe the in the lande which the Lorde thy God geueth the.

*Leui.xxvi.a.

*Deut.v.a.

The Lorde shall make ỹ an holye people vnto him selfe/ as he hath swore vnto the: yf thou shalt kepe the commaundmentes of the Lorde thy God and walke in hys wayes.

And all nacyõs of the erth shall se ỹ thou arte called after the name of the Lorde/ and they shalbe aferde of the. And the Lorde shall make the plẽtuous in goodes/ in the frute of thy body / in the frute of thy catell and in the frute of thy grounde/ in the lande whych the Lorde sware vnto thy fathers to geue the.

*The Lorde shall open vnto the his good treasure/ euen the heauen/ to geue rayne vnto thy lande in due ceason and to bleſſe all the labours of thyne hãde. And thou shalt lende vnto many nacyõs / but shalt not nede to borowe thy selfe. And the Lord shall set the before and not behynde / & thou shalt be aboue only and not beneth: yf that thou herkẽ vnto the cõmaundementes of the Lorde thy God which I cõmaunde the this daye to kepe and

*Deut.xv.b.

B

to do

a. To bowe vnto the ryght hãde is to adde to the woorde of God / And to bowe vnto the lefte is to take awaye / as in the prouer. iiij.d.

to do them. And se that thou [a]bowe not from any of these woordes which I cõmaunde the this daye ether to the ryght hande or to the lefte / that thou woldest goo after straunge goddes to serue them.

But and yf thou wylt not herken vnto the voyce of the Lorde thy God to kepe and to do all his commaundementes and ordinaunces which I commaunde the this daye: then * all these curses shall come vpon the & ouertake ỹ: Cursed shalt thou be in ỹ towne / & cursed in the felde / cursed shall thyne aulmery be & thy store. Cursed shall the frute of thy body & the frute of thy lande be & the frute of thyne oxen & the flockes of thy shepe. And cursed shalt thou be when thou goest in / & whẽ thou goest out. And the Lorde shall sende vpõ the curssynge / goyinge to nought & cõplaynyng in all that thou settest thyne hande to whatsoeuer thou doest: vntyll thou be destroyed & brought to nought quyckely / because of the wickednesse of thyne inuenciõs in that thou hast forsaken the Lorde. And the Lorde shall make the pestilence cleaue vnto the / vntyll he haue cõsumed the from the lande whether thou goest to enioye it. * And the Lord shall smyte the with swellynge / with feuers / heet / burnynge / wetherynge / with smytynge and blastynge. And they shall folowe the vntyll thou perysshe.

* Deut. xxviij.d
* Leui. xxvi. b.

* And the heauẽ that is ouer thy head shalbe brasse / & the erthe that is vnder the perõ. And ỹ Lorde shall turne the rayne of ỹ land vnto powder & dust: euen from heauen they shall come doune vpon the / vntyll thou be brought to nought. And ỹ Lord shall plage the before thyne enemyes: Thou shalt come out one waye agenst them / and flee seuen wayes before thẽ / & shalt be scatered amõge all ỹ kingdomes of ỹ erthe. And thy carkesse shalbe meate vnto all maner foules of the ayre and vnto the beastes of the erthe / and no man shall fraye them awaye.

* Leuit. xxvi. c

* And the Lorde wyll smyte the with the botches of Egypte and the emorodes / scalle & maũgynesse / that thou shalt not be healed therof. And the Lorde shall smyte the wyth madnesse / blyndnesse & dasynge of herte. And thou shalt grope at none dayes as the blynd gropeth in darkenesse / and shalt not come to ỹ ryght awaye. And thou shalt suffre wrõge only & be polled euermore / and no mã shall forker the / thou shalt be betrawthed vnto a wyfe / and another shall lye with her. * Thou shalt bylde an house and another shall dwell therin. Thou shalt plante a vyneyarde / and shalt not make it comen. Thyne ore shalbe slayne before thyne eyes / and thou shalt not eate therof. Thyne asse shalbe violently takẽ awaye euẽ before thy face / and shall not be restored the agayne. Thy shepe shalbe geuẽ vnto thyne enemyes / and no mã shall helpe the. Thy sonnes and thy daughters shall be geuen vnto another nacyon / and thyne eyes shall se and dase vpon them all daye longe / but shalt haue no mighte in thyne hãde. The frute of thy lande and all thy labours shall a nacyon which thou knowest not / eate / and thou shalt but suffre violence only & be oppressed alwaye: that thou shalt be cleane beside thy selfe for the syghte of thyne eyes which thou shalt se.

* Deut. xxviij. b

The Lorde shall smyte the wyth a mischeuous botche in the knees & legges / so ỹ thou canst not be healed: euen from the sole of the fote vnto the toppe of the head.

* The Lord shall bryng both the and thy kynge which thou hast sett ouer the / vnto a nacyon which nether thou nor thy fathers haue knowne / and there thou shalt serue straũge Goddes: euẽ wodd & stone. And thou shalt go to waste & be made an ensample / & a testynge stocke vnto all nacyons whether ỹ Lord shall carye the. Thou shalt carie moch seed out in to the feld & shalt gether but lytle in: for ỹ greshoppers shall destroye it. Thou shalt plante a vyneyarde & dresse it / but shalt nether dryncke of the wyne nether gether of the grapes / for ỹ wormes shall eate it. Thou shalt haue olyue trees in all thy costes / but shalt not be anoynted with ỹ oyle / for thyne olyue trees shalbe roted out. Thou shalt gett sonnes and daughters / but shalt not haue them: for they shalbe caryed awaye captiue. All thy trees and frute of thy lande shalbe marred with * blastynge.

* Deut. xxviij. d ij. Para. xxxvj b. iiij. Regum xxiiij. d. Iere. xxiij. a.

* Or greshoppers / some reade vermyn.

The straungers ỹ are amonge you shall clyme aboue the vp on hye / and thou shalt come doune beneth alowe. He shall lende the & thou shalt not lende him / he shalbe before and thou behynde.

Moreouer all these curses shall come vpõ the & shall folowe the and ouertake the / tyll thou be destroyed: because thou herkenedest not vnto the voyce of the Lorde thy God / to kepe his cõmaundmentes and ordynaunces whych he commaunded the / and they shalbe vpon the as * miracles and wonders & vpon thy seed for euer. And because thou seruedest not the Lorde thy God wyth ioyfulnesse and with a good herte for the abundaunce of all thinges / therfore thou shalt serue thine enemye which ỹ Lorde shall sende vpon the: in hunger and thyrst / in nakednesse and in nede of all thynge: & he shall putt a yocke of yron vpon thyne necke / vntyll he haue brought the to nought.

* Myracles do sometyme streangthen the weaknesse of the faithfull and blynde the vnfaythfull / & be vnto them a wytnesse of dãnacyon.

And the Lorde shall bryng a nacyon vpõ the from a farre / euen from the ende of the worlde / as swyfte as an egle flyeth: a nacyon

whose

whose tonge thou shalt not vnderstande: a harde fauoured nacyon which shal not regarde the person of the olde nor haue cõpassyon on the yõge. And he shall eate ỹ frute of thy lande and the frute of thy catell vntill he haue destroyed the: so that he shall leaue the nether corne/wyne/ nor oyle/ nether the encrease of thyne oxen nor the flockes of thy shepe: vntyll he haue brought the to nought. And he shall kepe the in/in all thy cities/ vntyll thy hye & stronge walles be come doune wherin thou trustedest/throrow all the lande.

¶ And he shall besege the in all thy cytyes throrow out all thy lãde which the Lord thy God hath geuen the.

*.iiij.Reg vi.f Chron.iiij.b. Baruch.ij.a.

*And thou shalt eate the frute of thyne awne bodye: the flesh of thy sonnes and of thy daughters whych the Lorde thy God hath geuen the/in that straytenesse & sege wherwith thyne enemye shall besege the: so that it shall greue the mã that is tender and excedynge delycate amonge you/ to loke on hys brother and vpon hys wyfe that lyeth in hys bosome/& on the remnaunte of his chyldren which he hath yet lefte/for feare of geuynge vnto any of them of the flesh of his chyldren/ which he eateth/ because he hath noughte lefte hym in ỹ straytenesse & sege wherwith thyne enemyes shall besege ỹ in al thy cities.

Yee and the woman that is so tender & delycate amonge you ỹ she dare not aduẽture to sett the sole of her foote vpon the grounde for softnesse and tendernesse/ shalbe greued to loke on the husbande that lyeth in her bosome and on her sonne & on her daughter: eue̅ because of the afterbyrthe/ that is come out from betwene her legges/ & because of her chyldren which she hath borne/ because she wolde eate them for nede of all thynges secretly/in the straytenesse & sege wherwith thyne enemye shall besege the in thy cyties.

If thou wilt not be dyligent to do all the wordes of this lawe that are wrytten in this boke/for to feare this glorious and fearfull name of the Lorde thy God: the Lorde wyll smyte both the and thy seed with wonderfull plages and with greate plages and of longe continuaunce/and with euell sekenesses and of lõge duraũce. Moareouer he wyll brynge vpõ the all the diseases of Egypt which thou wast afrayed of/ and they shall cleaue vnto the. Therto all maner sekenesses and all maner plages which are not wrytten in the boke of this lawe/wyll ỹ Lorde brynge vpõ the vntyll thou be come to noughte. And ye shalbe lefte fewe in nombre/ where before ye were as the * starres of heauen in multitude: because thou woldest not herken vnto the voyce of the Lorde thy God.

*Deut.x.d

*Jere.xxxi.e.

G *And as the Lorde reioyced ouer you to do you good & to multyplye you: euẽ so he wyll reioyce ouer you/to destroye you & to brynge you to nought. And ye shalbe wasted from of ỹ land whether thou goest to enioye hit. And the Lorde shall scatter the amonge all nacions from the one ende of the worlde vnto ỹ other and there thou shalt serue straunge goddes/ whych nether thou nor thy fathers haue knowne: euen wodd and stone.

And amonge these nacyons thou shalt be no small ceasen/ and yet shalt haue no reste to the sole of thy foote. For the Lorde shall geue the there a tremblynge herte & dalyng eyes & sorowe of mynde. And thy lyfe shall hãge before the/& thou shalt feare both daye and nyghte & shalt haue no trust in thy lyfe. In the morynng thou shalt saye/ wolde God it were nyght. And at nyght thou shalt saye/ wolde God it were morynge: for feare of thyne herte which thou shalt feare/ and for ỹ syghte of thyne eyes which thou shalt se.

And the Lord shall brynge the in to Egypt agayne with shyppes/ by the waye which I bade the that thou shuldest * se it no moare. And there ye shalbe solde vnto youre enemies/for bondmen and bondwemen: and yet no man shall bye you.

*Exodi.xiij.b

¶ The people are exhorted to obserue the cõmaundementes/for the consyderacion of benefytes receaued: which yf they breake they are threatned to be plaged.

¶ The.xxix.Chapter.

These are ỹ wordes of the appoyntmẽt which the Lorde cõmaunded Moses to make with the chyldren of Israel in the lande of Moab/ beside ỹ appoyntmẽt which he made w thẽ in Horeb. And Moses called vnto all Israel and sayde vnto them: Ye haue sene all ỹ the Lorde dyd before youre eyes in the lande of Egypt/vnto Pharao & vnto al his seruaũtes/ & vnto all his lande/and the greate temptacyons which thyne eyes haue sene and those greate myracles & wonders: & yet the Lorde hath not geuẽ you an herte to perceaue/ nor eyes to se/nor eares to heare vnto this daye.

A

*Exodi.xix.a

*And I haue led you.xl. yere in the wyldernesse: & youre clothes are not waxed olde vpõ you/nor are thy showes waxed olde vpõ thy fete. Ye haue eaten no bread nor dronke wyne or stronge drynke: that ye myghte knowe/howe ỹ he is the Lorde youre God.

*Deut.viij.a.

B

*And at the last ye came vnto this place/& Sehon the kyng of Hesbon and Og kynge of Basan came out agẽst you vnto battell/ and we smote them and toke their lande and gaue it an heritaunce vnto the Rubenites and Gadites & to the halfe tribe of Manasse Kepe therfore ỹ wordes of this appoyntmẽt and do them/ that ye maye vnderstande all that

*Nume.xxi.f & g.Deu.xxx.a

*Deut.iij.a. that ye ought to do.*Ye stande here this daye euery one of you before ỹ Lorde youre God: both the heades of youre tryb̄/youre elders/ youre officers & all the men of Israel: youre chyldrē/youre wyues and the straunger that are in thyne hoste/from ỹ hewer of thy wodd vnto ỹ drawer of thy water: ỹ thou shuldest come vnder the appoyntment of the Lorde thy God/& vnder his othe which the Lord thy God maketh with the this daye. For to make the a people vnto him selfe/& that he maye be vnto the a God/as he hath sayde vnto the & as he hath sworne vnto thy fathers Abraham/Isaac and Jacob.

¶ Also I make not this bonde and this othe with you only: but both with him ỹ standeth here with vs this daye before the Lorde oure God/and also with him that is not here with vs this daye. For ye knowe how we haue dwelt in the lande of Egypte/ and how we came thorow the myddes of ỹ nacyōs which we passed by. And ye haue sene their abhominacions and their ydolles: wod: stone/syluer and golde which they had.

Lest there be amonge you mā or womā kynred or trybe ỹ turneth awaye in his hert this daye from the Lord oure God/ to goo & serue the goddes of these nacions: & lest there be amonge you some roote that beareth gall and wormwod/ so that when he heareth the wordes of this curse/he blesse him selfe in hys hert sayinge. I shall haue peace. I will therfore worcke after the luste of myne awne herte/that the* dronckē may perysh with the thyrstye. And so the Lorde wyll not be mercyfull vnto hym/ but then the wrath of the Lord & his gelousye/ smoke agenst that mā/ & all the curses that are written in this boke light vpon hym/ and the Lorde do out hys name from vnder heauen/ and separate hym vnto euell out of all the trybes of Israel accordynge vnto all the curses of ỹ appoyntement that is writtē in the boke of this lawe.

So that the generacion to come of youre chyldren that shall ryse vp after you and the straunger that shall come from a ferre lāde/ saye when they se the plages of that lande/& the diseases wherwith the Lord hath smyttē it how all the lande is burnt vp wyth brymstone & salt/ & ỹ it is nether sowne nor beareth/nor any grasse groweth therin/after the ouerthrowing of Sodome/Gomor/Adama and Zeboim: which the Lord ouerthrewe in his wrath and angre.

*By this is sygnyfyed/that bothe the wycked teacher & the dyscyple which receaueth euell doctryne shall perysh together. Some reade that the dronckenesse maye be put to the thyrste. So. Dum/ that dronckenesse maye be put to thyrst.

And then shall all nacyōs also saye:*wherfore hath the Lorde done of this facion vnto this lāde? O how fearse is this great wrath? And men shall saye: because they lefte the testament of the Lorde God of their fathers which he made with them/ when he brought

*Jere.xxij.b. Deu.c.xij.Reg. ix.b.

thē out of the lande of Egypt. And they went & serued straunge goddes & worshipped thē: goddes which they knewe not and which had geuē thē nought. And therfore the wrath of the Lorde waxed whote vpon that lande to bringe vpon it all the curses that are writtē in this boke. And the Lorde cast them out of their lande in angre/ wrath and greate furyousnesse/and cast thē in to a straunge lāde/ as it is come to passe this daye. The secrettes of the Lorde oure God* are opened vnto vs and oure chyldrē for euer/ that we do all the wordes of this lawe.

*That is/ the Lord hath opened vnto vs his wyll before all other people.

¶ The worde of God is not farre from thē that seke for it/but in their mouthes and hertes.

¶ The.xxx.Chapter.

When all these wordes are come vpō the whether it be the blessynge or the curse which I haue set before the/ yet yf thou turne vnto thyne hert amonge all the nacyōs whether ỹ Lord thy God hath thruste the/ & come agayne vnto the Lorde thy God & herkē vnto his voyce accordynge to all ỹ I cōmaūde the this daye: both thou & thy chyldren w all thyne herte & all thy soule: Then the Lorde thy God wyll turne thy captiuite & haue cōpassion vpō the & goo & fet the agayne from all the nacyōs/ amonge which the Lorde thy God shall haue scatered the. Though thou wast cast vnto the extreme partes of heauen: euen from thence wyll the Lorde thy God gether the and from thence fett the and bringe the in to the lande which thy fathers possessed/ & thou shalt entoye it. And he wyll shewe the kyndnesse and multiplye the aboue thy fathers.* And the Lorde thy God wyll circumcyse thyne hert & the hert of thy seed for to loue the Lorde thy God with all thyne hert & all thy soule/that thou mayst lyue.* And the Lorde thy God will put all these curses vpon thyne enemies & on them that hate the and persecute the.

*Deut.x.d. B

*Psal.liij.b

But thou shalt turne and herken vnto the voyce of the Lorde and do all his commaundementes which I commaunde the this daye And the Lorde thy God wyll make the plenteous in all the worckes of thyne hande & in the frute of thy bodye/in ỹ frute of thy catell & frute of thy lande & in ryches.* For ỹ Lord wyll turne agayne and reioyse ouer the to do the good/as he reioysed ouer thy fathers: If thou herken vnto the voyce of the Lorde thy God/ to kepe his commaundmentes & ordynaunces whych are wrytten in the boke of this lawe/yf thou turne vnto the Lorde thy God with all thyne hert and all thy soule.

*Jere.xxxij.b

*For the commaundement which I commaunde the this daye/is not separated from ỹ / nether farre of. It is not in heauē ỹ thou

¶ *Roma.x.b.

neadest

neadest to saye: who shall go vp for vs to heauen/and fet it vs / that we maye heare it and do it: Nether is it beyonde ỹ see: that thou shuldest saye: who shall go ouer see for vs & fet it vs that we maye heare it and do it. But the worde is very nye vnto the: euen in thy mouth and in thyne hert/that thou do it.

Beholde I haue set before you thys daye lyfe and good/death and euell: in that I commaunde the this daye to loue the Lorde thy God & to walke in his wayes & to kepe hys cõmaundementes/his ordynaunces and his lawes: that thou mayst lyue & multiplye / & that the Lorde thy God maye blesse the in the lande whether thou goest to possesse it.

But & yf thyne herte turne awaye/so that thou wylt not heare: but shalt goo astraye & worshipe straunge goddes and serue thẽ / I pronounce vnto you this daye/that ye shall surely perysh and that ye shall not prolonge youre dayes vpõ the land whether thou passest ouer Jordan to go and possesse it.

*.Deut.iiij.b. and.xiij.g. *I call to recorde this daye vnto you/heauẽ and erth/that I haue set before you lyfe and death/blessynge & curssynge: but chose lyfe/ that thou & thy seed maye lyue / in that thou louest ỹ Lorde thy God/herkenest vnto his voyce and cleauest vnto hym. For he is thy lyfe & the lengthe of thy dayes/ỹ thou mayst dwell vpon the erth which the Lorde sware vnto thy fathers: Abraham / Jsaac & Jacob to geue them.

¶ Moses beyng readye to dye ordereth Josue to rule the people in his steade/This boke Deuteronompe is wrytten and layde in the tabernacle besyde the arcke The Leuytes are charged to reade hit to the people.

¶ The.xxxi.Chapter.

A And Moses went and spake these wordes vnto all Jsrael & sayde vnto them. I am an hũdred & .xx. yere this daye / & can nomoare go [a] out & in. Also the Lorde hath sayd vnto me/ thou shalt not goo ouer this Jordan. The Lorde youre God he wyll go ouer before the and he wyll destroye these nacyons before the / and thou shalt conquere thẽ. And Josua he shall go ouer before the / as the Lorde hath sayde. And the Lorde shall go vnto them/as he dyd to Sehon & Og kynges of the Amorites & vnto their landes which kinges he destroyed And when the Lorde hath delyuered them to the/se that ye do vnto them accordynge vnto all the commaundmentes whych I haue cõ-
B maunded you. Plucke vp youre hartes and be stronge/dreade not nor be aferde of them: for the Lorde thy God him selfe will go with the/& wil nether let the go nor forsake the.

a. To go in and oute is to exercyse the office of a mynistre & leader of thẽ: as christ sayth of the ministers and pastours. Johan.x.a.

And Moses called vnto Josua and sayde
.Josu.i.b. aij.Regũ.ij.a. vnto hym in the sighte of all Jsrael. Be stronge & bolde / for thou must go with thys people vnto the lande whych the Lorde hath sworne vnto their fathers to geue them/and thou shalt geue it them to enheret. And the Lorde he shall go before the and he shall be with the / and wyll not let the go nor forsake the/feare not therfore nor be discomforted.

And Moses wrote thys lawe and delyuered it vnto ỹ preastes the sonnes of Leui which
* bare the arcke of the testamẽt of the Lorde *Numer.iij.d. and vnto all the elders of Jsrael / and commaunded them sayinge. * At the ende of.vij. C
yere/in the tyme of the fre yere/in ỹ feast of ij.Esdr.viij.a. the tabernacles/when all Jsrael is come to apeare before the Lorde thy God/in ỹ place which he hath chosen: se that thou reade thys lawe before all Jsrael in their eares Gether the people together: both men / wemen and childrẽ & the straungers that are in thy cities that they maye heare/lerne & feare the Lorde youre God/& be diligẽt to kepe all ỹ wordes of this lawe / and that their chyldren whych knowe nothinge maye heare & lerne to feare ỹ Lorde youre God/as longe as ye lyue in ỹ lande whether ye go ouer Jordã to possesse it.

D And ỹ Lorde sayde vnto Moses. Beholde thy dayes are come/that thou must dye. Call Josua and come and stande in the tabernacle of witnesse/that I maye geue hym a charge. And Moses and Josua went and stode in the tabernacle of witnesse. And ỹ Lorde apeared in the tabernacle: euẽ in the pyler of ỹ cloude And the piler of the cloude stode ouer ỹ dore of the tabernacle. And the Lorde sayde vnto Moses: beholde / thou must slepe wyth thy fathers/and this people wyll go a whorynge after straunge Goddes of the lande whether they go and wyll forsake me and breake the appoyntement which I haue made with thẽ And then my wrath will ware whote agenst them/and I will forsake them and wil [b] hyde my face from thẽ/and they shalbe consumed. And when moch aduersyte and tribulacyon is come vpon them/then they wyll saye: because oure God is not amonge vs/these tribulacions are come vpõ vs. But I will hyde my face that same tyme for al the euels sake whych they shall haue wrought/in that they are turned vnto straunge Goddes.

b. To hyde hys face is as moch as not to heare & to take a waye the tokens of hys kyndnesse/as whẽ he geueth no care to vs or oure prayers nor sheweth vs any tokẽ of loue but setteth before oure eyes grenouse afflyccions and euen verye death. As in Job.xiij.d. & Miche.iij.b.

Now therfore write ye this songe/& teache it the chyldren of Jsraell and put it in their mouthes ỹ thys songe maye be my witnesse vnto the children of Jsrael. For when I haue brought them in to the lande which I sware vnto their fathers that runneth wyth mylke and honye/then they wyll eate and fyll them selues & ware fatt and turne vnto straunge Goddes and serue them and raple on me and breake my testament. And then when moch mysche fe and tribulacion is come vpon them this songe shall answere before them/and be a wytnesse

a wytnesse. It shall not be forgetten out of ỹ mouthes of their seed: for I knowe their imagynacyon which they goo aboute euen now before I haue broughte them in to the lande which I sware. And Moses wrote this songe the same season / and taught it the chyldren of Israel. And the Lord gaue Iosua ỹ sonne of Nun a charge & sayde: *be bolde & stronge for thou shalt bringe the chyldren of Israel in to the lande which I sware vnto them / & I wyll be with the.

*Iosue.i.b
iij.Reg.ij.a.

When Moses had made an ende of wrytyng out of the wordes of this lawe in a boke vnto the ende of them / he commaunded the Leuites which bare the arcke of ỹ testamẽt of the Lorde sayinge: take the boke of this lawe and put it by the syde of the arcke of ỹ testamẽt of the Lorde youre God / & lett it be there for a wytnesse vnto the. I for knowe thy stubburnesse and thy stysse necke: beholde whyle I am yet a lyue wyth you thys daye / ye haue bene disobedient vnto ỹ Lorde: and how moch moare after my death.

Gather vnto me all the elders of youre trybes / & youre officers / that I maye speake these wordes in their eares & call heauẽ and erth to recorde agenst thẽ. For I am sure ỹ after my death / they will vtterly marre thẽ selues and turne from the waye which I cõmaunded you / & tribulacion wyll come vpõ you in ỹ later dayes, when ye haue wrought wickednesse in the syght of the Lorde to prouoke him with the workes of youre handes. And Moses spake in the eares of all the cõgregacion of Israel the wordes of this songe / vnto the ende of them.

¶ The song of Moses. He gothe vp vnto the toppe of Abarim to see the lande of promisse.

The.xxxij.Chapter.

a. The Prophetes customably / when they speake with a feruent affeccion / do speake vnto thynges that haue no lyfe / as thoughe they spake to men / as in Esai. the fyrst a. And here Moses thynkyng that the chyldren of Israel wold not ernestly heare hym / and that he shulde lose hys labour willeth yet heauen and erth to heare hym & to

A Heare O heauẽ / what I shall speake and hear O erth the wordes of my mouth. My doctryne droppe as doeth the rayne / & my speach flowe as dothe the dewe / as the mysellynge vpon the herbes / & as the droppes vpon the grasse. For I wyll call on the name of the Lorde: Magnifye the myght of oure God.

He is a b rocke and perfecte are his deades / for all his wayes are with discrecion. God is faythfull & without wickednesse / both righteuous and iuste is he.

The frowarde and ouerthwarte generacion hath marred them selues to himward / & are not his sonnes for their deformities sake Doest thou so rewarde the Lorde? O foolish nacion and vnwyse. Is not he thy father and thyne owner? hath he not made the & ordeyned the? Remembre the dayes that are past: consydre the yeres from tyme to tyme. Aske thy father and he wyll shewe the / thy elders and they wyll tell the. When ỹ most hyghest gaue the nacions an enheritaũce / & diuided the sonnes of Adam he put the borders of ỹ nacions / fast by the multytude of the chyldren of Israel.

For the Lordes parte is his folke / and c Iacob is the porcion of his enherytaunce.

He founde him in a deserte land / in a voyde ground & a rorynge wyldernesse. He led him aboute & gaue him vnderstandinge / & kepte him as the aple of his eye.

As an egle that stereth vp her nest and flotereth ouer her younge / he stretched oute his wynges and toke him vp & d bare him on his shoulders. The Lorde alone was his guyde / and there was no straunge God with hym.

He sett him vp vpon an hye lande / and he ate the encrease of the feldes. And he gaue him honye to sucke oute of the rocke / & oyle out of the harde stone. With e butter of kyne & mylcke of the shepe / with fatt of the lambes and fat rammes and he gootes with fat kydneyes and with whete. And of the bloude of grapes thou dronckest wyne.

And Israel waxed fat and kycked. Thou waxt fat / thycke and smothe. And he let God goo that made him and despysed the rocke ỹ saued him. They angred him with straunge Goddes and with abhominacyons prouoked him. They offered vnto felde deuels and not to God / & to Goddes which they knewe not & to newe Goddes that came newly vp which their fathers feared not. Of the rocke that begat the thou arte vnmyndefull & hast forgott God that made the. And when the Lord sawe it / he was angre because of ỹ prouokynge of his sonnes and daughters.

b. Rock. God is called a Rock / because he & hys Wworde lasteth for euer / he is suer to trust to / & a perfect confort to beleuers / and their singuler defence at all tymes
ii. Reg. xxii. a
c. Oneiyche sayth full / which are sygnified by Iacob / are Goddes porcion: the vnbeleuers be longe not to him.
d. To beare thẽ on his shoulders is to saue & kepe thẽ from euell / & let thẽ haue the fruicyon of hys goodnes / as in Nume. xi. c
e. By these thynges named / are sygnified aboundaũce of all good thynges as it is sayd in the Psal. lxii. b.

And he sayde: I wyll* hyde my face from them & wyll se what their ende shall be. For they are a froward generacio and chyldren in whom is no fayth. They haue angred me wt that which is no God / & prouoked me wyth their vanyties. * And I agayne wyll angre them wyth them whych are no people / and wyll prouoke them wyth a folysh nacyon. *For fyre is kyndled in my wrath / and shall burne vnto the botome of hell. And shall consume the erth wyth her encrease / & sett a fire the botoms of the mountaynes. I wyll heape myscheues vpõ thẽ & wyll spende all myne arowes at them.

*Loke afore in the.xxxi.d.

*Rom.x.d

*Ieremie.xv.c

Burnt wyth hungre & cõsumed with heate and with bitter pestilence. *I will also sende the teeth of beastes vpon them and poyson serpentes. Without forth / the swerde shall robbe them of their chyldren: and wythin in the chamber / feare: both younge men and younge wemen and the suckelynges with ỹ men of gray heades. I haue determened to skater them thorowout the worlde / and to

*Ieremie.v.d
Joel.i.a

make awaye the remembraunce of thē from amonge men. Were it not that I feared the rayling of their enemyes/lest their aduersaries wolde be prowde & saye: oure hye hande hath done all these workes & not the Lorde.

For it is a nacyon that hath an vnhappye forcast/ and hath no vnderstāding in them: I wolde they were wyse and vnderstode this & wolde consyder their later ende.

Howe it cometh ꝑ one shall chace a thousande / and two put ten thousande of them to flyghte: excepte their rocke had solde thē/ and because the Lorde had delyuered them.

For oure rocke is not as their rocke / no € though oure enemyes be iudge. But their vynes are of the vynes of Sodom/and of the feldes of Gomorra. Their grapes are grapes of gall/and their clusters be bytter.

Their wyne is the poyson of dragons/and the cruell gall of aspes. Are not soch thynges layde in store with me/and sealed vp amōge my treasures: *Vengeaunce is myne and I wyll reward: their fete shall slyde / when ꝑ tyme cometh. For the tyme of their destruccyon is at hande/& the tyme that shall come vpon them maketh haste. *Rom.xij.d. Hebre.x.f.

For the Lorde wyll do iustyce vnto hys people/& haue compassion on his seruaunt̄s For it shalbe sene ꝑ their power shall fayle/ & at the last they shalbe presoned & forsaken.

And it shalbe sayd: where are their Godd̄s & and their rocke wherin they trusted? F

The fatt of whose sacrykyces they ate and dranke the wyne of their drynckeoffringes/ let them ryse vp and helpe you and be youre protection.

Se now howe that I/ I am he / and that there is no God but I. I can kyll and make alyue/ and what I haue smyten that I can heale: nether is there ꝑ can delyuer any man oute of my hande.

For I wyll lyfte vp myne hand to heauē/ and wyll saye: I lyue euer.

If I whett the edge of my swerde/& myne hāde take in hāde to do iustyce/ I wyll shewe vengeaunce on myne enemyes and wyll rewarde them that hate me.

I wyll make myne arowes dronckē with bloude/and my swerde shall eate flesh of the bloude of the [f] slayne and of the captyue and of the bare head of the enemye.

Prayse ye hethen his people / for he wyll auenge the bloude of his seruauntes/& wyll auenge him of his aduersaries / and wylbe mercyfull vnto the lande of his people.

And Moses went & spake all the wordes of this songe in the eares of the people/ both he and Iosua the sonne of Nun. And when Moses had spoken all these wordes vnto the ende to all Israel / then he sayde vnto them.

f. Here recyteth he. iij. plages of the swerde / that ment shalbe slayne / that they shall be leade G captyue and brought in to bondage / & that their head shuld become bare / that is / their kyngdom and prysthode shulde be taken awaye frō thē.

g. To testifye the worde is to preache the worde & therfore is the worde called a testymonye or witnesse. Psal. cxviij. b

Sett youre hertes vnto all the wordes which I testifye vnto you this daye: that ye commaunde thē vnto youre chyldren/ to obserue and do all the wordes of this lawe. For it is not a vayne worde vnto you: but it is youre lyfe/& thorow this worde ye shall prolonge youre dayes in the lande whether ye go ouer Jordan to conquere it.

And the Lorde spake vnto Moses the selfe same daye saying: get the vp in to thys moūtayne Abarim vnto mount Nebo / which is in the lande of Moab ouer agenst Jericho. And beholde the lande of Canaan whych I geue vnto the chyldren of Israel to possesse. And dye in the mount which thou goest vpō/ and be geathered vnto thy people: As Aaron thy brother dyed in moūte Hor & was gethered vnto his people. For ye trespased agaynst me amōge the childrē of Israel at ꝑ waters of stryfe/ at Cades in the wildernesse of Zin: because ye sanctified me not amonge ꝑ children of Israel. Thou shalt se the land before the/ but shalt not goo thyther vnto the lande which I geue the chyldren of Israel.

¶ Moses dying blesseth all the trybes of Israel.

¶ The .xxxiij. Chapter.

A THis is the blessyng wherwith Moses Gods man blessed the chyldren of Israell before hys death saying: The Lord came frō Sinai & shewed his beames from Seir vnto them/ & apeared gloriously from mount Pharan/ and he came with thousandes of sayntes and in his ryght hāde a lawe of fyre for thē. How loued he ꝑ people: *All his saynt̄s are in hys hande. They ioyned them selues vnto thy fote and receaued thy wordes. Moses gaue vs a lawe which is the enherytaunce of the cōgregacion of Jacob. And he was in Israel Kynge when he geathered the heades of the people and the trybes of Israel to geather. *Sapien. iij. a

Ruben shall lyue and shall not dye: but his people shalbe few in nombre. This is the blessynge of Juda. And he sayde: heare Lorde the voyce of Juda and bryng hym vnto hys people: let his handes fyght for hym: but be thou his helpe agaynst his enemyes.

And vnto Leui he sayde: *thy perfectnesse and thy light be after thy mercyfull mā whō thou tēptedest at Masah wyth whom thou stryuedest at ꝑ waters of strife. He ꝑ sayeth vnto his father and mother. I sawe hym not/ and vnto hys brethren I knewe not / and to his sonne I wote not: for they haue obserued thy wordes and kepte thy testament. They shall teache Jacob thy iud emētes & Israel thy lawes. They shall put̄ens before thy nose & whole sacrykyces vpon thyne altare. Blesse Lord their power & accept ꝑ workes of their handes: smyte the backes of them that

* That is let thy preastes of fyre be happye and fortunate before God & men, by prayer teachynge and good ensample geuynge / as it was in Moses

B This is the light & perfectnesse/ which Moses put i the breast lappe of iudgemēt Exo. xxviij c. & Num. xxvij d. The Chald. interpre. readeth with perfectnesse & light indued (thou the man that was founde holye.

that ryse agaynst the and of them that hate them: they ryse not agayne.

Vnto Benjamin he sayde. The Lordes derlynge shall dwell in saffetye by hym and kepe him selfe in the hauen by hym contynually/ & shall dwell betwene his shoulders.

C And vnto Joseph he sayde: blessed of the Lorde is his lande with the goodly frutes of heauen/ with dewe and wyth sprynges that lye beneth: and with frutes of ỹ encrease of the sonne & with rype frute of the monethes/ & with the toppes of mountaynes that were from the begynnynge and with the dayntes of hylles that last euer & wyth goodly frute of the erth and of the fulnesse therof.

And ỹ good wyll of him ỹ dwelleth in the * bushe shall come vpon the head of Joseph and vpon the toppe of the head of hym that was separated from amonge his brethrē/ his bewtie is as a fyrstborne ore and his hornes as the hornes of an vnycorne. And with thē he shall pushe the nacions to gether/ euē vnto the endes of the world. These are ỹ many thousandes of Ephraim and the thousandes of Manasses.

* Exod.iij.a.

D And vnto Zabulon he sayde: Reioyse Zabulon in thy goynge out/ and thou Isachar in thy tentes. They shall call the people vnto the hyll/ and there they shall offer offerynges of ryghteousnes. For they shall* sucke of the abundance of the see and of treasure hyd in the sande.

* That is/ they shall haue abo-undaunce of rychesse / what of marchaun-dyse cōmyng by see/ and of me-talles of the erthe.

And vnto Gad he sayde: blessed is the *rowmmaker Gad. He dwelleth as a lion and caught the arme and also the toppe of the head. He sawe his begynnynge/ that a parte of the * teacher * was hyd there and came wyth the heades of the people / and executed the ryghteousnes of the Lorde and hys iudgementes wyth Israell.

* Roummemaker/ because with warre he made roume: for he was a valyaunt warryer.

* Or (as some will) lawgeuer

And vnto Dan he sayde: Dan is a lyons whelpe/ he shall flowe from Basan.

* The chald. interpre. was buryed there.

And vnto Nephthali/ he sayde: Nephthali he shall haue abundāce of pleasure & shalbe fylled with the blessynge of the Lorde & shall haue his possessions in the southwest.

And of Aser he sayde: Aser shalbe blessed with chyldren: he shalbe acceptable vnto his brethren and shall dyppe his fote in oyle: Yeron and brasse shal hange on thy showes and thyne age shalbe as thy youth.

☞ Why Simeō is left oute there appeareth no cause/ that is euydēt and worthye to be beleued.

☞ There is none lyke vnto the God of Israel: he that sytteth vpon heauen shalbe thyne helpe/ whose glorye is in the cloudes/ that is the dwellynge place of God from the begynnynge and from vnder the armes of ỹ worlde: he hath cast out thyne enemyes before the and sayde: destroye. And Israel shall dwell in saffetye a alone. And the eyes of Jacob shall loke vpon a lande of corne & wyne moareouer hys heauē shall droppe w dewe. Happye art thou Israell / who is lyke vnto the? A people that art saued by the Lorde thy shilde and helper and swerde of thy glorye. And thyne enemyes shall hyde them selues from the / and thou shalt walke vpon their hye hilles.

a. In safety alone. loke Numeri. xxiij. b.

vpō this worde To dwell by hym selfe.

C Moses dyeth. Israell wepeth. Josua succedeth in Moses rowme.

C The. xxxiiij. Chapter.

AND Moses wēt from the feldes of Moab vp into moūt Nebo which is the toppe of Phasgah ỹ is ouer agaynst Jericho. And ỹ Lord shewed hym all the lande of Galaad euen vnto Dan/ & all Nephthali & ỹ land of Ephraim & Manasse/ and all the land of Juda: euē vnto the vtmost see/ & the south & the region of ỹ playne of Jericho ỹ cytie of paulmetrees euen vnto Zoar. And the Lorde sayde vnto him. * This is the lande which I sware vnto Abraham/ Isaac and Jacob sayinge: I wyll geue it vn to thy seed. I haue shewed it ỹ before thyne eyes: but thou shalt not goo ouer thither.

B * Gene.xij.b. and.xv.d.

So Moses the seruaunte of the Lorde dyed there in the lande of Moab at the commaundemēt of the Lord. And he buryed him in a valey in the lāde of Moab beside Beth Pheor: but no man wyst of his sepulchre vnto this daye. And Moses was an hundred & and.xx. yere olde when he dyed / and yet hys eyes were not dym nor hys chekes abated. And the chyldrē of Israel wepte for Moses in the feldes of Moab. xxx. dayes. And the dayes of wepynge and mournynge for Moses were ended.

C

And Josua the sonne of Nun was full of the spirite of wysdome: * for Moses had put his hande vpon him. And all the chyldren of Israel herkened vnto him & dyd as the Lord commaunded Moses. But there arose not a prophet sence in Israel lyke vnto Moses/ whom the Lorde knewe face to face / in all the myracles and wonders which the Lorde sent hym to do in the lande of Egypte/ vnto Pharao and all his seruauntes and vnto all his lande: and in all the mightye deades & greate tereble thynges which Moses dyd in the syght of all Israel.

* Numeri xxvij. d.

D

C The ende of the fyfth boke of Moses.

The boke of Josua

¶ The Lorde courageth Josue to invade the lande of promesse/and cõmaundeth him contynually to reade deuteronomye.

¶ The fyrst Chapter.

AFter the death of Moses the seruaunt of the Lord: the Lorde spake vnto Josua the sonne of Nun Moses mynyster saying: Moses my seruaunt is deed. Now therfore vp & goo ouer Jordan / bothe thou & all this people/ vnto the lande the which I geue vnto the chyldren of Israel. * All the places that the sooles of youre fete shall treade vpon / haue I geuen you/as I sayde vnto Moses: from the wyldernes and this Libanon vnto the great ryuer Euphrates:and all the lande of the Hethites / euen vnto the great see towarde the goying doune of the sonne/ shalbe youre coostes. There shall not a mã be able to wythstande the all the dayes of thy lyfe. *For as I was with Moses/ so wyll I be wt the* & will nether leaue the/nor forsake the. * Be strong and bolde: for vnto thys people shalt thou deuide the land which I sware vnto their fathers to geue them.

Aboue all thing be strong and harden thy selfe/to obserue & to do/ accordyng to all the lawes which Moses my seruaunt cõmaunded the.* Tourne therfrõ nether to ỹ right hand/nor to the lefte:that thou mayste haue vnderstandynge in all thou takest in hande *let not the boke of this lawe departe out of thy mouthe:But recorde therin daye & night ¶ that thou mayst be circumspect to do accordyng to all that is written therin. For then shalt thou make thy waye prosperoule/ and then thou shalt haue vnderstãdyng. Beholde. I haue sayde vnto the/ be stronge and bolde: nether feare/nor dreade. For the Lorde thy God is with the whether so euer thou goest.

Then Josua cõmaunded the officers of ỹ people saynge. Goo thorowe the myddes of the hoste/and cõmaunde the people saynge/ prepare you vitayles:for after thre dayes ye shall passe ouer this Jordan/to goo & enioye the lande which the Lord youre God geueth you/to possesse it.

And vnto the Rubenites/ Gadites / and halfe the trybe of Manasses spake Josua saynge:Remember that which Moses the seruaũt of the Lord cõmaunded you saying. the Lord youre God hathe geuen you rest/ and hathe geuen you this lande. Lett youre wyues youre chyldren / and youre catell remayne in the lande which Moses gaue you on thys syde Jordan: But goo ye before youre brethren Armyd / all that be men of warre/and helpe them vntyll the Lorde haue geuen youre brethrẽ rest / as he hathe you/ and vntyll they also haue optayned / ỹ lande which the Lorde youre God geueth thẽ. And then retourne vnto the lande of youre possessyon and enioye it / which lande Moses the Lordes seruaũt gaue you on this syde Jordan towarde the sonne ryssynge. And they answered Josua saying:* All that thou biddest vs/ we wyll do/and whether soeuer thou sendest vs/ we wyll go. Accordyng as we obeyed Moses in all thynges/so we wyll obeye the. onlye the Lorde thy God be wyth the as he was with Moses. And whosoeuer disobeye thy mouthe / and wyll not harken vnto thy wordes in all that thou cõmaundest hym/let him dye: Onlye be strong & of good courage.

¶ Josua sendeth searchers or spyes to Jericho/which were hydde of Rahab and so eskaped the hãdes of the pursuars Rahab beleueth and confesseth the God of Israel.

¶ The.ii. Chapter.

THen Josua the sonne of Nun sent out of Settim two spyes secretlye sayinge:go & vewe the lande & also Jericho. And they went/ and came into a * harlotes house named Rahab / and lodged there. And it was tolde the Kynge of Jericho sayinge: Beholde there came men in hyther to nyght/of the chyldren of Israel/ to spye oute the countrey. And the Kyng of Jericho sent vnto Rahab saying: bryng forth the men ỹ are come to the/whych are entred into thyne house:for they be come to searche out all the lande.

And the woman toke the two men & hyd them. And sayd/in deade there came men vnto me but I wot not whence they were. And aboute the tyme of the shuttynge of the gate when it was darcke/they wẽt oute/ whether they went I wot not: but folowe after them quyckly and ye shall take them. And she brought them vp vpon the roofe of ỹ house/ and *hydd thẽ vnder flaxe(yet in the stalckes) which she had lying a broade vpon the roofe. And the men pursued after them / the waye to Jordan euẽ vnto the* passage/and as sone as they which pursued after thẽ were gone oute/they shutt the gates ymmediatlye.

And or euer they were a slepe / she came vp vnto them vpon the roofe / and sayde vnto the men: I knowe that the Lorde hathe geuen you the lande/bothe because that the feare of you is fallen vpon vs / and because ỹ the enhabiters of the lande faynt at youre commyng. For we haue heard how the Lord *dried vp ỹ water of ỹ redd see before you/ when you came oute of Egypte/ & what you dyd

* After the Greke & the cõmẽ trãsl. Some reade / tauerners house.

* Josue. vi.c.

* Or ferye.

* Exodi.xiiii.c

dyd vnto the two kynges of the Amorites on the other syde Jordan* Sehon/ & Og/ which ye vtterlye destroyed. And as sone as we had heard these thynges/ oure hertes dyd faynte. And there remayned no moare courage in any man for feare of youre commynge. For the Lorde youre God/ he is the God in heauē aboue: and on the erth benethe.

* Nume. xxi. f and g.

Now therfore sweare vnto me[a] by the Lorde because I haue shewed you mercye/ that ye shall also shewe mercye vnto my fathers house and geue me a true token. And that ye shall saue a lyue/ bothe my father/ & my mother/ my brethrē/ and my systers/ and all that pertayne vnto thē. And that ye shall delyuer oure soules from death.

a. To sweare by the Lorde & to the Lorde are ij. thinges as it was sayd. ij. Para. xv. c

And the men answered her/ oure lyues for you to dye/ yf ye vtter not this oure communicacion. And so when the Lorde hathe geuē vs the land/ *we wyll deale Mercyfully and truly with the. And then she lett them downe wyth a coorde thorow a wyndowe. For her house stoode in ỹ towne wall. And she dwelt in the towne wall. And she sayde vnto them/ gett you into the mountaynes/ lest the folowers mete you/ and hyde youre selues there thre dayes/ vntyll the pursuars be returned and then maye ye goo youre wayes.

* Josue. vi. c

And the men sayde vnto her/ we wyll be blameles of thy othe/ which thou hast made vs sweare. Beholde/ when we come into the lande/ thou shalt bynde this purple threden coorde in the wyndow/ which thou lattest vs doune bye. And thou shalt bryng thy father/ thy mother/ thy brethren/ and all thy fathers housholde/ euen in to the house to the. And then whosoeuer go oute at the doores of thy house/ into the streate/ * hys bloude shalbe vpon his aune head/ and we gyltles. And whosoeuer shalbe with the in the house/ hys bloude be on oure heades yf any mannes hande be vpon him: And euē so yf thou vtter these oure woordes/ we wylbe quyte of thy othe which thou hast made vs sweare. And she sayde accordynge vnto youre wordes so be it: and so sent them awaye/ and they departed. And she bounde the purple coorde in the wyndowe.

* That is he shalbe cause of his awne death Some will that bloude doth here sygnyfye synne as in Deut. xix. a. And in the seconde of the Kynges. i. c.

And they departed and gotte them into the mountaynes/ and there aboade thre dayes vntyll the pursuars were returned. And the pursuars sought thorowe oute all the waye and founde them not. And the two men returned and descended from the mountayne and passed ouer/ & came to Josua the sonne of Nun/ and tolde him all that had chaunced them. And they sayde vnto Josua the Lorde hathe delyuered into oure handes all the lāde/ for all the inhabiters of the contrey faynte for feare of vs.

¶ The water of Jordan dryeth vp/ and Josue wyth the people passe ouer.

¶ The. iij. Chapter.

AND Josua rose erlye: and they remoued from Settim/ and came to Jordan/ bothe he and all the chyldrē of Israel/ and sotourned there before they went ouer. And after thre dayes the officers went thorou oute the hoste/ and commaunded the people sayinge: when ye se the arcke of the testament of the Lord youre God/ and the preastes that are Leuites bearyng it: then departe ye from youre places & & folowe after it. So yet ỹ there be a space betwene you & it/ aboute a two thousande cubytes by measure. And come not nye vnto it/ that ye maye knowe the waye by which ye must go: for ye haue not gone by it in tymes past. And Josua sayde vnto the people/ *purifye youre selues/ for to morowe the Lorde shall shewe wonders amonge you.

* Leuiti. xx. Numeri. xi. d. i. Regum. xvi. b. Josue. viij. c.

Then Josua spake vnto ỹ preastes saying Take vp the arcke of the testament/ and go before the people. And they toke vp ỹ arcke of the testament/ and wēt before the people.

And the Lord sayd vnto Josua: this daye wyll I begynne to *magnifie the/ in ỹ syght of all Israel/ that they maye knowe how ỹ *as I was with Moses/ so wyll I be wyth the. And commaunde thou the preastes that beare the arcke of the testamēt/ saying: whē ye are entered a lytle into the water of Jordan then stande stylle in it.

* To magnyfye properly is to anaunce & sett forth excedynglye/ and to bryng hym in estimaciō/ as it is sayde Gene. xij. a. and often in the Psalmes.

Then spake Josua to the chyldrē of Israel sayinge: come hyther and heare the woordes of the Lorde youre God. And Josua sayde: Herbye ye shall knowe/ that the lyuyng God is amonge you/ and that he wyll wythout fayle cast oute before you/ the Cananites/ the Hethites/ the Heuites/ the Pherezites/ the Gergesites/ the Amorites/ and the Jebusites. Beholde/ the arcke of the appoyntemēt of the Lord of all the worlde shall go before you into Jordan. And now take you twelue men of the chyldren of Israel/ of euery tribe a man. And as sone as the sooles of the fete of the preastes that beare the arcke of Jehouah (the Lorde of all the worlde) treade in the water of Jordan/ the water of Jordan shall deuyde it selfe: and the waters that cōmeth from aboue shall stande styll vpon an heape. And when the people were departed from their tentes to goo ouer Jordan (* the preastes bearyng the arcke of ỹ appoyntement before the people) as sone as they that bare the arcke came vnto Jordan/ & the fete of the preastes that bare the arcke were dipped in the brym of the water. * Jordā beying full ouer all hys banckes all the tyme of

* Actes. vii. e.

* Eccli. xxiiii.

harueste: the water that came downe from aboue dyd stoppe and stode vpon an heape / a great waye frō Adam/a cytie besyde Zarthan. And the water that went downe vanisshed in to the see of the wyldernes called the salt see as sone as it was deuyded: & the peo-
* Psal.lxv.b ple* wēt ryght ouer agaynst Jericho. And ỹ preastes ỹ bare the arcke of the appoyntement of the Lozde stoode styll vpō dzie land/ vntill all ỹ people were cleane ouer Jozdan.

¶ Twelue stones are reared vp foz a remēbzaunce that Jozdan was dzyed/ & it returneth agayne to hys course. ¶ The.iiij.Chapter.

AND as sone as the people were all gone ouer Jozdan/the Lozd spake vnto Josua sayinge. Take you twelue men out of the people / of euery trybe a man. And cōmaunde you thē sayinge: take you hence oute of the myddes of Jozdan euen oute of the place where the preastes stoode in a redynes/twelue stones. And take ye thē awaye with you & put them in the place where you lodge at nyght. And Josua called vnto the twelue men which he had prepared of ỹ chyldzē of Israel/ of euery trybe a mā/ & sayde vnto thē*: get you before the arcke of the Lozde youre God euē into ỹ myddes of Jozdā/ & take vp euery mā a stone
* Deut.xxvij.a. vpō his shoulder/accozdyng vnto ỹ nombze of the trybes of the chyldzen of Israel / that this maye be a sygne amonge you. And whē youre chyldzen aske their fathers in tyme to come sayinge: what meane ye wyth these stones: then saye vnto thē/ how that ỹ water of Jozdan deuyded at the presence of ỹ arcke
B of the appoyntement of the Lozde: euē while it wēt ouer Jozdan / the water of Jozdan deuyded. And these stones shalbe a memozyall vnto the chyldzen of Israel foz euer.

And the chyldzen of Israel dyd euen so as Josua commaunded/and toke vp twelue stones oute of the myddes of Jozdan / as the
iij.Reg.xviij.f Lozde sayde vnto Josua accozdynge to the nombze of the trybes of the chyldzen of Israel/and caryed them awaye wyth thē vnto the place where they lodged/ and layed them doune there. And therto Josua set vp twelue stones in the myddes of Jozdan in the place where the fete of the preastes whych bare the arcke of the testament stoode.

And there they be euē a vnto this daye. Foz ỹ preastes whych bare the arcke stoode in ỹ myddes of Jozdan / vntyll all was fynished that the Lozde cōmaunded Josua to saye vn to the people, accozdynge to all that Moses charged Josua. And the people hasted & wēt ouer. When all the people were cleane ouer then went ouer the arcke of the Lozde/ & also the preastes before the people. And ỹ chyldzen of Ruben/and the chyldzen of Gad/and halfe the trybe of Manasses went before the chyldzē of Israel armed/ as Moses charged them. Upon a fourty thousand trymmed foz warre/ went before the Lozde vnto battell/ euen vnto the wylde feldes of Jericho. That daye the Lozd magnifyed Josua in the syght of all Israel/ and they b feared hym / as they feared Moses all dayes of his lyfe.

And the Lozde spake vnto Josua saying: cōmaunde the preastes that beare the arcke of wytnesse to come vp oute of Jozdan. And Josua commaunded the preastes sayinge. Ascende vp out of Jozdan. And when the preastes that bare the arcke of ỹ appoyntement of the Lozd were ascended oute of Jozdan: as sone as the sooles of the preastes fete were brought to dzye land/the water of Jozdan retourned agayne vnto his place & went ouer all his banckes as he dyd before. And the people came vp out of Jozdan the tenth daye of the fyrst moneth and pitched in Galgal euen in the easte bozders of Jericho.

And ỹ twelue stones whych they toke out of Jozdan/Josua pitched in c Galgal. And he spake vnto the chyldzen of Israel sayinge / whē youre chyldzē aske you in tyme to come sayinge: what meane these stones / shewe youre chyldzen and saye: Israel came ouer this Jozdan on dzye land. Foz ỹ Lozde youre God dzyed vp the water of Jozdan before you/ vntyll ye were ouer/ as the Lozd youre God dyd vnto the red see / which he dzyed vp before vs tyll we were ouer/ ỹ all ỹ people of the wozlde maye knowe the hande of the Lozde how myghtye it is/ and that ye might feare the Lozde youre God foz euer.

¶ The Cananites are afearde. The seconde circumcysyon vnder Josua.

¶ The.v.Chapter.

AND when all ỹ kyngs of the Amorites which are on thys syde Jozdan to ỹ seewarde / & all ỹ kynges of the Cananites which lye on the see hearde / how the Lozde had dzyed vp the water of Jozdan before the chyldzen of Israel/ vntyll they were ouer/ their hertz fayntede in them. And there was no spzete in thē any moare / foz feare of the cōmynge of the chyldzen of Israel.

B That same tyme the Lozd sayde vnto Josua: Make the knyues* of stone / and goo to agayne and circumcyse the chyldzē of Israel the seconde tyme. And Josua made him knyues of stone & circumcised the chyldzē of Israel in the hyll of fozeskynnes. And thys is the cause why Josua & cyrcumcysed. All the people that came oute of Egypte that were males/ all that were men of warre / dyed in the wyldernes by the waye after they came oute of Egypte. Now all ỹ people that came oute

not after chaunged by him that dyd thē/ noz in hys tyme that wzote the hystozye of them iij.Esdze.ix.f. Actes.xviij.a.

b. To feare here is/ reuerētly to obey him: to knowe the Lozde God wozckynge in him/ and to do that he biddeth.

c. Galgali is betwene Jozdā and Jericho of the eastende of the cytye. The wozde syguyfyeth by interpretacyon/ takyng awaye be cause the Lozd there toke a waye the repzofe & shame of Egypt from them as in the next Chap.c. Josephus de Antiqui.libz.v. Cap.x. sayth that it syguyfieth Lybertie.

* Josua.xx.a.

* Some reade sharpe knyues.

a. These maners of speache / vnto thys daye vnto thys pzesent daye & soche lyke be therfoze sayd because the thynges were so done that they were

oute were circumcyled. But all the people ꝯ were borne in the wildernesse by the waye after they came oute of Egypte / they circũcyled not. For the chyldren of Israel walked fourty yeares in the wylderneſſe / tyll all the people of men of warre ꝯ came out of Egipt were consumed / which harkened not vnto ꝯ voyce of God / so that the Lorde sware / that he wolde not shewe them the land which the Lorde sware vnto their fathers / ꝯ he wolde
Num.xiij.d geue vs / euẽ a lande ꝯ floweth with mylke ¶ and honye. And their chyldren he sett vp in
* That is / their forskynnes were not cut awaye. their steade: them Josua circumcysed: for they were *vncircumcysed / because they circumcysed them not by the waye.

And when all the people were full circumcysed / they abode styll in their places in the hoste tyll they were whole. And the Lorde sayde vnto Josua / this daye I haue taken awaye the a shame of Egypt from you: and
a. Shame here sygnifyeth misery / wretchednes / cõtempt & dispise / bylenes and bondage Isaie.xij.a called ꝯ name of ꝯ same place Galgal vnto this daye. And the chyldrẽ of Israel pytched their tentes in Galgall / & helde the feast of passeouer the fourtene daye of the moneth at euen in the feldes of Jericho. And they
D ate of the corne of the lande on the morowe after passeouer / swete cakes & parched corne in the selfe same daye. And Mãna ceased on the morowe / after they had eatẽ of the corne of the lande / nether had the chyldrẽ of Israel Manna any moare / but dyd eate of the fruyt of the lande of Canaan that yere.

And when Josua was come to Jericho / he lyfte vp his eyes and loked: and beholde there stode a man before him wt his swerde drawẽ in his hande. And Josua went vnto hym and sayde vnto him / arte thou on oure syde or on oure aduersaries. And he answered / Naye / but I am ꝯ captayne of the hoste of ꝯ Lord & am now come. And Josua fell on hys face to the erth and dyd reuerence / and sayde vnto hym / what sayth my Lorde vnto hys seruaunt. And the captayne of the lordes hoste sayde vnto Josua: *do thy shoes of thy feate / for the place wheron thou standest is holy. And Josua dyd so.
*Exo.iij.b. Actuum.vij.d

¶ The walles of Jericho fall / and it is taken.

¶ The.vi. Chapter.

AND Jericho shutt in her people / & was shutt for feare of the chyldren of Israel / so that no man went out or in. And the Lorde sayde vnto Josua: beholde / I haue geuen into thyne hand / Jericho & her kyng & the men of warre. And ye shall compasse the cytie / all that be men of warre / & go rounde aboute it once: and so
* After the Hebrew. The cõmen Transl. readeth / of the yere of iubelye. shall you do syxe dayes. And seuen preastes shall beare seuen trompettes of * rammes hornes before the arcke. And the seueneth daye / ye shall compasse the cytie seuen tymes & the preastes shall blowe with their trompettes. And when there is a longe blaste blowen wyth the rammes horne / assone as ye heare ꝯ soũde of the horne / lett all the people showte a myghtie showte. And then shall the walles of the citie falle doune / and ꝯ people shall ascende vp / euery man streight before him. And Josua the sonne of Nun / called vnto the preastes and sayde vnto them: take vp the arcke of the appoyntement / & lett seuen preastes beare seuen trompettes of rammes hornes before the arcke of the Lorde. And he sayde vnto the people / go & cõpasse the citie: & lett the men of armes go before the arcke of the Lorde. And when Josua had spokẽ vnto the people / the seuẽ preastes that bare the B seuen trompettes of rammes hornes before the arcke of the Lord / went forth and blewe with the hornes / and the arcke of the testament of the Lorde folowed after them. And the men of armes wẽt before the preastes ꝯ blewe with the hornes / and the cõmẽ people came after the arcke: and as they went / they blewe wt the hornes. And Josua cõmaunded the people sayinge / showte not nor let youre voyce be harde / or any worde proceade out of youre mouthes / vntyll the daye I by dyot showte: and then showte.

And so the arcke of the Lorde compased the cytie and went aboute it once: and then they returned into the hoste and lodged there And Josua rose erly in the morning / and the preastes toke vp the arcke of the Lorde / and seuen preastes bare seuen trompettes of rãmes hornes before the arcke of the Lorde / and as they went / blew with the hornes. And the men of armes went before them / and the comen people came after the arcke of the Lorde: and as they went / they blewe wyth the hornes. And ꝯ seconde daye they cõpased the cytie once / and returned agayne in to the hoste / and so they dyd syxe dayes longe.

And the seuenth daye they rose erlye: euen with the dawninge of the daye / & compased the cytie after the same maner seuen tymes: only that they cõpased the cytie seuẽ tymes.



And at the seuenth tyme / the preastes blewe with the hornes / and Josua sayd vnto the people / showte for the Lorde hath geuen

C you the cytie. But the cytie shalbe excōmunicate/bothe it and all that is therin/vnto ỹ Lorde: onlye Rahab the harlot shall lyue/ bothe she & all that is with her in the house/ *Josue.ỹ.a. because she *hydde the messengers that we sent. And in anywyse beware of the excōmunycate thynges/leaste ye make youre selues excōmunicate. For yf you take of the excommunicate thyngs/ so shall you make ỹ hoste of Israel excōmunycate and shall trouble it. But of the syluer/golde/vesselles of brasse/ and yron shalbe holy vnto the Lorde & shall go into his treasurye.

And the people cryed/and blewe wyth hornes: for when the people hearde ỹ sounde *Hebre.vi.f. of the hornes/they showted a great showte: and the *walles fell downe/and the people went vp into the cytye/euery man streyght before him/& toke the citie. And they vtterly destroyed all ỹ was in the cytie/bothe man & woman/younge and olde/oxe/shepe/& Asse/ with the edge of the swerde.

*Hebre.vi.f. Then Josua sayde vnto the two men that went to spye oute the contreye: *goo into the *Josue.ỹ.c harlottes house/& bringe oute thence/bothe the woman & all that pertayneth to her/* as ye sware to her. And the younge men ỹ were spyes went in and broughte oute Rahab/& her father/and mother/and all her brethren and all that she had. And they broughtout all her houshold and put them without the hoste of Israel.

And they burnt the cytye with fyre/and all that was therin. Only the syluer ỹ golde/ and the thynges of brasse and yron they put vnto the treasure of the house of the Lorde. *Hebre.vi.f. *And Josua saued Rahab the harlott/& her fathers houshold and al that pertayned vnto her/& she dwelte in Israel/euen vnto this daye/becaulse she hydde ỹ messengers which Josua sent to spye oute Jericho.

* That is the bylder of the cytye shall leaue his childre frō the eldest to the yōngest: which thyng happened to Hiel of Bethel. iij. reg. xvi.c. He that setteth vp that which the Lord putteth doume shalbe childelesse & with out posterytye.

And Josua cursed at that tyme/sayinge/ cursed be the man before the Lorde/ỹ ryseth vp and byldeth this cytye Jericho: so that he laye the foundacion wyth the* death of hys eldest sonne/and wt the death/of hys yōngest sett vp the gates. And the Lorde was wyth Josua/and his fame was hearde/thorowe out all landes.

¶ Ai is spyed oute. Acan is stoned because he toke of the excōmunicate thynges.

¶ The.vii. Chapter.

A BUt yet the childzen of Israel trespased in ỹ excōmunicate thynges: for *Acan the sonne of Carmi/the *Josue.xxij.d sonne of Zabdi/the sonne of Zareh of the tribe of Juda/toke of the excōmunicat thynges. And the wrath of the Lorde waxed whote agaynst the childzē of Israel.

Then Josua sent men from Jericho to Ai which is beside Bethauen/on the eastside of a Bethel/and spake vnto them sayinge/ gett you vp and bewe the countrey. And the men went vp and spyed oute Ai. And returned vnto Josua and sayde vnto him/lett not all the people go vp/but let as it were a two or three thousande men goo vp and destroye Ai/and make not all the people to laboure thether/for they are but fewe.

a Here it apeareth that Bethell and Bethauen were. ij places and not bothe one/although Bethell were afterr turned into Bethauē/whē the ryght seruyce of God was turned into lucre & toy dolatrye. i. Reg. xij.b Dic.xij.b Loke beneth in the.xij.c

And so there went vp thether aboute a three thousande men/which fledde before the men of Ai. And the men of Ai smote of them vpon a thyrtye and syre men/and chased them before the gates euen vnto Gabarim/and smote them in the goynge doume. And the hertes of ỹ people were discouraged & mealted lyke water. And Josua rent hys clothes and fell to the erth vpon hys face before the arcke of the Lorde vntyll the euē tyde/bothe he and the elders of Israel/and put erth vpō their heddes.

And Josua sayde/Ah/Lorde Jehouah/ wherfore hast thou brought this people ouer Jordan to delyuer vs into the handes of the Amorites to destroye vs: wold to God we had aduentured and dwelt on the other syde Jordan. Oh Lorde what shall I saye/when Israel turneth their backes before their enemyes: Moreouer the Cananites/and all the enhabiters of the lande shall heare of it/and shall come aboute vs and destroye the name of vs oute of the worlde. And then what wilt thou do vnto thy myghtie name.

And the Lorde sayde vnto Josua/gett the vp/wherfore lyest thou thus vpō thy face? Israel hath synned & also transgressed myne appoyntment/which I commaunded them/ and haue takē of the excōmunicate thinges/ and haue stolen and hydde thē/and also put thē vnto their awne stuffe: And therfore the childzen of Israel cannot stande before their enemyes. They shall turne their backes before their enemyes/because they be excōmunicate. Nether will I be wt you any moare/ excepte ye destroye the excommunycate frō amonge you.

Up & *sanctifye the people & bydd them to sanctyfye thē selues agaynst the morowe: for so sayth the Lorde God of Israel/the excommunicacion is amonge you Israel/and therfore ye cannot stande before youre enemyes/vntyll ye haue put the excommunicacion frō amonge you. To morowe morenyng ye shall come by youre trybes. And the trybe which ỹ Lorde shall fynde gyltie/shall come by kynredes. And ỹ kynrede which the Lord shall fynde gylty/shall come by housholdes. And the household wheth the Lorde shall fynde fautye/shall come man by man. And he ỹ is founde in the excōmunicacion shalbe burnt

¶ *Loke Exodi. xix.a.

b. Under the name of burnyng with fire is here vnderstanded a greuous or cruell kynde of death not onely burnyng: for euen in thys same Chapter.d. is Acan stoned whych yet had cõmytted lyke offence. Fyre in the Scripture sygnifyeth any payne or affliccyon. Jeremi. xv.c. Amos.ij. b c. To geue glorie to God is/to know hym selfe a synner/& God Just and true. Johan.ix.c.

* After some a rodde or Mase of golde facioned lyke a tõge.

b burnt with fire / bothe he and all that pertayneth vnto hym/because he hath trãsgressed the couenãt of the Lorde/and because he hath wrought folye in Israell.

And so Josua rose vp erly in ỹ morynge and brought Israell by their tribes: and the tribe of Juda was caught. Then he brought the kynredes of Juda/and founde the kynred of the Zarehites guilte. And he brought the kinred of the Zarehites by housholders/and Zabdi was caught. And he brought hys housholde man by man/and Acan the sonne of Carmi / the sonne of Zabdi / the sonne of Zareh in the tribe of Juda was caught.

D And Josua sayde vnto Acan: my sonne/ geue glorye to the Lorde God of Israell/& geue him praise/& shewe me what thou hast done/and hyde it not from me. And Acan answered Josua and sayde: of a truthe I haue synned agaynst the Lorde God of Israell / & so and so haue I done. I sawe amonge the spoyle a goodlye Babiloni she garment/and two hundred sicles of siluer/and a* tonge of golde of fyftye sicles weyghte: and I coueted them/ and I toke them. And beholde they lye hydde in the erthe in my tente and the syluer ther vnder.

And then Josua sent messengers whych rãne vnto the tent. And beholde/it was hidde in hys tent/and the syluer there vnder. And they toke them out of the myddest of his tent and brought them vnto Josua and vnto all the chyldren of Israell/and powred thẽ oute before the Lorde.

And Josua toke Acan the sonne of Zareh / and the syluer / and the garment / and the tonge of golde / and hys sonnes and hys daughters / hys oxen / asses / shepe / his tent and all that he had / and all Israell wyth hym / and brought them vnto the valeye of Acor.

And Josua sayde: In as moche as thou haste troubled vs: ỹ Lorde shall trouble the this daye. And all Israell stoned him with stones/and burnt them wyth fyre/and ouerwhelmed them wyth stones. And they cast vpon hym a great heape of stones that remayneth vnto this daye. And so ỹ Lorde turned from hys fearce wrathe. Wherfore the name of the place is called ỹ valeye of* Acor vnto this daye.

& Acor or achor sygnifyeth by interpretacyon trouble or troublesomnes.

¶ The seege and wynnyng of Ai. The kyng therof is hanged. Josua setteth vp an altare on whych is written the boke of Deuteronomye. He blesseth the people.

The.viij.Chapter.

AND the Lorde sayde vnto Josua: feare not/ner dreade: but take all the men of warre with the / & vp & gett the to Ai. Beholde I haue geuen into thy hande / the kyng of Ai / and his people/his citie & his lande. And thou shalt do to Ai & her kyng/as thou dydest vnto* Jerico and her kyng. Neuertheles the spoyle & catell therof / ye shall take vnto youre selues. But laye a watch vnto the towne on ỹ backsyde therof. * Josu.vi.d. and.xij.c.

And then Josua arose and all the men of warre/ to go vp vnto Ai. And Josua chose oute thyrtye thousande men of warre / and sent them by nyght. And he commaunded them sayinge: Se that ye lye awayte vnto the towne on the backesyde therof. Go not very farre from the cytye / and se that ye be all readye. And I and all the people that are wyth me/ wyll approche vnto the cytye. * Josu.vij.a. And when they come out agaynst vs/* as at the fyrst tyme/then will we flee before them. And they wyll come oute after vs/vntyll we haue plucked them awaye from the cytye. For they wyll saye/they flee before vs/ as at the fyrst tyme: for we wyll flee before them. Then shal ye ryse vp frõ lying awayte & destroye the cytye: For the Lorde youre God wyll delyuer it into youre handes. As sone therfore as ye haue taken the cytye / se that ye set it on fyre. Accordynge to the cõmaundement of the Lorde se that ye do/beholde/I haue charged you.

And Josua sent them forthe/and they wẽt to lye awayte/and laye betwene Bethel and Ai/on the west syde of Ai. But Josua lodged that nyght amonge the people. And he rose vp erlye in the morynge and nombred the people and went vp / bothe he and the elders of Israell before the people/vnto Ai. And all the men of warre that were with hym / went vp and drue nye/and came before the cytye/ and pitched on the north syde of Ai/a valeye being betwene thẽ and Ai. And he toke vpon ¶ a fyue thousande men and put them to lye a wayte/betwene Bethel & Ai/ on the westsyde of the cytye. And he put the people euen all the hoste/on the northsyde of the citie/and the lyers awayte on the west. And Josua went the same nyght into the myddes of the valeye.

And when the kyng of Ai sawe that they hasted and rose vp erlye / then the people of the cytye went oute agaynst Israell/to battell/bothe the kyng and all hys people / at a tyme apoynted/euen before the playne/and wyst not that there were lyers awayte on the backsyde of the cytye.

And Josua and Israell were put to the worsse before them/& flede towarde the wyldernesse. And al the people of the towne cryed to folowe after them. And they folowed D after Josua tyll they were drawen awaye

from the citie: So that there was not a man leaft in Ai/or in Bethel / that went not oute after Jsraell. And they leaft the cytie opē and folowed after Jsraell.

Then the Lorde sayde vnto Josua stretche out ẏ bouckelar ẏ is in thine hande towarde Ai/for I haue geuē ẏt. And Josua stretched out ẏ bouckelar ẏ was in his hāde/towarde ẏ citie. And the lyers awaite rose quickelye oute of their places / & ranne / assone as Josua had stretched oute his hande / & they entred into the cytie/and toke it/& hasted & sett it on fire. And when ẏ men of Ai loked backe after them and sawe. Beholde/the smoke of
*. That is: hyghe. the cytie ascended vp to * heuē. And they had no place to flee ether this waye or that/for ẏ people that flead to the wyldernesse turned backe agayne vpon the folowers.

E And when Josua and all Jsrael sawe that the lyers awayte had taken the citie and that the smoke of it alcēded. They turned agayne and layed on the men of Ai. And the other yssued oute of the cytie agaynst them. And so were they in ẏ middes of Jsraell/these being on the one syde of them / and the reste on the other. And they layed vpon them/so that they lett none ether remayne or skape. And the King of Ai they toke a liue and brought him to Josua. And whē Jsraell had made an ende of slaying all the enhabiters of Ai in ẏ feldes and in the wildernesse by which they chased them / and when they were all fallen on the Edge of the swerde/ vntyl they were wastede Then all Jsrael returned vnto Ai and smote it with the edge of the swerde. And all that fell that daye / both of men and wemē/were twelue thousande, euen all the men of Ai.

For Josua plucked not hys hand backe agayne which he stretched oute with ẏ bouckelar / vntyll they had vtterlye destroyed all
. Nume. xxxi. d Deut. xx. c Josu. xxij. b. the enhabitoures of Ai. Only the catell & the spoyle of the sayde citie/Jsrael toke vnto thē selues accordyng vnto the worde of the
F Lorde/which he cōmaunded Josua. And Josua sett Ai on fyre and made it an heape for euer and a wildernesse / euen vnto this daye. And the king of Ai he hanged on tree/vntyll euen. And assone as the sonne was downe/
*. Deut. xxi. d Josua cōmaunded * & they toke the carkas doune of the tree/and caste it in the entering
*. Josu. vij. d. of the gate of the cytye / and * cast theron a great heape of stones/that remayneth vnto thys daye.

Then Josua bylt an altare vnto the Lorde God of Jsrael/in moūt Eball/as Moses the seruaūt of the Lorde cōmaunded the childrē of Jsraell/accordyng as it is wrytten in the
Deu. xxvij. a. * boke of the lawe of Moses: an altare of
*. Roughe that is/vncurte and vnplayned. * roughe stone/ouer which no toole of yerō was lyfte. And they sacrifyced therō burnt-
sacrifice/and offered peaceoffringes. And he wrotte there vpon the stones the * Seconde lawe of Moses whych he wrote in the presence of the chyldren of Jsraell.
* That is deuteronomium.

And all Jsraell and the elders therof / and their officers/& Judges stode / parte on this syde the arcke/and parte on that syde/before the prestes: that were leuites which bare the arcke of the apoyntmēt of the Lorde: as well the straūger/as they that were borne amōge them: halfe on them on the forefronte of the Mounte of Garizim/and halfe of them on ẏ forefrōte of mount Eball: as Moses the seruaunt of the Lorde commaunded / fyrst to blesse the people Jsraell. And after that he readd all the wordes of the lawe / bothe the blessinge and cursynge/according to all that is written in the boke of the lawe: so ẏ there was not one worde of all that Moses commaunded/which Josua reade not / before all the congregacyon of Jsraell / wyth wemen and chyldren / and the straungers that were amonge them.

G

C The Gabaonytes obtayne peace of Josua by sotelty/ but are after excommunicatte.

C The.ix. Chapter.

AND when all the kinges that dwell on thys syde Jordan / in the hilles & valeys/ & a longe by all ẏ costes of the great see/euē vnto Libanon/ the Hethites/the Amorites/the Cananites/ ẏ Pherezites/the Heuites / and the Jebusytes hearde: they gathered them selues to gether to fyght agaynst Josua and Jsraell / wyth one accorde.

But when the enhabitoures of Gabaon heard what Josua had done vnto Jericho / & Ai/they played wylylye / and went and sent ambasadoures/& toke olde sackes vpō their Asses/ and wyne bottelles olde and rent and knytt to gether agayne/& olde clouted shoes vpon their fete/and olde rayment vpon them and all their prouysyon of bread was dryed vp & hored. And they came vnto Josua into the hoste/to Galgall and sayde vnto him and vnto the men of Jsraell: we be come from a farre contreye/now therfore make a gremēt with vs. And the men of Jsraell sayde vnto Josue. xi. d. the Heuites/paraduēture you dwelle amōge vs/& then how shulde we make peace wt you

B And they sayde vnto Josua/we are thy seruauntes. And Josua sayde vnto them / what are ye: & whēce come ye. And they answered him. Frō a verye farre cōtreye thy seruaūtes are come in the name of the Lorde thy God: for we haue heard the fame of him/and all ẏ he dyd in Egipte/& all that he dyd to the two
* kinges of the Amorites beyonde Jordan/ * Num. xxi. f. g Sehon king of Hesbō & Og kyng of Basan which dwelte at Astharoth. Wherfore oure elders

elders & all ỹ Enhabytoures of oure contrey spake to vs saying: take vitailes with you to serue by the waye/ & go agaynst them/ & saye vnto thē we are youre seruaūtes. Now therfore make a couenāt of peace with vs. Thys oure prouisyō of bread we toke with vs oute of oure houses/whotte/ ỹ daye we departed to come vnto you. And now behold it is dryed vp & hored. And these botelles of wyne which we filled were newe: & se/they be rent. And these oure garmentes & shoes are waxē olde by the reason of the exceadyng lōg Journeye

C * And the men toke of their vitayles/ and counceled not with the mouthe of the Lorde. And Josua made peace with them/ & * made a couenant with them/ to saue their lyues: & the Lordes of the congregacyon sware vnto thē But thre daies after they had made peace with thē/ they hearde ỹ they were neyboures vnto them/ and that they dwelte amonge thē For the chyldrē of Israel toke their Journey and came vnto their cities the thirde daye: & their cities were Gabaō/ Caphira/ Beeroth & Kariath Jarim. And the chyldren of Israell slewe them not/ because the Lordes of the congregacyon had sworne vnto them by the Lorde God of Israell. And therfore all the multitude murmured agaynst the Lordes.

But all the Lordes sayde vnto all the cōgregacion: we haue sworne vnto thē by ỹ Lorde God of Israel/ & therfore we maye not hurte

D them. But this we will do to them & lett thē liue: and so shall no wrath be vpon vs because of the othe which we sware vnto them. And the Lordes sayde vnto thē/ ỹ they should

* Deut. xxix. b. liue: And they were made * hewers of wodd and drawers of water vnto all the congregacion/ as the Lordes sayde vnto them.

Then Josua sent for them/ & talked wyth them/ and sayde: wherfore haue ye begiled vs and yet ye dwell amonge vs? and now therfore cursed be you/ and there shall not cease to be of you/ bond men and hewers of wodd & drawers of water vnto ỹ howse of my God

And they answered Josua & sayde: it was tolde thy seruauntes/ how that the Lorde thy God had cōmaunded his seruaunt Moses to geue you all the lande/ and to destroye all the Enhabitoures therof oute of youre syght/ & therfore we were exceadyng sore afrayed of oure lyues because of you/ & now beholde/ we are in thyne hande/ as it semeth good and ryght in thyne eyes to do vnto vs/ so do.

And he dealte as it is sayde/ wyth them/ & ridde them oute of the handes of the chyldren of Israell/ that they slewe them not. And Josua made them that same daye hewers of wodd and drawers of water vnto the congregacyon & vnto ỹ aulter of God vnto this daye/ in the place which God shulde chose.

C The Amorites are ouercome of Josua. Hit rayneth stones. The sonne standeth styl and the daye is leangthened. The .v. Kynges are hanged.

C The .x. Chapter.

And whē Adonizedec Kynge of Jerusalem had heard how Josua had taken Ai/ and had destroyed it/ and how ỹ * as he had done to Jericho and her kyng/ euen so he had done to Ai and her king/ and how the Enhabitoures of Gabaon had made peace wyth Israell & dyd remayne among them: then they feared excedingly/ for Gabaon was a great cytye/ as any cytie of the kyngdome/ & therto greater then Ai/ and all her men were myghtye. * Josu. vi. c. and vij. a.

Wherfore Adonizedec king of Jerusalem sent vnto Hoham king of Hebron/ and vnto Pharam kynge of Jerimoth/ & vnto Japhia king of Lachis/ & vnto Dabir king of Eglon saying. Come vp vnto me and healpe me/ ỹ we may smyte Gabaon: for they haue made peace wyth Josua & the chyldren of Israell. Then the .v. kynges of ỹ Amorites/ the king of Jerusalem/ the kyng of Hebron/ the king of Jerimoth/ the king of Lachis the kyng of Eglon geathered thē selues to geather/ bothe they and all their hostes and went vp and besieged Gabaon/ and made warre agaynst it.

B The hoste of the kīg of the Amorites was thre hundreth thousande foteme/ ten thousande horsmen and two thousande charettes after Josephus Lib. v. Cap. ij.

But the men of Gabaon sent vnto Josua vnto ỹ hoste to Galgal/ sayinge: withdrawe not thy handes frō thy seruauntes/ but come vp to vs: for all the kynges of the Amorites which dwell in the moūtaynes are geathered to geather agaynst vs.

And Josua ascended from Galgall/ both he and all the people of warre with him/ and all the men of myghte/ and the Lorde sayde vnto Josua/ feare them not/ for I haue delyuered them into thyne hande/ there shall not a man of them stande before the. And Josua came vnto thē sodenlye/ and iourneyed from Galgall all nyght. And the Lorde turmoyled them before Israell and slewe of them a great slaughter at Gabaon/ and chased them a longe the waye that gothe vp to Bethoron and slewe them tyll they cam to Elaka and Makeda. And as they fledde from Israell/

C euen in the goyng doune to Bethoron/ the Lorde cast downe great stones from heauen vpon them/ vntill they cam vnto Elaka/ that they dyed. And there were mo that dyed with hayle stones/ then the chyldren of Israell slewe wyth the swerde.

Then spake Josua vnto the Lorde/ ỹ daye when the Lorde delyuered the Amorites before the chyldren of Israell/ and he sayde in ỹ sight of all Israell: Sonne stande thou still vpon/ Gabaon/ & thou Mone/ in the valeye of Aialon. And the sonne abode/ & the mone stode styll/ vntyll the people had auenged them

Eccle. xlvij. a.

thē selues vpon their enemyes. Is not thys wrytte in the boke of the* ryghtwes/how ỹ the sonne abode in ỹ middes of heuē & hasted not to go doune by ỹ space of a whole daye. And there was no daye lyke that / before it/ or after it / that the Lorde obeyed the voyce of a man: and all because the Lorde fought for Israell.

* That is (after the oppniō of many) Moses wrytyng of soche sygnes & tokens/as God had promesed. The boke where in he shulde wrote thys remayneth not.

And Josua returned and all Israell wyth him/vnto the hoste to Galgall: but the fyue Kinges fledde and hyd them selues in a caue at Makeda. And it was tolde Josua saying/ the fyue Kinges are founde hid in a caue at Makeda. And Josua sayde/rowle great stones vnto the mouthe of the caue & appoynte men therto/for to kepe them. And stande ye not stille/but folowe after youre enemyes & smyte the hindmost of them. And suffre them not to entre into their cytyes / for the Lorde youre God hath delyuered them into youre handes. And when Josua and the chyldren of Israell had made an ende of slaying thē with a great slaughter tyll they were wasted/ yett there remayned a certen of them / whych entered into walled cytyes.

And all the people returned to the hoste/to Josua at Makeda in peace/so that no man durst moue his tong agaynst the chyldren of Israell. Then sayde Josua: open the mouthe of the caue/and bryng oute these .v. Kinges vnto me oute of the caue. And they dyd so/ & brought those fyue Kinges vnto hym / oute of the caue: the Kinge of Jerusalē/the King of Hebron/the Kyng of Jerimoth the Kinge of Lachis/and the Kynge of Eglon.

And when they had brought oute those Kinges vnto Josua: Josua called for all the men of Israell/ & sayde vnto the cappytaynes of the men of warre/whych came with hym/ come nere & put youre fete vpō the neckes of these kinges. And they cam neare and put their fete vpon the neckes of thē. And Josua sayde vnto them feare not ner dreade: But be strong and plucke vp youre hertes/for so shall the Lorde serue all youre enemyes a gaynst whych ye feyght.

And then Josua smote them and slewe thē & hanged thē on fyue trees tyll euē. And at ỹ going doune of the sonne/Josua gaue commaundement / and they toke them doune of the* trees & cast them into the caue/where they hid them selues/and layed great stones on the caues mouthe / whych remayne vnto this daye.

And that same daye Josua toke Makeda & smote hit with the edge of the swerde / & ỹ Kinge therof also/and vtterlye destroyed thē and all the soules that were therin / and lett nought remayne. And he dyd to the Kinge of Makeda / as he dyd to the Kyng of Jericho.

a This was not done of cruelnesse/but to cōpryme & streng then the prynces and the whole hoste of Israell/ whych had not kylled all/but suffered some to flee in to Cyties: that they shulde hereafter spare no kīges of the Canaanytes/ whose possessyōs the Lorde gaue vnto thē: in as moche as they were cōmaunded to slaye all. Deut xx.d.

* After the lawe. Deut.xxi.d Josu.viij.f

Then Josua went from Makeda/and all Israell wyth him vnto Libna / and fought agaynst Libna. And the Lorde delyuered it also into their handes / wyth the Kynge also and smote it with the edge of the swerde and all the soules that were therin/& let nought remayne in it/and dyd vnto the Kyng therof as he did vnto the Kinge of Jericho. F

After that Josua departed from Libna/ and all Israell wyth hym/vnto Lachis/and besieged it/and assaulted it. And the Lorde deliuered into ỹ handes of Israel Lachis/that they toke it the Seconde daye / and smote it with the edge of the swerde / & all the soules that were therin/according to all that he dyd to Libna.

Then Horam kynge of Geser came vp to helpe Lachis: But Josua smote him and hys people/vntill he lefte hī naught remayning.

And from Iachys Josua departed / vnto Eglon/and all Israell wyth him / and there besiegede it / and assaulted it / and toke it the same daye/and smote it with the edge of the swerde and all the soules that were therin: and vtterlye destroyed thē the same daye/according to all that he dyd to Lachis.

Then Josua departed vp from Eglon and G all Israell with him/vnto Hebron. And they fought agaynst it/and toke it / and smote it with the edge of the swerde / and the kynge therof/and all the townes that pertayned to it/and al the soules that were therin/so that they lefte nought remaynīg: but in al thyngs as they did to Eglon / so they destroyed it vtterlye/and all the soules that were therin.

Then Josua returned and all Israell with him to Dabir/and they fought agaynst it/& toke it/and the kinge therof and al ỹ townes that pertayned therto. And smote them wyth the edge of the swerde / & vtterlye destroyed all the soules that were therin / & let nought remayne. And as he dyd to Hebron/so he dyd to Dabir and the Kinge therof/and as he did to Libna and her Kynge.

And Josua smote all the hille contreys & the southe contreys / and the valeyes/and ỹ spryinges of water/with all their kinges and lett nought remayne / but vtterly destroyed all that* breathed/as the Lorde God of Israell commaunded. And Josua smote them from Cades barne/vnto Asah/and all the cōtrey of Golan/euen vnto Gabaon. And all those kynges and their lande / Josua toke at one tyme: because the Lorde God of Israell fought for Israell. And then Josua returned and all Israell wyth hym / vnto the hoste to Galgall. * Deut.xx.c.

¶ The battell of Josua with dyuers kynges/whych God geueth in to his handes.

¶ The.xi. Chapter.

And

AND when Jabin Kynge of Hazor had heard that: he sent to Jobab kinge of Madon/and to the kinge of Someron/and to the Kynge of Achaph. And vnto the Kynges that are by northe in the mountaynes / and playnes / on the southeside of Cineroth / and in the lowe countreys/and in the regions of Dor vpō the see / and vnto the Cananites bothe by Easte and weste: and vnto the Amorites/Hethites/ Pherezites / and Jebusites in the mountaynes: and vnto the Heuites vnder Hermon in the lande of Mazphah: which came oute and all their hostes wyth them a multytude of folke cuē as the sandes of the see in nombre wyth horses and charettes exceding manye. And all these Kynges mett to geather / and came and pitched to geather vpon the water of Merom/for to fight with Jsrael.

And the Lorde sayde vnto Josua: be not afrayede of them: for to morowe aboute this tyme I wyll delyuer them all slayne/before all Jsrael: & thou shalt roughe their horses/ Josu.x.b. B & burne their charettes with fire. And Josua came & all the men of warre w̄ him agaynst them/vnto the water of Merom/sodenlye/& felle vpon them. And the Lorde delyuered thē into the handes of Jsrael: and they smote thē & chased them / vnto great Sidon/& vnto ỹ *Gree.Ma- * whott waters / & vnto the valeye of Maz- sserephot. phah Eastwarde: & smote thē vntill they had none remaynyng of them. And Josua serued them as the Lorde badde him/houghed their horses and burnt theire charettes with fyre.

Then Josua at that tyme turned backe & toke Hazor and smote her Kynge wyth the swerde. For Hazor before tyme was the head of all those kyngdomes. And they smote all the soules that were therin wyth the edge of the swerde/ vtterlye destroying thē / that no breathe was lett remayne. And burnt Hazor with fyre and all the cyties of those Kynges/ C with all the kynges of them/Josua toke and smote them wyth the edge of the swerde/and *Exod.xxiij.d vtterlye destroyed them * as Moses the ser- and.xxxiiij.b. uaunt of the Lorde commaunded. Deut.vij.a.

But Jsrael burnt none of the cyties that stode vpon hilles/saue Hazor onlye/that Josua burnt: but all the spoyle of ỹ sayde cities and the catell/the chyldren of Jsrael caught vnto them selues: But the men onlye they smote with the edge of the swerde vntill they had destroyed thē/ and had leafte no breathe remaynynge. As the Lorde commaunded *Deut.x.c. Josua / and euen so dyd Josua * and mynyshede no worde of all that the Lorde commaunded Moses.

And so Josua toke all ỹ lande/the hylles and all the southe contreye / and all the lande of Golan/and ỹ lowe contrey/& the playnes/ & the * mountayne of Jsrael/with the lowe *In which coūtrey of the same/euen frō mounte Halak Jacob had that gothe vp to Seir/vnto Baal Gad in ỹ dwelled. valeye of Libanon/vnder mounte Hermon. And all the kynges of the same / he toke and smote them/and slewe them.

Josua made warre longe tyme with those kinges: for there was no citie ỹ made peace D wyth the chyldren of Jsrael/saue those Hethites that enhabited Gabaon: All other they toke wyth battell: for it came of the Lorde to harden their hartes / that they shulde come agaynst Jsrael in battell: euen to destroye thē vtterlye/that they shulde haue no mercy/ but to bryng them to nought. As the Lorde commaunded Moses.

And that same ceason/Josua went & destroyed the *Enakites oute of ỹ moūtaynes/ *Loke Jud.i.d. & out of Hebron/Dabir / & Anab/& oute of all the moūtaynes of Juda/& oute of all the mountaynes of Jsrael. And Josua destroyed them vtterlye wyth their cities. So ỹ there was not one Enakite leafte in ỹ lande of the chyldren of Jsrael: only in Asah / Geth/and Asdod/there remayned of them.

And Josua toke the hole lande accordyng to all that the Lorde sayde vnto Moses/and gaue it a possessyon vnto Jsrael euery man his parte in their trybes: and the lande rested from warre.

¶ What Kynges Josua and the chyldren of Jsrael kylled/whych were in nombre.xxxi.



¶ The.xij.Chapter.

THese are the Kynges of the lande A which the chyldren of Jsrael smote & cōquered their landes/on ỹ other syde Jordā estwarde/frō the ryuer Arnon/vnto mounte Hermon/& all ỹ plaine estwarde: Sehon Kyng of the Amorites/ ỹ dwelte in Hesbon/& ruled frō Aroer / whych lyeth on the brym of the ryuer of Arnon/and to the middell of the ryuer/and halfe Galaad vnto ỹ ryuer Jabock/ỹ border of the chyldrē of Ammon: And in the playne vnto the see of Cineroth estwarde / and vnto the see in the playne called the salt see Estwarde/ỹ waye to Beth/Jesymoth and by southe vnder the sprynges of phasgah.

And the coostes of Og Kyng of Basan which

which was of the rēnaunt of the Raphaites & dwelt at Asharoth / & Edrai: and raygned in mount Hermon/ & in Salecah/ & thorow out all Balan/ vnto the borders / of the Gesurites/and the Macathites and halfe Galaad / vnto the borders of Sehon Kynge of
Numer.xxi.f and.g. Hesbon. Moses the seruaunt of the Lorde and the chyldren of Israell smote them / and Moses the seruaūt of the Lorde/gaue their landes a possession/vnto ỹ Rubenites/Gaddites/and halfe the tribe of Manasses.

These are the Kynges of ỹ coūtrey whych Josua and the chyldren of Israell smote on thys syde Jordan/westwarde/frō Baal Gad in the valey of Libanon / euen vnto mount Halak that goth vp to Seir. And Josua C gaue the lande vnto the trybes of Israell to possesse/to euery man his parte:in the vpper lande/ & nether lande/in playnes/ & springes of water/in the wildernesse / & southe cōtrey the Hethites/the Amorites/the Cananites/ the Pherezites/the Heuites/ & ỹ Jebusites.

a.Bethell is a place famouse bothefor prayse & dispraysewiū myles frō Jerusalem on the ryght D hande as one Journeythe frō Jerusalē to Sichar/or Naples Because of the golden calfe which Kyng Jeroboam set vp.iij.Reg.xij f.and g.the Jewes of contept called it Bethauen/ that is/ the house of an Idoll:wherfas Jacob gaue it the name of the house of God Gene. xxviij.d.

The Kynge of Jericho:The Kynge of Ai beside a Bethel: The Kynge of Jerusalem: The Kynge of Hebron: The Kynge of Jerimoth:The Kynge of Lachis: The Kynge of Eglon: The Kynge of Gazer: The Kynge of Dabir:The Kynge of Gader: The Kynge of Horma: The Kynge of Ered: The Kynge of Libna:The Kyng of Odolam: The Kynge of Maketa:The kyng of Bethel:The Kyng of Thaphuah:The Kynge of Hepher: The Kyng of Aphek:The Kyng of Lasaron:The Kynge of Madan:The Kyng of Hasor:The Kinge Somerō merō:The Kinge of Achaph The Kynge Thenach:The Kynge of Magedo:The Kynge of Cades:The Kynge of Jakanam in Carmell:The Kynge of the Contreye of Dor: The kynge of the nacyons in Galgall:and Kyng Therzah: All the Kyngs to geather thirtye and one.

C Josua is cōmaunded to deuyde the land to the chyldren of Israel.

C The.xiij.Chapter.

A When Josua was waxen olde / and stryckē in yeres / the Lord sayde vnto him:thou art olde and strickē in yeres,/and there remayneth yet exceadynge moche lande to be possessed: Thys is the lande that remayneth : all the coostes of the Philistines:and all the Gesurites : frō Nilus in Egypte vnto the borders of Akaron northwarde / which lande was counted to pertayne vnto the Cananites/ euen to the fyue Lordes of the Philistines: the Asathites/Asdadites/Ascalonites/Gethites/Akaronites/with the Euites/frō the southe. All the lande of the Cananites/and Maara that pertayneth to the Sidons/euē vnto Aphek/ and to the borders of the Amorites. And the lande of the Giblites/and all Libanon towarde the sonne rysynge / from Baal Gad vnder mount Hermon vntyll thou come to Hemath/all ỹ enhabitours of ỹ hyll coūtre/ from Libanon vnto the *whotte waters euē all the Sidones. I will cast them oute from before the chyldren of Israel / & se that thou in any wyse deuyde it by lotte vnto the chyldren of Israel to enheret/as I haue cōmaunded the. Now therfore deuyde this land to enheret / vnto the nyne trybes and the halfe tribe of Manasses. For the other halfe wyth the Rubenites & the Gaddites haue receaued their enheryteaunce all readye * whych Moses gaue them be younde Jordan Eastwarde: euen as Moses the seruaunt of the Lorde gaue them: from Aroer that lyeth on the brym of the ryuer Arnon:with the cytye in the middes of the ryuer. And al the playne of Medba vnto Dibon: and all the cyties of Sehō/Kynge of ỹ Amorites which raygned in Hesbon/euē vnto ỹ borders of the chyldrē of Ammon:and Galaad/and the landes that border vpon the Gesurites and the Machathites/and all moūt Hermon and all Balan vnto Salecah:euē all ỹ kyngdom of Og in Balan which raygned in Astharoth & Edrai which same remayned yett of the Rest of the * Raphaites. But Moses smote them and destroyed them.

* As before in the.xi.b.

* Numer.xxxij.f Deut.iij.b.

* They be called Raphaites of Raphaim/of whome.Gene. xiiij.a.

Neuertheles the chyldren of Israell expelled not the Gesurites nor the Machathites: But the Gesurites & the Machathites dwelt amonge the Israelites euen vnto this daye. Only vnto the tribe of Leui/he gaue none enheritaunce:* for the offeryng of the Lorde God of Israell is their enheritaunce as he sayde vnto them.

* Numer.xviij.e

And Moses gaue vnto the trybe of the chyldren of Ruben by their kynredes. And their costes were from Aroer that lyeth on ỹ bancke of the ryuer Arnon/and the citie that lieth in the ryuer/and all the playne aboute Medba/Hesbon/and all her townes that lye in ỹ playne:Dibon *Bamothbaal/ & Bethbaalmeō: Jahazah/ Kedemoth & Mephaath Kiriathaim / Sabamah and Zarath Zahar in mounte Emak: and Beth Pheor and the springes of Phasgah/and Bethiesimoth:and all the cities in the playne. And all the kingdome of Sehon Kynge of ỹ Amorites which raygned in Hesbon/whom Moses smote* wi the Lordes of Madian / Eui/Rekem/Zur/ Hur and Reba / the Lordes of Sehon/and the Enhabitoures of the contrey. And Balā also the sonne of Beor the sothesayer / the chyldren of Israell slewe wyth the swerde/ amonge other that were slayne. And the borders of the chyldren of Ruben was Jordan with the contrey that lyeth theron. This is ỹ enheri-

* Or/the hyghe places.

* Numer.xxxi.a

enheritaunce of the chyldren of Ruben in their kynredes/wyth the cytyes and villages pertaynyng therto.

And Moses gaue vnto the trybe of Gad/ euen vnto the chyldren of Gad he gaue by
D kynredes. And their costes were Jazer/ & all the cities of Galaad/and halfe the lande of ỹ chyldren of Ammon / vnto Aroer that lyeth before Rabah: And from Hesbon vnto Ramoth mazphah/and Betonim: and frō Mahanaim vnto the borders of Dabir. And in ỹ valeye they had Betharam / Bethnimra/ Socoth/and Zaphon/the rest of the kyngdome of Sehon kyng of Hesbon/and Jordā and the costes that lye theron/euen vnto the edge of the see of Ceneroth/on the other syde Jordan Eastwarde. This is the enheritaunce of the chyldren of Gad in their kynredes/the cytyes with their villages.

And Moses gaue vnto the halfe trybe of Manasses. And the halfe tribe of Manasses had their parte by their kynredes. And their costes were from Mahanaim/euen all Basan/the kyngdom of Og/kynge of Basan/ and all the townes of Jair whych lye in Basan/euen thre score cities/and halfe Galaad & Astaroth/ & Edrai/cities of the kingdome
* Num.xxxij.g of Og in Basan/* whych pertayne vnto the chyldren of Machir the sonne of Manasses/ and that vnto halfe the chyldren of Machir by their kynredes.

These are they to which Moses gaue enheritaunce in the feldes of Moab/on ỹ other syde Jordan by Jericho Eastwarde. But vnto the trybe of Leui Moses gaue none enheritaunce / for the Lorde God of Israell he is
* Nume.xviij.c their enheritaunce/* as he sayde vnto them.

¶ Caleb requyreth the herytage that was promesed hym/and Hebron was geuen hym.

¶ The.xiiij.Chapter.

AND these are the contreyes which ỹ chyldren enhereted in the land of Canaan / vnto whych Eleazar the preaste/ & Josua the sonne of Nun and the auncient heades of the trybes of the chyldren of Israell/gaue them their enheritaunce by lotte/as the Lorde cōmaunded by the hand of Moses / to geue vnto the nyne trybes/and vnto the halfe tribe of Manasses For Moses had geuē enheritaunce vnto two tribes and an halfe on the other syde Jordan But vnto the Leuites he gaue none enheritaunce amonge them. For the children of Joseph were two tribes/Manasses & Ephraim And therfore they gaue no parte vnto ỹ Leuites in the lande / saue cyties to dwelle in & the suburbes of the same/for their beastes & catteil. As the Lorde commaunded Moses: euen so the chyldren of Israell did when they deuyded the lande.

And the chyldrē of Juda came vnto Josua B in Galgall. And Caleb the sonne of Jephune the Kenesyte sayde vnto him: thou wottest what the Lorde sayde vnto Moses the man of God/aboute me and the in Cades Barne.
* Fourtye yere olde was I when Moses the * Nume.xiij.b seruaunt of the Lorde sent me from Cades Barne to spie oute the lande. And I brought hym worde agayne euen as I thought in myne herte. Neuertheless my brethren that went vp wyth me dyscouraged the hertes of the people. But I folowed ỹ Lorde my God euen vn to the ende.

And Moses sware the same season saying C
* ỹ lande wheron thy fete haue troodē/shalbe * Nume.xiij.d thyne enheritaunce and thy chyldrē for euer Deut.xi.c. because thou hast folowed the Lorde my God Josu.i.a. continually. And now beholde/the Lorde hath kepte me lustie(as he sayd)* this fourtie * Eccle.xlvi.b and fyue yeares/euen sence the Lorde spake vnto Moses / whyle the chyldren of Israell wanderyd in the wyldernesse. And now se I am thys daye foure score & fyue yeres: and yet am as stronge at thys tyme / as I was when Moses sent me: loke how strōg I was then/so strong I am now/to warre and to do all maner of thynges.

Now therfore geue me thys mountayne D whych the Lorde at that tyme promesed/for thou herdest at that time how the* Enakims * Of them loke Judic.i.d. were there/and how the cities were greate & walled. I trust the Lorde wilbe with me/and I shall dryue them oute as the Lorde sayde. And Josua blessed Caleb ỹ sonne of Jephune & gaue him Hebron to enheret. And Hebrō * Hebron is a be came the enheritaunce of Caleb the sonne proper name of Jephune the kenesite / vnto this daye: be- of a Cytye cause he folowed the Lorde God of Israell which before perpetually. And ỹ name of* Hebron was was called called in olde tyme/Kariath arbe/which was the Cytye of Arbe a huge man amonge the Enakims. And the which Arbe lande ceased from warre. after the Hebr. was a Geaute both strong & myghtye & of a famouse name

¶ The Lotte of the chyldren of Juda and the names of the cytyes and vyllages of the same.

¶ The.xv.Chapter.

AND the Lotte of the trybe of the A chyldren of Juda in their kynredes was the wyldernesse of Syn that stretcheth to the costes of Edō southwarde/and is the vtmooste parte of the southe costes. And their southcostes were from the brinck of the salt see and frō a certē poynte of the see that leaneth southwarde. And it went out on the southe syde of the goyng vp to Acrabim / and went a long to Zimma / and ascended vp on the southe syde of Cades Barne / and went a long to Hezrō & went vp to Adar/ & fette a cōpase to Karca & went a long to Azmon / & it went oute to the riuer of Egypt: so ỹ the ende of that coste is the

is the see. And these are their southe costes.
And their easte costes are the salt see euē vnto ỹ edge of Jordan. And their borders in the northe quarter were frō a nother poynte of the see where Jordan endeth. And went vp to Bethhagla and went a long by the northside of Betharabah and went vp to the stone of Bohen the sonne of Ruben. And then wēt vp to Dabir from the valeye of Acor/and so northwarde/turnyng towarde Galgall that lyeth before the goyng vp to Adonim/which is of the southe syde of the Ryuer. And then went a longe to the water of Ensemes/and ended at the well of Rogell. And then went vp to the valeye of the sonne of Hennō/euen vnto the southe syde of the Jebusites the enhabitoures of Jerusalem. And then went vp to the toppe of the hille that lyeth before the valeye of Hennom westwarde/& by the edge of the valeye of Raphaim northwarde: And then it draweth from the sande hille vnto the fountayne of water called Nephthoah/and gothe oute at the cities of mount Ephron: & draweth to Balah/otherwyse called Kariathiarim: and then it compaseth from Balah westwarde/vnto Eyr/& then gothe alonge vnto the syde of mounte Jarim/otherwyse
C called Thesalon/on the northe syde therof.
And cometh downe to Bethsames and gothe to Thannah/and gothe oute on the syde of Akaron northwarde: And then draweth to Secron and gothe a longe to mount Balah/ and goeth oute at Jabnel: and the ende of the costes is the see. And the west borders are ỹ great se and the costes that lye theron. And these are the costes of the chyldren of Juda rounde aboute in their kynredes.

*Jud. i.d. *And vnto Caleb ỹ sonne of Jephune was there a parte geuen amonge the chyldren of Juda/by the mouthe of the Lorde to Josua/ euē the cytie of Kariatharbe father of Enack whiche cytye is called Hebron. And Caleb droue thence ỹ thre sonnes of Enack/Sesai/ Ahyman/& Thalmai/the sonnes begotten of Enack. And he went vp thence/to the enhabitoures of Dabir/whose name in the olde tyme was Kariath sepher. And Caleb sayde/
*Judic. i.c. *he that smyteth Kariath sepher & taketh it: to hym wyll I geue Achsah my daughter to
D wyfe. And Othinel/the sonne of Kenes/the brother of Caleb toke it. And he gaue hym Achsah his daughter to wyfe. And as she wēt she moued hym/to aske of her father a felde.
Understande to fall at her fathers fete/and aske it her selfe And she alyghted of her asse. And Caleb sayde vnto her/what ayleth the. And she sayde/gyue me a blessyng: for thou hast geuē me a southwarde & drye lande: geue me also sprynges of water. Thē he gaue her sprynges of water/bothe aboue and benethe. This is the enheritaunce of the tribe of the chyldren of Juda in their kynredes.

And the cities of the tribe of the chyldren of Juda in all quarters/towarde the costes of Edom southwarde/ware: Kabzel/Eder/& Jagur: Kinah/Dimonah/and Adada: Kedes Hazor and Jethnan: Ziph/Telem/& Baloth Hazor Hadathah/& Karioth/Hesron/otherwyse called Hazor: Eman/Sami and Moladah: Hazargadah/Hasmon and Bethpheleth: Hazar sual/Bersabe/and Baziothiah: Baalah/Jim/and Azen: Eltholad/Cesil/& Horma: Ziklag/Medemenah and Sensenah: Labaoth/Selhim/Ain and Remon: al these cyties are twentye and nyne with their villages. And in the lowe contreye the y had
E Esthaol/Zareah/and Asenah: Zoneah/Enganim/Thaphuah & Enam: Jerimoth/Adulam/Socoh/& Azekah: Saarem/Adithaim/ Gederah/and Gederothaim: fourtene cyties with theire villages.

Zenan/Hadazah/and Magdalgad: Delean Mazphah/and Jekthеel: Lachis/Bazcath and Eglon: Cabon/Lahamam/and Cethlis Gaderoth/Bethdagon/Naamah and Makkedah: Syxtene cities with their villages.
Lebnah/Ether/and Asan: Jephthah/Asnah/and Nezib: Keilah/Kahezip and Marelah: nyne cytyes with theirvilla ges.
F Akron with her townes and villages. And frō Akron oute to the see/all ỹ lyeth aboute Asdod wyth their villages. Asdod wyth her townes and villages. Azah with her townes and villages/euen vnto the ryuer of Egypte: and the great see wt the costes that lye therō.
And in the mountaynes/they had Samir Jathir/and Socoh: Danah: and Kariath senath/which is Dabir: Anab/Esthemoh/and Anim: Gozen/Holon/and Giloh: a leuen cities with their villages. Arab/Dumah/and
G Esean: Janim/Beththaphuah & Aphekah: Humatah/and Kariath arbe: which is Hebron & Zior: nyne cities with their villages. Maon Carmel/Siph/& Jutah: Jesraell/Jukadan/ and Sanoeh: Cain/Gabaah/and Thamnah ten cities wt their villages. Halhull Bethzur and Gedor: Maarath/Bethanoth/and Elthecon: Sixe cities with their villages. Kariath Baal which is Kariath Jarim/& Harabba two cytyes wyth their villages.
And in the wildernesse they had Betharabah/Meddin and Sacacah: Nebson/the cytye of salt/and Engadi: Syxe cytyes wyth their villages. But the Jebusites that were the enhabiters of Jerusalem: the chyldren of Juda could not cast oute. Wherfore the Jebusites dwelle amonge the chyldrē of Juda vnto this daye.

C The Lotte or parte of Ephraim.

C The. xvi. Chapter.

The

AAnd the lotte of the chyldren of Ioseph felle from Jordan by Jericho/ vnto ỹ water of Jericho Eſtward/ & the wildernesse that gothe vp frō Jericho thorow out mount Bethel: and then gothe oute from Bethel to Lus/ & runneth a longe vnto ỹ borders of Arciataroth: & gothe doune westwarde/ euē to ỹ cooſtes of Japhlethi/ & vnto ỹ cooſtes of Bethhoron the nether/ & so to Gasor/ & ỹ endes of their cooſtes came to the see. And so the chyldrē of Joseph Manasses & Ephraī toke their enheritaūce.

BAnd ỹ chyldrē of Ephraim toke their cooſtes by kinredes. And the cooſtes of their enherytaunce Eastwarde were / Ataroth Addar euen vnto Bethhoron the vpper/ & wēt oute

Cwestwarde to Machmathah on the Northside/ & cōpaſed Eſtwarde vnto Thaanath Silo/ & paſt it on ỹ Eſtside vnto Janoah/ & wēt downe from Janoah to Ataroth & Naarath/ and mette at Jericho/ & wēt oute at Jordan. And their borders went frō Thaphuah westwarde vnto ỹ ryuer Kanah/ & the endes were

Dỹ see. This is the enheritaūce of the tribe of ỹ chyldrē of Ephraim in their kynredes/ & the bordering cities of the chyldrē of Ephraim/ lye amonge the enheritaūce of the chyldrē of Manasses: euē all the cities with their villages. Notwithstanding they drawe not out the Cananites ỹ dwelte in Gasor: but the Cananites dwelt amonge the Ephraites vnto this daye/ & paye tribute.

¶ The Lotte or porcyon of the halfe tribe of Manasses. The Canaanites become trybutaries to the Israelytes. Manasses & Ephraim require a greatter porcyon of herytage.

¶ The. xvij. Chapter.

AAnd the trybe of Manasses whych was the Eldeſt ſonne of Joseph receaued a lotte. And Machir the Eldeſt ſonne of Manasses which was the father of Galaad (and a mā of warre) had Galaad & Basan. And the reſt of the chyldren of Manasses receaued by their kynredes: which were the chyldren of Abiezer: ỹ chyldrē of Helek: the chyldren Asriel: the chyldren of Sichem/ the thyldren of Hepher: the chyldrē of Semida. These are the male chyldren of Manasses the ſonne of Joseph in their kynredes.* But Zelaphead the ſonne of Hepher the ſonne of Galaad/ the ſonne of Machir/ ỹ ſonne of Manasses/ had no ſonnes ſaue daughters. And these are ỹ names of his daughters: Mahela/ Noa/ Hagla/ Melcha & Thirza: which came before Eleazar the preaſte/ & before Josua the ſonne of Nun / and before the Lordes saying: * the Lorde cōmaunded Moses to geue vs an enheritaunce amonge oure brethren. And he gaue thē at the mouth of the Lorde / an enherytaunce amonge the brethren of their fathers. And there felle ten porcyons to Manasses beſyde the lande of Galaad & Basan which are on the other ſyde Jordan: because the daughters of Manasses dyd enherett among hys ſonnes. And Manasses other ſonnes had the lande of Galaad.

*Nume. xxvi. d and. xxvij. a. and. xxxvi. a.

*Num. xxvij. b and. xxxvi. a.

And the cooſtes of Manasses reached from Aser to Machmathah ỹ lyeth before Sichē & went a longe on the ryght hand/ euen vnto the enhabiters of Enthaphuah/ & the land of Thaphuah belonged to Manasses / whych Thaphuah laye in ỹ borders betwene Manasses and the children of Ephraim. And the cooſtes deſcended vnto the ryuer Canah on whose ſouth ſyde Ephraim hath cities amōg the cytyes of Manasses. For the cooſtes of C Manasses were on the northſyde of the riuer & the endes of thē was the ſee: ſo ỹ the ſouth pertayned to Ephraim/ & the northe to Manasses/ and the ſee is hys border. And theye mette to geather in Aser northwarde/ and in Jſacar Eſtwarde. And Manasses had in Jſacar and in Aser/ Bethſean/ and her townes: & the enhabitoures of Dor/ with the townes pertaynyng to the ſame: & the enhabitoures of Endor with the townes of the ſame: & the enhabitoures of Thaanath with her townes & ỹ enhabitoures of Magedo with ỹ townes of the ſame/ euē thre cōtreys yet the children of Manasses couldē not ouer come thoſe cities: But the Cananites began to dwell in ỹ ſame lande. Neuertheleſſe aſſone as ỹ childrē of Jſraell were waxed ſtrong / they put the Cananites to tribute/ but expelled thē not.

DAnd ỹ childrē of Joseph ſpake vnto Josua ſaying: why haſt thou geuen vs but one lotte & one porcion to enheret/ ſeing we be moche people/ and for as moche as the Lorde hath bleſſed vs ſo: and Josua anſwered thē: yf ye be moche people then gett you vp to the wodde contreye/ and prepare for youre ſelues there in the lande of ỹ Pherezites and of the* Raphaites / yf mounte Ephraim be to narowe for you. Then the children of Joseph sayde agayne the hill will not begotē of vs: for al ỹ Cananites that dwell in the lowe contreye haue charettes of yron / and ſo haue they ỹ enhabite Bethſean/ & ỹ townes of the ſame & they alſo that dwel in the valeye of Jezreel And Josua anſwered the houſe of Joseph/ Ephraim & Manasses saying: ye be moche people and haue great power and ſhall not therfore haue one lotte. But the hyll ſhalbe youres / for it is a wodde contreye & ye ſhall bryng it to facion/ and it ſhalbe youres euen vnto the endes of it/ for ye ſhalbe able to caſt oute the Cananites for all their yron charettes / and for all they be ſo ſtronge.

* Gene. xij. a.

¶ Certen are ſende to deuyde the lande to the other euen trybes. The Lotte of the chyldrē of Benjamin

¶ The.xviij.Chapter.

AND the whole congregacion of the childrē of Israel came to gether at Silo/and set vp ꝑ tabernacle of witnesse there / & the lande was in subiecciō before them. But there remayned amonge ꝑ childrē of Israel seuē tribes which had not their enheritaunce deuyded out. And Josua sayde vnto ꝑ childrē of Israel/how lōg are ye so slacke to go & possesse ꝑ iande whych ꝑ Lord God of youre fathers hath geuē you? Bring of euery tribe thre mē ꝑ I maye sende them. And ꝑ they maye ryse & walke thorowe the land & distribute it by their enheritaūces & come agayne to me. Deuide it into seuen partes. For Juda shal abyde by their coostes in ꝑ southe/& ꝑ house of Joseph shal stande to their coostes in the northe. Describe ye ꝑ lande therfore into seuen partes/& bryng ꝑ description to me hether/ ꝑ I maye caste lottes for you here before the Lorde oure God. The Leuites haue no parte amonge you for the preastshipe of the Lorde is their enheritaunce. And Gad/ Ruben / & halfe the trybe of Manasses haue receaued their enheritaunce beyonde Jordan Estwarde/which Moses the seruaunt of the Lorde gaue them.

And the men arose and went their waye. And Josua charged them ꝑ wēt to describe ꝑ lande saying: hence & go thorowe the lande & describe it/& come agayne to me hether: and I will cast lottes for you before the Lorde in Siloh. And the men departed/& walked thorow the lande and described it by cities in to seuen partes in a booke/& returned to Josua into ꝑ hoste at Siloh. And Josua caste lottes for them in Siloh before ꝑ Lorde/and there he deuided the lande vnto the chyldren of Israell/to eche their portion. And the lotte of ꝑ trybe of the chyldren of Beniamin came vp accordyng to their kinredes. And the coostes of their lotte came oute betwene the childrē of Juda and the children of Joseph. And their north coostes were frō Jordan and went vp to the syde of Jericho on ꝑ northsyde/& went vp thorowe the moūtaynes westwarde/ and they ended at the wyldernesse of Bethauen: & went frō thence to ꝑ southsyde of Lus/other wyse called Bethel: and descēded to Ataroth Adar vpon the hylle that lyeth on the southe syde of the nether Bethhoron. And the west cooste draweth & cōpaseth southwarde/euen from the hille that lyeth before Bethhoron/& gothe oute at Kariathbaal which is Kariath Jarim/a citie of the children of Juda: & thys is the west quarter: & ꝑ southe cooste gothe from the edge of Kariathiarim westwarde/& gothe oute to the waterwelle/of Nephthoah and cometh doune to the edge of the hill that lyeth before ꝑ valeye of the sonne of Hennon whych is in the valeye of Raphaim northwarde/and descendeth thorowe the valeye of Hennon vnto the syde of Jebusi southwarde and gothe downe to the well of Rogel. And compaseth from the north and gothe forthe to Ensames and to the coostes that lye before the goyng vp vnto Adomim: and gothe doune to the stonne of Bohan the sonne of Ruben: and then gothe alonge towarde the syde of * the playne / northwarde: and gothe downe in to the playne: and gothe a long to the syde of Bethhaglah northwarde / and endeth at the poynte of ꝑ salt see north therfrom/and at the ende of Jordan southe therfrom. This is the southe cooste. * Grec. Arabathah.

And Jordan is their easte cooste/thys is the enheritaunce of the chyldren of Beniamin wyth their coostes rounde aboute and by their kynredes. And these are the cytyes of the trybes of the chyldren of Beniamin in theire kynredes: Jericho/ Bethhaglah/ and the valeye of Kaziz: Betharabah / Zamarim / and Bethel: Auim / Pharah / and Ophrah: Chepar Ammonai / Ophni / and Gabai/twelue cytyes wyth their villages. Gabaon / Ramah/and Beroth: Mazphah/ Caphairah/and Mozah: Rekem/Jarepheel and Tharelah / Zela / Eleph / and the cytye of the Jebusites whych is Jerusalem / Gabaath/& Kariath/fourtene cytyes with their villages. This is the enheritaunce of the chyldren of Beniamin in their kinredes.

¶ The lottes or partes of Zabulon/Issachar/Aser/ Nephthali/Dan/and Josua.

¶ The.xix.Chapter.

AND the seconde lotte came out vnto the tribe of the children of Simeō by their kinredes. And their enheritaunce felle in the myddes of the enheritaūce of the childrē of Juda. And their enheritaunce was/Berlsabe/ Sabe/& Moladah/Hazorsual/Balah/& Azem/ Eltholad Bethul & Hormah Zikelag/Bethmarcaboth & Hazetsusah / Bethlebaoth/and Saruhen thertene cities wt their villages. Ain/Remō Ether/& Asan/foure cities wt their villages: & therto all the villages ꝑ lye rounde about these cities/euē vnto Balasath/Beor/& Ramath/southwarde. This is the enheritaūce of the trybe of the childrē of Simeō in their kinredes oute of the porcion of the chyldren of Juda/came the enheritaunce of ꝑ chyldrē of Simeon. For the parte of the chyldren of Juda was to moche for them: and therfore ꝑ chyldren of Simeon had their enheritaunce in the enheritaunce of them.

And the thyrde lotte came vnto the chyldren of Zabulon accordyng vnto their kynredes. And the coostes of theire enheritaunce came to Sarid / and went vp to the

B See/and to Marialah/and touched at Dabaleth/& mette at the ryuer that lyeth before Jokneuen: and turned from Sarid eastwarde towarde the sunne rysyng vnto the border of Chisloth in mounte Thabor: and then gothe oute to Dabereth and gothe vp to Japhia: and from thence gothe a longe eastwarde towarde the sunne rysyng/to Sethah/Hepher Ithah/and Jazim/and gothe to Remon/Methoar/& Neah. And cōpaseth it on the northe syde and goeth to Nathan / and endeth in the valeye of Jephthahel. And Jatath/Nahalol/Semron/Jedalah / and Bethlehem: twelue cities with their vyllages. Thys is the enheritaunce of the Chyldrē of Zabulō / in their kinredes. The sayde cities w̄ their villages.

And the fourthe lotte cā oute to the chyldrē of Jsacar by their kynredes. And their costes were Jesraelah/Casuloth/Sunem/Hapharaim/Sion/Anaharath: Harabith/Rision/and Abez: Rameth/Enganim/ Enhadah / & Bethphazez. And his coostes mette at Thabor Sahazimah & at Bethsames & endeth at Jordan/ Syxtene cytyes wyth there villages. Thys is the enheritaunce of the trybe of the chyldren of Jsacar by their kinredes & cities and their villages.

C And the fyfte lotte cam oute vnto the tribe of the chyldren of Aser by their kynredes. And their coostes were Helkath/ Hali/Betē and Achsaph: Alamelech/Amaad & Miseal: and mette at Carmel on the see/& at Sihor and at Labanath and turneth towarde the sunne rysyng to Bethdagon / & mette at Zabulon & in the valeye of Jehthah/& towarde the northsyde of Bethemek & Negel/& gothe oute on the lefte syde of Cabul: and Hebron/Rohob/Hamon/and Kanah euen vnto great Sidon. And then ỹ coost turneth to Ramah and to the strong citie of Azor and turneth to Hozah and endeth at the see: by the possession of Achzibah : Amah / Aphek / and Rohob: Twentye and two cities with their villages. This is the enherytaunce of the trybe of the chyldren of Aser by their kinredes: These cities wyth their vyllages.

And the Syxte lotte cam oute vnto the chyldren of Nephthali by their kinredes. And their costes were from Heleph and from Elō in Zaananim/& Adami/Nekeb and Jabneel euen to Lakum/and go oute at Jordan. And then the coost turnethe westwarde to Asanoth in mounte Thabor/and then gothe oute from thence to Hukokah and meteth wyth Zabulon on the southe syde/and wyth Aser on the west/& at Juda vpon Jordan toward the sunne rysyng. And their strong cyties are Zidim/Ber/Hamath/Racath and Cenereth Adamah/Hermah and Hazor: Kedes/Edrai/and Enhazor: Jeron/Magdelel: Horem/Bethanah and Bethsames: nynetene cytyes w̄ their villages. This is the enheritaunce of ỹ tribe of the childrē of Nephthali by their kinredes: these cyties and their villages.

D And the seuenth lotte felle to the trybe of the chyldren of Dan by their kinredes. And the coostes of their enheritaūce was Zaraah Esthaol/Jrsames / Saelabin / Hialon and Jethlah: Eglon/ Themnathah and Akaron: Eltheheh Gibethon and Baalath: Jehud/Banebarak and Gathermon/Meiericō and Harcon wyth the contreye that lyeth before Japho. And the coostes of the childrē of Dan went oute from beyonde thē. For the childrē of Dan went vp and fought agaynst Lesen and toke it/and smote it with the edge of the swerde / and conquered it / and dwelt therin and called it Dan / after the name of Dan their father.

Thys is the enheritaunce of the trybe of the chyldren of Dan in their kynredes: these cities with their villages. When they had made an ende of deuydyng the lande by her coastes then the chyldren of Jsraell gaue an enheritaunce vnto Josua the sonne of Nun amonge them: at the mouthe of the Lorde they gaue him the cytye which he asked / euē Thamnath serah in mounte Ephraim. And he bylte the citie and dwelt therin. These are the enheritaunces whych Eleazar the preast and Josua the sonne of Nun/and the aunciēt fathers of the trybes of the chyldrē of Jsrael deuided by lotte in Siloh before the Lorde/ in the dore of the tabernacle of wytnesse/ and so made an ende of deuyding the contreye.

¶ The Cytyes of refuge or Sanctuaryes.

¶ The .xx. Chapter.

THen the Lorde spake vnto Josua A saying: comen with the chyldren of Jsraell and saye: * Appoynte oute free cities/of whych I spake vnto you by Moses/that the sleare that kylleth any person vnwares & vnwyttingly / maye flee thether. And those cities shalbe youre refuge from the auenger of bloude. And the sleare shall flee vnto one of those Cytyes and shall stande in the entryng of the gate of the citie and shall shewe hys cause in the eares of the elders of the sayde cytie. And theye shal take him in to the cytye vnto them/and shall geue him a place that he maye dwell amonge thē.

* Nume. xxxv a Deute. xix. b. Josu. xxi. a.

And when the auēger of bloude followeth B after him they shall not deliuer the sleare into his hande: because he smote hys frende ignorantlye / and hated hym not before tyme. And he shall dwell in the sayde citie vntyll he stande before the congregacyon in Judgement/and vntyll the death of the hye preaste that shalbe in those dayes. And then shall the sleare returne and come vnto hys awne cytye

and vnto his awne house/and vnto the cytye
C from whence he fledde. And they apoynted
Kedes in Galile / in mount Nephthali / and
Sichem in mount Ephraim/ & kariatharbe
which is Hebron/in the moũtaines of Juda
And on the other syde Jordan ouer agaynst
Jericho estwarde/they gaue Bozor in ỹ wyl-
dernesse vpõ ỹ playne/out of ỹ tribe of Rubẽ
& Ramoth in Galaad oute of ỹ trybe of Gad
D and Golan in Basan out of the tribe of Ma-
nasses. These were the cities apoynted for
all the childzen of Israell/& to the straũgers
that soiourned amõge thẽ that whosoeuer
kylled any person ignorãtlye/ỹ same might
flee thether and shulde not die by the hande of
the auẽger of bloude/vntyll he stode before ỹ
congregacyon.

C The cytes geuen to the Leuytes/in nombre.xlviij.
The promeses of geuyng the land of Canaan are ful-
fylled. The Israelytes are at rest.

C The xxi. Chapter.

A And then came ỹ principall heades
of the Leuites vnto Eleazar the
preaste/and vnto Josua the sonne
of Nun/& vnto the aunciẽt heades
of the trybes of the childrẽ of Israel/& spake
vnto them at Siloh in the lande of Canaan
saying:*the Lorde cõmaunded by Moses/to
geue vs cities to dwell in & the feldes aboute
thẽ/for oure catell. And the childrẽ of Israell
gaue vnto the Leuites out of their enherita-
unces/at the biddyng of the Lorde/these ci-
ties folowing with their Suburbes.

*Nume.xxxv.a
Deut.xix.b.
Josu.xx.a.

And the lotte cam oute vnto the kynredes
of the Cahathites: and the childzen of Aaron
the preaste whych were of the Leuytes had
geuen them by lott/out of the trybe of Juda/
out of the tribe of Simeon/& out of ỹ tribe
of Beniamin. xiij. cities. And the reast of the
childzen of Cahath had by lotte/out of ỹ kin-
redes of the tribe of Ephraim/out of ỹ trybe
of Dan/& out of the halfe tribe of Manasses
ten cities. And the childzen of Gerson had by
lotte out of the kinredes of ỹ tribe of Issacar
out of the trybe of Aser / out of the trybe of
Nephthali & oute of the other halfe trybe of
Manasses in Basan. xiij. cities. And ỹ childrẽ
of Merari by their kynredes / had out of the
trybe of Ruben/out of the trybe of Gad/and
out of the trybe of Zabulon/twelue cities.

B And the childrẽ of Israell gaue by lotte vnto
ỹ Leuites these cities with their Suburbes
as the Lorde commaunded by Moses.

And they gaue oute of the tribe of ỹ childrẽ
of Juda/& out of the trybe of the childzen of
Simeon / these cytyes by name: whych the
childzen of Aaron being of the kinredes of ỹ
Cahathites/and of the childzen of Leui/ob-
tayned: for theirs was ỹ fyrst lotte. And they
gaue them Kariath Arbe of the father of
*Enack/which is Hebron/in the hyll cõtreye * Arba was the
of Juda / wyth the Suburbes of the same father of Enak.
rounde about it. But the contreye that per- Of Enak ye
tayned to the cytye and the vyllages therof/ haue in. Judic.
they gaue to Caleb the sonne of Jephune / to i.d.
be his possessyon.

And thus they gaue to ỹ chyldzen of Aarõ
the preaste the kraũcheled cyties of the flear/
Hebron with her Suburbes: & Libna wyth
her Suburbes / and Jathir wyth her Su-
burbes/and Estimoa wyth her Suburbes/
and Holon with her Suburbes/and Dabir
with her Suburbes/and Ain with her Su-
burbes/and Jutah with her Suburbes/and
Bethsames with her Suburbes: nyne cities
out of those two tribes. And out of the trybe
of Beniamin they gaue Gabaon wyth her
Suburbes: Gaba with her Suburbes: Ana- C
toth wyth her Suburbes: Almon wyth her
Suburbes: foure cities. All these cities of ỹ
chyldzen of Aaron preastes were. xiij. cytyes
with their Suburbes. And the kynredes of
the chyldzen of Cahath that were Leuites: ỹ
is to saye the other chyldzen of Cahath had
the cytyes of their lotte / out of the trybe of
Ephraim. And they gaue them the fre cytye
of the flear: Sichẽ wyth her Suburbes/in
mount Ephraim: & Gazer with her Subur-
bes: and Kabzaim wyth her Suburbes: Be-
thhoron wyth her Suburbes: foure cytyes.
And out of the trybe of Dan: Eltheke wyth
her Suburbes : Gibthon wyth her Su-
burbes: Aialon wyth her Suburbes / and
Gathremon wyth her Suburbes: foure cy-
tyes. And out of the halfe trybe of Ma-
nasses / Thanach wyth her Suburbes: Ga-
thremon wyth her Suburbes: two cytyes.
So that all the cytyes whych were geuen
vnto the kynredes of the other chyldzen of
Cahath/were ten with their Suburbes.

And vnto the chyldzen of Gerson whych
were of the kynredes of the Leuites / they
gaue out of the other halfe trybe of Manas-
ses/the cytye of refuge for the flear / Golan
in Basan wyth her Suburbes: Beestherah
wyth her Suburbes: two cities. And out of
the trybe of Issacar / Kisyon wyth her Su-
burbes : Daberath wyth her Suburbes:
Jarimoth wyth her Suburbes: Enganim
wyth her Suburbes: foure cities. And out
of the trybe of Aser / Miseal wyth her Su-
burbes: Abdõ wyth her Suburbes / Halakath
wyth her Suburbes : Rohob with her Su-
burbes: foure cities. And out of the trybe of
Nephthali / the cytye of refuge of the flear/
Kedes in Galile/wyth her Suburbes: Ha-
mothdor / wyth her Suburbes : Carthan
wyth her Suburbes : thre cytyes. So D
that all the cytyes of the Gersonites in their
kinredes

kynredes were.xiij.wyth their Suburbes.

And vnto the kynredes of the chyldren of Merari/the rest of the Leuytes / they gaue out of the trybe of Zabulon: Jecnam wyth her Suburbes: Carthah w̄ her Suburbes Damna wyth her Suburbes/and Nahalal with her Suburbes:foure cytyes. And out of the trybe of Rubē/ they gaue Bozor with her suburbes: Jahelah with her Suburbes Kedmoth with her Suburbes/ & Maphaath with her suburbes:foure cities.And out of ꝑ tribe of Gad/they gaue ꝑ fraūchised citie of ꝑ refuge/Romoth in Galaad w̄ her suburbes/ Mahanaim w̄ her suburbes/Hesbon w̄ her suburbes: & Jaser w̄ her suburbes:foure cities in all/so ꝑ all the cityes of the chyldrē of Merari in their kynredes / whych were the rest of the kynredes of the Leuites/ were by their lot/twelue cities.And al the cities that the Leuites had in the possessyō of the childrē of Israel were.xlviij.with their Suburbes And these cytyes had eche their Suburbes rounde aboute her thorow out all the sayde cities. And the Lorde gaue vnto Israell all the lande whych he sware to geue vnto their fathers.And they cōquered it/ & dwelt therin And the Lorde gaue them rest rounde about accordyng to all that he sware vnto their fathers. So ꝑ there stode not a mā of all their enemyes before thē. But ꝑ Lorde delyuered all their enemies into their handes. There chaped nothing of al the good thinges which the Lorde had sayde vnto the house of Israel But all came to passe.

¶Ruben/Gad/and the halffe trybe of Manasses are sende a gayne to their possessyons. They bylde an altare for a memorypall.

¶The.xxij.Chapter.

Then Josua called vnto the Rubenites/the Gaddites and to the halfe tribe of Manasses and sayde vnto thē:*ye haue kept all that Moses the seruaunt of the Lorde cōmaunded you/ & haue obeied my voyce in all ꝑ I cōmaunded you:ye haue not lefte youre brethren of a lōg season vnto thys daye but haue kept the cōmaundement of ꝑ Lord youre God.And now the Lorde hath geuē reste vnto youre brethrē as he promesed them.Wherfore returne and go vnto youre tentes & vnto ꝑ lande of youre possession/which Moses the seruaunt of the Lorde gaue you on the other syde Jordan.

*Nume.xxxij.c

☞ But in any wyse take exceding good heade that ye do the cōmaundement & lawe which Moses ꝑ seruaūt of ꝑ Lorde charged you:whych is / that ye loue the Lorde youre God/and walcke in his wayes and kepe hys cōmaundementes/& cleaue vnto him/& serue hym wyth all youre herttes and all youre soules. And so Josua a blessed them and sent them awaye. And they went vnto their tētes

a. Blessed them that is/wysshed thē the fauoure of God/& happye returnyng to their possessyons/& a blessed lyfe in the Lorde. So dyd Aarō blesse the also.Leuiti.ix.a

Vnto the one halfe of the trybe of Manasses Moses gaue possessyon in Basan:and vnto the other halfe therof gaue Josua wyth their brethrē on this syde Jordan westwarde And also when Josua sent them awaye vnto their tentes and blessed them / he sayde vnto thē/returne with moche rychesse vnto youre tentes/& with very moche catell/with syluer goulde / brasse / yron / and wyth rayment aboue measure/& deuide the spoyle of youre enemyes wyth youre*brethren.

Understand/ that are at home & ¶ came not a warrefare.

And the chyldren of Ruben / the chyldren of Gad and halfe the trybe of Manasses/returned and departed from the chyldrē of Israel out of Siloh which is in ꝑ lande of Canaan / to go vnto the contreye of Galaad / & to the lande of their possessyon / wherin they were possessed at the mouth of the Lorde by the hande of Moses. And when they came vnto the costes of Jordan that lye in ꝑ lande of Canaan:there the chyldren of Ruben/the chyldren of Gad and the halfe trybe of Manasses/bylt an altare faste by Jordan & that a great altare to se to. And when the chyldrē of Israel hearde saye:beholde the chyldren of Ruben/the chyldren of Gad & the halfe trybe of Manasses haue bylte an altare in the forefrounte of the land of Canaā in ꝑ borders of Jordan on the syde of the chyldren of Israell:the hole congregacyon of the chyldren of Israell gathered them to gether to Siloh/ to go vpon them with batell. And the childrē of Israell sent vnto the chyldren of Ruben/ to the chyldren of Gad and to the halfe trybe of Manasses into the lande of Galaad/ Phinehes the sonne of Eleazar the preaste/ and with him ten lordes of euery chefe howse a lorde thorowe out all the trybes of Israell/ whych heades of their fathers housholdes were ouer ꝑ thousandes of Israel. And they wēt vnto the chyldren of Ruben/of Gad & to the halfe trybe of Manasses/vnto the land of Galaad and spake with them saying.

Thus saye the hole congregacyon of the Lorde:what trāsgression is this that ye haue transgressed agaynst the God of Israell / to turne awaye this daye from after the Lorde and to bylde you an altare for to rebelle thys daye agaynst ꝑ Lorde/Is the b wicked deade of Peor to lyttell for vs/wherof we are not cleansed vnto this daye/ & there was a plage in the congregacyon of the Lorde: But that ye also shulde turne awaye thys daye from folowyng the Lorde: ye shall rebelle to daye agaynst the Lorde/and to morow he shall be wroth wyth all the congregacion Not withstandyng yt the lande of youre possessyon be vncleane / then come ouer vnto the lande of

b. The wycked deade of Peor/ for the wycked Idolatrye done to Peor. Peor (as some wyll) Phogor was an Idolle of the Moabytes which was worshypped in an hyl in Moab called Peor.

where the Israelites not onely cõmitted carnall whoredome wyth the wemen of the Moabites: but also Spirituall whoredome/ that is/became Idolatrers and worshypped that Idoll Peor as the Moabites dyd: for which they were plaged/so that there died of thẽ foure & twentye thousande at that time as ye reade. Nume. xxv.

the possessyon of the Lord/where the Lordes tabernacle dwelleth/and be possessed amõge vs. But rebell not agaynst the Lorde nor agaynst vs/to buylde you anye other aulter saue the aulter of the Lorde oure God. Dyd not Acan ỹ sonne of Zareh trespase in the excõmunicate thinges/ & wrath fell on all the congregacion of Israel/ so that he alone perisshed not for his wyckednesse?

E Then the chyldren of Ruben and of Gad/ and halfe the trybe of Manasses answered and sayde vnto the heades ouer the thousandes of Israel: The myghty God Iehouah he knoweth/ and Israel shall knowe if it be to rebelle or transgresse agaynst the Lorde/ then the Lorde saue vs not thys daye. Or elles if we haue bylt vs an aulter to turne from folowing the Lorde/ or to offer theron burnt offrynge or meatoffrynges/ or to offer peace offrynges theron: let the Lorde requyre it: And haue not rather done it for feare of this: least in tyme to come your chyldren shulde saye vnto oures: what haue ye to do wyth the Lorde God of Israel/ seying: that ỹ Lorde hath made Jordã a border betwene vs and you ye childrẽ of Ruben & of Gad: ye haue no parte therfore in the Lorde: and so shall youre chyldrẽ make oure chyldrẽ cease

F from fearinge the Lorde.

And therfore we sayde: Let vs cause an aulter to be made/ not for burntoffrynges/ nor sacrifyces/ but it shalbe a wytnesse betwene vs and you and oure generacyons after vs/ that we shulde serue the Lorde/ wyth oure offerynges/ sacrifyces and peaceoffrynges: and that youre chyldren shulde not saye to oures in tyme to come/ ye haue no parte in the Lorde.

And we thought if they shuld so saye to vs or to oure generacyons in tyme to come/ that we wolde saye agayne: Beholde the facyon of the aulter whych oure fathers made/ nether for burntoffrynges nor sacrifyces/ but that it shulde be a wytnesse betwene vs and you. God forbydde ỹ we shuld rebell agaynst the Lorde and that we shulde turne this daye frõ after him/ and bylde an aulter for burntofferynges or sacrifyces/ saue the altare of the Lorde/ oure God that is before hys tabernacle.

G And when Phinehes the Preaste and the Lordes of the congregacyõ and heades ouer the thousandes of Israell whych were wyth him/ hearde the wordes that the chyldren of Ruben/ the chyldren of Gad and the chyldrẽ of Manasses spake/ they were well contẽt. And Phinehes the sonne of Eleazar ỹ preaste sayde vnto the chyldren of Ruben/ of Gad and of Manasses/ this daye we perceaue that the Lorde is amonge vs/ because ye haue not done thys trespase agaynst the Lorde. And now ye haue rydde the chyldrẽ of Israell out of the handes of the Lorde.

And Phinehes the sonne of Eleazar the Preaste and the lordes returned frõ the chyldren of Ruben and of Gad oute of the lande of Galaad vnto the lande of Canaan/ to the chyldren of Israel/ and brought them worde agayne. And the answere pleased the chyldren of Israel well/ and they praysed God/ and dyd not entende to go agaynst them in batelle/ to destroye the lande which the chyldren of Ruben & Gad dwelt in. And the chyldren of Ruben & the chyldren of Gad called the aulter *Ed/ because it is a witnesse betwene vs/ that the Lorde is God.

*After the Hebre. The cõmẽ. Trãl. oure wytnesse that the Lorde is God.

¶ Josua exhorteth the people that they Joyne not them selues to the Gentyles/ and that they trust in none but in God onely/ whych had fulfylled hys promeses to them.

¶ The. xxiij. Chapter.

A And it came to passe a longe season after that the Lorde had geuen reste vnto Israell from all their enemyes rounde aboute/ that Josua was olde and was stryken in yeres. Wherfore he sent for all Israel/ and for their elders/ their heades/ their Judges and offycers/ and sayde vnto them: I am olde & stryken in yeres. And ye haue sene all that the Lord youre God hath done vnto all these nacyons before youre faces: For ỹ Lorde youre God he foughte for you. Beholde/ I haue appoynted these nacyons that remayne/ to be ỹ enherytaunce of youre trybes: euen from Jordan/ and all the nacyõs that I haue destroyed/ euen vnto the great See. And the Lorde youre God he shall expell and cast thẽ out before you/ and ye shall conquere their landes/ as the Lorde youre God hath sayde vnto you.

B *Be therfore exceadynge stronge that ye take hede to do all that is writtẽ in the boke of the lawe of Moses/ *that ye bowe not a syde ther from/ to the ryght hande or to the lefte: and that ye go not vnto these nacyons that remayne wyth you: and that ye nether make mencyon or sweare by the names of their Goddes: and that ye nether serue them nor bowe youre selues vnto them. But that ye sticke fast vnto the Lorde youre God/ as ye haue done vnto thys daye. So shall the

C Lorde cast out before you great nacyons & myghtye/ as ye se how no man hath stande before you hitherto. *One of you shall chase a thousande: for the Lorde youre God he fighteth for you/ as he hath sayde vnto you. Take

*Deu. xxxi. b. Josu. i. b. iij. Reg. ij. a. *Deute. xij. d. and. xxviij. b. a Prouer. iiij. d

*Deut. xxxij. d

good

good hede therfore vnto youre soules/that ye loue the Lorde youre God.

But and yf ye shall go backe and cleaue vnto the rest of these nacyons that remayne wyth you and shall make Mariages wyth them/and shall go to them and they come to you:be sure that the Lorde youre God wyll not cast out all these nacions frō before you
*Num.xxxiij.g *But they shalbe snares and trappes vnto you/and scourges for youre sydes/& prickes in youre eyes/vntyll ye perysshe from of thys good lande whych the Lorde youre God hath geuen you.

Beholde I walke this daye/by the waye of all ỹ worlde: call ye to mynde in all youre
D hertes and in all youre soules/that nothyng hath fayled of all the good thynges whych ỹ Lord youre God promesed you. All are come to passe/and nothyng hath fayled therof. And as al good thinges are come vpō you/which the Lorde youre God promesed you: so shall the Lorde bryng vpon you all euell vntyll he haue destroyed you from of thys good lande/ whych the Lorde youre God hath geuen you when ye haue transgressed the apoyntment of the Lorde youre God/ whych he commaunded you: and haue gone & serued straunge Goddes/ and bowed youre selues to them. Then shal the wrath of ỹ Lorde ware whote vpon you/and ye shall perysshe quickly e/ frō of the good lande whych he hath geuen you.

¶ Josua exhorteth the people to the kepyng of the lawe. He dyeth. The bones of Joseph are buryed Eleazar dyeth.

¶ The xxiiij. Chapter.

A AND Josua geathered all the trybes of Israell to Sichem & called for the elders of Israell/and for their heades Judges and officers which presented thē selues before God. And Josua sayde vnto all the people/thus sayth ỹ Lorde God of Israell. * youre fathers dwelt on the
*Gene.xi.d. other syde of the floude in olde tyme euē Thareh the father of Abraham and Nachor/ and serued straunge Goddes. But I toke youre father Abraham from the other syde of the floude/and brought him into ỹ lande of Canaan/and multiplied hys seede/& gaue hym Isaac. And I gaue vnto Isaac Jacob & Esau And I gaue vnto Esau moūt Seir to possesse it. But Jacob and hys chyldren went downe into Egypt.

* Then I sent Moses and Aaron. And I
*Exod.vij.a. * plaged Egypte/ after the maner as I dyd
*Exod.vij.viij ix.x.and.xiij. among them/ and after that I brought you out/& I brought youre fathers out of Egipte And ye came vnto the see: and the Egyptiās
B folowed after youre fathers wyth charettes and horsmē/vnto the redd see. And they cried vnto ỹ Lorde. And he put darcknesse betwene you and the Egyptyans and brought the see vpon them and couered thē. And youre eyes haue sene what I haue done in Egypte. And ye dwelt in the wilderne sse a long season. And I brought you into ỹ lande of the Amorites whych dwelt on the other syde Jordan. And they fought with you: and I gaue them into youre handes. And ye conquered their contre. And I destroyed them in youre syght.

Then Balak the sonne of Ziphor/Kyng of Moab arose and warred agaynst Israell/ and sent & *called Balam the sonne of Beor for to curse you. But I woolde not agree to *Nume xxij.d Deut.xxiij.a.
herken vnto Balam/ and therfore he blessed you: And so I deliuered you out of his hande. and when ye went ouer Jordan/ and came vnto Jericho/ the cytyzens of Jericho foughte agaynst you: the Amorites/ Pherelites/ Canaanytes/ Hethites Girgosites/ Heuites/ Jebusites whych I delyuered in to youre handes.

C And I sent* hornettes before you and ye cast out before you: euen the two kynges of the Amorites: but not wt youre owne swerde or wyth youre owne bowe. And I gaue you a lande in whych ye dyd no labour/ & cytyes whych you bylt not/ and ye dwelt in them. And vynes/and Olyue trees which ye plāted not/ and ye ate of them.

* I sent hornettes before you/ that is/ I sent soche kynges of feare & dreade in to the hertes of youre enemies/and so dyscouraged dased and astonyed them/ that they were ready to fall or euer ye came at thē. Deut.xij.c.

And now feare the Lorde and serue hym in pureneſſe and truthe: And put away the
D Goddes whych youre fathers serued on the other syde of the floode/and in Egypt/ & serue the Lorde. But yf it seme euell vnto you to serue the Lorde/ then chose you thys daye whom you wyll serue whether the Goddes whych youre fathers serued that were on the other syde of the floude/ ether the Goddes of the Amorites in whose lande/ye dwelt/ and I and my howse will serue the Lorde.

Josu.ij.b.d and v.a and ix.d. Judic.vij. b.c. Dehornettes ye reade Nume.xxxiij.g Exod.xxiij.d. Deut.vij.c.

And the people answered and sayde/God forbyd that we shuld forsake the Lorde and serue straunge Goddes. For the Lorde oure God he it is that brought vs & owre fathers out of the lande of Egypt/the howse of bondage/and whych dyd those myracles in oure syght/ and preserued vs in all the waye we went and amonge all the nacyons which we came thorowe. And the Lorde dyd cast out before vs all the nacyons wyth the Amorites which dwelt in the lande/ wherfore we wyll serue the Lorde for he is oure God.

But Josua sayde vnto the people/ye can
E not serue the Lorde: for he is an holye God & cannot beare youre transgressyon and synne But when ye haue forsaken the Lorde and haue serued straunge Goddes/ he wyll turne and do you euell and consume you/ after that he hath done you good. And the people

answered Josua: naye / but we wyll serue the Lorde.

Then Josua sayde vnto the folke / ye are wytnesses vnto youre selues / ꝑ ye haue chosen you the Lorde / to serue hym: & they sayde we are wytnesses. Then put awaye / sayde he / the straunge Goddes whych are amonge you / & bowe youre hertes vnto ꝑ Lorde God of Israell. And the people answered Josua: The Lorde oure God we wyll serue and hys voyce we wyll obeye. And so Josua made a couenant with the people the same daye / and set ordynaunces and lawes before them in Sichem.

And Josua wrotte these wordes in the boke of the lawe of God / and toke a great *stonne & pitched it on ende in ꝑ sayde place euen vnder an ocke that stode in the sanctuarye of the Lorde. And Josua sayde vnto all the people: beholde / thys stone shalbe a witnesse vnto vs / for a it hath hearde all the wordes of the Lorde whych he spake wyth vs. It shalbe therfore a wytnesse vnto you / lest ye lye vnto youre God. And so Josua let the people departe euery man vnto hys enheritaunce.

*To be a memoryall of the couenaumte.

a.It hath heard &c. that is / it signifieth that ye haue heard. It leaft not to be a stone / nor was so transformed that it had eares or the sense of hearing.

And after these thynges the tyme came ¶ that Josua the sonne of Nun & the seruaunt of the Lorde died beyng an hundreth and ten yeres olde. Whom they buryed in the cõtrey of his enheritaunce / euen in Thamnath sareth which is in moũt Ephraim / on the northe syde of the hyll of Gaas.

But shuld put thẽ in remẽbraunce what couenaumte they had made there / & styre thẽ to the performaunce therof. Soche Phrases are familyar to the Hebrues

And Israel serued the Lorde all the dayes of Josua / and all the dayes of the elders that ouerlyued Josua / and which had sene all the workes of the Lorde that he had done to Israell. And the bones of Joseph / whych the chyldren of Israell brought out of Egypte / they buryed in Sichem / in a parcell of grounde whych Jacob bought of the sonnes of Hemor the father of Sichem / for an hundrethe *peaces of syluer / whych parcell became the enheritaunce of the chyldren of Joseph. And Eleazar the sonne of Aarõ dyed whom they buryed in Gabaath that pertayned to Phinehes his sonne and was geuen him in mount Ephraim.

*The Chald. Interpreters & the.lxx. reade lambes.

The ende of the boke of Josua.

¶ Judges. ¶ The boke of the Judges.

¶ After Josua was dead / Juda was constitute Lorde ouer the armye when Jerusalem was beseged. The people that were not destroyed became tributaryes.

¶ The fyrst Chapter.



After the death of Josua the chyldren of Israel asked the Lorde sayinge: Who shall go vp fyrst vnto the Cananites to fight agaynst thẽ? And the Lorde sayde: *Juda shall go vp: beholde I haue delyuered ꝑ lande in to his handes. Then Juda sayde vnto *Simeon his brother: come wt me into my lotte / & let vs fyght agaynst the Cananites: And I lykewyse wyll go wt the into thy lotte. And so Simeon went with him.

*Understãde hereno one particular mã / but the whole tribe of Juda.

*Simeon for the tribe of Simeon.

And Juda went vp / & the Lorde delyuered the Cananites & Pherezites into their handes. And they slewe of thẽ in Bezek ten thousand men. And they foũde a Adonibezek in Bezek. And they fought agaynst him / & slewe the Cananites & Pherezites. But Adonibezek fled / and they folowed after him / & caught hym / & cut of his thombes and his great toes. Then Adonibezek sayde: thyrtye kinges hauynge their thombes & great toes cut of / geathered their meate vnder my table: b wherfore as I haue done so God hath done to me agayne. And they brought hym to Jerusalẽ / and there he dyed.

gmeneus occisor

a.Adonibezek was the kynge of Bezek. The worde signifieth as mocheas lorde of Bezek

B He was a wycked & cruel tyraunt

b.Here note that the Gẽtyles had the knowledge of God / as sayth Paul Roma. j. And that they knewe the lawe and ryghtuousnes natural / of whyche Moses Deutero.xx.d. & Exodi. xxj.c. But in the punishemẽt of Adonibezek is this chefly to be obserued / that God not onely auengeth the wronge that the wycked do to the good: but also that which the wycked do to theiwe C kinges whose thombes & great toes he cut of were wycked me yet is he punnished for the iniury and cruelnye done vnto them. Soche an exaumple haue ye also Amos.ij. What punishemẽt shall they haue then that cruelly slaye the good? Not shall be ye suer.

The chyldren of Juda fought agaynst Jerusalem & toke it / & smote it with the edge of the swerde / and set the citie on fyre. And after that the chyldren of Juda went euen to fyght agaynst the Cananites ꝑ dwelt in the mountayne / in the southe / & in the lowe contreye. And Juda went vnto the Cananites ꝑ dwelt in Hebron / which before tyme was called Kariath Arbe. And slew Sesai / Ahiman and Thalmai. And from thence they went to the inhabiters of Dabir / whose name in olde tyme was cal̃ed Kariathsepher.

And Caleb sayde: he that smyteth Kariathsepher / & taketh it / to him will I geue Achsah my daughter to wyfe. And Othoniel ꝑ sonne of Kenez Calebs younger brother toke it: to whom he gaue Achsah his daughter to wyfe / and as they went she counceled hym to aske of her father a felde. And then she *lyghted of her asse: and Caleb sayde vnto her: What ayleth the? She sayde vnto hym: geue me a blessinge: for thou hast geuen me a South-

*The Chald. Interpreters & the.lxx. reade lambes.

warde

possessiones olim dicebantur additiones. a parentibus filijs & filiabus vadite.

warde & drye land/geue me also spryngs of water. And Caleb gaue her spryngs both aboue & benethe. And the chyldrē of the Kenite Moses father in lawe wēt vp out of ỹ citye of paulme trees / whith the chyldrē of Juda in to the wylderneſſe of Juda that lyeth in the Southe of Arad/and dwelt amonge the people.

And Juda went & Simeon whim/& they slew the Cananites that enhabited Zephath/ & vtterlye destroyed it / & called the name of the citie Hormah. And Juda toke Azah wᵗ the costes therof / and Askalon wyth the costes therof/ and Akaron wyth the costes therof. And the Lorde was with Juda that he conquered the mountaynes/but they coulde not dryue out the enhabiters of the valeyes/ because they had charettes of yron. And they gaue Hebron vnto Caleb as Moses sayde. And he expelled thence the thre sonnes of [d] Enack.

And the chyldren of Benjamin dyd not cast out the Jebusites that enhabited Jerusalem/but the Jebusites dwell wᵗ the childrē of Benjamin in Jerusalem/vnto this daye.

And in lyke maner the house of Joseph went vp to Bethel and the Lorde wyth thē/ and the house of Joseph serched out Bethel which before tyme was called Lus. And the spyes sawe a man come out of the cytye and they sayde vnto hym shewe vs the waye into the cytye. And we wyll shewe the mercy. And he shewed them the waye into the cytye/and they smote it wyth the edge of the swerde / but let the man and all hys housholde goo free. And the man went into the lande of the Hethites / and bylt a cytye and called the name therof Lus which is the name therof vnto this daye.

Nether dyd Manasses expelle Bethsean with her townes/nether Thaanach with her townes / nether the enhabitoures of Dor wᵗ her townes / nether ỹ enhabytoures of Ieblaam with her townes / nether the enhabytourcs of Magedo with her townes/ and so the Cananites went to & dwelt in the sayde lande. But as sone as Israell was wared mightie/they put the Cananites to trybute: But expelled them not.

In lyke maner Ephraim expelled not the Cananites that dwelt in Gazer/but the Cananites dwelt stylle in Gazer among them.

Nether dyd Zabulon expelle the enhabitoures of Ketron/nether ỹ enhabytoures of Nahalol: But the Cananites dwelt amonge them and be came trybutaries.

Nether dyd Aser cast out ỹ enhabytoures of Acho/nether ỹ enhabytoures of Zidon/of Ahalab/Aczib/Halbah/Aphek/ nor of Rohob/but the Aserites dwelte amonge the Cananites the enhabytoures of the lande/and dryue them not out.

Nether dyd Nephthalim dryue out the enhabytoures of Bethsames/nor ỹ enhabytoures of Bethanath/but dwelle amōgest ỹ Cananites the enhabitoures of ỹ lande. Neuertheles the enhabytoures of Bethsames and of Bethanath be came trybutaryes vnto them.

And the Amorites kepte ỹ chyldrē of Dan in the mountaynes/and soffered them not to come downe to the valeyes. And so the Amorites wēt to and dwelled in mount Heres in Hailon and in Salabim. Neuerthelater the hand of Joseph wared heuye vpō them / so ỹ they be came tributaryes. And the costes of ỹ Amorites was frō the goyng vp to Acrabim/and from the roche vpwarde.

¶ The Angell reburketh the people because they had made peace with the Cananites. Idolatrers are punished/ but yet leaue not their inuencyons. God sendeth them iudges to delyuer them.

¶ The.ij. Chapter.

And the angell of the Lorde came vp from Galgall to Bocim / & sayde/ I brought you out of Egypte and haue brought you vnto the lande which I sware vnto youre fathers. And I sayde that I wolde neuer breake myne appoyntement wyth you / but ye shulde haue made no couenāt with the enhabytoures of this land/ye shuld haue broken doune their aultares: But ye haue not obeyed my voice/ why haue ye this done? wherfore I haue lykewyse determyned ỹ I wyll not cast them out before you: [a] but they shalbe in the sydes of you/and their Goddes shalbe snares vnto you. And when the angell of the Lorde had spoken these wordes vnto all the chyldren of Israel/the people cryed out and wepte. And called the name of the sayde place / Bocim & offered there vnto the Lorde.

And when Josua had sent ỹ people awaye/ the chyldren of Israel went euerye man into his enheritaunce to possesse the lande. And ỹ people serued the Lorde all the dayes of Josua/and all the dayes of the elders that out lyued Josua/and had sene all the great worckes of the Lorde that he dyd to Israel. And Josua the sonne of Nun the seruaunt of the Lorde dyed when he was an hundred an ten yeres olde: whom they buryed in the costes of his enheritaunce: euen in Thamnath hares in mount Ephraim on the northsyde of ỹ hyll Gaas. And euen so all that generacion were put vnto their fathers/and there arose another generacyon after them whych nether knewe ỹ Lord / nor yet ỹ worckes which he dyd vnto Israel.

m.b. And

[d] Enack a kynd of gyauntes/ so called haplye be cause they ware cheynes aboute their neckes / for Enak signifyeth soche a chayne/as men were aboute their neckes Deut.ij.c. Numeri.xiij.d.

[a] Enell neyghtour/ no small plage/are thre ned vnto Israel for their transgressyon / which shuld be euer at hand to chastyce them. Num.xxxiij.E Deut.vij.c Exo.xxiij.d

And then the chyldren of Israel dyd wyckedlye in the syght of the Lorde / and serued Baalim / & b forsoke the Lorde God of their fathers / which brought them out of the land of Egypte / and folowed straunge Goddes / euē of the Goddes of the nacyons that were round aboute them / and bowed them selues vnto them / and angred the Lord. And so they forsoke the Lord and serued Baal & Astharoth. Wherfore the Lorde waxed angrye w Israel / & delyuered thē into the handes a raueners to spoyle them and solde them into ỹ hādes of their ennemyes rounde aboute thē / so ỹ they had no power any longer to stande before their enemyes. But vnto whatsoeuer thyng they went / the hand of the Lorde was vpon them with euell lucke / euen as ỹ Lorde promesed them / and as he sware vnto them. And they were sore vexed.

Neuertheles the Lorde rayled vp Judges / which delyuered them out of the handes of their oppressers / & yet for all that they wold not harken vnto their Judges: But went a whoryng after straunge Goddes and bowed them selues vnto thē / and turned quickye out of the waye which their fathers walked in obeying the cōmaundemētes of the Lord / and dyd not so

And when the Lord rayled them vp Judges / he was with the Judge / and delyuered them out of the hādes of their ennemyes all the dayes of the Judge: for the Lorde had cōpassyon ouer their sorowinges which they had by the reason of them that oppressed thē and vexed them: yet for all that as sone as ỹ iudge was dead they turned and dyd worse then their fathers in folowynge straunge Goddes / and in seruyng thē / and ceased not from their inuencions nor from their malycyouse wayes.

Wherfore the Lorde was angrye with Israel and sayde: be cause thys people hathe transgressed myne appoyntement which I cōmaūded their fathers and haue not obeyde my voyce / therfore hencefoorth I will not cast out one mā before thē of the nacyons which Josua leaft when he dyed / and that to proue Israel through thē whether they wyll kepe the waye of ỹ Lord to walke therin as their fathers dyd or not. And so the Lorde leafte those nacyons alone / and drove thē not oute immedyatlye / nether delyuered them in to the handes of Josua.

¶ Certen nacyons are leafte amonge the Israelites to the yntent to vexe & afflict thē. Othoniell delyuereth Israel. Ahud killeth Kyng Eglon. Samgar killeth the Philistines.

¶ The .iij. Chapter.

These are the nacions which ỹ Lord A lefte to tēpt Israel: euē as manye of Israell as had not knowen all ỹ warres of Canaan: Onlye for the lernyng of the generacyon of the chyldren of Israel: which before knew nothing of warre he lefte the fyue Lordes of the Philistines / & all the Cananites / the Sidonites / the Heuites that dwelt in mount Libanon: euen from mount Baal Hermon vnto Hemath. Those remayned to proue Israell by / to wete whether they wold herken vnto the commaundementes of the Lorde / which he commaunded their fathers by the hand of Moses.

And as the chyldē of Israel dwelt amōge the Cananites / hethites / Amorites / Pherezites / Heuites / and Jebusytes / they toke the daughters of them to be their wyues & gaue their owne daughters to their sonnes / & serued their Goddes. And so the chyldren of Israell did wyckedlye in the syght of the Lorde and forgate the Lorde their God and serued Baalim & Aseroth. Therfore the Lorde was B angrye with Israel and delyuered them into the handes of Chusan Rasathaim Kynge of *Mesopotamia. So that the chyldē of Israell serued Chusan Rasathaim .viij. yeres.

And then the chyldren of Israel cryed vnto the Lorde. And the Lorde stered them vp a a sauer & saued them: one Othoniel the sonne of Kenes / Calebs younger brother. And the spyrete of the Lorde came vpon him. And he iudged Israell / and went out to warre. And the Lorde *solde Chusan Rasathaim Kyng of Mesopotamia into his hāde. So ỹ hys hāde was mightie ouer Chusan Rasathaim And the lande had rest fourtye yeres. And Othoniel the sonne of Kenes died. And then the chyldren of Israel went to agayne / & committed wyckednesse in the syght of the Lorde And then the Lorde hardened Eglon ỹ King of the Moabites / agaynst the chyldren of Israell / because they had comitted wyckednesse before the Lorde. And thys Eglon geathered vnto hym the chyldren of Ammon / and the Amalekites / and went and smote the chyldrē of Israell / and cōquered the citie of Paulme trees. And the childzen of Israel serued Eglō the Kyng of the Moabites .xviij. yeres. And then they cryed vnto ỹ Lorde. And the Lorde stered thē vp a sauer / Ahud the sonne of Gera the sonne of Jemini / a man that coulde do nothyng handsomlye with hys ryght hande. ¶

By whome the chyldren of Israell sent a present vnto Eglon ỹ kyng of the Moabites whych Ahud made hym a dagger wyth two edges / of a cubyte length / & he did gyrde yt vnder his cote vpon his right thyghe and caried the present vnto Eglon the Kynge of the Moabytes / which Eglon was a very fatte man

b. To forsake the Lord God of their fathers is / to dispyse & forsake the worde of God not to beleue his promeses nor to walcke in hys commaundementes: but to ymagyne another seruice of him thē he him selfe assigneth in his worde.

c. To serue Baalis Astharoth is / to trust in fayned holynes / and to perswade thē selues that they haue remyssyon of synnes and lyfe euerlastyng by the worckynge of their holy worckes / which whosoeuer doth he / denyeth the true God & the seede of Abraham / by whō the bleassynge was promesed that is Jesus Christ oure Lorde. Gene. xx. d. Gala. iij. b.

* Hebr. Aram Naharim.

a. By these sauers are vnderstāded Rulars or iudges: which in Luke xxij. are called gracious Lordes. ij. Esdr. ix. e.

* That is delyuered.

mã. And when he had presented the present/ he sent the people that bare it a waye/ but he him selfe turned agayne from the Idolles by
b. Galgal / the place where the people were circumcised & where they had renued their couenaunt with god had kyng Eglõ defyled with Idolles.
b Galgal/ and sayde: I haue a secret vnto the O kyng: and the kyng commaunded him to holde his peace vntyll all that stode aboute him/ were gone out from him.

And Ahud came in vnto him into a somer parler/ which he had seuerall vnto hym selfe alone/ and sayde: I haue a c message vnto the frõ God. And he arose out of his seate. And Ahud put forth hys lefte hande and toke the dagger from hys ryght thyghe and thrust it into hys belye/ so that the hafte went in after the blade. And the hafte stopped in the fatte/ for he drue not the dagger out of hys belye.
c. To do this feate was Ahud appointed of God/ & therfore had a message to him from god. Eglõ was fatte and stronge/ & had his garde at hande. Ahud lyfthanded and vnapt for fight tinge. But yet gothe boldely in to his chamber to hym/ knowyng perfectly that God wolde strengthen hi & healpe hym/ & performe hys worde vnto hym.
And the dyrt cam oute. But Ahud gat hym oute at a posterne dore / and shutte ỹ dores of the parler vpon him and locked them.

When he was gone out/ hys seruauntes came and loked. And beholde / the dores of the parler were locked. And they sayde/ A/ he is a doying of his easement in hys somer chamber. And when they had taried tyll they were a shamed/ for no man dyd the dores of the parler open: then they toke a keye & opened them. And beholde their Lorde was fallen downe dead/ vnto the erthe. But Ahud eskaped whyle they taryed and was gone beyonde the Idolles & eskaped into Seirath.

And when he was come he blew a trompette in mount Ephraim. And the chyldren of Israel went doune wyth hym of the hylle & he before them. And he sayd vnto them/ followe me: for the Lord hathe delyuered youre enemyes/ the Moabytes into youre handes And they descended after hym and toke the
*Or ferryes.
* passages of Jordan from the Moabites/ & soffered not a man to passe ouer. And they slew of the Moabites / the same tyme vpon a ten thousande men/ all fatte / and men of might: that there skaped not a man/ and so the Moabites were subdued that daye / vnder the handes of Israel: and the land had rest lxxx. yeres.

And after hym came Samgar the sonne of Anath/ which slewe of the Philistines. vi. hundred men wyth an oxe gode / and delyuered Israel also.

¶ Israel is commytted into the handes of Jabin / because they were returned to Idolatrye. Debora and Barak delyuer them: Sisara is kylled of Jael.

¶ The. iiij. Chapter.

And the chyldren of Israel beganne agayne to do wyckedly in the syght of the Lord/ when Ahud was dead.
* That is delyuered (as aboue iij. b.
And the Lorde* solde them into the handes of Jabin kynge of Canaan / that raygned in Hazor/ whose captayne of warre was Sisara/ which dwelt in Haroseth of ỹ gentyles. And the chyldren of Israel cryed vnto the Lorde: for he had nyne hundred charettes of yron. he oppressed the chyldren of Israel with power xx. yeres.

And Debora a Prophetysse/ the wyfe of Lapidoth iudged Israell the same tyme/ and dwelt vnder the paulme tre of Debora / betwene Ramath and Bethell / in mounte Ephraim.

And the chyldren of Israel came to her for iudgement. And she sent and called Barak the sonne of Abinoam / out of Kedes Nephthalim/ and sayde vnto hym.

The Lorde God of Israel commaundeth the/ that thou go and drawe to mounte Thabor/ and take wyth the ten thousande men/ of the chyldren of Nephthalim & of the chyldren of Zabulon. And I wyll bringe vnto the ryuer Kison Sisara / the Captayne of warre vnto Jabin/ wyth hys charettes / and his people/ and will delyuer them into thyne handes. And Barak sayde vnto her / yf thou wylt go with me/ I will go: But and yf thou wylt not go wyth me / then I wyll not goo. And she answered / I wyll suerlye go wyth the/ but then the prayse shall not be thyne/ in the waye which thou goest / for ỹ Lord shall delyuer Sisara into the handes of a womã. And she arose and went with Barak to Kedes. And Barak called Zabulon and Nephthalim to Kedes. And he went vp a foote wyth ten thousande men: and Debora went with hym.

But Haber the kenite was remoued out of Kin/ whych was of the chyldren of * Hobab the father in lawe of Moses / and pytched his tente vntill he was come to ỹ Oke of Zaanaim/ by Kedes.
*Of Hobab Numeri. x. a

And then it was shewed vnto Sisara how that Barak the sonne of Abinoam was gone vp to mount Thabor. And Sisara called for all his charettes/ euen. ix. hundred charettes of yron/ and for all the people that he had/ from Haroseth of the gentyles vnto the ryuer of Kison. Then sayde Debora vnto Barak: vp/ for thys is the daye in whych the Lorde hath delyuered Sisara in to thyne handes: for the Lorde is gone oute before the. And so Barak went downe from mount Thabor/ and ten thousande men after hym.

But the Lorde trounsed Sisara and all hys charettes and all hys hoste wyth the edge of the swerde/ before Barak. And Sisara lyghted doune of hys charett and fled a fote. But Barak followed after ỹ charettes and after the hoste / euen vnto Haroseth of the gentyles. And all the hoste of Sisara fell vpon the edge of the swerde/ that there was

not

not a man leafte. How be it Sisara fled a fote to the tent of Jael the wyfe of Haber the kenite: for their was peace betwene Jabin the kynge of Hazor/and the housholde of Haber the kenite.

And Jael went out agaynst Sisara and sayde vnto hym: turne in my Lorde / turne into me & feare not. And he turned into her into her tent: & she couered hym with a mantell. And he sayde vnto her / geue me a lyttel water to drynke/ for I am thrist ye. And she
D opened a bottell of mylke & gaue him drynke and coueredhim. And he sayde vnto her/ stande in the doze of thy tente/ & yf any man come & aske the/ oz enquere of the whether there be any man here/ saye naye.

Then Jael Habers wyfe toke a nayle of the tente/ and an hamer in her hand/ & wēt softlye vnto him/ and smote ỳ nayle thorow the tēples of his head in to the ground/ as he slombered beying wery: And so he dyed.

And beholde as Barak folowed after Sisara, Jael came out agaynst him/ and sayde vnto him: come and I wyll shew the the mā whō thou seekest. And when he came into her tente: Beholde/ Sisara laye dead & ỳ nayle thorow his tēples. And so God brought Jaben the kyng of Canaā into subiecc̄yon that daye/ before the chyldren of Israel. And the hande of the chyldren of Israel prospered & was sore vpon Jaben the kynge of Canaan/ vntyll they had brought him to naught.

¶ The songe and thanckes geuyng of Debora & Barack after the victorye.

¶ The .v. Chapter.

Then debora & Barack the sonne of Abinoam / sange the same daye: saying *Prayse the Lorde in them ỳ were wyllynge whyle other sate stylle in Israel. Heare kynges and herken Lordes/ I wyll synge/ and geue prayse vnto the Lorde God/ of Israel.

A * Some reade because he hath auēged the vengeaunce done to Israel the people offeringthēselues willingly/ prayse ye the Lorde.

Lorde when thou departedest out of Seir and camest frō the feldes of Edom / the erthe trembled/ and the heuen rayned/ & ỳ cloudes dropped water: the mountaynes mealted before the Lorde/ euen mount Sinai before ỳ Lorde God of Israel.

In the dayes of Samgar the sonne of Anath and in the dayes of Jael/ the hye wayes
a. The meanyng is / that Sisara had done so great iniuryes vnto the Israelites / that the wayes were not occupyed: & that nether husbād mā nor Citizen myght safely passe to exercise marchaundyse or other thyng/ nor wayfaryng man iourneye/ nor plowe
were vnoccupied. And [a] they that walked by pathes / went by wayes that fet compases aboute. The byllages were vnenhabyted in Israel/ were vnenhabyted: vntill I Debora arose vntyll I arose a mother in Israel.

God chose new facyons of warre/ for whē they had warre at their gates: there was not sene amōge fourtye thousand/ ether shyld or spere in Israel. Myne hert loueth ỳ maynteners of the lawe in Israel/ ỳ are wyllynge amonge the people. Blesse the Lorde ye that ryde on goodlye Asses and sytte in iudgemēt. And ye ỳ walcke by the wayes make dities.

mā ryll the feldes Whosoeuer dyd once peepe out of his Cytye towne or byllage / was streyghtwaye snached vp of the theues that belonged to Sisara.

How ỳ archers dyd crye/ where men drawe water/ there shall they tell of the iustyce of ỳ Lorde/ and of the *iustyce of his vplandyshe folcke in Israel. And then the people of the Lorde went downe vnto the gates.

*Justyce for Goodnes/ as in the Psalme. xxi.g.

Up vp Debora/ vp vp and synge a songe/ vp Barak/ & take thy prayse / thou sonne of of Abinoam. Then they ỳ had escaped/ raygned ouer ỳ proudest of ỳ people. The Lorde rayneth ouer the stronge.

Ephraim was ỳ fyrst agaynst Amalec k/ And after thē Benjamin/ amōge ỳ people.

Of Machir came lerned men in the law/ and of Zabulon that well coulde drawe wt the penne of a scribe.

The Lordes of Issakar were with Debora. And as Barak/ euen so was Issakar sent into the valeye a fote. But in ỳ [b] deuysyons of Rubē/ were great ymagynaciōs of herte.

¶ b. The pryde of the Rubenits is here noted because they refused to go with Debora to ouercome the oppressour of Israel.

Wherfore abodest thou amonge the shepe folds/ to heare the bleatynges of the flockes. In the deuysyons of Ruben / great were the ymagynaciōs of herte. Galaad abode on the other syde Jordan / and why taryed dan in shippes. And Aser sate in the hauens of the see/ and abode styll in his awne costes. But Zabulon is a people that put their lyues in ieopardye of death/ and Nephthalim in lyke maner / euen vnto the toppe of the feldes.

[c] Kynges came and fought. Then fought the Kynge of Canaan at Thanach/ vpō the water of Magedo. But the syluer ỳ they coueted/ they caryed not awaye.

c. By these wordes synnyfyeth Debora that the kynges hostes of the Cananytes came to Thanach & Magedo thynckynge verely/ because of the multitude of the hoste / that they came not to fyght: but to take a praye. but they were fore deceaued. for it so chaunsed that they were rather a pray to Israel/ than Israel to them.

From heauē came battell: for the sterres being in their course/ fought agaynst Sisara. The ryuer of Kison caught them awaye: that auncient ryuer the ryuer Kison.

My soule: treade thou the myghtye vnderfote. Then they malled the horses legges/ ỳ their myghtie courlers lefte praunsyng.

Curse Meroz bad the angell of the Lorde Curse / Curse the enhabytoures therof because they came not forth to helpe ỳ Lord/ to helpe the Lord amōge the myghtie.

Blessed be Jael the wyfe of Haber the kenyte / aboue other women: aboue other wemen blessed be she in the tente.

He asked water/ but she gaue him mylcke/ and brought butter in a goodlye dyshe. She caught a nayle in her leafte hand/ and a worckynge hāmer in her right/ and nayled Sisara and wounded his head and pearced & wēt thorowe his temples. Betwene her fete he bowed him self/ felle downe and laye stylle: Betwene her fete he bowed hym self & felle. And whether he bowed him selfe/ thyther he felle brought to nought.

Thorow

thorow a windowe loked Sisaras mother and howled thorowe a latteſſe / why abydeth his charet to lõge / ẏ it cometh not / why tarye ẏ wheles of his waggans? The wyſeſt of her ladyes anſwered her: yee & ſhe anſwered her awne worde her ſelf haplye they haue foũde / & deuyde the ſpoyle: A mayde / ye two mayde for a pece: a ſpoyle of dyuerſe coloures for Sisara / a ſpoyle of dyuerſe coloures wyth brodered worckes / dyuerſe coloured browdered worcke for ẏ necke for a praye. So peryſhe all thine enemyes Lord: but they ẏ loue ẏ / let thẽ be as ẏ ſunne ryſyng in his mighte.

And the lande had reſt fourtye yeres.

¶ Iſrael is oppreſſed of the Madianite / becauſe he returned agayn into Idolatrie. Gedeõ is ſent of God to be their deliuerer. The aulter of Baal is ouerthrowẽ

¶ The .vi. Chapter.

A AND the chyldren of Iſrael cõmytted wyckednes in the ſyght of ẏ Lorde And the Lorde delyuered them into the handes of the Madianites ſeuẽ yeres. And when the hãde of ẏ Madianites was lore vpon Iſrael / the chyldren of Iſrael made thẽ dennes in ẏ mountaynes & caues & ſtronge holdes. For when Iſrael had ſowen then came the Madianites the Amalechites & they of the Eaſt cõtreye vpon thẽ & pitched their tentes agaynſt them & deſtroyed ẏ encreaſe of the erthe euen vnto Azah / and lefte no ſuſtynaunce in Iſrael / nether ſhepe / ore or aſſe / for they came wyth their cattell and houſholdes eue as greſhopers in multitude: ſo ẏ both they and alſo their camelles were with out nombre. And they entrede ẏ lãde to deſtroye it. And ſo was Iſrael excedyngly impouereſhed by ẏ Madianites & cryed vn-
B to the Lorde. And when the chyldrẽ of Iſrael cryed vnto the Lorde becauſe of the Madianites / the Lorde ſent a prophete vnto them / & ſayd vnto thẽ: Thus ſayth the Lord God of Iſrael: I fette you frõ Egypt & brought you out of the houſe of bondage and I rydde you out of ẏ hande of the Egyppcians & out of ẏ hande of all ẏ oppreſſed you / & caſt thẽ out before you / & gaue you their lande. And I ſayd vnto you / I am ẏ Lorde youre God / & therfore feare not the Goddes of the Amorites in whoſe lande you dwell. But you haue not obeyed my voyce. And the Angell of ẏ Lorde came & ſate vnder an Oke in Ephrah / ẏ pertayned vnto Joas ẏ father of ẏ Eſeritz. And his ſonne Gedeon preſſed out whete out of ẏ eares in a preſſe / for to flee frõ ẏ Madianitz And ẏ angell of the Lord apeared vnto him /
C & ſayde: ẏ Lord is wt the / thou mã of myght / And Gedeon anſwered him: Oh my Lorde / yf the Lorde be with vs / why is all this come vpon vs: ye & where be hys myracles which oure fathers tolde vs of and ſayde / the Lord brought vs out of Egypte. But now ẏ Lord hathe forſakẽ vs / & delyuered vs into ẏ hãde of the Madianites. And the Lord loked vpõ him & ſayd: Go hence in this thy myght & delyuer Iſrael out of ẏ hãdes of ẏ Madianitz: Beholde I haue ſent the: And he anſwered hym. Oh Lord wher wt ſhuld I ſaue Iſrael? Beholde my kynred is ẏ poreſt in Manaſſes / & I am ẏ leaſt in my fathers houſe. But then ẏ Lord ſayd vnto him: I will be wt the: & thou ſhalt ſmyte ẏ Madianitz as they were but one mã. And he anſwered him / yf I haue founde grace in thy ſyght / then ſhewe me a ſygne / ẏ thou art ẏ Lord ẏ talketh wt me. De-
D parte not hence / vntill I come agayn vnto ẏ & bryng myne offryng / & haue ſett it before ẏ.

And he ſayde I wyll tarye vntyll thou come agayne. And Gedeon went & made redye a kydde / and ſwete kakes of an Epha of flowre / & put the fleſhe in a baſket & ẏ broth in a potte / & brought it out vnto hym vnder ẏ Oke & preſented it. And ẏ angell of God ſayde vnto him: take the fleſhe and the ſwete kakes & put thẽ vpõ this rocke / & powre out the broth. And he dyd ſo. Then the angell of ẏ Lord put forthe ẏ ende of the ſtaffe ẏ was in his hande & touched the fleſhe & ẏ kakes. And there aroſe vp fyre out of ẏ rocke & cõſumed ẏ fleſhe and the kakes. And the angell of the Lord vaniſhed out of his ſyght. And whẽ Gedeon perceaued ẏ it was an Angell / he ſayd Alas my Lord Iehouah / that I haue ſene an
E angell of ẏ Lorde face to face. And ẏ Lorde ſayde vnto him / peace be wt ẏ & feare not / for thou ſhalt not dye. Then Gedeõ made an aultare there vnto ẏ Lord & called it* Iehouah Salom / which vnto this daye is yet in E- * That is / the
phrath ẏ pertayneth vnto ẏ father of ẏ Eſe- Lord of peace.
ritz. And ẏ ſame nyght the Lorde ſayde vnto hym / take an oxe of thy fathers & another of vij. yerz olde / & deſtroye ẏ aultaer of Baal ẏ belongeth vnto thy father / & cutte doune the groue ẏ is about it / & make an aultaer vnto the Lord thy god vpõ ẏ toppe of this rocke & furneſſhe it. And take the ſeconde oxe & offer burnt ſacrifyce wt ẏ wodd of ẏ groue which thou ſhalt haue cut doune. Then Gedeõ toke ten men of his ſeruaũtz & dyd as ẏ Lord bad hym. But becauſe he durſt not do it by daye for feare of his fathers houſholde and of the men of the cytie / he dyd it by nyght.

When ẏ men of the citie were vp erlye in the mornynge: Beholde ẏ aultare of Baal was brokẽ / & the groue ẏ ſtode about it cut F
doune. And ẏ ſecõde oxe offered vpõ ẏ aulter ẏ was made. And they ſayde one to another / who hathe done this thyng / & they enquered & aſked. And it was tolde them that Gedeon the ſonne of Joas had done it. Then the men of the cytie ſayde vnto Joas / bryng out thy ſonne ẏ he maye dye / becauſe he hath brokẽ ẏ

aultaer

aulter of Baal/& cut doune ỹ groue ỹ was about it. And Joas sayde vnto all that stode by him/will ye fyght for Baall/or will ye be his defenders:he that stryueth for hym shall dye this mornynge. If he be a God let hym stryue with hym that cast downe his aulter. And he called Gedeon Jerobaal the same tyme saying:let Baal stryue with him because he hath broken downe his aulter.

G When all the Madianites / the Amalekites and they of the East/were geathered to geather & had gone and pitched in the valeye of Jerael:the spyrite of the Lord entered into to Gedeon. And he blewe a trompette and called *Abiezer to folow him/& sent messengers thorou oute all Manasses & called thē vp to folowe hym also. And he sent messengers vnto Aser/Zabulon and Nephthalim/ which came also to mete him.

*Judic.vi.a

And Gedeon sayde vnto God:yf thou wilt saue Israel by my hande as thou hast sayde. Beholde I wyll put a flece of wolle in the threasshyng place. And yf the dewe be on ỹ fleece onlye/and drye vpō all the erthe beside: then I shall be sure ỹ thou wylt saue Israel by my hande/as thou saydest. And it came so to passe. And he rose vp erlye on ỹ morowe/ and he thrust ỹ fleece to geather and wronge the dewe therout & fylled a boole of water. And Gedeon sayde vnto God/be not angrye wyth me/that *I speake once moare/let me proue only once agayne with the fleece. Let it be drye onlye vpon the fleece/ & dew vpon all the grounde aboute. And God dyd so ỹ same nyght:so ỹ it was drye vpon the fleece onlye/ & on all the grounde aboute/ dewe.

*Gen.xviij.d. and.xxv.g.

¶ The soudyars that shulde go with Gedeō to battel are proued by takyng thē vp water. Gedeon with.iij hundred men ouercometh the Madianites. Oreb and Zeb are slayne.

¶ The.vij.Chapter.

A THen Jerobaall otherwyse called Gedeon rose erlye & all the people that were with him/ & pitched beside the well of Harad / so that the hoste of the Madianites were in a valeye on ỹ northside of ỹ hyll Hamoreh. And ỹ Lorde sayde vnto Gedeon/the people that are with the are to many for me to geue the Madianites into their hādes/lest Israel make their bawnte to my dishonoure & saye/ oure awne hande hathe saued vs. Now therfore make a proclamacion in the eares of the people and saye: *yf any mā dreade or be aferde/ let hym returne and get hym sone from mounte Galaad. And there departed and returned of the people.xxij.thousande / and there abode ten thousande.

*Deut.xx.b. 1.Macha.iij.g

B And ỹ Lord sayde vnto Gedeō: the people are yet to many/bryng them downe vntothe water / and I wyll trye them vnto the there. And of whom I saye onto the / thys shall go wt the/the same shall go with the. And whosoeuer I saye vnto the/this shall not go with the/ the same shall not go. And when he had brought doune ỹ people vnto ỹ water. The Lorde sayd vnto Gedeon: as many as lappe the water with their tonges / as dogges do/ them put by them selues / and so do thē that knele downe vpon their knees to dryncke. And the nombre of thē that put there hādes to their mouthes and lapped / were.iij.hundred men. And all the remnaūt of the people kneled doune vpō their knees to dryncke water. And the Lorde sayde vnto Gedeon/wyth the thre hūdred men that lapped wyll I saue C you/and delyuer the Madianites into thyne hande. And all ỹ other people shall go euery man vnto his awne whome.

And they toke vytailes with them for the folke/& their trompettes. And he sent all the rest of Israel/euery man vnto his tente/and kepte the thre hundred with him. And ỹ host of Madiā was benethe him in a valeye. And the same nyght the Lord sayde vnto him/ vp & go doune vnto the hoste/for I haue delyuered it into thyne hande. But & yf thou feare to go doune/then go thou doune vnto ỹ hoste & Pharah thy ladde/& herkē what they saye/ and so shall thyne handes be strong/and then thou shalt go doune vnto the hoste.

Then he went doune wt Pharah his ladde/ euen harde vnto the men of armes that were in the hoste. And the Madianites/ the Amalekites/ and all they of the East/laye a longe in the valeye/lyke vnto grashopers in multitude/ and their camelles were without nombre/euen as the sande by the see syde in multitude. And whē Gedeō was come: Beholde/ there was a mā that tolde a dreame vnto his D felowe & sayd: Behold I dreamede a dreame and me thought ỹ a broyled looffe of barley bread tombled in to the hoste of Madian / & came vnto a tente & smote it that it felle / & ouerturned it/ ỹ the tente laye a longe. And his felowe answered & sayde/this is nothing elles saue the swerde of Gedeon the sonne of Joas a man of Israel/ into whose hande the Lord hathe delyuered Madian & all ỹ hoste.

When Gedeon hearde the tellynge of the dreame & the interpretacion of the same / he bowed him selfe to the erthe & returned vnto the hoste of Israel/and sayde: vp for ỹ Lorde E hathe delyuered into youre handes the hoste of the Madianites. And he deuyded the thre hūdred men into thre companies / and gaue euery mā a trōpet in his hand/ wt an emptye pitcher & lampes therin/ and sayde vnto thē loke on me & do lykewyse: and beholde / whē I come to the syde of the hoste / euē as I do/

so do

so do you. And when I blowe with a trompet and all that are with me / blowe ye w̄ trompettes also on euery syde the hoste and saye / here be the Lorde and Gedeon.

And so Gedeon & the thre hundred men ỹ were w̄ him / came vnto the syde of ỹ host in the begynnyng of the myddell watche / and reysed vp ỹ watche men. And they blewe w̄ their trōpettes & brake the pytchers ỹ were in their hādz. And all thre cōpanyes blewe w̄ trōpettz & brake ỹ pitchers / & helde ỹ lāpes in their lefte handes / & the trōpettes in their right / to blowe wyth all. And they cryed the swerde of ỹ Lord & of Gedeō. And they stode stille / euery mā in his place rounde about ỹ hoste. And all ỹ hoste ranne & cryed & fleed. And as the thre hundreth blewe with trompettes / ỹ Lord sett euery mānes swerde vpō his neyghboure / thorow out all ỹ hoste. And ỹ hoste fleed vntyl they came to Bethsitah / to Zererath / & to ỹ edge of Abelmeholah beside Tabath. And ỹ men of Israel geathered together of ỹ tribe of Nephthalim / of Aser / & of all Manasses / & folowed after ỹ Madianitz. For Gedeon had sent messengers thorou out all moūt Ephraim saying: come downe agaynst ỹ Madianites & take frō thē ỹ waters bothe of Bethbarath & also of Jordan. Then all ỹ men of Ephraim geathered together & came doune & toke ỹ waters bothe of Bethbarath & also of Jordan. And they toke two captaynes of the Madianites / Oreb & Zeb / & slew Oreb vpon the rocke Oreb / and Zeb at the presse Zeb and folowed after Madian. And brought the heades of Oreb & Zeb to Gedeon on the other syde Jordan.

¶ Ephraim maketh insurrecciō agaynst Gedeō / but is sone pacyfyed The inhabiters of Socoth refuse to geue Gedeon & his armye breed. The towre Phanuel is destroyed. Gedeon is cōstitute rular ouer the Israelites. He hathe. lxx. sonnes. He dyeth.

¶ The. viij. Chapter.

And the men of Ephraim sayde vnto hym. Why hast thou serued vs thus / ỹ thou calledst vs not / when thou wētest to fyght w̄ ỹ Madianites. And they chode w̄ him a good. And he sayd vnto thē: What deade haue I done lyke vnto youres: are not ỹ [a] clusters of Ephraim better then ỹ wyne heruest of Abiezer? God hath delyuered into youre handes ỹ Lordes of Madian / Oreb & Zeb. And what was I able to do lyke as you haue done. And then their spirites abated frō of him / whē he had sayde that. And then Gedeon came to Jordā & passed ouer / bothe he and the thre hundred men that were with hym verye faynte & yet folowed the chace. And he sayd vnto the men of Socoth: geue I praye you hakz of breed vnto the people that folowe me: for they be faynte / that I maye folowe after Zebah & Zalmona kynges of Madian. And ỹ Lordz of Socoth sayde: are the handes of Zebah and Zalmona now in thyne handes that we shulde gyue breed vnto thy companye. And Gedeon sayde / therfore when the Lorde hath delyuered Zebah and Zalmona in to myne hāde / I wyll teare the fleshe of you with the thornes of the wildernes & with breers. And he went thence to Phanuel / and spake vnto thē lykewyse. And the men of Phanuel answered him / as dyd the men of Socoth. And he sayd also vnto the men of Phanuel / whē I come agayne in peace / I wyll breake doune this towre. Zebah & Zalmona were in Arkar & their hostes with them / vpō a. xv. thousand / which were all that were lefte of all ỹ hostes of them of the Easte. And they ỹ were slayne were a hundred & twentye thousande men that drewe swerdes.

And Gedeon went thorowe thē ỹ dwelle in tabernacles on the easte syde of Nobah & Jebahah / & smote the hoste: for the hoste dyd cast no perrelles. Zebah and Zalmona fledde But he folowed after them / and toke ỹ two Kyngz of the Madianites / Zebah and Zalmona and discomforted all the hoste.

And Gedeon the sonne of Joas returned frō battell / ỹ sonne beying yet vp / & caught a ladde of the men of Socoth / & enquered of him. And he wrote him of the Lordes & Elders of Socoth. lxxvij. men. Then he came vnto the men of Socoth and sayde: Beholde Zebah & / Zalmona wyth which ye cast me in ỹ tethe sayinge: are ỹ handes of Zebah & Zalmona all redye in thyne hande / that we shuld gyue breed vnto thy fayntye men. And he toke the elders of the cytie / and thornes of the wylderneße and breers / & all to tare thē therwith. And he brake doune the towre of Phanuel and slewe the men of the cytie.

And then sayde vnto Zebah and Zalmona / what maner men were they which ye slew at Thabor? and they answered / ỹ lykenesse of the & thē is all one / euen after the facyon of the chyldren of a kyng. And he sayde / they were my brethrē / euē my mothers chyldren / & as trulye as the Lorde lyueth / yf ye had saued their lyues / I wolde not sleye you. And he sayd vnto Jether his eldest sonne / vp & slee thē: But the ladde drue not his swerde / for he feared / because he was yet yōg. Then Zebah & Zalmona sayde. Ryse thou & falle vpō vs / for as ỹ mā is so is his strēght. And Gedeon arose & slewe thē: & he toke awaye ỹ Chaynes ỹ were on their camels neckes.

Then ỹ men of Israel sayde vnto Gedeon Raygne ouer vs / bothe thou / thy sonne & thy sonnes sonne / for thou hast delyuered vs out of ỹ handz of ỹ Madianitz. And Gedeō sayd vnto thē / I wyll not raigne ouer you / nether shall

a. In the Cluſters he sygnyfyeth the taKynge of the two cheafe captaynes Oreb and Zeb / which feate the Ephraites did: as ye se in the ende of the chapter goying before. In the wyne herueſt / the slaughter of the other commen

lorde of soudpars: whō he with his company slue / By Abiezer vnder stāde the stocke of Abiezer / of whom Gedeon came.

shall my chyldren raygne ouer you / but the Lorde shall raigne ouer you.

Neuerthelater Gedeon sayde vnto them: I wolde desyre a certayne request of you / euē that you wolde geue me euerye man the
F earynges of his praye. For they had goulden earynges / because they were Ismaelites. And they sayd we wyll do it. And they spreed a mantell and dyd cast there into euery man ỹ earynges of his praye. And the weyght of the gouldē earynges was a thousand & seuē hūdred sycles of goulde / besydes brouches / ouches & garmentes of skarlet that were of ỹ kinges of Madian / & besyde the chaynes / that were about theire camels neckes. And Gedeō made an Ephod therof / & put it in his cytie Ephrah. And all Israel wēt a whorying after him there / which thynge was the ruine of Gedeons house. Thus were the Madianites brought lowe before the chyldrē of Israel / so ỹ they lyfte vp their heedes no moare And the contreye was in quyetnesse fourtye yeres in the dayes of Gedeon.

G And Ierobaall the sonne of Joas wēt and dwelte in his awne house. And Gedeon had lxx. sonnes of hys bodye begotten / for he had many wyues. And his concubyne ỹ dwelt in Sichem bare him a sonne also / whose name he called Abimelech. And Gedeon the sonne of Joas dyed / when he was of a good age / & was buryed in ỹ buriall of Joas his father / euen in Ephrah that pertayned vnto the father of the Ezrites.

But as sone as Gedeon was deed / ỹ chyldren of Israel turned awaye & went a whoryng after Baal / & made Baal berith theire God / & thought not on the Lorde their God which had delyuered them out of the handes of all their enemyes on euery syde. Nether shewed they mercy on the house of Jerobaal / otherwyse called Gedeō / accordyng to all the goodnesse which he shewed them.

¶ Abimelech is ordeyned a kynge after he had kylled his. lxviij. brethren. He him selfe was after kylled of a woman when he beleged Thebes. The parables of Joatham concernyng his brother Abimelech.

¶ The. ix. Chapter.

A Nd Abimelech the sonne of Jerobaal went to Sichem / vnto hys mothers brethrē / & comuned with thē & with all hys mothers fathers kynred sayinge: saye I praye you / in ỹ eares of all ỹ enhabytoures of Sichem: whether is better for you that all the sonnes of Jerobaal which are. lxx. personnes raygne ouer you / ether that one raigne ouer you. And remember therto / that I am youre bones and youre flesshe. And his mothers brethrē reherse de of him in the audiēce of all the Citezens of Sichem / all these wordes / & moued their hartes to folowe Abimelech / in ỹ they sayde how he was their brother. And they gaue him. lxx. peces of syluer out of the house of Baal Berith / wyth which Abimelech hyred Jehel and yght personnes which went with him. And they wēt vnto hys fathers house at Ephrah / & slewe all his brethren / the sonnes of Jerobaal / euen. lxx. personnes * with one stone. Notwithstandynge yet Joatham the yongest sonne of Jerobaal escaped / for he hyd hym selfe. And all the cytezens of Sichē geathered to geather wyth all the house of Mello / & went and made Abimelech kynge *at a certen ocke that was by Sichem.

* The Greke reade. vpon.

* Some. in the playne.

And when it was tolde Joatham / he wēt & stode in the toppe of mount Garizim / and lyfte vp his voyce & called / & sayde vnto thē: Herkē vnto me you cytezens of Sichem / ỹ B God maye herken vnto you. The trees went to anoynt a kynge ouer them / & sayde vnto the olyue tree / raygne ouer vs. But ỹ olyue tree sayde vnto thē: shulde I leaue my fattenesse which both God & mā prayseth in me / and go to be promoted ouer the trees. Then sayde the trees to the fygge tree / come thou & be kyng ouer vs. And the figge tree answered thē / shuld I forsake my swetnes & my good frute / and shuld go to be promoted ouer the trees. Then sayde the trees vnto the vyne / come thou and be kyng ouer vs. And ỹ vyne answered / shuld I leaue my wyne that cheareth bothe God & man / & go to be promoted ouer the trees. Then sayde all the trees vnto the* fyre busshe come thou and raygne ouer vs. And the fyre busshe sayde vnto the trees: yf it be true that ye wyll anoynt me kynge ouer you / then come and rest vnder my shadowe / & ye shall se that a fyre shall come out of the fyre busshe and waste the Cyper trees of Libanon.

* In some places it is called gozze.

And euē so now / yf ye haue done trulye & C vncorruptlye to make Abimelech kyng. And yf ye haue dealte well with Jerobaal & hys house / & haue done vnto him accordyng to ỹ deseruyng of his hādes / for as moche as my father fought for you / & aduētured hys lyfe / And rydde you out of the handes of the Madianites. And ye are rysen vp agaynst my fathers house this daye. And haue slayne hys chyldrē / euen. lxx. personnes * with one stone and haue made Abimelech the sonne of hys mayde seruaunt kynge ouer the cytezens of Sichē / because he is youre brother / yf then ye haue dealte purelye and trulye with Jerobaal & wt his house this daye: then reioyse ye in Abimelech / and let hym also reioyse in you. But yf you haue not dealt trulye / then I praye God a fyre maye come oute of Abimelech & cōsume the cytezens of Sichem & the house of Mello. And ỹ there come a fire

* Grec. vpon.

out

out of the cytezens of Sichem / & out of the house of Mello & consume Abimelech. And Joatham ranne awaye and fledde & went to Beer & dwelt there / for feare of Abimelech his brother. When Abimelech had raygned thre yere God sent an hate betwene Abimelech & the cytezens of Sichem. And the citezens of Sichem rayled vpon Abimelech / & willhed that the wyckednes done to the.lxx. sonnes of Jerobaal myght come on hym / & layde ỹ bloude of thē vnto Abimelech their brother which slewe thē / & vnto ỹ other citezens of Sichem which ayded him in the kylling of his brethrē. And ỹ cytezens of Sichē set men to laye awayte for hym in the toppe of the mountaynes / whych men robbed all that came a longe the waye by them. And it was tolde Abymelech.

D And Gaal the sonne of Abed & his brethrē went & gat them to Sichem. And the men of Sichē put their cōfidence in hym. And they wēt out into ỹ feldꝛ & geathered in their grapes & troade thē / & made mery: and wēt in to the house of their God / & dyd eate & dryncke & curled Abimelech. And Gaal the sonne of Abed sayde: what is Abimelech? and what is Sichē / ỹ we shulde serue hym / is he not the sonne of Jerobaal? and Zebul is his officer. serue soche as come of Hemor the father of Sichē / for what reason is it that we shulde serue him. wold God this people were vnder my hande / then I wolde take Abimelech out of the waye. And one sayde vnto Abimelech / make thyne hoste greater & go out. And whē Zebull ỹ ruler of ỹ cytie harde ỹ wordes of Gaal ỹ sonne of Abed / he was wroth & sent messengers vnto Abimelech prively saying: Beholde Gaal ỹ sonne of Abed & his brethrē be come to Sichē: & beholde they sett ỹ citie agaynst ỹ. Now therfore vp by nyght / bothe thou & all ỹ people ỹ is wt ỹ / & lye in wayte in ỹ feldꝛ. And rise erlye in the morning as sonne as ỹ sonne is vp & come vpō the cytie. And whē he & ỹ people ỹ is wt him come out agaynst ỹ / do to him what thyne hādꝛ shalbe able. And Abimelech roase vp / & all ỹ people E ỹ were with hym / by nyght. And they layde awayte to the cytie in foure companyes. And Gaal the sonne of Abed wēt out & stode in ỹ entryng of ỹ gate of ỹ cytie. And Abimelech rose vp & the folcke ỹ were wyth hym / from layinge awayte. And when Gaal sawe the people / he sayd to Zebul: Beholde there come people downe frō ỹ toppe of ỹ moūtaynes. And Zebul sayde vnto him: the shadowe of ỹ hylles seme men vnto ỹ. And Gaal answered agayne & sayde: se there come folcke downe by the mydle of the lande & another cōpanye come a lōge by ỹ charmars Ocke. Then sayd Zebul vnto hym: where is now thy mouthe that sayde / what felowe is Abimelech / that we shulde serue him. These are the people ỹ thou so despysedest. Go out now a felowshipe & fyght with thē. And Gaal went out before ỹ cytizens of Sichem / & fought wt Abimelech. And Abimelech chased him that he fledd before him & many were ouer throwen and slayne / euen vntyll they came vnto the entryng of the gate. And then Abimelech wēt & dwelt at Arumah. And then Zebul thrust out Gaal & his brethrē / & wolde not suffer them to dwelle in Sichem. And on the morowe ỹ F people wēt out into ỹ felde. And it was tolde Abimelech. And he toke his people & deuided thē into thre cōpanies / & laye awayte in the feldꝛ. And whē he saw ỹ ỹ people were come out of ỹ citie / he rāne vpō thē & slayde vpō thē

And Abimelech & the cōpanyes ỹ were wt him / ranne & stode in the entrynge of ỹ gate of the cytie. And ỹ two other cōpanyes rāne vpō all the people ỹ were in the feldes & slue thē. And then Abimelech fought agaynst the cytie all ỹ daye / & toke it / & slew the people ỹ was therin / & destroyed the cytie and [a] sowed salt in the place. And when all the men of the towre of Sichē heard that / they entered into a stronge holde of the house of their God Baal Berith. And whē it was tolde Abimelech / ỹ all the men of the towre of Sichem were geathered to gether / he gat him to moūt Zelmon / bothe he & all ỹ were wt him / & toke axes with him & cut doune an arme of a tree / & toke it vp / & put it on his shoulder / & sayde vnto the folcke that were with him / whatsoeuer ye se me do: spede youre selues & do lykewyse. And all the people cut doune also euery man a bowgh / & folowed Abimelech / and put them into ỹ holde / and sett the holde a fyre vpō thē: so that all the men of ỹ towre of Sichem were slayne / vpon a thousande personnes what of men & wemen to gether. G

Then went Abimelech to Thebez & besieged it / & toke it. But there was a strōg towre in the myddes of the citye / & thither ranne all the men & wemen / & all ỹ cytezens of ỹ cytie & shut it to them / and gott them vp vpon the toppe of ỹ towre. Then came Abimelech vnto the towre & fought agaynst it / & wēt harde vnto ỹ enteryng of the gate / to set it on fyer. But a woman cast a pece of a mylstone vpō hys hedde & all to brake hys brayne panne.

Then Abimelech called hastelye vnto the younge man that bare his harnes / and sayde vnto him: drawe thy swerde and slee me / that men saye not of me / a womā slewe hym. And his ladde thrust him thorowe & he dyed.

And when the men of Jsrael sawe ỹ Abimelech was deed / they departed / euery man vnto his awne house. And thus all the wyckednesse of Abimelech which he dyd vnto his

n father /

a. He sowed salt there to make it barren for euer: for salt maketh the grounde vnapte to bryng forth any thig / as sayth Plin. in is.xiij. boke the.vij. Chap. of this is spoke Soph.ij.c.

father/in sleynge his.lxx.brethrē/& therto all ỹ wyckednesse of the men of Sichē/God dyd bryng vpon their heedes: And vpon thē came the curse of Joatham the sonne of Jerobaal.

¶ Thola and Jair Judges of Israel. Israel synneth & after cryeth on God for remissyon.

¶ The.x. Chapter.

A Fter Abimelech there arose / to defende Israel / one Thola/the sonne of Phuah/the sonne of Dodo/a mā of Issakar / which dweit in Samir in mount Ephraim. And he iudged Israell xxiij.yere/& then dyed & was buryed in Samir. And after him arose Jair a Galaadite/ which iudged Israel xxij.yere. And he had xxx.sonnes that *rode on.xxx.Asse colts/ & had xxx.cyties for thē/which are called ỹ townes of Jair vnto this daye/& are in ỹ land of Galaad. And Jair dyed/& was buryed in Camon.

*Judic.xij.d.

*And the chyldrē of Israel wrought wyckednesse yet agayne/ in the syght of ỹ Lord/ & serued Baalim & Astharoth/& the Goddes of Siria/& the Goddes of Sidon/ ỹ Goddes of Moab/the Goddes of the chyldren of Ammon/& the Goddes of the Philistines/ & forsoke ỹ Lorde & serued him not. And ỹ Lord was wroth with Israel / & solde thē into the hands of the Philistines / & into the hands of the chyldrē of Ammon: which vyld & oppressed the chyldren of Israel in those dayes.xviij yere/all that were on the other syde Jordā in the lande of the Amorites in Galaad. Moreouer the chyldrē of Ammon wēt ouer Jordan to fyght agaynst Juda/Beniamin/& the house of Ephraim: so ỹ Israel was sore combred. Then the chyldren of Israel cryed vnto the Lorde saynge: we haue synned agaynst the: for we haue forsaken owre awne God/& haue serued Baalim. And ỹ Lorde sayde vnto ỹ chyldrē of Israel: dyd not the Egyptiās/ ỹ Amorites/the chyldrē of Ammō/the Philistines/the Sidonites/the Amalechits/& the Maonits/oppressed you? And ye cryed to me/ and I delyuered you out of their hādes. And for all that ye haue forsaken me / and serue straūge Goddes/wherfore I wyll helpe you no moare. But go and crye vnto the Goddes which ye haue chosen / and lett thē saue you in the tyme of youre tribulacyon.

But the chyldren of Israel sayde vnto the Lord we haue synned: do thou vnto vs whatsoeuer please the/& delyuer vs onlye at thys tyme. And they put awaye the straunge Goddes from thē/and serued the Lorde. And the mysserye of Israel greued his soule.

Then the chyldrē of Ammon geathered to geather & pitched in Galaad. And the chyldrē of Israel geathered thē to geather & pytched in Mazphah. And ỹ cōpanye of ỹ Lordes of Galaad sayde eche to other/ whosoeuer will beginne ỹ batteil agaynst the chyldrē of Ammon/the same shalbe heed ouer all ỹ enhabiters of Galaad.

¶ Jephthah the sonne of a Harlot delyuereth Israel frō the Ammonites after they asked forgeuenes.

¶ The.xi. Chapter.

AND there was one Jephthah a Galaadite/a stronge man/which was the sonne of an hariott: How be it Galaad begat Jephthah. But Galaades wyfe bare hym sonnes / which when they were come to age / thrust out of Jephthah/& sayde vnto him: thou shalt not enheret in oure fathers house / for thou art the sonne of a straunge womā. Then Jephthah fledde frō hys brethrē and dwelt in the lande of Tob. And there geathered vnto Jephthah/& went out w̄ him. But it chaunced in processe of tyme / ỹ the chyldrē of Ammon made warre agaynst Israel / then ỹ elders of Galaad wēt & fett Jephthah out of ỹ lāde of Tob/& sayd vnto him: come & be oure captayne/ & let vs fyght w̄ ỹ chyldrē of Ammon. And Jephthah sayde vnto the elders of Galaad. Dyd not ye hate me & expelle me out of my fathers house? how happeneth it then ỹ you come vnto me now in tyme of youre tribulacyō? And ỹ elders of Galaad answered Jephthah. Therfore we turne agayne to the nowe/ that thou go w̄ vs/& fight agaynst ỹ chyldrē of Ammō/ & be owre heed ouer all ỹ enhabiters of Galaad. And Jephthah sayd vnto the elders of Galaad: If ye bryng me home agayn/to fyght w̄ ỹ childrē of Ammō/ then yf ỹ Lord delyuer thē before me/ I shalbe youre heed. And ỹ elders of Galaad sayde to Jephthah/ ỹ Lord be witnesse betwene vs yf we do not accordyng to thy wordes. Then Jephthah wēt w̄ ỹ elders of Galaad. And ỹ people made him heed & ruler ouer thē. And Jephthah rehersed all his wordes in Mazphah

Then Jephthah sent messengers vnto the Kyng of ỹ chyldrē of Ammon/saying: what ayleth ỹ w̄ me ỹ thou comest vpō me to fight agaynst my lāde? And ỹ Kyng of ỹ chyldrē of Ammō ānswered vnto ỹ messengers of Jephthah/because Israel toke awaye my lād/whē they came out of Egypt: euē frō Arnon vnto Jabok/& frō thence vnto Jordā. Now therfore restore those lāds agayne w̄ fayre meanes. And Jephthah sent messengers agayne vnto ỹ chyldrē of Ammō / & sayde vnto hym: thus sayth Jephthah. Israel toke not awaye ỹ lande of Moab/nor ỹ lād of ỹ chyldrē of Ammō. But whē Israel came out of Egypt/ they walked thorowe ỹ wyldernesse/euē vnto ỹ redd see/& came to Cads/& sent messengers vnto ỹ kyng of Edō sayīg: let vs we praye ỹ go thorou thy lande. But ỹ Kyng of Edom wolde not agree therto. And in lyke maner they sent vnto the Kyng of Moab/but he wold not cōsent. And so Israel

so Israel abode styll in Cades. And then they went a long thorow the wylderneſſe/ & compaſed the lãde of Edom/ & ỹ lande of Moab/ and came a long by the eaſt ſyde of the lande of Moab/ & pitched on the otherſyde ỹ ryuer of Arnon/ & came not within the cooſtes of the Moabites: for Arnon was their vtmoſt border. And then Israel ſent meſſengers vnto Sehon/ kyng of the Amorites/ & kynge of Hesbon/ & ſayde vnto hym: Lett vs paſſe thorow thy lande vnto owre awne contreye. But Sehon truſted not Israel/ to go thorou hys cooſtes: but gathered all hys people to geather & pytched in Jazah/ & fought wyth Israel. But the Lorde God of Israel delyuered Sehon & all his folcke into the hãdes of Israel. And ſo Israel ſmote them & conquered all the lande of the Amorites/ the enhabiters of the ſayde cõtreye. And they cõquered all the cooſtes of the Amorites/ from Arnon vnto Jabok/ & from the wylderneſſe vnto Jordan. So now ſeing the Lorde God of Israel hathe caſt out ỹ Amorites before his people ſhuldeſt thou poſſeſſe the lãde? Naye/ but what people Camos thy God dryueth out/ ỹ lande poſſeſſe thou. But whatſoeuer nacyons the Lorde oure God expelleth/ that lande ought we to enioye. And therto art thou better then Balack ỹ ſonne of Zephor kynge of Moab? dyd he ſtryue wyth Israel or fyght agaynſt thẽ? all ỹ whyle Israel dwelt in Hesbon & her townes/ & in Aroer & her townes/ & in all the cyties ỹ be a longe by the cooſtes of Arnon. iij. hundred yeres? why dydſt thou not recouer thẽ in all that ſpace/ wherfore I haue not ſynned agaynſt the. But thou doeſt me wronge/ to warre agaynſt me. The Lorde therfore be iudge this daye/ betwene the childrẽ of Israel/ and the chyldrẽ of Ammon. How be it the kyng of ỹ childrẽ of Ammon harkened not vnto ỹ wordes of Jephthah which he ſent him.

Then the ſpryte of the Lorde came vpon Jephthah. And he paſſed ouer Galaad & Manaſſes/ & came to Mazphah ỹ lyeth in Galaad/ & frõ thence vnto ỹ childrẽ of Ammon. And Jephthah vowed a vowe vnto ỹ Lorde & ſayde: If thou ſhalt delyuer ỹ childzen of Ammon into my handes/ then that thyng ỹ cometh out of the dores of my houſe agaynſt me/ whẽ I come home in peace/ frõ the chyldzen of Ammon/ ſhalbe the Lordes/ & I will offer it vp a burntofferyng. And ſo Jephthah wẽt vnto the chyldzen of Ammon to fyght wt thẽ. And ỹ Lord delyuered thẽ into his handȝ And he ſmote thẽ from Aroer vnto Menith/ xx. cyties. And ſo forth to ỹ playne of the vyneyardes/ & made an excedyng great ſlaughter. And thus the chyldzen of Ammon were brought vnder/ before the chyldrẽ of Israel.

Then Jephthah came to Mazphah vnto his houſe. And le/ his daughter came out agaynſt hym/ wt tymbereiles & daunces/ which was his onely childe: ſo ỹ beſyde her he had nether ſonne nor daughter. And when he ſawe her/ he rent his clothes & ſayde: Alas my daughter/ thou haſt * made me ſtoupe & art one of thẽ that trouble me. For * I haue opened my mouth vnto the Lorde/ & cannot go backe. And ſhe ſayde vnto hym: my father/ yf thou haue opened thy mouth vnto the Lord/ then do with me accordyng to that proceaded out of thy mouthe/ for as moche as the Lorde hathe aduenged the of thyne enemyes ỹ childzen of Ammon. And ſhe ſayde vnto her father/ do this moche for me: lett me alone two monethes ỹ I maye go downe to the mountaynes & bewayle my virginite with my felowes. And he ſayde: go/ and ſo he ſent her awaye two monethes. And ſhe wẽt with her cõpanyons & lamẽted her mayden heed vpõ the moũtaynes. And after ỹ two monethes/ ſhe turned agayne vnto her father which dyd wt her accordynge to hys bowe which he had bowed/ and ſo ſhe knewe no man. And it became an ordynaunce in Israel yere by yere/ that the daughters of Israel ſhulde go & lamente the daughter of Jephthah the Galaadite/ foure dayes in a yere. G

* That is/ maketh me ſtoupe or bende.

* That is/ haue promeſed & vowed.

¶ The battell of Jephthah agaynſt Ephraim. After the deeth of Jephthah ſuccedeth Elon. After Elon Abdon.

¶ The .xij. Chapter.

And the men of Ephraim geathered thẽ ſelues to gether/ & went northwarde/ and ſayde vnto Jephthah: Wherfore wenteſt thou to fight wt the chyldrẽ of Ammõ/ & dydeſt not call vs to go wt the? we will therfore burne thine houſe vpõ the/ with fyre. And Jephthah ſayde vnto thẽ: I & my people were at great ſtryfe wt the chyldrẽ of Ammon. And I called you. But ye delyuered me not out of their hãdȝ. And whẽ I ſawe that ye delyuered me not/ I* put my lyfe in my handes & went vpon the chyldzen of Ammon. And the Lorde delyuered thẽ into my handes. Wherfore then are ye come vpon me to fyght with me. A B

* That is/ I put my ſelfe in daunger & aduẽtured my lyfe as it is ſayd. i. Regum. xxviij. Job. xiij.

And Jephthah geathered to geather all ỹ men of Galaad/ & fought wt ỹ Ephraitȝ. And the men of Galaad ſmote the Ephraites/ becauſe they ſayde: Ye Galaadites are but trũneagates of Ephraim amonge ỹ Ephraites & ỹ Manaſſites. Moareouer ỹ men of Galaad toke ỹ paſſagȝ of Jordan frõ ỹ Ephraites. And when thoſe Ephraites ỹ were eſcaped/ ſayde lett vs go ouer. Then the men of Galaad ſayde vnto thẽ: Ye are Ephraites/ & they ſayde naye. Then the other anſwered: then ſaye * Sciboleth. And they ſayde Sibo-

* The worde ſygnifieth flowyng or tempeſt of waters.

ieth/ & coulde not so pronounce / wher vpon the other toke thē & slewe thē at the passag of Jordan. And there were ouerthrowen at ỹ tyme of the Ephraites .xlij. thousande . And when Jephthah had iudged Jsrael .vi. yere he dyed/ & was buryed in one of the cyties of
D Galaad . After this man iudged Jsrael one Abezan of Bethlehem/ and he had .xxx. sonns & .xxx. daughters/ & sent also his .xxx. daughters out/ & toke .xxx. other in/ for his sonnes. And whē Abezan had iudged Jsrael .vij. yere he dyed/ and was buryed at Bethlehem.

And after him Elon a Zabulonite iudged Jsrael ten yere/ and he dyed & was buryed in Aialon/ in the contreye of Zabulon.

And after him/ Abdon the sonne of Hellel a Pharathonite iudged Jsrael . And he had
*Judic.x.a. fourtie sonns/ & thirtie neuewes/ ỹ *rode on lxx. asse coltes . And when Abdon ỹ sonne of Hellel the Pharathonite had iudged Jsrael viij. yere/ he died/ & was buried in Pharthon/ ỹ lād of Ephraim in ỹ moūt of ỹ Amalechits.

¶ Jsrael being an Idolatrer is oppressed of the Philistins. The byrth of Samson. The sacrifyce of Samsons father.

¶ The .xiij. Chapter.

A And the chyldren of Jsrael beganne agayne to cōmytte wyckednesse in ỹ syght of ỹ Lorde. And ỹ Lord deliuered thē into ỹ hands of ỹ Philistines fourtye yere. And there was a mā in Saraah of ỹ kynred of ỹ Dannites / named Manoah/ whose wife was barrē & bare not. And the Angell of ỹ Lorde apeared vnto his wyfe & sayd vnto her: Behold/ thou art barrē & bearist not: But thou shalt cōceaue & beare a sonne . And now beware / and dryncke no wyne / ner strong dryncke / nether eate any vncleane thyng: for se/ thou shalt cōceaue & beare a sonne. And there may no*raser or sherer come on hys heed: For ỹ ladde shalbe an abstayner vnto God/ euen frō ỹ tyme of his byrth. And he shall begynne to deliuer Jsrael out of the handes of the Philistines.
*1.Reg.1.b

Then ỹ wyfe went & tolde her husbande saying: a man of God came vnto me/ and the facyon of him was lyke the facion of an Angell of God excedynge fearfull. But I asked him not whence he was / nether tolde he me
B his name. And he sayd vnto me: *behold thou
*Gene.xvi.c. Luce.i.c shalt be with chylde and beare a sonne / and now dryncke no wyne nor stronge dryncke/ nether eate any vncleane thyng: for the ladd shalbe an abstayner to God euen from hys byrth to the daye of his death.

Then Manoah made intercession to the Lorde/ and sayde: I praye the my Lorde lett ỹ man of God which thou sendest come once moare vnto vs & teache vs what we shall do vnto ỹ ladd/ whē he is borne. And God hearde ỹ voyce of Manoah/ & ỹ angell of God came agayne vnto the wyfe as she satt in the feldz: But Manoah her husbande was not wt her. Then ỹ wife made haste & rāne & shewed her husbād & sayde to him: Behold ỹ mā apeared vnto me ỹ came ỹ other daye vnto me.

And Manoah arose & wēt after hys wyfe and came to the mā and sayde vnto hym: art thou the man ỹ spakest vnto my wyfe? And he sayde/ yee. Then Manoah sayde/ now whē C thy saying is come to passe: what shalbe the maner of the chylde/ & what shall he do? And the Angell of the Lorde sayde vnto Manoah: thy wyfe must abstayne frō all that I sayde vnto her: she maye eate of nothyng ỹ cometh of the vyne tree/ ner dryncke wyne or strong dryncke/ nor eate any vncleane thynge: But must obserue all that I bad her . Then sayde Manoah vnto the Angell of ỹ Lord/ graūte vs to tarye vntill we haue made redye a kydd & haue set it before ỹ. And ỹ angell of ỹ Lord sayde vnto Manoah: though thou make me abyde/ I wyll not eate of thy meate. And moreouer yf thou wylt prepare a burntoffryng/ ỹ thou must offer vnto ỹ Lord. For Manoah wist not ỹ it was an angell of ỹ Lorde. And Manoah sayd vnto ỹ angell of ỹ Lord: what is thy name/ ỹ whē thy sayīg is come to passe/ we maye do ỹ some worshippe? And the angell of ỹ Lorde sayde vnto hym: why askest thou after my name? when it is marueloufe.

And Manoah toke a kydde w a meate offeryng/ & offered it vpō a rocke vnto ỹ Lord. D
And ỹ angell did wonderfully e/ Manoah & his wyfe lokyng vpō. For whē ỹ flame came vp out of ỹ aultare/ ỹ angell of ỹ Lord ascēded vp in ỹ flame of ỹ aultare. And Manoah & hys wyfe loked vpō & fell flat on their faces vnto the groūde: But ỹ angell of ỹ Lord dyd nomoare apeare vnto Manoah & hys wyfe. And then Manoah knew ỹ it was an angell of the Lorde: & sayde vnto his wyfe: we shall suerlye dye/ because we haue sene God. But his wyfe sayde vnto hym: If ỹ Lorde wolde kill vs/ he wolde not haue receaued a burntoffring & a meate offring of oure hādz/ nether wolde he haue shewed vs all these thingz/ nor wolde haue tolde vs as he hath of thynges to come. And the wyfe bare a sonne/ and called his name Samson. And the ladd grewe/ and the Lorde blessed him . And the spyrete of the Lorde beganne fyrst to be with the house of Dan/ betwene Zaraah and Esthaol.

¶ The maryage of Samson. He kylleth a Lyon. He propoundeth a ryddle. He kylleth .xxx. men. His wyfe forsaketh him & taketh another.

¶ The .xiiij. Chapter.

S Amson wēt doune to Thamnath/ & A
sawe a womā in Thamnath of the the daughters of the Philistines/ & came vp and tolde hys father & hys mother/ and sayde: I haue sene a woman in

Thamnath

Thamnath of ỹ daughters of ỹ Philistines. And now geue her me to wyfe. Then his father and mother sayde vnto him / is there neuer a womā of the daughters of thy brethrē / amonge all my people: but that thou must go & fette a wyfe of the vncircumcysed Philistines? And Samson sayd vnto his father / geue me this womā for she pleaseth me well But his father and mother wist not that it was the Lordes doing / and that he sought an occasyon of the Philistines / which at that tyme raygned ouer Israel.

B Then went Samson and hys father and his mother downe to Thamnath. And when they came to the vyneyardes of Thamnath: beholde a young Lyon rored vpon hym. And the spyrite of the Lorde came vpon hym. And he tare him / as a man wolde rent a Kydde / and yet had nothing in his hande. Neuertheles he tolde not his father & mother what he had done. And he went downe and talked with the woman / which semed well fauored in the syght of Samson.

And within a shorte space after / as he wēt thither agayne to take her to wyfe / he turned out of ỹ waye / to se ỹ carkasse of ỹ Lyō. And beholde there was a swarme of bees in the carkasse of the Lyon and honye. And he toke of the honye in hys handes and went eatyng / and came to hys father and mother and gaue them also. And they dyd eate. But he tolde not them / that he had takē the honye out of the carkasse of the Lyon.

And when is father was come vnto the C woman. Samson made there a feast / for so vsed the younge men to do. And when her frendes sawe him / they brought .xxx. companyons to beare felowshippe. And Samson sayde vnto them: I wyll put forthe a ryddle vnto you. And yf you can declare it within vij. dayes of the feast and fynde it out / I wyll geue you thyrtie shertes and thirtye chaūge of garmentes: But & yf you cannot declare it me / then shall ye geue me thirtye shertes & thirtie chaunge of garmentes. And they answered him / put forth thy ryddle and lett vs heare it. And he sayde vnto them. Out of ỹ eater came meate: and out of the strong cam swetnesse. And they coulde not in thre dayes D expounde the ryddle. And whē the seuēth daye was come / they sayde vnto Samsons wyfe. Flatter with thyne husbande / that he maye declare vs thy ryddle / or elles we wyll burne the and thy fathers house with fyre / haue ye called vs to make vs beggers or not? Then Samsons wyfe wepte vnto him and sayde / it cannot be but that thou hatest me & louest me not: for thou hast put forth a ryddle vnto the children of my folke and wylt not tell me what it meaneth. And he sayde: Beholde / I haue not tolde it my father nor my mother / and shulde I tell it the?

And she wepte vnto him .vij. dayes / while the feaste lasted. And the seuēth daye he tolde her / because she laye so sore vpō him. And she tolde it the chyldren of her folke. And ỹ men of the cytie sayde vnto him the seuenth daye before the sonne wēt downe. What is sweter then honye / and what is strōger then a Lyon Then sayde he vnto thē: If ye had not * plowed with my caulfe / ye had not founde out my ryddle. Then the spyrite of the Lorde came vpō hym. And he went downe to Askalon / & slewe thyrtie men of them / and spoyled thē / and gaue their garmentes vnto them which expounded the ryddle. And he was wroth and wēt vp to his fathers house. But Samsons wyfe was geuen to one of his companyons that bare him companye.

* That is / If ye had not take the healpe of my wyfe as in Dic. x.

¶ Samson tyeth fyrebrādes to Fox tayles / & letteth them runne in to the corne and burne it / to be auēged of them that toke his wyfe from him. With the Jawe bone of an Asse he kylleth a thousand men. Dute of a great tothe in the Jawe God geueth him water / to satisfye hys thyrst.

¶ The .xv. Chapter.

A But it chaūced within a whyle after / euen in the tyme of whete herueste / ỹ Samson visited hys wyfe with a Kidde. And when he supposed to haue gone in vnto hys wyfe into the chamber / her father wolde not suffre hym to go in: But sayde: I thought that thou haddest hated her / & therfore gaue I her vnto one of thy companyons. Now be it / her younger sister is fayrer then she. Take her in steade of the other. Then sayde Samson vnto them: Now I am blameles cōcernyng the Philistines / though I do them euell.

And Samson went out and caught thre hundred Foxes / and toke fyrebrandes / & fastened tayle to tayle / and put a fyre brāde in ỹ myddes / betwene two tayles. And he sett ỹ fyre brandes on fyre / and put them into the corne of the Philistines / and burnt vp bothe the reped corne and also the standynge / with vynes & olyues. Then the Philistines asked / B who had done that? And it was tolde thē that Samson ỹ sonne in lawe of the Thamnite / because he had taken his wyfe and geuē her to one of his cōpanyons. And ỹ Philistines came & burnt her and her father with fyre.

And Samson sayde vnto them: shulde ye do so? I wyll surelye be auenged of you / & then I wyll cease. And he smote them * legge & thyghe with a mightye plage. And then he wēt & dwelt in the caue of the rocke Etam.

Then the Philistines came vp & pytched agaynst Juda and laye in Lehi. And the men of Juda sayde, why are ye come agaynst vs?

* Because they fell as they fleed. The Chald. readeth Interpr. horsemen and foote men.

And they answered to bynde Samson are we come/euen to do him as he hathe done to
C vs. Then thre thousand men of Juda went downe to the caue of the rocke Etam/& sayde to Samson: wottest thou not that ỹ Philistines are rulers ouer vs? Wherfore then hast thou serued vs thus? And he answered thẽ/as they serued me/so haue I serued thẽ.

And they sayde vnto him/we are come to bynde the & to delyuer ỹ into the hãdes of ỹ Philistines. And Samson sayde vnto them: Swere vnto me/ỹ ye shall not hurte me youre selues. And they sayde we wyll not hurte ỹ/ saue onlye bynde ỹ and delyuer ỹ vnto their handes: But we wyll not kylle the. And so they bounde him with two newe cordes and brought him vp from the rocke. And when he come to Lehi/the Philistines showted agaynst him. And the spryte of ỹ Lord came vpon hym/and the cordes that were vpõ hys armes became as flaxe that was burnt with fire/and the bandes loused frõ of his handes And he founde a Jaw bone of a ratten Asse/ and put forth hys hande and caught it/& slue a thousande men therwith.

And Samson sayde: wyth the Jawe of an asse/haue I made heapes: wyth the Jawe
D of an asse haue I slayne a thousande men. And whẽ he had left speakyng/he cast awaye the Jawe out of hys hande & called the place
* That is/the lyftyng vp of the Jawe. *Ramath Lehi. And he was sore a thyrst/& called on the Lorde and sayde. Thou Lorde hast geuen this great victorye/thorowe the hande of thy seruaunt. And now I must dye for thyrst and falle into the handes of the vncircumcysed. But God brake a great tothe that was in the Jawe/and there came water therout. And when he had droncke his spryte came agayne/& he was refreshed/ wherfore the name therof was called/*the welle of the
* Hebr. Enkore caller on/whych is in Lehi vnto thys daye. And he iudged Israel in the dayes of the Philistines twentye yeres.

¶ Samson lyfteth vp the Gates of Gaza and caryeth thẽ vp in to the mountayne. He was deceaued by Dalilah & made blynde. He pulleth downe the house vpon the Philistines and dyeth with them.

¶ The. xvi. Chapter.

THen went Samson to Gaza/and saw there an whore/& went in vnto her. And it was tolde the Gazites/that Samson was come thither. And they wẽt aboute and layde awaite for him all nyght in the gate of the cytie/ but were styll all the nyght saying: Tarye tyll ỹ mornyng ỹ it be daye/& then lett vs kyll him And Samson toke his rest tylle midnyght/ and arose at midnyght and toke the dores of the gate of the citye/& the two syde postes/& rent them of/barres and all/ & put them vpõ his shoulders/and caryed thẽ vp to the toppe of an hyll that lyeth before Hebron.

And after that he loued a woman/vpõ the ryuer of Sorek/called Dalilah vnto whom came the Lordes of the Philistines/ & sayde vnto her: Flatter with hym & se wherin hys great strenght lyeth/and by what meane we maye haue power ouer hym/that we maye
B bynde him/to bryng him vnder/and we wyll geue euerye mã a leuẽ hũdred sylueryinges.

And Dalilah sayde to Samson. Oh/tell me where thy great strẽght lyeth/& yf thou were boũde wherwith men might cõstrayne the. And Samson sayde vnto her. If men bounde me with. vij. grene withthes ỹ were neuer dryed/I shulde be weake & as another man. And then the Lordes of the Philistines brought her. vij. withthes ỹ were yet grene & neuer dryed/and she bounde him therwith. Notwythstandynge she had men lyinge in wayte with her in the chãbre. And she sayde vnto him/the Philistines be vpon the Samson. And he brake the cordes as a strynge of towe breaketh/when hit fealeth fire. And so his strenght was not knowen.

Then sayde Dalilah to Samson: Se thou
C hast mocked me and tolde me lyes. Now yet tell me I praye ỹ/wherwith thou myghtest be bounde. And he sayde: If I were bounde with newe ropes that neuer were occupyed/ then shulde I be weake/and as another mã. And Dalilah toke new ropes & bounde hym therwith/& sayde vnto him/the Philistines be vpon the Samson. And there were lyers of wayte in the chamber/and he brake them from of hys armes/ as they had bene but a threde. And Dalilah sayd vnto Samson/hitherto thou hast begyled me & tolde me lyes: I praye the yet telle me wherwith men maye bynde ỹ. And he sayde vnto her: If thou plattedest the seuen lockes of myheed wyth an hearre lace and fastnedest thẽ wyth a nayle. And she sayde vnto hym/the Philistines be vpõ the Samson. And he awaked out of his slepe/& plucked & went awaye wt the nayle ỹ was in the plattyng & with ỹ hearre lace.
D Then she sayde vnto him: How canst thou say ỹ thou louest me/when thine hert is not wt me: for thou hast mocked me this iij. tymes/ & hast not tolde wherin thy great strenght lyeth. And as she laye vpõ hym wt her wordes cõtinually beryng of him/his soule was encombred euẽ vnto the death. And he tolde her all his herte/and sayde vnto her: there neuer came raser nor sheres vpõ myne heed/ for I haue bene an abstayner to God euẽ frõ my mothers wombe. If myne hearre were cut of/my strẽght wold go frõ me/& I shuld waxe & be lyke all other men. And when Dalilah sawe ỹ he had tolde her all his hert/ she sent

for

for the Philistines saying / come vp yet thys once / for he hath shewed me all his herte.

Then the Lordes of the Philistines came and brought the money in their handes. And she made him slepe vpon her lappe / and sent for a man / and cut of the seuē lockes of hys heed & begāne to vexe him. But his strenght was gone from him. And she sayde the Philistines be vpō the Samson. And he awooke out of hys slepe and thought to go out as at other tymes before & shake him selfe / & wist not that the Lorde was departed from hym. But ỹ Philistines toke him and put out hys eyes / and brought hym doune to Gaza / and bounde him with fetters. And he was made to grinde in the prison house / how be it the ¶ hearre of his heed beganne to growe agayne after that he was shorne.

Then ỹ Lords of ỹ Philistines geathered thē to geather for to offer a solempne offring vnto Dagon their God / & to reioyse: for they sayde / oure God hathe delyuered Samson oure enemye into oure handes. And whē the people sawe him / they praysed their God: for they sayd oure God hath delyuered into oure handes oure enemye / ỹ destroyed oure contreye and slue manye of vs. And when their herts were merye / they sayd: sende for Samson & lett him playe before vs. And they fette Samson out of ỹ prisonhouse / & he played before thē / & they set him betwene ỹ pillers. ¶ And Samson sayde vnto the ladd that leed him by the hāde: sett me that I maye touche the pyllers that the house stande vpō / & that I maye leane to thē. And the house was full of men & wemen. And there was all ỹ lords of the Philistines. And there were vpon the roufe a thre thousand men & wemen / that beheld how Samson played.



And Samson called vnto the Lorde / and sayde: my Lorde Iehouah thynke vpon me / & strengthen me / at this tyme onlye O God / that I maye be auenged of the Philistines for my two eyes. And Samson caught the two myddell pyllers on which ỹ house stode and on which it was borne vp / the one in his ryght hande / & the other in his lefte / & sayde: my soule dye with the Philistines / & bowed them with might. And the house fell vpon ỹ lordes and vpō all the people ỹ were therin. And so the deed which he slewe at hys deeth / were moo then they which he slewe in hys lyfe. And then his brethren and all the house of his father came downe and toke hym vp / and brought hym and buryed hym betwene Sarah and Esthaol / in the burying place of Manoah hys father. And he iudged Israell twentye yere.

¶ Of Micah whose mother made him an Idoll of syluer. Of the young preast of the lynage of Leui of Bethlehem.

¶ The .xvij. Chapter.

A There was a mā in mouṫ Ephraim / named Micah whych sayde vnto his mother: the leuē hūdred syluerlynges ỹ were takē frō the / aboute which thou curssedst & saydest in myne eares: Beholde the syluer is wyth me for I toke it awaye. Then sayd his mother / blessed be thou my sonne / in the Lord. And so he restored the leuen hundred syluerlynges to hys mother agayne. And his mother sayde: I vowed the syluer vnto the Lorde of myne hande for my sonne: to make a grauē ymage & an ymage of metall. Now therfore I geue it ỹ agayne. B And he restored the moneye agayne vnto his mother. Then his mother toke two hundred syluerlynges & put them to a goldsmyth / to make therof a grauē ymage and a ymage of metall / which remayned in the house of Micah. And ỹ mā Micah had a chapell of Gods / and made an Ephod and ymages / & fylled the hand of one of his sonnes which became hys preast. For in those dayes there was no kyng C in Israel / but euery man dyd what thought hym best.

And there was a younge mā out of Bethlehem Iuda / & out of the kynredes of Iuda: which young man was a Leuite and soiourned there. And the mā departed out of ỹ citie of Bethlehem Iuda / to go dwell where he coulde fynde a* place. And he came to mount Ephraim / & to ỹ house of Micah as he iourneyed. And Micah sayde vnto hym / whence comest thou? and the Leuite answered him: I am of Bethlehem Iuda / & go to dwell where I maye fynde a place. And Micah sayde vnto him: dwell with me / and be vnto me a father and a preast. And I wyll geue ỹ ten syluerlynges by yere and raymēt of all sortes / and thy meate and dryncke.

* vnderstande / where he myght get moare profett or auauntage.

And the Leuite went & beganne to dwell with the man / and was vnto hym as dere as one of his awne sonnes. And Micah fylled ỹ hande of the Leuite / and the young man became his preaste / and cōtynued in the house of Micah. Then sayde Micah / now I am suer ỹ the Lorde will be good vnto me / seing / I haue a Leuite to my preast.

ℭ The chylᵈʳē of Dan take the Goddes & the preast of Micah awaye. They destroye Lais/ & after bylde it agayne.

ℭ The.xviij.Chapter.

A IN those dayes there was no kyng in Israel. And in those dayes the trybe of Dan sought thē an enheritaunce to dwell in / for vnto that tyme there fell none enheritaunce vnto thē amōge the trybe of Israel. And the childrē of Dan sent of their kynred fyue men of actiuite/ out of their coostes/ euē out of Saraah & Esthaol/ to bewe the lāde & learche it out/ & sayde vnto thē: go & learche out ỹ lāde. And they came to mount Ephraim/ euē to ỹ house of Micah & lodged there. And whē they were come vnto the house of Micah/ they knew ỹ voice of the young mā ỹ Leuite/ & turned in thither/ and sayde vnto him: who brought ỹ
B hither? & what makest thou in this place? & what hast thou here. And he sayd vnto thē/ thus and thus dealeth Micah wyth me and hath hired me to be his preast. And they sayd vnto him: Aske of God I praye the / that we maye knowe whether ỹ waye which we go/ shalbe prosperous or no. And the preast sayd vnto them: go in peace / for the waye whych ye go is before the Lorde.

Then the fyue men departed and came to Lais, & sawe the people ỹ were therin/ how they dwelt careles / & after the maner of ỹ Sidōs/ stille/ & without castyng of parells/ & that no mā made any trouble in the lande or vsurped any dominion / & how they were farre frō the Sidons & had no busines with
C any nacyon. And they came vnto their brethrē/ to Saraah/ & Esthaol. And their brethrē sayde vnto them: what tydynges bryng you?

And they sayd vp and lett vs go vnto thē/
* Nume.xiij.d. * for we haue sene ỹ lāde/ ỹ it is verye good. Haste therfore & be not slouthfull to departe & to go & cōquere the lāde. Whē ye be come/ ye shall come vnto a people that casteth no parelles / and vnto a large contrey: for God hathe geuē into youre hādes a place wherin is no lacke of any thyng ỹ is in the worlde.

And there departed thence of the kynred of the Dannites/ out of Saraah and Esthaol fyre hūdred men apoynted with instrumētes of warre. And they wēt & pytched in Kariath Jarim in Juda. Wherfore the place is called Mahanah Dan vnto this daye/ which is on
D ỹ backsyde of Kariath Jarim. And they wēt thence vnto mount Ephraim / & came to the house of Micah. Then answered the fyue men ỹ went to spye out the cōtreye of Lais/ & sayde vnto their brethren: wot ye not that there is in these houses an Ephod & Images/ & a grauē Image/ and an Image of metall? Now therfore consydre what ye haue to do.

And they turned thyther warde & came to the house of the younge man the Leuite in the house of Micah/ & saluted him peasably. And ỹ fyre hūdred men gyrded wᵗ wepons of warre which were of ỹ childrē of Dan stode in the enteryng of the gate. And ỹ fyue men E that went to spye out the lande/ went in thither and toke the kerued Image/ & ỹ Ephod the kerued Image / & the Image of metall. And the preast stode in the enterynge of the gate with the fyre hūdred men that were armed vnto battell/ while ỹ other wēt to Micahs house/ and fett the kerued Image / the Ephod / the kerued Image and ỹ Image of metall. Then sayde the preast vnto thē: what do ye? & they answered hym / holde thy peace and* put thyne hande vpō thy mouthe / and * Or this in come with vs/ and be vnto vs a father and a Job.xxxix.d. preast / whether is it better for the to be a preast vnto the house of one man / or to be preast vnto a tribe or a kinred in Israel? And the preast was glad and toke the Ephod and the Images/ and the grauen Image/ & went with the people. And they turned & departed/ and put the chylᵈrē/ the catell & their costlye F thynges before them.

When they were a good waye frō ỹ house of Micah / the men that were in the houses ỹ were by Micahs house/ made an out crye/ and folowed after the childrē of Dan and called vnto thē. And they turned their faces/ and sayde vnto Micah/ what ayleth the/ that thou makest an out crye: And he sayde / ye haue takē awaye my Goddes which I made & also the preast / and go youre wayes wyth thē: And what haue I moare / how then saye ye vnto me/ what ayleth the? And the childrē of Dan sayde vnto him/ let not thy voyce be heard amōge vs/ leste angrye felowes runne vpon the / and thou loose thy lyfe / wyth the lyues of all thyne housholde to. And so the childrē of Dan went their wayes. And whē Micah sawe that they were to stronge for him/ he turned & went backe vnto hys house agayne.

And they toke the thynges which Micah G had made/ and the preast which he had / and went vnto Lais/ euen vnto a people ỹ were at reast and without mistrust / and smote thē wyth the edge of the swerde and burnt the cytye wyth fyre. And there was no man to helpe / because it was farre from Sidon / and they had no medelynge wyth any other nacyon. And the cytye stode in ỹ valeye that lyeth by Bethrehob. And they bylt the cytye and dwelt therin.* And called it Dan/ after * Josue.xix.d. the name of Dan their father whych was borne vnto Israell. How be it in very deade the name of the cytye was Lais at the begynnynge.

And

And the chyldren of Dan set them vp the grauen Image. And Jonathan the sonne of Gerson/the sonne of Manasses & his sonnes were the preastes vnto ỹ trybe of the Dantes/vntyll they were caried awaye out of the lande captiue. And they sett them vp the kerued Image which Micah made/all ỹ while that the house of God was in Siloh.

¶ Of the Leuyte whose wyfe was villanously kylled in Gabaah. She is deuyded in to .xij. partes & of her sent to euerye trybe of Jsraell a peace.

¶ The .xix. Chapter.

A IT chaunced in those dayes / when there was no kyng in Jsraell/that a certē Leuyte dwellyng on ỹ syde of mount Ephraim/toke to wyfe a concubyne out of Bethlehem Juda: whych concubine played the whore in hys house / & went awaye frō him/vnto her fathers house to Bethlehem Juda/ & there cōtinued foure monethes. And her husband arose and went after her/to speake frendelye/vnto her / & to bring her home againe/ & his ladd with him & a couple of Asses. And she brought him vnto her fathers house/ & when the father of ỹ damosell sawe him/he reioysed of his comyng. And his father in lawe the damoselles father kept him that he aboade with him thre dayes and so they ate and dranke and lodged there.

B The fourth daye they arose erlye in the mornyng/ & the man stode vp to departe. But the damoselles father sayde vnto his sonne in lawe/cōfort thine harte w̄ a morsell of breed & then go youre waye. And they sate doune & did eate and drynk bothe of them to geather. Then sayde the damoselles father vnto the man/go to I praye the and tarye all nyght & lett thyne hart be mery. How be it ỹ mā stode vp to depart: but his father in lawe cōpelled him to turne againe & to tarie all night there And he rose vp erlye ỹ fyfth daye to departe. Thē sayde ỹ damoselles father cōforte thine herte: & so made hī tarye vntill after middaye And they did eate bothe of them to geather.

And then the man arose to departe wyth his concubine and his ladde. But hys father in law the damoselles father sayde vnto him beholde the daye gothe fast awaye & draweth ¶ towarde euē/tary all night: at the least waye tarye this daye here and let thyne hert be mery. And to morowe get you erlye vpō youre waye and get the to thy tent. Neuerthelater the mā wolde not tary / but arose & departed and came as ferre as Jebus/whych is Jerusalem/ & hys two asses laden/ and hys [a] concubyne and his ladd with him. And whē they were fast by Jebus/the daye was sore spent and the younge man sayde vnto hys master/ come I praye the & let vs turne in/into thys citie of the Jebusites & lodge all night there.

a Here note that a concubyne in the scrypture sygnifyeth not a whore but a maryed wyfe yet in some places differing frō quenes/as in Cant. vi. a. & . iij. Reg. xi. a

But his master sayde vnto him/we wyll not turne in to a straunge cytye that are not of the chyldren of Jsraell: we wyll go forth to Gabaah. And he sayde vnto his ladde/go forwarde/ & we shall come to one place or other & shall lodge all nyght in Gabaah or in Ramah. And they went forwarde vpon their waye/and the sonne went downe vpon them when they were fast by Gabaah whych is in Beniamin. And they turned thitherwarde to go and lodge all nyght in Gabaah. And whē they came in / they sat thē doune in a streat of the citie/for there was no man toke them in to lodge. But beholde there came an olde man from his worke/out of the feldes at euē which was also of mount Ephraim/and but a stranger in Gabaah for the men of ỹ place were of the children of Jemini. And when he had lyfte vp his eyes/and sawe a wayefaring mā in the streates of ỹ citie he sayde: whether goest thou? And whence comest thou? And ỹ E other answered hym/we come from Behlehē Juda towarde the syde of mount Ephraim: from thence am I / and went to [b] Behlehem Juda/and go now to the house of the Lorde. But there is no man that receaueth me to house: and yet I haue strawe & prauender for owre Asses/and bread and wyne for me and thy handmayde / & thy ladd that are with thy seruaunt/ and lacke nothyng.

b. The comen. Tranſcreadeth the house of God/which is the interpretacion of the Hebrue worde Bethel Of the house of God or Bethell loke Gene. xxviij. d. F

The olde man sayde/peace be with the/all that thou lackest shalt thou fynde with me; onlye abyde not in the streates all nyght/and he brought him into his house/and gaue fodder vnto his Asses. And they washed their fete / and dyd eate and drynck. And* as they were makyng their herttes merye / the men of the citie which were wycked/set the house round about/and thrust at the dore / & spake to the man of the house/the olde man saying: bryng forthe the man that came into thyne house / that we maye knowe him.

* Or as they were makyng good cheare.

But the man of the house went out to thē and sayde vnto them/Oh/naye my brethren/ do not so wickedlye seing ỹ this man is come into myne house: do not this folye. Beholde my daughter a mayden and this mannes cōcubine/them I will bring out vnto you/and *humble thē/and do with them what semeth you good: but vnto this mā/do not this folye But the men woolde not herken to him. Neuertheles the man toke hys concubine and brought her out vnto them / and they had to do with her / & entreated her shamefullye/all the nyght euen vnto the morning. And when the daye beganne to spryng/they lett her go.

* Humble/of this loke Thre no. v. b.

And then came the woman in the dawnyng G of the daye and fell downe at the doore of the mannes house where her Lorde was/ & there she laye till daye. And her Lord arose vp in ỹ

moꝛnyng and opened the doꝛes of the houſe/ and went out to go his waye. And beholde/ hys concubine laye alonge befoꝛe the doꝛe of the houſe/and her hand vpon the thꝛeſſholde. And he sayde vnto her: vp & let vs be going. But ſhe anſwered not. Then he toke her vp vpon an Aſſe and ſtode vp/and gat him vnto his awne home. And when he was come vnto his houſe/he toke a dꝛeſſyng knyfe/& caught his cōcubine & deuided her thoꝛou the bones into twelue peces / & ſent her into all quarters of Iſraell. And all that ſawe it sayde: there was no ſoche deade done oꝛ ſene ſence the chyldꝛen of Iſrael cam out of Egipt vnto this daye/conſyder the matter/geue councel and saye youre myndes.

¶ The battell of all the Iſraelytes agaynſt the trybe of Beniamin foꝛ the Leuites wyfe kylled.

¶ The.xx.Chapter.

THen all the chyldꝛen of Iſraell wēt out: and there geathered a congregacyon to geather* as it had bene but one mā/euē frō Dā to Berſeba & out of the lande of Galaad/vnto the lande to Marphah and there ſtode folke out of all quarters of all the trybes of Iſraell / in the congregacyon of the people of God / foure hundꝛed thouſande fote men that dꝛewe ſwerdes. And the chyldꝛen of Beniamin heard that the childꝛen of Iſraell were gone vp to Marphah.

* That is al of one conſent/oꝛ generally as beneth in thys Chapter.b.

Then sayde the chyldꝛen of Iſraell/tell vs how this wickedneſſe happened. And the leuite the womans huſbande that was slayne/ anſwered and sayde: I came into Gabaah ꝯ is in Beniamin with my concubyne to lodge all nyght. And the cytezens of Gabaah roſe agaynſt me/and ſet the houſe rounde about vpon me by nyght / and thought to haue ſlayne me: and caught my concubyne and foꝛced her/that ſhe dyed. And I toke my concubyne and cutt her in peces and ſent her thoꝛou out all the landes of the enheritaūce of Iſrael. Foꝛ they haue cōmitted abhominacyon and folly in Iſraell. Beholde ye are all chyldꝛen of Iſraell. Se therfoꝛe and geue youre aduyſe in the caſe.

Then all the people aroſe / as it had ben one man saying: there ſhall not a man of vs go to his tent/nether turne in to hys houſe. And now this is it that we wil do to Gabaah
B and caſt lottes agaynſt it. And we wyll take ten men of the hundꝛed thoꝛou out all the trybes of Iſraell/& an hundꝛed of the thouſande / and a thouſande out of the ten thouſande/to fett vitayle foꝛ the people to make that they maye go agaynſt Gabaah Beniamin/accoꝛdyng to all the folye / ꝯ they haue wꝛought in Iſraell. And ſo all the men of Iſraell geathered to geather / vnto Gabaah/ knytte to geather as it had ben but one man. And the trybes of Iſraell ſent men thoꝛou all the trybe of Beniamin saying: what wickedneſſe is this that is happened amōge you Now therfoꝛe delyuer vs the mē/thoſe wycked wꝛetches of Gabaah that we maye ſlay them/and put awaye euell from Iſraell.

Neuerthelater the chyldꝛen of Beniamin wolde not herken vnto the voyce of their bꝛethꝛen the chyldꝛen of Iſraell: but geathered them ſelues to geather out of the cyties vnto Gabaah/to come out in batayle agaynſt the chyldꝛen of Iſraell. And the chyldꝛen of Beniamin were nombꝛed at that tyme/out of ꝯ cities .xxvi. thouſande mē that dꝛew ſwerdes beſide the enhabiters of Gabaah which were nōbꝛed ſeuen hundꝛed choſen mē. And amōge al theſe folke were ſeuē hundꝛed lefte handed men/which euery one coulde ſlyng ſtones at an hear bꝛeadeth/& not myſſe. And the childꝛē C of Iſraell beſyde the chyldꝛen of Beniamin/ were nombꝛed foure hundꝛed thouſand men that dꝛew ſwerdes/and all men of warre.

And the chyldꝛen of Iſraell aroſe & went vp to* Bethel/and aſked of God/who ſhulde begynne the battell agaynſt the chyldꝛen of Beniamin/and the Lꝛde sayde Iuda ſhalbe gynne. And the chyldꝛen of Iſraell ſtode vp erlye and beſeged Gabaah. And the mē of Iſraell went out to battell agaynſt Beniamin/ and put them ſelues in araye agaynſt them/ to fyght agaynſt Gabaah. And the chyldꝛen of Beniamin came oute of Gabaah and deſtroyed in Iſraell that daye .xxij. thouſande men/and bꝛought them to the erth.

* As befoꝛe in the.xix.c.

And the folke of the chyldꝛen of Iſraell pluckꝛed vp their hertes/and went to agayne & made battell in the ſame place where they dyd the fyꝛſt daye: but they wēt fyꝛſt vp and wept befoꝛe the Lꝛde vnto euen/and aſked of the Lꝛde saying: ſhall we go agayne to battel agaynſt the childꝛē of Beniamin oure bꝛethꝛen. And the Lꝛde sayde: go vp vnto thē D and when the chyldꝛen of Iſraell were come to the chyldꝛen of Beniamin ꝯ ſeconde daye/ the chyldꝛen of Beniamin went agaynſt thē out of Gabaah/the ſeconde daye/& deſtroyed to the erth of the chyldꝛen of Iſraell once agayne .xviij. thouſande men ꝯ dꝛew ſwerdes euerye man of them.

Then the chyldꝛen of Iſraell and all the people went vp and cam vnto Bethell / and wepte and ſat there befoꝛe ꝯ Lꝛde/& faſted the ſame daye vnto euen / and offered burnt offerynges and peace offerynges befoꝛe the Lꝛde. And they aſked the Lꝛde: foꝛ there was the arcke of the apoyntment of God/in thoſe dayes. And* phinehes ꝯ ſonne of Eleazar/the ſonne of Aaron waytyng vpon it at that tyme: and they sayde ſhall we go out any moare

* Which after the Hebꝛues lyued thꝛe hundꝛed yeres. Of whome alſo. Numer.xxv.

moare to battell agaynst the chyldren of Beniamin owre brethre/or shall we cease? And ye Lorde sayde go:for to morowe I will deliuer them into youre handes. And Israel sett layers awayte against Gabaah rounde about And ye childre of Israel wet agaynst ye childre of Beniamin ye thirde tyme/& put the selues in araye agaynst Gabaah/as twyse before. Then came the childre of Beniamin against ye people/tyll they were drawe a great waye from the citie. And they beganne to smyte of the people deed(as twysse before/by two hye wayes of whych one gothe vp to Bethell & ye other to Gabaah thorow the felde) vpon a thyrtye men of Israell. For the chyldren of Beniamin thought ye the other had ben beate before them/as at the fyrst tyme. But the chyldren of Israell sayde/let vs flee & pluckе the awaye fro the cytye/vnto the hye wayes.

And then all the men of Israel rose vp out of their standing/& put them selues in araye at Baal Thamar. And likewyse the layers in wayte of Israell came forth out of their places/euen out of the medowes of Gabaah/& came before Gabaah: ten thousande cholen men out of all Israel/& there was sore battel But ye other wist not ye euyll was so nye the. And the Lorde plaged Beniamin before Israel/so that the childre of Israell destroyed in Beniamin the same daye. xxv. thousande & a hundred me/ye drue swerdes euerye one of the. It semed the childre of Beniamin/that the other had ben put to the wooysse. For the men of Israel gaue Rome to Beniamin/because they trusted vnto the layers in wayte which they had layde agaynst Gabaah. And the layers in wayte hasted and ranne vpon Gabaah/and went & smote al the citie with the edge of the swerde. And the apoyntment of the me of Israell with the layers in wayte to runne vpon Beniamin wyth the swerde/was when they shulde make the smoke ryse vp out of ye citie. And the men of Israel fleed in the battell. And Beniamin began to smyte deed of the childre of Israel/aboute a thirtye parsonnes/for they supposed that the other had bene put to the wooysse before them/as in the fyrst battell. Then began to aryse out of the citie/a piller of smoke. And the Beniamites loked backe: and beholde the wastyng of the hole citie began to ascende vp to heue

When the men of Israell turned agayne/the men of Beniamin were abasshed: for they saw ye euel approched the. And they turned before the men of Israell vnto the waye that leadeth to the wildernesse/ye other folowyng the at the harde heles. And beyde that they of the citie destroyed the in the myddle of them. And they copased Beniamin about/& chased them to Menuah/& ouer ranne them before Gabaah on the east syde: & there were slayne of Beniamin. xviij. thousande/& all men of myght. And they turned & fleed to the wildernesse warde & vnto the rocke* of pounegarnesse & vnto the rocke* of pounegarnettes. And ye other slue by the waye of ye rest of the/fyue thousande me/& sticked vnto the vntill they cam to Gadaam/& slue two thousande moo of the. So that all ye were slayne that same daye of Beniamin were. xxv. thousande men ye drue swerdes/& all me of might: only e. vi. hundred men turned and fleed to ye wyldernesse/vnto the Rocke of pomgarnettes and abode there. iiij. monethes. And then the men of Israel turned backe agayne vnto the childre of Beniamin/and smote them with the edge of the swerde in the cities bothe man and beast and all that came to hande/and moreouer sett all the cytyes they coulde come by/one fyre.

*Hebr. Remon

*Of all the tribe of Beniami there escaped but. vi. hundred

¶ The trybe of Beniamin being vtterly destroyed for their fornicacion with the Leuytes wyfe; is restoared agayne.

¶ The. xxi. Chapter.

And ye men of Israel sware in Mazphah saying: there shall none of vs geue his daughter vnto any of Beniamin to wife. And the people ca to Bethell & abode there till eue/before God & lifte vp their voyces & wept sore & saide: O Lorde God of Israell/why is this chaunced in Israell/that there shulde be this daye one tribe lacking in Israel? And on the morow ye peple rose vp be tyme & made there an altare & offered burntofferynges & peaceofferinges

And the chyldren of Israell asked/who are they amonge all the trybes of Israel ye came not with the congregacyo vnto ye Lorde? for they had made a great othe concerning the ye came not vp to ye Lorde to Mazphah saying ye they shulde suerlye dye. And ye childre of Israell had pytie on Beniamin their brethren/and sayde: there is one tribe cut of fro Israell this daye: what shall we do vnto the remaunt of the/for to gett the wyues/for as moche as we haue swore by the Lorde ye we will not geue the of oure daughters to wyues. Then they sayde/what are they of ye tribes of Israel ye came not vp to Mazphah to ye Lorde. And beholde ther came none of ye enhabitoures of Jabes Galaad vnto ye congregacio. And whe ye people were bewed: beholde there were none of ye enhabiters of Jabes Galaad there. And ye congregacyon sent thether. xij. thousande men of ye strongest of the/& comaunded them saying: go & smyte ye enhabiters of Jabes Galaad w ye edge of ye swerde both wemen & childre

*And this is ye ye shal do: vtterlie destroye al ye males & al ye wemen ye haue lien by me. And they founde amog ye enhabiters of Jabes Galaad foure hundred damoselles virgins ye had knowe no man

*Nume. xxxi.

no man by lying wyth any male. And they brought them vnto the host to Siloh which is in the lande of Canaan.

¶ And the hole congregacion sent and spake with the childzen of Beniamin that were in the Rocke of pomgarnettes/and called peaceablye vnto thē/& Beniamin came agayne at that tyme/and they gaue them the wemen which they had saued a lyue of the wemen of Jabes Galaad. But they so suffyced them not. And the people had compassyon on Beniamin/because ỹ God had *made a gappe in the trybes of Jsraell. And then the elders of the congregacyon sayde:what shall we do to the remnaunt of them/to get them wiues seing al ỹ wiues of Beniamin are destroyed? And they sayde there must be an enheritaūce for them that be escaped of Beniamin that a trybe be not destroyed out of Jsraell: how be it we maye not geue them wyues of oure daughters. For the childzen of Jsraell had made an adiuracion saying: a curled be he ỹ geueth a wyffe to Beniamin.

* That is/had kylled a trybe of Jsraell.

a. This curse properly was the same that we call excommunicacyon/as in the Gal.i.a.

Then they sayde:beholde/there is a feast of the Lorde yerlye in Siloh which is on the northsyde of Bethel/& on the east syde of the waye that gothe from Bethel to Sichem and south from Libanon. And they commaunded the childzen of Beniamin saying: go and lye in wayte in the vyneyardes. And whē ye se that the daughters of Siloh come out to daunce in a rowe/then come ye out of the vyneyardes/and catche you euerye mā a wyfe of the daughters of Siloh/& gett you vnto the lande of Beniamin. And yf their fathers or brethren come vnto vs to complayne/we wyll saye vnto them/haue pytie on them/because we reserued not to eche man his wyfe in tyme of warre/and therto because that ye gaue thē none in due tyme/ye were to blame.

And the childzen of Beniamin dyd euen so: and toke them wyues accordyng to the nombre of them of the dauncers which they caught. And then they went and retorned vnto their enheritaunce/& bylt there cytyes and dwelt in them.

And the childzen of Jsrael departed thence at that tyme & went euery man to hys trybe/and to his kynred/and went out from thēce euery man to hys enheritaunce. In those dayes there was no kyng in Jsraell:but euerye man dyd what semed hym ryght.

The ende of the boke of Judges.

The boke of Ruth

¶ Elimelec gothe wyth his wyfe and childzen in to the lande of Moab. After his death hys wyfe Noemi returneth agayne in to her contrey/& with her Ruth her daughter in lawe.

¶ The.fyrst.Chapter.

IN the tyme when the Judges iudged/there felle a darth in the lande. Wherfore a certen man of Bethlehē Juda went for to soiourne in the cōtreye of Moab with his wyfe and two sonnes. The name of the man was Elimelec/and hys wyfe Noemi/and the names of his two sonnes were/Mahalon and Chilion & they were Ephzaites/out of Bethlehē Juda. And when they came into ỹ lande of Moab/they contynued there. And Elemilec Noemies husband dyed/and she remayned with her two sonnes which toke thē wyues of the nacions of the Moabites: the ones name Orphah and the others Ruth. And when they had dwelled there aboute a ten yere/Mahalon & Chilion dyed also euen both two of them/so that the wyfe was lefte desolate of her two sonnes & of her husbande therto. Then she stode vp with her daughters in lawe and returned from the contrey of Moab:for she had hearde saye/beyng in the coūtreye of Moab: how that the Lorde had vysyted hys people and geuen them fode. Wherfore she departed out of ỹ place where she was & her two daughters with her. And as they went by the waye returnyng vnto ỹ lande of Juda/Noemi sayde vnto her two daughters in lawe:go & returne eche of you vnto youre mothers house: the Lorde deale as kyndlye with you/as ye haue dealt wyth the deed & with me. And the Lorde geue you that you maye fynde reast ether of you in the house of her husbande:and so she kyssed thē.

Then they cryed and wepte & sayde vnto her we wyll go with the vnto thy folke. But Noemi sayde/turne agayne my daughters: for what cause wolde you go wt me? thynke you that ther be any moare childzen in my bowelles/to be youre husbandes? Turne agayne my daughters & go:for I am to olde to haue an husband. If I sayde I haue hope/also yf I toke a mā this nyght:ye and though I had all readye borne sonnes? wolde ye tarye after thē/tyll they were of age? or wolde ye for them so long refrayne from takyng of husbandes? Not so my daughters:for it greueth me moche for youre sakes/ỹ the hande of the Lorde is gone out agaynst me.

Therwith they cryed and wepte agayne how be

how be it Orphah kissed her mother in lawe but Ruth aboade still by her/then she sayde: se/thy systerīlaw is gone backe againe vnto her people & vnto her God: returne thou after her. But Ruth sayde: entreate me not to leaue the/and to returne from after the / for whether thou goest/I will go/& where thou dwellest /there I will dwelle: thy people are my people/and thy God is my God. Where thou diest/I will dye/and there wilbe buried a The Lorde do so and so to me / except that death onlye departe the and me a sonder.

a. The Lorde do so and so. &c. is a maner of swearyng amongst the hebrues/ As we now say so God be my healp. iij Reg. xx. d. Soche sayinges are properly called protestacyons.

When she saw that she wolde neades go wt her/she lefte speakyng vnto her. And so they went bothe to geather vntyll they came to Bethlehem. And when they were come to Bethlehem/it was noysed thorow all ỹ citie and the wemen sayde: is not this Noemi?

* That is pleasaunt.

But she sayde vnto them/calle me not * Noemi: call me * Mara/for the all mightye hath made me verye bitter. I went out full: but ỹ Lorde hath brought me home emptie. Why shulde ye then calle me Noemi: seing ỹ Lorde hath hūbled me/& ỹ almightie hathe brought me vnto aduersyte? And the tyme when Noemi wyth Ruth the Moabitesse her daughter in lawe returned out of the countreye of Moab and came to Bethlehem/was in ỹ begynnyng of barley haruest.

* That is bytter.

¶ Ruth leaseth corne in the feldes of Booz & fyndeth fauour in hys syght.

¶ The seconde Chapter.

AND Noemi had a kynsmā of her husbandes/a man of myght/of the kynredd of Elimelec/named Booz. And Ruth ỹ Moabitesse sayde vnto Noemi/let me go to ỹ felde and lease & geather eares/after whōsoeuer I fynde grace in hys syght. And she sayde vnto her: go my daughter. And she went and came and geathered after the haruest men / and her chaunce was that parte of the felde pertayned vnto Booz whych was of the kynred of Elimelec. And beholde/Booz came from Bethlehem & sayde vnto the haruest men / the Lorde be wyth you. And they answered him/the Lorde blesse the. Then sayde Booz vnto the young man that had the ouersyght of the heruest men. Whose damosell is this? And ỹ young man that was sett to ouer se the heruest B men answered and sayde: it is the Moabitish damosell that came wyth Noemi out of the countrey of Moab / and she sayde / let me I praye ỹ / lease & geather after the heruest men/the eares that remayne: & so she came and hath contynued euen from the morning vnto now / and taryed not long in the house.

Then sayde Booz vnto Ruth: heaest thou my daughter: go to no nother felde to geather/nether go from hence: but abyde by my maydens. Thyne eyes are on a felde ỹ shalbe reped: go after ỹ maydēs therfore/for I haue charged the young men / that they touche ỹ not. Moreouer when thou art a thyrst / go vnto the vessels and drynke of that which ỹ laddes haue drawē. Then she fell on her face * Gen. xxiiij. a & * bowed her selfe to ỹ grounde & sayde vnto him: how is it ỹ I haue founde grace in thine eyes/to knowe me/seing I am an alyaunt? ¶

And Booz answered & sayde vnto her: all is tolde me ỹ thou hast done vnto thy mother in lawe senee ỹ death of thine husbande/how thou hast lefte thy father & thy mother/& the lāde where thou wast borne/& art come vnto a nacīō which thou knewest not in tyme passed. The Lorde quyte thy worcke/and a full rewarde be geuē ỹ of ỹ Lorde God of Israel vnto whom thou art come/to trust vnder his winges. Thē she sayde vnto him/let me finde fauoure in thy sighte my Lorde/for thou hast cōforted me & hast spoken hartelye vnto thy mayde / whych yet cānot be lyke vnto one of thy maydes. And Booz whē ỹ tyme of refeccīō was come/saide vnto her: come hither & eate of ỹ breed / & dippe thy soppe in the vinagre. And she sat doune by the repers/& he raught her * parched corne. And so she did eate & was * Josue. v. c. sufficed & lefte parte. And whē she was rysen vp to gather/Booz saide to ỹ youg mē saing let her gather ỹ eares ỹ remayne & do her no despite. And therto pull out of ỹ sheues for her & let it lye/ỹ she maye gather it vp / & rebuke her not. And so she geathered vntill euē & then threshed ỹ she had gathered/& it was D vpō an Epha of barleye. And she toke it vp & wēt to the citie/& shewed her mother in lawe what she had gathered. And therto she plucked out & gaue to her ỹ she had reserued whē she had eatē ynough. Then sayde her mother in lawe vnto her / where gatheredst thou to daye? and where wroughtest thou? blessed be he ỹ knewe ỹ. And she shewed her mother in lawe wt whō she had wrought & sayde: the mannes name wt whō I wrought to daye is Booz. Then sayde Noemi vnto her daughter in law: blessed be he for he ceasseth not to do ỹ same goodnesse to ỹ deed/ỹ he did to ỹ lyuing And Noemi saide vnto her: ỹ mā is nye vnto vs/euē of our e next kynne. And Ruth ỹ Moabite saide: he bad me also/ỹ I shuld cōtinew wt his young men/vntill they had ended all ỹ heruest he hath. Thē saide Noemi vnto Ruth her daughterinlaw/it is best my daughter ỹ thou go out wyth his maydens / and that no man mete the in any other felde. And so she kept her by the maydens of Booz / to gather vnto ỹ ende of barley haruest and of whete heruest also: & * dwelt with her mother in law * Some. xxxvij. c. Ruth clepeth at Booz fete/& is knowē his kinswomā ned to.

¶ The. iij. Chapter.

And

A THen Noemi her mother in law sayd vnto her: my daughter I wyll seke reast for the/that thou mayst be in better case. For now thys Booz oure kynsman wyth whose maydens thou wast/wenoweth his barleye to nyght in the threshyng floure: washe thy selfe therfore & anoynt the & put thy rayment vpon the/and gett the to the threshing floure. But let not ỹ man beware of the/vntyll he haue leaft eatyng and dryncking. And when he gothe to slepe/ marcke the place where he layth hym downe/& them go and lyfte vp ỹ clothes that are on his fete/and laye the doune and so shall he tell the what thou shalt do. And she answered her: all that thou byddist me I wyll
B do. And so she went vnto the floure/and dyd accordynge to all ỹ her mother in lawe bade her. And when Booz had eaten and dronckē and made hym merye/he went & laye doune by the syde of the heape. And she came softlye and lyfte vp the clothes of hys fete/& layde her doune. And at mydnyght the man was afrayde and groped. And beholde: a woman laye at his fete. Then he sayde what art thou and she answered/I am Ruth thyne handmayde/spreade thy mantell ouer thyne handmayde/for thou art the next of the kynne.
And then he sayde blessed be thou in the Lord my daughter/for thou hast shewed more goodnesse in the later ende/then at the beginnyng/in as moche as thou folowedest not yonge mē/whether they were poore or ryche.
C And now my daughter feare not/I will do to the all that thou requerest/for all ỹ gates of my people knowe that thou art a woman of vertue. And it is true that I am of thy next kynne: how be it/there is one nyer then I.
Tary all night. And when morynge is come yf he will marye the it is good/so let hym do.
a. As suer as the Lorde liueth was a manner of swearing amōg the Hebrues/to shewe a differaunce of the Gētiles/which sware by their Idolles/that lyued not. i. Re. xxiiij. b. & xxvi. b. and. xxviij. b
But and yf he will not haue the/a as sure as
D the Lorde liueth I will haue ỹ/lye still vntill ỹ morynng. And so she laye at his fete vntyll the morynng. And she arose vp before one could knowe another. And he saide: let no mā beware/that there came any womā into the threshing floure. And he saide: bring thy mātell ỹ thou hast vpō the & holde it vp. And she helde it vp. And he mette in syxe measures of Barleye and layed it on her. And she gatt her into the citie: & she came in to her mother in lawe which saide: what tidynges my daughter? And she tolde her all that the man had done to her. And sayde therto/these sixe measures of barlye gaue he me and sayde: thou shalt not go emptie vnto thy mother in lawe.
Then sayde she: my daughter syt still/vntyll thou knowe how the matter wyll chaunce. For ỹ man will not be in reast vntill he haue fynyshed the matter thys same daye.

Booz taketh Ruth to wyfe/of whom he begetteth Obed.

The.iiij. Chapter.

THen went Booz vnto the a gate & satt him doune there: and beholde/ the kynsmā of whych Booz spake cam by. Vnto whom he sayde come and sytte doune here/and called him by hys name. And he turned in & sate doune. Then he toke ten mē of ỹ elders of ỹ citie & saide/syt ye downe here. And they sat doune. Then he sayde vnto the kynsman: Noemi that is come agayne out of ỹ cōtreye of Moab/will selle a parcell of lande whych was oure brother Elimelecs. And I thought to do the to wete and bidde the bye it before the enhabytoures and elders of my people/yf thou be dyspoſed to calenge it: but & yf thou wilt not purchase it/then tell me ỹ I maye wete it. For there is none to calēge it saue thou/and I nexte the.
And the other answered I wyll purchase it.
B Then sayde Booz/what daye thou byest the felde of ỹ hand of Noemi/thou must take also Ruth the Moabite the wyfe of ỹ deed/to stere vp the name of the deed vpon his enheritaunce. Then sayde the kynsman/I cannot purchase it for marryng of my owne enheritaunce: take thou my ryght to the/for I cannot purchase it. Now this was ỹ maner of olde tyme in Israell concernyng purches & chaungyng/for to stablyshe all thyng: ỹ a man must plucke of hys showe & geue it hys neyghboure/& this was a witnesse in Israel.
And the kynsman sayde to Booz/bye it
C thou: and so drue of hys showe. Then sayde Booz vnto the elders and vnto all the people ye are witnesses this daye/ ỹ I haue bought all that was Elimelecs/& all that was Chilions and Mahelons/of the hand of Noemi. And moreouer Ruth the Moabite the wyfe of Mahelon/do I take vnto me to wyfe to stere vp the name of the deed vpon his enheritaunce/that his name be not put out from amonge hys brethren/and from the gate of hys cytye: ye are witnesses thys daye.
And all the people that were in the gate/ & the elders sayde we are witnesses: ỹ Lorde make the woman ỹ is come into thine house lyke Rahel & Lea/whych twayne dyd bylde the house of Israell: that she may* do vertuously in Ephrathah/& be famouse in Bethlehem/& that thyne house be lyke the house of pharez/whom Thamar bare vnto Juda/ euen of the seed whych the Lorde shall gyue the of thys young woman.
* That is/that she may lyue well and honestlye.
And so Booz toke Ruth/and she was hys
D wyfe. And he wēt in vnto her/and the Lorde gaue that she conceaued and bare a sonne.
And the wemen sayde vnto Noemi: blessed be the Lorde the whych hathe not left the wyth

out

* That is/whose name shall remayne in Israel.

out an heyre this daye* ẏ shall haue a name in Israell/ & that shall bryng thy life agayne and cherysshe thine olde age. For thy daughter in law which loueth the hath borne him that is better to the then seuē sonnes. And Noemi toke the chylde and layed it in her lappe/and became nourse vnto it. And her neybours gaue it a name sayng: there is a childe borne to Noemi/and called it Obed: he is the father of Isai/the father of Dauid. Thys is the generacyon of Pharez/ Pharez begat Hezron: Hezron begat Ram/Ram begat Aminadab Aminadab begat Nahason / Nahason begat Salmon/ Salmō begat Booz/Booz begat Obed/Obed begat Isai/Isai begat Dauid.

¶ Thus endeth the boke of Ruth.

¶ The fyrst boke of Samuel called the fyrst boke of the Kynges.

¶ Elkanah hath .ij. wiues/Hannah & Phenēnah. Phenēnah vpbrayded Hānah because she is childelesse. Hānah after prayer made to God/bringeth forth Samuel

¶ The .fyrst. Chapter.

A THere was a man of Ramathaim Zophim / of mount Ephraim named Elkanah / ẏ sonne of Jerohā/ the sonne of Elihu / ẏ sonne of Thohu / the sonne of Zuph an Ephrathite: whych had two wiues/ ẏ one called Hannah & ẏ other Phenēnah. And Phenēnah had childrē/ but Hannah had none. And ẏ sayde man went out of his citie euerye festfull daye / to praye & to offer vnto ẏ Lord of hostes: where the two sonnes of Eli (Hophni & Phinehes) were ẏ Lordes prestes. And it fell on a daye as Elkanah had offered ẏ he gaue to Phenēnah his wife & to all her sonnes & daughters porciōs. But vnto Hānah he gaue a* porciō wyth a heuye chere / for he loued her/ neuertheless the Lorde had made her barren. And therto her enemye Phenennah vexed her a good in casting her in ẏ tethe how ẏ Lord had made her barren. And so did she yere by yere as ofte as she wēt vp to the house of ẏ Lord. And so chafed her/ wherfore Hannah wepte & ate not. Then sayde Elkanah her husband to her: Hannah why wepest thou? and why eatest thou not? & why is thyne herte so troubled? am not I better to the/ then ten sonnes? Then Hannah rose vp after ẏ they had eatē & droncke in Siloh. And Eli the preaste sate vpō a stole by one of ẏ syde postes of the tēple of ẏ Lorde. And she was troubled in her spretes/ & prayed vnto ẏ Lorde & wepte sore/ & vowed a vowe & sayde. Lorde of hostes/ yf thou wilt loke on ẏ wretchednesse of thine handmayde & shalt remēbre me & not forget thine hādmayde/ & shalt geue vnto thine hādmayde a mānchylde I will geue him vntō ẏ Lorde/ all ẏ dayes of his life & there shal nether raser or sheres come vpon his heed. And as she continued prayng before ẏ Lord/ Eli marked her mouth. For Hannah she spake in her herte/ & her lippes dyd but moue onlye/ but her voyce was not hearde. And therfore Eli toke her for dronkē & sayd vnto her/ how lōg wylt thou be dronkē? put awaye frō ẏ/ ẏ wyne ẏ thou hast. Hannah answered & sayde: not so my Lorde/ I am a woman sorowfull in myne herte/ and haue droncke nether wyne nor any strong drynck / but I haue [a] poured out my soule before the Lorde. Count not thyne handmayde to be lyke a daughter of vnthryftines: for out of the aboundaunce of my meditacīō and greate haue I spoken hitherto.

Eli answered and sayde: go in peace the God of Israell shall graunt the thy peticyon that thou hast asked of him. Then she sayde let thyne hādmayde fynde grace in thy sight. And so the woman went her waye / and dyd eate and loked no more so sadde. And they rose vp erlye and bowed them selues before ẏ Lorde/ & then returned & wēt to their house to Ramath. And Elkanah laye by his wyfe Hannah/ and the Lorde remembred her. And in processe of tyme she conceaued and bare a sonne & called his name* Samuel: because she had asked him of the Lorde. And Elkanah and all hys house went vp to offer vnto the Lorde/ bothe the offerynges due for the feast and also his vowes: but Hannah wēt not vp for she sayde vnto her husbande: I will tarye vntill the ladde be wened/ & then I will bring him/ ẏ he maye apeare before ẏ Lord & there abide for euer. And Elkanah her husbād saide to her: do what semith ẏ best: tarye vntill thou hast wened hym / onlye ẏ Lorde make good his saying. And so ẏ womā abode & gaue her sonne sucke/ vntill she wened hī. And thē she toke him wᵗ her/ when she had wened him/ wᵗ thre bullockes & an Epha of floure & a bottell of wine / & brought him vnto ẏ house of the Lorde in Siloh how be it ẏ child was yet yōge. And they slue ẏ bullockes & brought in ẏ ladd to Eli/ & then she sayde: Oh my Lord: as truly as thy soule lyueth my Lorde: I am the womā ẏ stode by ẏ here/ praying vnto ẏ Lord & for this ladde I praied/ & ẏ Lord hath geuē me my desire which I asked of hī: & therfore I also lēde hī ẏ Lord/ as lōg as he may be lēt ẏ Lorde. And so they prayed there vnto ẏ Lord.

¶ The song of Hannah. The offence of the sonnes of Eli. Eli is rebuked for the vnmesurable sufferaunce of hys chyldren.

Duo modo ꝓmi orauit corde & voce aperta.

a. To poure out her soule is/ to shewe all her hert & affectiō & declare her mynde effectually / to praye ernestly & instantly & to vtter her whole entent and thought. Psal. xli. a.

* That is/ asked of God.

* The Chalde readeth. vnto Hānah he gaue an honorable porcyon. dns ea sterilem fecit.

Hebrehene vxores Amea & phenena.

Sic offerre

filij eli

¶ The.ij. Chapter.

A AND Hannah prayed & sayde: myne herte reioyseth in the Lorde/myne horne is hye in the Lorde / and my mouth is wyde open ouer mine ennemyes/ for I reioyse in thy sauyng. There is none so holye as ỹ Lorde: no there is none saue thou. Nether is there any stregth lyke vnto oure God. Talke not to moche proudlye: let olde thinges depart out of youre mouthes/ for the Lorde is a God of knowledge/ & Judgeth the thoughtes. The [a] bowes of the strong are brokē: and the weake are endued with strēgth. They that were full/ haue hired out thē selues for breed / and they that were hongrye cease so to be: in so moche that the baren hath borne seuen/ & she that had many chyldren is waxed feble.

a. Of these bowes is spoken Psal.x.a.

B [b] The Lorde kylleth and maketh a lyue/ bryngeth doune to hell & fetcheth vp agayne The Lorde maketh pore/ and maketh ryche bringeth lowe/ and heueth vp on hye. He reysleth vp the poore out of the dust/ and lyfteth vp the begger from the dong hill: to sett them among princes/ and to enherett them with ỹ seate of glorye. For the pillers of the erth are the Lordes/ & he hath sett the rounde worlde vpon thē. He will kepe ỹ fete of his [c] sayntes but the wycked shall kepe sylence in darcknesse. For in his awne myght shall no man be stronge. The Lordes aduersaries shall be made to feare hym: and out of heauen he shall thunder vpon them. The Lorde shall iudge the endes of the worlde/ and shall gyue myght vnto his kynge/ and exalte the horne of his anoynted. And Elkanah went to Ramath to hys house/ and the ladd dyd mynistre vnto the Lorde before Eli the preaste.

b. That is / he correcteth and punysheth in his wrath/ & after confoorteth. Psal.xxxvij.

c. Those that we call sainctes the Hebrues constomably call good / that is/ those that haue readye & prōpt hertes to do good to all men/ yee euē to their enemyes/ as ye haue. ¶ Psal.xvij.a. & in many other.

But the sonnes of Eli were * vnthryfty chyldren and knewe not the Lorde. For the maner of the preastes wyth the people was/ whensoeuer any man offered any offeringes the preastes ladd came/ whyle the flesshe was in sething/ and a fleshooke wyth thre tethe in his hand/ and thrust it into the panne/ ketle/ caldron/ or potte. And all that the flesshe hoke brought vp the preaste toke awaye. And so they did vnto all Israell that came thyther to Siloh. Yee: & therto before they had offered the fatte/ the preastes ladd came and sayde to the man that offered: geue flesh to roste for ỹ preaste/ for he wyll not haue sodden flesshe of the/ but rawe. And yf any mā sayde vnto him let the fatt be offered accordyng to the daye/ & then take as moche as thine herte desireth. The ladd wold answere him/ thou shalt geue it me now/ or els I will take it with violēce. And the synne of ỹ youngmē was very great before the Lorde. For they dispised the people and also the offeryng of the Lorde.

* The Hebrue worde is Belial which is as moche in glysshe as vntryfty frowarde or wycked.

But the ladde Samuel mynistred before the Lorde girded about with a lynen Ephod. Moreouer hys mother made hym a lytle coote/ and brought it to him frō feast to feast when she came vp with her husbande to offer the offering of the sayde feast. And Eli blessed Elkanah and hys wyfe/ and sayde: the Lorde geue the seede of thys woman / for that she hath lent ỹ Lorde. And they went vnto their awne whome. And ỹ Lorde visited Hannah so that she conceaued and bare thre sonnes & two daughters. But ỹ boye Samuel grewe dwellyng still with the Lorde.

Eli was very olde and herde all that hys sonnes did vnto all Israel/ & how they slepte with the wemen that * wayted in the dore of the tabernacle of wytnesse/ & sayde vnto thē: why do ye loche thynges? For I heare youre wicked deades of all these people. Oh / naye my sonnes: for it is no good reporte that I heare how that ye make the Lordes people to trespasse. If one man synne agaynst another * daysemen maye make his peace: but yf a man synne agaynst the Lorde * who can be his dayseman? Notwythstandyng they herkened not vnto the voyce of their father / because the Lorde wolde slaye thē. The chylde Samuel profited and grew/ and was in fauoure both with the Lorde and also with mē.

* Some reade. camto.

* Grec. They shall praye to God for him. * The Chalde interp. readeth Let hym praye to hym and it shall be forgeuē hym.

And there cam a man of God vnto Eli and sayde vnto him: thus saith the Lorde. I apeared vnto the house of thy father / when they were in Egipte in Pharaos house. And I chose thy father out of all ỹ trybes of Israel to be my preaste for to offer vpon myne aultare & to burne incense / & to were an Ephod before me. And I gaue vnto the house of thy father all the offrynges of the chyldren of Israell. Wherfore kycke ye agaynst my sacrifyce and agaynst myne offeryng which I cōmaunde in the tabernacle / and honorest thy chyldren aboue me / and make youre selues fatt of the fyrst frutes of all the offerynges of Israell my people? Wherfore the Lorde God of Israel sayth: I sayde that thyne house and the house of thy father shulde haue walked before me for euer. But now the Lorde sayth that be farre from me: for thē that worshype me I will worshipe / & they that despyse me/ shalbe despysed. [d] Beholde ỹ dayes will come that I will cut of thine arme and the arme of thy fathers house / that there shall not be an elder in thine house. And thou shalt se thyne ennemie in the tabernacle / in all that shall please Israel/ and there shall not be an elder in thyne house while the worlde standeth. Neuertheles I will not destroye all thy males from my aultare/ to dase thy syght with all & to make thyne hert melte. And all the multitude of thyne house shall dye younge.

d. Here threteneth he to take the hye preasthode clean a way frō the house of Eli/ that is/ frō his stocke and ofspryng for euer/ so that they shalbe gladde to become Lewytes ye and that they shall bothe crouche and kneele to come to that inferiour office / to

And

get at the least waye their breed that way/which is sygnyfyed by crouchyng for a lyttell pece of syluer and a bake of breed. Here also let al church mynysters / be they bysshoppes or preastes / or what other degree so euer it be/ lerne the rewarde of folowyng fylthy lucre.

* That is/Sadok.iij.Re.ij/c/f

And thys shalbe a sygne vnto the/ that shall come vpon thy two sonnes / Hophni & Phinehes: euē in one daye they shall dye both of thē. And I will stere me vp a faithfull*preast that shall do as it is in myne herte & in my mynde. And I will bylde him a sure house. And he shall walke before myne anoynted for euer. And they that are lefte in thyne house / shall come & crouch to him for a lytle pece of syluer & a cake of bred / & shall saye: put me I praye the in one offyce or other among the preastes / that I maye eate a morsell of bred.

¶ After the Lorde had lefte to appere by open vision in Siloh for a long season: he yet calleth Samuel thre tymes/& sheweth him what shulde be fall on Eli.

¶ The.iij. Chapter.

AND the child Samuel ministred vnto the Lorde before Eli: & the worde of the Lorde was precious in those dayes for there was none opē visiō And it chaūced at that tyme / that Eli laye in his place / & his eyes began to waxe dimme that he coulde not se. And yer the *lāpe of God wēt out Samuel layde him doune to slepe / in the tēple of the Lord / where the arcke of God was. And the Lorde called Samuel: & he sayde / here am I / and he ran vnto Eli & sayde here am I for thou calledest me. And he sayde I called the not: go agayne & slepe. And he went and layde him doune to slepe. And the Lorde called B once againe: Samuel / and Samuel arose & went to Eli & sayde: I am here / thou dyddest calle me. And he answered: I called the not my sonne. Go agayne & take thy rest: but it was yer Samuel knew the Lorde & yer the worde of the Lorde was opened vnto hym. And the Lorde wēt to & called Samuel the thrid tyme. And he arose & wēt to Eli & sayde: I am here / for thou hast called me. Then Eli perceaued that the Lord had called the ladd. And sayd vnto hym / go & lye downe: & yf he call the agayne then saye / speake on Lorde / for thy seruant heareth. And Samuel wēt & layed him doune in his place. And the Lorde cam & stode & called as before / Samuel Samuel. And Samuel saide: speake on / for thy seruāt heareth the. And the Lorde sayde to Samuel: beholde I will do a thing in Israel / that the eares of as manye as heareth it / shall tingle. In that daye I will performe to Eli / all that I haue spokē concernyng hys house: I wyll begynne it & ende it. For I haue tolde hym that I wyll iudge hys house for euer. For the wickednesse whych he knoweth / how his sonnes are vngracious / & he was not wroth therwith. And therfore I C haue sworne vnto the house of Eli / that the wickednesse of Elies house / shall not be purged wt sacrifice nor offering / while the world stādeth. And Samuel laye till the morning & then opened the dores of the house of the Lord.

It was in the nyght whē the lampe burned in the tabernacle of the Lord.

vocauit Samuelis

indicare hic summus, pro: cōsumere

grauis iniquitas nulla purgabitur sacrificio

But Samuel feared / to shewe Eli the vision. Then Eli called Samuel & sayde: Samuel my sonne. And he answered here I am. And he sayde what is that he sayde vnto the? See thou hide it not frō me.* The Lord do so & so to / yf thou hide any thing from me / of all that he saide vnto. And Samuel tolde him euery whit & hidd it not frō him. And he answered: it is the Lord / let him do what semeth him best. D

Ruth.i.c.

And Samuel grewe / and the Lorde was with him / and left none of his wordes vnperformed. And all Israel frō Dan to Berseba wist that Samuel was truly made the Lordes prophete. And the Lorde apered agayne in Siloh: for the Lord opened hym selfe to Samuel in Siloh / thorow the worde of the Lord.

¶ The battell of the Philistines. Israel flyeth. The Arcke of the Lorde is taken. Elies chyldren dye / and he hym selfe also.

¶ The.iiij. Chapter.

AND Samuel spake vnto all Israel A And Israel went out agaynst the Philistines to battell / & pitched beside the *helpe stone. And the Philistines pitched in Aphek. And put thē selues in araye agaynst Israel. And in the end of the battel Israel was put to the worsse before the Philistines. And the Philistines slue in araye along by the feldes / about a fowre thousand men.

Ebr. Ebē ezer

quatuor milia communiter populi suscitat

And when the people were come into their tētes / the elders of Israel sayde: wherfore hath the Lorde beatē vs this daye before the Philistines? let vs fetche the arcke of the apoyntmēt of the Lorde / out of Siloh vnto vs / & let it come amōge vs & saue vs out of the handes of oure enemyes. And the people sent to Siloh / & fett B frō thence the arcke of the apoyntmēt of the Lord of hostes whych dwelleth betwene the Cherubyns. And ther were the two sonnes of Eli / Hophni & Phinehes wt the arcke of the apoyntmēt of God. And whē the arcke of the apoyntmēt of the Lord cam into the host / all Israel showted a myghtie showte / so that the erth rang agayne.

When the Philistines herde the noyse of the showte they sayde: what meaneth the sound of this myghtie showt in the host of the Ebrues? And they vnderstode how that the arcke of the Lorde was come into the host. And the Philistines were afrayed / whē it was tolde how that God was come into the host & saide. Wo vnto vs / for it was neuer so before this. Wo vnto vs / who shall delyuer vs out of the hand of this mightie God? this is the God that smote the Egipcians wt all maner of plages in the wildernesse. Be strong & quite youre selues like men / ye Philistines / that ye be not seruātes C vnto the Ebrues / *as they haue bene to you. Be men therfore & fight. And the Philistines fought / and Israel was put to the worsse and fledde / euery mā into hys tente. And ther was

Iudic.xiij.a.

a myghtye great slaughter/so that ther were ouer thowē of Israel/thirtye thousand fotemen. And the arcke of God was taken/and the two sonnes of Eli/Hophni & Phinehes were deed. And there ran a mā of Beniamin out of the araye & came to Siloh the same daye/with his clothes rent & erthe vpon hys heed. And when the man cam in/Eli sate vpō a stole by the waye syde lokyng: for his hert feared for the arcke of God. And the man cā in & tolde it in the citie. And all the citie cried

a. Of a nother Phinehes which was the sonne of Eleazar/ye reade. Numer. xxv.

When Eli hearde the noyse of the cryeng/ he asked what ỹ noyse of ỹ rumorment. And the man hasted & cam in & tolde Eli. Eli was foure skore & eighten yere olde/ & his syght 1.Reg.iij.a. sayled him ỹ he could not se. And the mā saide vnto Eli: I am he ỹ cam out of the araye and fled out of the host thys daye. And he sayde how is it fortuned/my sonne? And ỹ messenger answered & sayde: Israel is fled before ỹ Philistines/& there is a great slaughter chaunced amonge the people/& thy two sonnes/ Hophni & Phinehes are deed/ & therto ỹ arck of God is taken. And whē he made menciō of the arcke of God/Eli fell from of hys stoole backwarde towarde the gate/and his necke brake/& he died: for he was olde & vnweldie/ and he had iudged Israel fourtie yeres.

And hys daughter in law Phinehes wyfe was w̄ childe & nye the byrthe. And whē she hearde the tidinges of the takyng of ỹ arcke of God/& ỹ her fatherin law/& her husbande were deed/she bowed her selfe & traueled/for her paynes cā vpō her. And aboute ỹ tyme of her deeth/ ỹ wemē ỹ stode about her/saide vnto her: feare not for thou hast borne a sonne. But she answered not nor regarded it. And she named ỹ childe Ichabod saying: honoure is departed frō Israel. Because ỹ arke of God was takē/and her father in law and her husband were deed. And therfore she sayde/ honoure is gone frō Israel/because the arcke of God was taken.

¶ Dagon the God of the Philistines is cast flat before the arcke. The Philistines are plaged in the secret places. The Enhabiters of Akaron refuse to receaue the arcke.

¶ The.v. Chapter.

A Heb. Ebē ezer.

AND the Philistines toke ỹ arcke of God & caried it frō* ỹ helpe stone/ vnto Asdod/& brought it into the house of Dagon/& sett it by Dagō And whē they of Asdod were vp in ỹ morning beholde/Dagon a laye groueling vpō ỹ erth before the arcke of the Lorde. And they toke Dagon & set him in his place agayne. And when they were vp erlye in the next morning beholde/Dagon laye groueling vpō ỹ groūd before the arcke of the Lorde/& his heed and his two handes cut of vpon the threshold/ ỹ

a. At the presence of the arcke falleth the Idol when the Gospell of the Lord raungeth thorou the gentyles/ then is all superstitiō vt.

the bodye onlye was lefte on him. Wherfore nether ỹ preastes of Dagō/nether any mā ỹ cometh into Dagōs house might treade on ỹ threshold of Dagō in Asdod/vnto this daye

But the hand of the Lorde was heuye vpō thē of Asdod/& he destroyed thē/& smote thē w̄ Emerodes/both Asdod & all ỹ coostes therof. And whē ỹ mē of Asdod saw ỹ it was so/they sayde: the arcke of the God of Israel shal not abyde here w̄ vs/for hys hand is sore vpō vs & vpō Dagon oure God. And so they sent & geathered all ỹ Lordes of ỹ Philistines vnto thē & sayde: what shall we do w̄ ỹ arck of the God of Israel. Then sayde they of Geth let ỹ arck of ỹ God of Israel be caryed about. And they caried ỹ arcke of ỹ God of Israel about. And whē they had caried it about/the hand of the Lorde was in the citie w̄ a mightie great plage/and he smote the men of the cytie both smalle and great: and they were smyten in their secrete places/wyth the Emerodes.

Then they sent the arck of God to Akaron. And as sone as the arcke of God cā to Akaron/ the Akaronites cryed out saying: they haue brought ỹ Arcke of the God of Israel to vs: to slee vs and oure people.

Then they sent and fette all the Lordes of the Philistines vnto them and sayde: send awaye the arcke of the God of Israel/and let it go home agayne vnto his awne place/that it slee vs not with oure people. For ther was a plage of deeth thorow out all the cytie/and the hand of God was excedyng sore there/in so moche ỹ they which died not/were smiten with the Emerodes: so that the crye of the citie went vp to heauen.

manus dei hic in malo sumitur partem.

¶ The heyfers bryng home the arcke with the rewardes. The Bethsamites were plaged after they had sene the arcke.

¶ The.vi. Chapter.

AND so when the arcke of ỹ Lord had bene in the contreye of the Philistines seuen monethes/ ỹ Philistines called for ỹ preastes and the sothsayers saying: what shall we do with ỹ arcke of the Lorde? tell vs wherwith we shall sende it home againe. They answered yf you sende the arcke of the God of Israel home agayne send it not emptye: But rewarde it wyth a tresspasse offeryng: and then ye shalbe whole/ and it shalbe knowen to you/ why hys hand departeth not from you.

Then sayde they/what shalbe ỹ tresspasse-offeryng whych we shall rewarde him with? And they answered: fyue golden arses wyth Emerodes and fyue golden myce/accordyng to the nōbre of ỹ Lordes of ỹ Philistines. For it was one maner of plage ỹ was on you all/ & on youre Lordes to. Wherfore ye shall make images like to youre arses w̄ Emerodes and

Verly ouer thrown. Whē the worde of God is preached are herelyes/ the fautes of maners/ & errores of fayth/ destroyed. ¶

and images like to youre mice that destroyed youre lande/& shall geue glorye vnto ỹ God of Israel: that he maye take his hand from of you/and from of youre Goddes/and from of youre lande. Wherfore shulde ye hardē youre
B hertes as the Egipcyās & Pharao hardened their hertes / which for all that (when he had played his pageauntes with thē) were fayne to lett the people go and depart.

Now therfore make a new carte and take two mealche kyne / on whose neck neuer cā yocke. And tye the kyne in the carte/& bryng the calues whome from them. Then take the arcke of the Lorde & put it in the carte/& put the Iuelles of golde (whych ye rewarde hym with for a trespace offeryng) in a forcer by ỹ syde therof and send it awaye & let it go. And marke yf he go vp by the waye ỹ leadeth vnto his awne cooste/to Bethsames/thē it is he ỹ did vs this great euell. But and yf he do not/ then it is not hys hand that smote vs / but it was a chaūce that hapened vs. And the men did euē so: they toke two kyne ỹ gaue mylck & tyed thē in the carte/and kept the calues at
C home/& they layde the arcke of the Lorde vpō the carte & the forcer with the myce of golde & the images of their arses with Emerodes. And the kyne toke ỹ straycht waye to Bethsames/both one waye/& as they wēt/lowed/ turnyng nether to ỹ ryght hande ner to the leafte. And ỹ Lordes of ỹ Philistines wēt after thē vntill they cā to ỹ borders of Bethsames.

And they of Bethsames were repyng their whete herueſt in the valeye. And they lift vp their eyes & spied ỹ arcke. And reioyced whē they saw it. And the carte came into ỹ groue of one Iehosua a Bethsamite/and stode styll there. Ther was there also a great stone. And they claue the wodde of ỹ carte & offered the kyne a burnt offeryng vnto the Lorde. And the Leuites toke downe the arcke of the Lorde & the forcer ỹ was therbye/wherin ỹ Iuelles of golde were & put thē on the great stone. And the men of Bethsames sacrifyced burnt sacrifice & offered offerīgs ỹ same daye
D vnto the Lorde. And whē the fyue Lordes of the Philistines had sene it / they returned to Akaron the same daye. These are the golden arses with Emerodes which the Philistines gaue to amendes for a trespace offering/to ỹ Lorde: for Asdod one: for Gaza one: for Askalon one: for Geth one: & for Akaron one. And the golden myce were according to the nōbre of all the cities of ỹ Philistines thorow ỹ fiue lordshipes: both of walled townes & of townes vnwalled/euē vnto ỹ great stone/wherō they set downe ỹ arcke of ỹ Lord: which stone remayneth vnto this daye in ỹ felde of Iehosua the Bethsamite. And he plaged ỹ men of Bethsames/because they had sene ỹ arcke of ỹ Lorde. And he slue of ỹ people fiftie thousand & thre score & ten persones. And ỹ people lamented/because ỹ Lord had slayne so great a slaughter of thē. And ỹ mē of Bethsames saide who is able to stande before ỹ Lord so holy a God & to whom shal he go from vs? And they sent messengers to the enhabiters of Kariath Iarim saying: The Philistines haue brought home agayne the Arcke of the Lorde: come downe and fett it vp to you.

¶ The arcke is brought to Kariathiarim. The people wepe/for which Samuel maketh intercession to the Lorde. The Philystines are smytten.

¶ The. vij. Chapter.

AND the men of Kariathiarim cā & A
fet vp ỹ arcke of ỹ Lord/& *brought ỹ. Regum. vi. a
it into the house of Abinadab in Gabaah & sanctifyed Eleazar hys sonne to wayte vpon the arcke of the Lorde. And whyle the arcke abode in Kariathiarim/ the dayes multiplied / that it was twentye yeres/ & all Israel lamented after the Lorde.

And Samuel spake vnto al Israel saying yf ye become agayne vnto ỹ Lord with youre hertes/ then* put awaye the straūge Goddes frō amōg you/& Astharoth/& prepare youre hertes vnto ỹ Lorde & serue hym alone/& so shall he rydde you out of the handes of ỹ Philistines. And then ỹ children of Israel did put awaye* Baalim & Astaroth/& serued ỹ Lord
B onlye. Then saide Samuel: geather al Israel to Mazphah/ ỹ I maye praye for you vnto ỹ Lorde. And they geathered to gether to Mazphah/& drew water & powred it out before ỹ Lorde & fasted ỹ same daye & sayde there: we haue synned agaynst ỹ Lorde. And Samuel iudged the causes of the children of Israel in Mazphah. When ỹ Philistines heard/ ỹ the childrē of Israel were geathered to gether to Mazphah/ ỹ Lordes of the Philistines went vp agaynst Israel. And whē the childrē of Israel heard ỹ/ they were afrayde of ỹ Philistines & saide to Samuel: cease not to crye vnto the Lord oure God for vs/ ỹ he maye saue vs out of the handes of ỹ Philistines. And Samuel toke a sucklyng lambe & offered it all to
C geather for a burnt offeryng/ vnto ỹ Lorde/& a cryed vnto ỹ Lord for Israel: & ỹ Lord heard him. And as Samuel offered ỹ burnt offering/ the Philistines came to fyght agaynst Israel. But the Lord thundered a great thūder ỹ same daye vpō ỹ Philistines/ & turmoyled thē/ ỹ they were beatē before Israel. And ỹ mē of Israel issued out of Mazphah & pursued ỹ Philistines & slue thē/ vntill they came
D vnder Bethcar. And thē Samuel toke a stone & pitched it betwene Mazphah & Sen/ & called ỹ name therof* the stone of helpe/ saying: thus farre hath ỹ Lorde holpe vs. And so the Philistines were brought vnder ỹ they cam

*De this ye haue. Iud. ỹ. e.

a To crye here sygnyfyeth not to make a loude noyse but to praye affectuously & wyth all his hert and mynde. Exod. xiiij. d.

*heb. Ebē Ezer

no moze into the cooſtes of Jſrael: foꝛ ꝑ hand of the Loꝛd was vpon the Philiſtines all the dayes of Samuel. Therto ꝑ cities which ꝑ Philiſtines had take frō Jſrael/came againe to Jſrael/euē frō Acarō to Geth/wꝑ cooſtes of the ſame/which Jſrael plucked out of the handes of ꝑ Philiſtines. Foꝛ ther was peace betwene Jſrael & ꝑ Amoꝛites. And Samuel iudged Jſraell all the dayes of hys lyfe/and went about yere by yere / to Bethel Galgal and Maꝛphah/and iudged Jſrael in all thoſe places/& came agayne to Ramath: foꝛ ther was his houſe/and there he iudged Jſrael/& there he bylt an aultare vnto the Loꝛde.

¶ Becauſe Samuelles ſonnes did myniſtre euell/the people requere a king: & to thē is deſcribed the facy ō of a kyng. ¶ The.viij.Chapter.

A When Samuel was olde / he made hys ſonnes iudges ouer Jſrael. The name of his eldeſt ſonne was Joel/& ꝑ name of ꝑ ſecōde Abiath/ which were iudges in Berſabe. Neuertheleſſe his ſonnes folowed not his ſteppes: but turned a ſide after lucre & *toke rewardes/& peruerted ꝑ right. Then al ꝑ elders of Jſrael geathered thē to gether & came to Samuel vnto Ramath & ſayde vnto him: beholde / thou art olde & thy ſonnes folowe not thy wayes. Now therfoꝛe *make vs a king to iudge vs/as all other naciōs haue. But the thyng diſpleaſed Samuel / whē they ſayde/ geue vs a kynge to iudge vs. And Samuel pꝛaied vnto ꝑ Loꝛd

B And ꝑ Loꝛde ſayde vnto Samuel/ heare the voyce of ꝑ people in all ꝑ they ſaye vnto the. Foꝛ they haue not caſt the awaye/ but me: ꝑ I ſhuld not raigne ouer thē. And as they haue euer done (ſence I bꝛought thē out of Egipt vnto this daye / & haue foꝛſaken me & ſerued other Goddes) euē ſo do they vnto the. Now therfoꝛe herkē vnto their voice howbeit yet teſtifie vnto thē & ſhew thē ꝑ dutie of ꝑ king ꝑ ſhall raygne ouer thē. And Samuel tolde all ꝑ woꝛdes of ꝑ Loꝛd vnto ꝑ people ꝑ aſked a kyng of him/ & he ſaide: this ſhalbe ꝑ *dutie

¶ of ꝑ king ꝑ ſhall raigne ouer you: he wil take youre ſonnes & put thē to his charettes & make his hoꝛſemē of thē & they muſt rūne befoꝛe his charet/ & will make him captaines of thē ouer thouſandes & ouer fifties/ & will ſet thē to eare his grounde / & to geather in hys herueſt/ & to make inſtrumentes of warre & apparell foꝛ hys charettes. And he wyll take youre daughters & make thē ꝑ dꝛeſſers of his oyntmentes/ & hys cookes & bakers. And he ſhall take ꝑ beſt of youre feldes / & of youre vyneyardes & of youre oliue trees/ & geue thē to his ſeruantes. And he ſhall take ꝑ tenth of youre ſeed & of youre vines/ & geue it to hys loꝛdes/ & to his ſeruaūtes. And he ſhall take the beſt of youre menſeruantes and mayde-

Deut.xvij.d.

ſeruauntes & young men/ and of youre aſſes/ and do his woꝛke with thē. And he ſhall take ꝑ tēth of youꝛe ſhepe/ & ye ſhalbe his ſeruaū- D tes. And when ye crye out at that tyme vpon youre king/ which ye ſhall haue choſen you/ the Loꝛde will not heare you at that daye.

Neuertheleſſe the people wolde not heare ꝑ voice of Samuel/ but did ſaye: naye not ſo: But ther ſhalbe a kinge ouer vs/ & we wilbe like al other naciōs. And oure kyng ſhal iudge vs/ & go out befoꝛe vs & fight oure battelles. And Samuel hearde all ꝑ woꝛdes of the people & reherſed thē in ꝑ eares of ꝑ Loꝛd And ꝑ Loꝛde ſaide to Samuel: herken vnto their voice & make thē a kīge. Thē ſaide Samuel vnto ꝑ mē of Jſrael go euery mā vnto his citie

¶ Saul the ſonne of Cis ſeaketh his fathers Aſſes and is choſen kynge. ¶ The.ix.Chapter.

Now there was a mā of Beniamin A named Cis the ſonne of Abiel/ the ſonne of Zeroꝛ/ ꝑ ſonne of Bechorath/ the ſonne of Aphiah/ ꝑ ſonne of a man ꝑ was a Jeminite/ a man of myght the ſame had a ſonne called Saul/ a goodly yoūg mā/ ſo ꝑ amōge ꝑ childꝛē of Jſrael/ ther was none goodlyer then he/ & was therto frō the ſhoulders vpwarde hyer then all ꝑ other people. And it chaūced ꝑ the Aſſes of this Cis Sauls father were loſt. Then ſaide Cis to Saul his ſonne: take one of ꝑ laddes wꝫ the & vp & go ſeke ꝑ Aſſes. And they went thoꝛow moūt Ephꝛaim & thoꝛow ꝑ land of Saliſa/ & founde thē not. Then they went thoꝛow the lande of Salim/ & there they were not. Then they wēt alſo thoꝛow the land of Jemini/ and they foūd thē not. Then whē they were come to the land of Zuph/ Saul ſayde to ꝑ young mā ꝑ was wꝫ him: come let vs returne/ leſt my father leue caring foꝛ ꝑ Aſſes/ & take thought foꝛ vs. And he anſwered him: beholde/ ther is in this citie a woꝛſhipfull mā of God/ & all ꝑ he ſayth/ cometh to paſſe. Now then let vs go thither: paraduenture he ſhall ſhew vs what waye we may go. Then ſaide Saul to his lad B ꝑt we go what ſhall we bꝛing the man? Foꝛ oure bꝛed is all ſpent out of oure hāpers & there is no nother pꝛeſent to bꝛyng the mā of God/ what haue we? And the young man anſwered Saul agayne & ſayde: I haue foūd about me ꝑ fourth part of a Sicle/ ꝑ will we geue the man of God to tell vs owꝛe waye.

Befoꝛe tyme in Jſrael when a man wēt to ſeke an anſwere of God/ thus wyſe he ſpake come & let vs go to the [a] Sear. Foꝛ he that is now called a pꝛophet / was in the olde tyme called a Sear. Then ſayde Saul to his yoūg man: well ſayd of the: come let vs go. And ſo they wēt vnto the citie where the man of God was. And as they were going vp into ꝑ citie/ they mett wyth damoſelles that came out to

a. Hereof cōmeth it that a pꝛophelye is called a viſion Eſa.i.a.

dꝛaw

drawe water/& sayde vnto them: is there here a sear. And ỹ maydens answered thē/yee: beholde/he gothe before you. Make hast now/ for he cam this daye to the citie/for ỹ people must offer this daye in ỹ hill. Whē ye be come into the citie/so shall you finde him/yer he go vp to the b hill to eate: for the people will not eate vntill he come/because he must blesse ỹ offeryng. And then eate they ỹ be bidden to ỹ feast. Now therfore get you vp for euen now shall ye fynde him. And they went vp into the citie. And whē they were come into ỹ middes of ỹ citie: beholde/Samuel came out agaīst thē/for to go vp to the hill. But ỹ Lorde had tolde Samuel a daye before Saul came/ saying: to morow thys tyme I will sende ỹ a man out of the lande of Beniamin/him shalt thou anoynte to be captaine ouer my people Israell/that he maye saue my people out of the hand of the Philistines/for I haue loked vpon my people/and their crye is come vnto me. When Samuel saw Saul/ỹ Lorde answered him: se/this is the mā whō I spake to ỹ of. This same shall raygne ouer my people

b. The hyll or hye place was ordened to do sacrifice and to praye in/ but with oute the commaundement of God. iij. Reg. iij. a.

Samuel vngit Saul Regē.

Then went Saul to Samuel in ỹ middle of the gate/& sayde: tell me I praye ỹ/where about the sears house is/and Samuel answered Saul & sayde: I am the sear/go vp before me vnto the hill/for ye shall eate with me to daye. And to morow I will let the go erlye/& wyll tell the all that is in thine hert/ and as for thine asses that were lost this daye thre dayes/care not for thē/for they are foūd. And moreouer whose shall ỹ bewtifull thinges of Israel be? belōg they not to ỹ/& vnto all thy fathers house? But Saul answered & sayde: am not I the sonne of a Jeminite of ỹ smallest trybe of Israel/and my kynred the least of all the kinredes of the trybe of Beniamin/wherfore then speakest thou so to me?

And Samuel toke Saul and his ladd & brought them into the parler and made them sytt in the chefest place amonge thē ỹ were bidden: which were vpon a thirtye persones. Then sayde Samuel vnto the cooke: bryng forth ỹ porcion which I gaue the/& of which I sayde kepe it with the. And the cooke toke vp the shoulder and brought it/& set it before Saul. And Samuel saide: beholde/ỹ which is left: put it before the & eate/for I kept it for the of purpose/when I called the people. And so Saul did eate with Samuel ỹ daye

* They vsed then flatt houses.

And when they were come downe frō the hill into ỹ citie/Samuel comuned with Saul vpō ỹ toppe of ỹ house: & they arose erlye. And about the spryng of the daye Samuel called Saul vpō ỹ toppe of the house saying: vp ỹ I maye send ỹ awaye. And Saul arose. And they wēt out at ỹ dores both of thē/both he & Samuel. And when they were come almost out of the towne/Samuel sayde to Saul: bid the lad go before vs/and he went/but stande thou styll a whyle euen now/that I maye shew the what God sayeth.

¶ Saul is anoynted kynge/& Prophecieth. Samuel declareth the people their faute/in that they asked a kyng. God lende the kyng lyfe.



¶ The. x. Chapter.

And then Samuel toke a bore of oyle & powred it vpon his heed and kissed hym & sayde: the Lorde hath anoynted the to be a captayne ouer his enheritaunce. And now whē thou art departed from me/thou shalt mete two mē by *Rahels sepulchre in ỹ borders of Beniamī euē at Zalezah. And they wyll saye vnto the/ ỹ asses which thou wentest to seke/are foūde se/thy father hath left the care of ỹ Asses and sorroweth for you saying: what shall I do for my sonne? Then thou shalt go forth frō thēce & shalt come to ỹ ocke of Thabor. And there shalt thou mete thre mē going to God to Bethel: one caryeng thre kiddes: & a nother caryeng thre loues of breed: & ỹ thrid caryeng a botell of wine. And they will salute ỹ & geue the two loues of breed: which thou shalt receaue of their handes. After that thou shalt come to ỹ hill of God/where the Philistines kepe their watche. And when thou art come thither to ỹ citie/thou shalt mete a cōpanye of prophetes comyng doune frō ỹ hill/with a psalter/a timbrell/a pipe/& a harpe before thē/& they prophesyēg. And the spryte of the Lorde will come vpon the/& thou shalt prophesie w thē/& shalt be turned into a nother mā. And whē these signes are chaūced ỹ/thē do what thou hast to do/for God is with the. And thou shalt also go before me to Galgal. And beholde I wyll come vnto ỹ/to sacrifye burnt sacrefice & peace offeringes* Tary for me seuen dayes/till I come to the/& shew the what thou shalt do. And assone as he had turned his shoulder to go frō Samuel/God gaue him a nother maner of hertte/& all those tokēs cam to passe that same daye. Whē they came to the hill: beholde/the cōpanye of prophettes mett him/& * ỹ spryte of God cā vpō him/& he prophecied amōg thē. And all that knew hī before/whē they saw ỹ he prophecied amōg ỹ prophettes/they sayde eche to other:

Actes. xiij. c.

*Gene. xxxv. d

*i. Reg. xiij. b.

*i. Reg. xi. b.

¶ what is happened vnto ꝑ sonne of Cis? * Is
*i.Reg.xix.d. Saul also amonge the prophetes? And one of the same place answered & sayde: who is their father? And therof sprang a prouerbe: what is Saul also amonge the prophetes? And whē he had made an ende of prophesiēg/ he cā to ꝑ hill. Saules fathers brother sayde vnto him & his ladd: whether wēt ye? And he answered: to seke the asses/ & when we saw ꝑ they were no where / we went to Samuel. Then sayde Sauls vncle: tell me what Samuel sayde vnto you? And Saul answered his vncle: he tolde vs ꝑ the asses were founde. But of ꝑ kyngdome wherof Samuel spake tolde he him not. After that Samuel called ꝑ people to geather vnto ꝑ Lorde to Mazphah & sayde vnto the childrē of Israel: thus sayth ꝑ Lord God of Israel/ I brought you out of Egipt/ & delyuered you out of the hand of the Egiptiās/ & out of ꝑ handes of all kingdomes ꝑ oppressed you. And ye haue thys daye cast awaye youre God ꝑ holpe you out of al youre aduersytes & tribulaciōs. And ye haue sayde
1.Reg.viij.d. and.vij.c. vnto hī/ make a king ouer vs. Now therfore stāde before ꝑ Lord by youre tribes & youre thousandes. And whē Samuel had brought
D al ꝑ tribes of Israel ꝑ tribe of Beniamin was caught. Whē he had brought ꝑ tribe of Beniamin by their kinredes/ ꝑ kynrede of Metri. was caught: and Saul the sonne of Cis was caught. And they sought hī: but he could not be foūde. Then they asked ꝑ Lorde further: whither ꝑ mā shulde come thither. And ꝑ Lord answered: beholde/ he hath hidd hī selfe amōg ꝑ stuffe. And they rāne & fet hī thēce. And whē he stode amōg ꝑ people/ he was hyer then any of ꝑ people/ frō ꝑ shoulders vpwarde. And Samuel sayde to all ꝑ people: there se ye whō ꝑ Lord hath chosen & how there is none like hī amonge all the cōpanye. And all the people showted and sayde: God lend the kyng lyfe.

Then Samuel tolde the people the dutie of the kyngdome / & wrote it in a boke / and layde it vp before the Lorde/ & so sent all the people awaye/ euery man to his house. And Saul also went home to Gabaah. And there went wt him an hoste / soche as God had touched their hartes. But ꝑ childrē of vnthriftinesse sayde: how shall he saue vs? and despised him & brought him not presentes. And he made as though he had not hearde it.

¶ The people delyuered frō the tyranye of Nahas/ renueth the kyngdome of Saul.

¶ The.xi. Chapter.

A THen Nahas the Ammonite came & besieged Iabes in Galaad. And all the people of Iabes sayde vnto Nahas: make a couenaunt wyth vs & we wilbe thy seruaūtes. And Nahas ꝑ Ammonite sayde: herto will I make a couenant wt you/ euē to thrust out all youre ryght eyes/ ꝑ I may brīg ꝑ shame vpō al Israel. Thē sayde ꝑ elders of Iabes: geue vs seuē dayes respite ꝑ we maye send messengers vnto all ꝑ costes of Israel. And then yf there come no man to helpe vs/ we will come out to ꝑ Then came ꝑ messengers to Gabaah where Saul dweit/ & tolde this tidinges in ꝑ eares of the people. And all ꝑ people lifte vp their voices & wept. B
And beholde Saul cam folowyng hys oxen out of the felde/ & asked what ayled ꝑ people to wepe. And they tolde him ꝑ tidinges of the mē of Iabes. Then cā the spyryte of God vpō Saul/ whē he herde those tidinges/ & he was exceedyng angrye. And toke a youke of oxē & hewed thē in peces / & sent thē thorow out al the costes of Israel by ꝑ handes of messengers saying: whosoeuer cometh not forth after Saul & after Samuel / so shall his oxen be serued. Then the [a] feare of the Lorde fell on ꝑ people/ & they cā out as it had bene but one man. And when they were nōbred in Bezek the childrē of Israel were thre hundred thousand/ and the men of Iuda thirtie thousande. And they sayde vnto the messengers that cā/ so saye vnto the men of Iabes in Galaad: to morow by that tyme / the sonne be hote / ye shall haue helpe. And the messengers cam & shewed the men of Iabes / & they were glad. And then the men of Iabes sayde: to morow we wyll come out vnto you/ that ye maye do with vs all ꝑ pleaseth you. And on ꝑ morow Saul put ꝑ people in thre partes. And they cā in vpō ꝑ host in ꝑ mornyng watche/ & slue the Ammonites/ vntill ꝑ heat of ꝑ daye. And they ꝑ remayned/ skattered: so ꝑ two of them were not left to geather. Then sayde ꝑ people C to Samuel: what are they ꝑ said: shall Saul raigne ouer vs? bring thē ꝑ we maye slay thē But Saul sayde: there shall no man die this daye/ for to daye ꝑ Lorde hathe saued Israel.

Then sayde Samuel vnto ꝑ people: come & let vs go to Galgal/ & renewe ꝑ kyngdome there. And ꝑ people wēt to Galgal and made Saul kyng there/ before the Lorde in Galgal. And there they offered peace offerynges before the Lorde. And there Saul and all the people reioysed excedynglye.

¶ Samuel being an innocent Iudge (the people themselues to wytnesse) argueth the people of vnkindnesse because they demaunded a kyng. Hym that repenteth and beleueth God forgeueth/ because of his promesse.

¶ The.xij. Chapter.

THen saide Samuel vnto all Israel: A beholde I haue obeyed youre voyce in all that ye sayde vnto me/ & haue made you a kynge. And se youre kynge walketh before you. But I am olde & graye headed: & behold my sonnes are wt you & I haue walked before you frō my childehode vnto this daye. Behold here I ā: answere me before

a. There are. iij. maners of feare spoken of in the Scrypture one/ soche as chyldren haue to their fathers/ wherych euen of loue obeye them: of which ecclesiastes. xij. d. The other/ soche as seruauntes comenly haue to their masters/ whych cometh for feare of payne/ of thys is spoken here and Rom. viij. c.

before ỹ Lorde & before his anoynted/whose ore haue I taken? or whose Asse haue I take whom haue I done wrōg to? or whom haue I pilled? And of whose hand haue I receaued any bribe /to blynde myne eyes therwith? & I will restore it you agayne. And they sayde thou hast done vs no wronge/nor pilled vs/ nether hast thou taken ought of any mānes hande. Then sayde he to them: the Lorde is witnesse vnto you/ and his anoynted is wytnesse this daye/that ye haue foūde nought in my handes. And they answered: we are witnesses. Then sayde Samuel vnto the people

B it is the Lorde* that made Moses & Aarō/ & which brought youre fathers out of Egipte. Now therfore stande still / and let me reason wyth you before the Lorde / of all the ryghtwesnesses of the Lorde which he shewed both you and youre fathers.

*Chald. whych hathe magnyfyed.

After ỹ Jacob was come into Egipte/your fathers cryed vnto the Lorde/ & the Lord sent Moses & Aaron / whych brought youre fathers out of Egipt/ & made thē dwell in thys place. Neuerthelater they forgat the Lorde their God. And he solde them into the hande of Sisara chefe captayne of Jabin kynge of Hazor/and into the handes of the philistines and into the handes of the Kynge of Moab/ which fought agaynst them. Then they cryed vnto the Lorde and sayde: we haue synned/ because we haue forsaken the Lorde & haue serued Baalim and Astharoth. But now delyuer vs out of the handes of oure enemyes and we will serue the. And ỹ Lorde sent Je-

C robaal* Badan. Jephthah/and Samuel / & delyuered you oute of the handes of youre enemyes on euery syde/so that ye dwelled wout feare. And for all that whē you saw that Nahas the kyng of ỹ children of Ammon cā/ against you/ye sayde vnto me: not so/a kyng shall raigne ouer vs/whē yet ỹ Lorde youre God was youre Kyng. Now therfore beholde the Kynge whom ye haue chosen and whom ye haue desired: se/the Lorde hath geuen you a Kynge/ Oh that ye wolde feare the Lorde & serue him & heare his voyce & not disobeye the mouth of the Lorde: and that both ye and the Kyng that raygneth ouer you wolde follow the Lorde youre God. For yf ye shall not herken vnto the voyce of the Lorde/but shall disobeye ỹ Lordes mouth: then shall ỹ hande of the Lord be vpon you & on youre fathers.

*That is/ Sāpson.

Now also stande & se this great thing which the Lorde will do before youre eyes: is it not

D now whetehervest. And yet for all ỹ/ I will call vnto the Lorde/and he shall sende thunder and rayne. Wherbye perceaue & vnderstande: how that youre wyckednes is great which ye haue done in the syght of the Lorde in asking you a Kynge. And when Samuel called vnto ỹ Lorde/the Lorde sent thunder and rayne the same daye. And all the people feared the Lorde and Samuel exceedyngly. Then sayde all ỹ people vnto Samuel: praye for thy seruantes vnto the Lorde thy God/ ỹ we dye not: for we haue synned in alsyng vs a kynge/besyde all ỹ synnes that euer we did.

Then sayde Samuel vnto ỹ people: feare not. And though ye haue done all thys wyckednesse yet departe not frō the Lorde in any case. But serue hym wyth all youre hertes. Nether turne ye after vayne thynges whych cānot delyuer you/for they are but vanities. But the Lorde wyll not forsake his people/ because of hys great names sake: because

* Chald. interp. It pleased the Lorde to make. &c.

* the Lorde hath begone to make you hys people. Moreouer God forbydde ỹ I shulde synne agaynst the Lorde in leuyng praying for you and to shewe you the good and ryght waye. Only feare you the Lorde and serue him truly with all youre hert: for se/he hath done great thinges for you. But & yf ye shall do wyckedlye: then shall bothe ye and youre kyng therto perysshe.

¶ The Philistines are smytten of Saul & Jonathas. Saul beyng disobedyent to Goddes cōmaundemēt is shewed of Samuel that he shall not raygne.

¶ The. xiij. Chapter.

SAul was as a chylde of a yere olde/ A when he begā to raygne. And whē he had raygned two yeres ouer Jsrael / he chose hym thre thousand men out of Jsrael. Two thousand were with Saul in Machmas and mount Bethel/and a thousande wyth Jonathas in Gabaah Beniamin. And ỹ rest of ỹ people he sent/euery man to his awne house. And Jonathas slue ỹ philistines in an holde they had in Gabaah/ & it came to the Philistines eares. And Saul caused the trompet to be blowen thorow out all the land sayng: let the Ebrewes heare. And all Jsrael heard saye/ how ỹ Saul had destroyed an holde of the Philistines/ & how ỹ Jsrael stancke vnto ỹ Philistines. And all the people cryed after Saul to Galgal.

Then ỹ Philistines geathered thē selues to geather to fyght with Jsrael/thirtie thousand charettes & sixe thousande horse men with other people lyke ỹ* sand by ỹ seas side in multitude & came vp & pitched in Mach- B mas eastwarde from Bethauen. And whē ỹ men of Jsrael saw thē selues in a strayte / & ỹ the people were accombred / they hidd thē selues in caues / in preuy holes / in rockes/ dennes & pittes. And the Ebrues went ouer Jordan vnto the land of Gad & Galaad. But Saul was yet in Galgal / and all ỹ people ỹ folowed him were astonyed. And he taryed seuen dayes/as Samuel* had appoynted. But Samuel came not to Galgal/ & ỹ people

Esai. x. f.

1. Reg. x. b.

skatered frō him. Wherfore Saul sayde: brīg burnt sacrifice to me & peace offeringes. And he offered burnt sacrifyce. And as sone as he had made an ende of offering burnt offering ȝ beholde/ Samuel cā. And Saul wēt against him/ to salute him. Then saide Samuel to Saul: what hast thou done? And Saul sayd/ because I saw þ the people skatered frō me/ & þ thou camest not* w̄in þ dayes appoynted & þ þ philistines geathered thē selues to geather to Machmas: then sayd I/ þ Philistines

* That is/ with in .bij. dayes. 1. Regum. x. b.

¶ shall come doune vpō me to Galgal/ yet I haue made supplicaciō vnto þ Lorde. And therfore I toke a courage w̄ me & offered burnt offeringes. Thē sayde Samuel to Saul/ thou hast done folyshlye & hast not kept þ cōmaūdemēt of þ Lord thy God which he cōmaūded þ. For at this tyme wold þ Lord haue stablisshed thy kyngdome vpō Israel for euer. But now thy kyngdome shall not continew. The Lord hath [a] sought him a mā after his awne hart/ & hath cōmaunded him to be a captaine ouer his people: because thou hast not kept þ which þ Lord cōmaunded the. And Samuel arose & gat hī frō Galgal to Gabaah Beniamin. And Saul nōbred þ people þ were foūd w̄ him/ about a sixe hundred mē. And Saul & Jonathas his sonne & the people that were founde w̄ thē/ had their abydyng in Gabaah Beniamin. But the Philistines had pitched in Machmas. And there came out of the host of the Philistines thre cōpanies/ to destroie: one cōpanye turned vnto þ waye þ leadeth to Ephrah vnto the land of Sual. And a nother cōpanye turned þ waye to Bethoron. And the thyrd cōpany turned to þ waye of the cost þ turneth to þ valeye of Zeboim towarde þ wilderneSSe. But there was no smyth throw out all þ lāde of Israel. For þ Philistines thought þ then þ Ebrues might make thē swerdes or speres. And therfore must all Israel go downe to þ Philistines/ to mende euerye man his share/ his mattock/ his axe/ or his cyckle: as ofte as þ edges of þ cickles mattock ȝ/ doung forckes/ & axes were blūt/ and also to mende their goodes. And so in tyme of batt ell there was nether swerde nor spere founde in the handes of any of the people that were wyth Saul & Jonathas: saue for Saul and Jonathas his sonne was there sōwhat founde. And the Garison of þ Philistines came out & stode on the other syde before Machmas.

a. The Lorde is counted to seke for hym selfe/ not because he knoweth not any thing or any man: but he speaketh after the maner of suen/ as though a man spake to hys neyghboure: & this is to shewe hys wyll vpon thē whych he hathe euerlastyngly chosen: as it is sayde in Actu. xiij. b.

¶ Jonathas cōpanied with his harnesSebearer putteth the Philistines to flyght. He tasteth the honye whych his father/ vnknowyng to him/ had forbidde the whole host. He shulde therfore haue bene slayne but the people delyuer hym. ¶ The .xiiij. Chapter.

AND it fell on a daye/ that Jonathas the sonne of Saul sayde vnto hys yoūg mā þ bare his harnes: come & let vs go ouer to the watche mē of þ Philistines þ are yonder on the other syde/ & tolde not his father. But Saul taryed in the vttmost parte of Gabaah vnder a pomegarnet tree/ þ was in Magrō/ & the people that were w̄ him were vpō a sixe hūdred mē. And Ahiah þ sonne of Ahitob Jehabodes brother/ þ sonne of Phinehes/ the sonne of Eli/ was þ Lordes preste in Siloh and bare an Ephod. But þ people wist not þ Jonathas was gone

And in þ waye ouer by which Jonathas sought to go ouer vnto þ garison of þ philistines/ were there two sharpe rockes/ euē one ō þ one side/ & þ other on þ other side: þ one called Bozez/ & þ other Seneh. And þ one leaneth northwarde towarde Machmas/ & the other southwarde towarde Gabaah. Thē said Jonathas to þ yoūg mā þ bare his harnesse: come & let vs go ouer vnto þ stāding of these vncircūciled/ paraduēture þ Lord wil worke w̄ vs: for þ Lorde is free to saue w̄ manye or w̄ fewe. And his harnesbearer sayde vnto him do all þ is in thine hert: set þ forwarde: & se I am w̄ þ/ as thine hert lusteth. Then saide Jonathas: beholde/ whē we go ouer vnto þ mē/ & shew oure selues vnto thē: yf they saye on this wise to vs: tarye vntill we come to you/ then we will stāde still where we be & not go vp vnto thē. But & yf they so saye vnto vs: come vp vnto vs/ thē we will go vp/ for þ Lord hath deliuered thē into oure handes. And this shalbe a sygne vnto vs. And when they had bothe shewed thē selues vnto þ garison of þ Philistines/ þ Philistines sayde: se/ þ Ebrewes come out of þ holes where they had hidd thē selues in. And þ mē of þ garison answered Jonathas & his harnesbearer & sayde: come vp to vs/ & we wil shew you a thing. Thē sayde Jonathas vnto his harnesberer: come vp after me/ for þ Lorde hath deliuered them into þ handes of Israel. And Jonathas clame vpō handes & fete/ & his harnesberer after hī. Then they fell before Jonathas: and his harnesberer slue thē after hī. And þ first slaughter which Jonathas & his harnesberer made was vpō a twētie mē/ w̄in þ cōpasse as it were about an halfe aker of land. And ther was a feare in þ host þ was in þ felde/ & amōg all þ people: in so moche þ they þ kept þ holde/ & they þ were gone to robbe/ were afraide also: & þ erth trymbled/ & there was a feare sent of God. And þ watche mē of Saul in Gabaah Beniamin/ saw. And beholde/ þ people skatered & rāne hither & thither. Thē saide Saul vnto þ people þ was w̄ hī: nōbre & se who is gone awaye frō vs. And whē they had tolde: beholde/ Jonathas & hys harnesbearer were not there. And thē Saul said vnto Ahia: brīg hither þ arcke of God. For þ arcke of God was at þ tyme w̄ the chyldrē of Israel. And while Saul talked vnto þ preaste/ þ people þ were

in the

in ỹ nowr or ỹ philistines/tãne moze & moze. And Saul sayde vnto ỹ pzeaste: with dzawe thine hãde. And Saul cryed & all the people ỹ were wh hī/& wēt to battel. And beholde/euery mānes swerde was agaynst his felowe/wh a mightie great slaughter. Moreouer ỹ Ebzeues ỹ were wh ỹ Philistines before ỹ tyme/& were come wh thē in all partes of ỹ hoste/they turned to Israel that was with Saul & Jonathas. And they also which had hydde themselues in mounte Ephzaim/as sone as they hearde how that the Philistines were fledde/ they folowed after thē in battell. And so God holpe Israel that daye. And the battell continued vntyll they came to Bethauen.

And the men of Israel ioyned thē selues to geather ỹ daye: & Saul adiured the people sayinge: Cursed be he that eateth anye fode vntyll nyghte / that I maye be auenged of myne enemyes. And so there was none of ỹ people that tasted any sustinaunce. And* all the lande came to a wood where honye laye vpō ỹ groũde. And whē ỹ people were come into the wodd: Beholde / the honye dzopped. How be it there was no mã ỹ moued his hãd to his mouth/because that the people feared the curse. But Jonathas heard not whē hys father adiured ỹ people/wherfoze he put foz the ỹ ende of ỹ staffe ỹ was in his hãd & dipte it in an honye combe/ & put his hande to hys mouth/& *his eyes receaued sight. Thē spake one of ỹ people & sayde: thy father adiured ỹ people saying: Cursed be ỹ mã ỹ eateth any sustinaunce this daye/ & yet the people were fayntye. Then sayde Jonathas: my father hath troubled ỹ *lãde: foz se/ myne eyes hath receaued sight/ because I tasted a litle of this honye: how then yf all ỹ people had eatē of ỹ spoyle of their enemies which they foũd had there not bene then a moche greater slaughter amōge ỹ Philistines? And they layed on the Philistines that daye / frō Machmas to Ialō. And ỹ people were excedyng fayntie.

Then ỹ people gat thē to the spoyle & toke shepe oxen & calues/ & slue thē on the groũde & dyd eate with the bloude. Then men tolde Saul sayinge: Beholde the people synne agaynst the Lozde/ in that they eate with the bloude. And he sayde: ye haue trespaced. But zowle a great stone vnto me now / and go abzoade among ỹ people & bydd thē bzynge euery mã his oxe & euery man his shepe/ and slay thē heze/ & synne not agaynst ỹ Lozde in eatyng wh the bloude. And ỹ people bzought euery mã his oxe in his hand by nyght & slue thē there. And Saul made an altare vnto ỹ Lozde. And ỹ was the fyrst altare ỹ he made vnto the Lozde. And Saul sayde: lett vs go downe after the Philistines by nyght/ & lett vs make hauoke amōge thē vntill it be daye in ỹ moznyng/ & lett vs not leaue one of thē. And ỹ people answered/ do whatsoeuer thou thinkest best. Then sayde the pzeaste: lett vs come hither vnto God. And Saul asked of God: shall I go downe after ỹ Philistines? & wilt thou delyuer thē into myne hand? But he answered him not at ỹ tyme. Then sayde Saul let the people come hyther out of all quarters/ & know & se / in whō this synne is chaũced this daye: foz as truly as the Lozde lyueth which hath saued Israel / thoughe it be in Jonathas my sonne / he shall dye foz it. But no man answered him of all the people.

Then he sayde vnto all Israel: be ye on one syde/ & I & Jonathas my sonne wilbe on another. And ỹ people sayde vnto Saul: what thou thynkest best that do. And Saul sayde vnto the Lozde God of Israel: geue perfect knowledge. And Saul and Jonathas were caught/ & the people skaped free. Then sayd Saul: cast lott zs betwene me & Jonathas my sonne. And Jonathas was caught. Then Saul sayde to Jonathas: tell me what thou hast done. And Jonathas tolde him & sayde: I tasted a lytle honye vpon the ende of my staffe ỹ was in myne hande/ & se/ I must dye.

Then sayd Saul* God do so and so to me/ except ỹ thou dye Jonathas. But the people sayde vnto Saul: shall Jonathas dye which hath so myghtelye holpe Israel? God forbyd As truly as ỹ Lozde lyueth / there shall not one hearre of his heed fall to ỹ groũde: foz he hath wzought wyth God this daye. And so ỹ people delyuered Jonathas / ỹ he dyed not. And then Saul departed frō folowynge the Philistines. And ỹ Philistines went to their awne place. And so Saul toke ỹ kyngdome ouer Israel/ and fought agaynst all his enemyes on euery syde: agaynst the Moabites: agaynst ỹ chyldzē of Ammō: agaynst ỹ Edomites: agaynst the kynges of Zobah and agaynst ỹ Philistines. And whether so euer he turned him selfe there he wanne/ & played the mã & slue ỹ Amalechites/ & rydde Israel out of the hãdes of thē that spoyled thē. The sonnes of Saul were/ Jonathas/ Jesui/ and Melchisua. And hys two daughters were thus named: the elder was called Merob & ỹ younger Michol. And the name of Saules wife was Ahinoam ỹ daughter of Ahimaaz. And the name of hys cheafe captayne was Abner the sonne of Ner Saules vncle. And *Cis was Saules father. And Ner ỹ father of Abner was the sonne of Abiel. And there was soze warre wh ỹ Philistines/ all ỹ dayes of Saul. For whereseoeuer Saul sawe a stzōg mã/ & an actiue/ he toke him vnto him.

¶ Saul is cõmaunded to slee Amaleck. He is disobedient to the voyce of God/ and saueth the spoyle to offer it vnto the Lozd: foz which the Lozde reiecteth & casteth him awaye. Samuel mourneth foz Saul.

* All the lande) foz all the people of the land.

* Thus spake the Hebzues foz that we saye. He recouered hys strenght / and was moare chearfull.

* Troubled the lande / is a maner of speache vsed amõge the Hebzues foz that we saye: he troubled the people oz the hoste/ as aboue.

* Kuth. i. c.

* i. Reg. ix. a. i. Paral. viij. d

The.xv. Chapter.

THen sayde Samuel vnto Saul: ỹ Lorde sent me to anoynt ỹ Kynge ouer his people Israel. Now therfore obeye thou the voyce of the wordes of the Lorde. Thus sayth the Lorde of hoostes: I haue called to remembraunce ỹ
Exo.xvij.c. which Amaleck did to Israel* how they laye in wayte for them in the waye/ as they came out of Egypte. Now therfore go & smyte the Amalechites/ & only destroye ye all that pertayneth vnto thē/ & se thou haue no cōpassyō on thē. But slay bothe man & womā/ infant & suckling/ & oxe/ shepe/ camell & Asse.

And Saul tolde it the people/ & nombred them in Telaim two hundred thousand foote men/ & ten thousand mē of Juda. And Saul came vnto a cytie of ỹ Amalechitz/ & fought in a valeye. But Saul sayd vnto the Kenitz go & departe and gett ye doune frō among ỹ Amalechites/ leste I destroye you with them for ye shewed mercy wyth Israel when they came out of Egypt. And ỹ Kenites departed
B from amonge the Amalechites.

And Saul slue the Amalechites frō Heuila to Sur that lyeth before Egypt/ & toke Agag the Kyng of the Amalechites a lyue/ & vtterlye destroyed all the people with ỹ edge of the swerde. But Saul & the people spared Agag/ and they left of the shepe and of the oxen and* fatt thynges and the lambes & all that was good/ and wolde not destroye thē. But all that was nought worth & slaggye/ that they destroyed vtterlye. Then came the worde of the Lorde vnto Samuel saying: it
a repenteth me ỹ I haue made Saul kyng. For he is turned from me & hath not parformed my commaundementes/ wherfore Samuel was euell apaide & cryed vnto ỹ Lord all nyght. And Samuel rose erlye/ to mete Saul in ỹ morynyng. And it was tolde Samuel that Saul was come to Carmel/ and had set him vp a piller of triūphe. And was turned and departed and gone to Galgall.

And when Samuel was come to Saul/ Saul sayde vnto him: Blessed be thou in the Lorde. I haue done the commaundement of
D the Lorde. And Samuel answered: what meaneth then the bleatynge of the shepe in myne eares/ & the noyse of the oxen which I heare? And Saul sayde: they haue brought them from the Amalechites. For the people spared the best of the shepe and of the oxen/ to sacrifyce vnto the Lorde thy God. And the remnaunt we haue destroyed.

But Samuel sayde to Saul: cease & let me tell the what the Lorde hath sayde to me thys nyght. And he sayde vnto hym: saye on. And Samuel sayde when thou wast b lytle in thyne awne syght/ wast thou not made ỹ heed of the trybes of Israel? And the Lorde anoynted the Kynge ouer Israel. And then ỹ Lord sent the on a iourneye/ & sayde vnto ỹ/ se that thou vtterlye destroye those synners/ the Amalechites & fyght agaynst them vntill ye haue vtterlye destroyed thē. And wher-
E fore hast thou now not obeyed the voyce of ỹ Lorde: But dydest turne to the praye & hast wrought wickednesse in ỹ syght of ỹ Lorde?

And Saull sayde vnto Samuel: I haue obeyed the voyce of the Lorde/ and went the waye which ỹ Lord sent me/ & haue brought Agag the Kynge of the Amalechites. And haue vtterlye destroyed ỹ Amalechites. And the people toke of the spoyle/ shepe/ oxen/ & the chefest of the thynges which shuld haue bene destroyed/ to offer vnto ỹ Lord thy God in Galgal. Then sayd Samuel: hath ỹ Lord as great pleasure in burnt sacrifyces & offerynges/ as he hath that thou shuldest obeye his voyce? Beholde/ to c obaye is better then offeryng/ and to geue heade is better then ỹ fatt of rammes. For rebellyousnesse is as ỹ synne of witchcrafte/ & stoburnesse is wickednesse & Idolatrye. Because therfore thou hast cast awaye the worde of the Lord/ therfore hathe the Lorde cast away the also/ frō beyng Kynge.

Then sayde Saul to Samuel: I haue synned for I haue trespaced the mouth of the Lorde/ and thy wordes/ because I feared the people & obeyed their voyce. But now take awaye my synne/ & turne agayne wyth me/ that I maye worshipe the Lorde. Then sayde Samuel vnto Saul: I wyll not returne wt the: for thou hast cast awaye the byddynge of God/ & therfore the Lorde hath d cast awaye the also/ ỹ thou shalt not be Kynge ouer Israel. And as Samuel turned to go awaye/ he caught the lappe of his coote/ and it rent. Then Samuel sayde/ the Lorde hath rent ỹ Kyngdome of Israel from the this daye/ and hath geuen it to a neyboure of thyne that is better then thou. And therto he that geueth victorye to Israel/ will not begyle nor repēt: for he is not a man/ that can repent.

Then he sayd: I haue synned. But yet honoure me before ỹ elders of my people/ and before Israel/ and turne agayne with me/ that I maye praye vnto the Lorde thy God. And Samuel turned agayne and folowed Saul. And Saul prayed vnto the Lorde.
G Then sayd Samuel: Bryng ye hither to/ me Agag the Kynge of the Amalechites. And Agag came vnto him* delycately. And Agag sayde: truly ỹ bitternesse of deeth cometh on. And Samuel sayd: As thy swerde hath made wemē childelesse/ so shall thy mother be childelesse amōge other wemen. And so Samuel hewed Agag in peaces before the Lorde in

a. The Repentaunce of God/ is onely the chaunginge of the deade. And as the affeccion of mercy & of fatherly loue is attrybute to God: euen so dothe the scripture attribute to God after his maner of speche the affeccyon of Anger and of furye & of repētaunce also: for men can not other wise speake of God. Gene.vi.a.

b. To be lyttell in hys awne syght is/ to sett nought by him selfe.

c. To obeye/ what soeuer Phannes mucncions/ mānes dreames or tradicyōs: Maye verely: But Gods holy worde & his blessed commaundementes: ye and to obeye thē is better then to offer sacrifyce Whych yet was ordened and appoynted of God hym selfe. How moche better then is it then oure offerynges whych are inuēted with out any Goddes worde/ or any mencyon therof made the whole scripture thorou. Joseph de Antiq. lib. vi. capite. ix. expresseth Samuels saying in lyke maner. But his wordes are to long to reherce.

d. To be cast awaye from the Lorde is/ to be blynded & to dispayre of the Codnes of God. Psal. l.c.

*Or pompously/ as one that feared not.

Galgal. And then Samuel departed to Ramath. And Saul went home to his house to Gabaah Saul. But Samuel came no moare to se Saul vntyll ỹ daye of his deeth. Neuertheles Samuel mourned for Saul/because the Lorde repented that he had made him Kyng ouer Israel.

¶ Dauid is annoynted Kyng: and receaueth the holy goost. An euell spyete cometh vpon Saul which departeth when Dauid playeth.

¶ The.xvi. Chapter.

A ND then the Lord sayde vnto Samuel: How lõge wilt thou mourne for Saul, seying I haue cast hym awaye frõ raygnyng ouer Israel: fyll an horne with oyntmẽt/and come: I will sende the to Isai ỹ Bethlehemite/for I haue spied me a Kynge amonge hys sonnes. But Samuel answered: how shall I goo? For Saul shall heare it & wyll kyll me. And the Lord sayde: Take an heyfer with the/ & saye thou goest to offer to ỹ Lord. And calle Isai to the offeryng/ & I wyll shew the what thou shalt do: And thou shalt anoynt him whom I saye vnto the. And Samuel dyd as the Lord bad him. And when he came to Bethlehem/ ỹ elders of the towne were astonied at hys comyng/and sayde: Betokeneth thy comynge peace? and he sayde yee/for I am come to offer vnto the Lorde. *Clense youre selues and come wt me to the offeryng. And he purified Isai & his sonnes/ & bad thẽ to the offeryng. And whẽ they were come/ he loked on Eliab & sayd: ỹ Lords anoynted is before him. But ỹ Lord sayde vnto Samuel: loke not on his fascyon nor on the heyght of his stature/ for ☞ I haue refused him. Because it is not as mã seyth. For man loketh on the outward appearance: but the Lorde a beholdeth the harte. Then Isai called Abinadab & made him come before Samuel. And he sayde: nether hath ỹ Lorde chosen this. Then Isai made Samah come/ and he sayde: nether yet hath ỹ Lorde chosen hym. Then made Isai seuen of hys sonnes come before Samuel. And Samuel sayde/ the Lorde hath chosen none of these.

B The Chald. interp. prepare.

a. To beholde the hert is/ to loke vpon the thought entẽt & wyll. Psal. viij. c. Prouer. xvi.

¶ Then sayde Samuel to Isai: are here all thy childrẽ? and he sayde: the youngest is yet behynde: Beholde/ he kepeth ỹ shepe. Then Samuel sayde vnto Isai: sende & fette hym for we wyll not sytte downe/ tyll he be come hither. And he sent & brought hym in. And he was browne with goodlye eyes/ and well fauored in syght. And then the Lorde sayde vp and anoynt him: for this is he. And Samuel toke the horne wyth the oyntment and an anoynted him in the presens of his brethren. And the spyte of the Lorde came vpon Dauid/ from that daye forwarde. And Samuel rose vp and went to Ramath.

But the spyete of the Lorde departed frõ Saul/ & b an euell spyete sent of ỹ Lord/ vexed him. Then sayde his seruaũtes vnto him: Beholde/ an euell spyete sent of God vexeth the/ lett oure Lorde therfore cõmaunde hys seruauntes to seke a man that is a connyng player wt an harpe. And then when the euell spyete sent of God/ cometh vpon the/ that he maye playe wt his hãde/ & thou shalt be eased. And Saul sayde vnto his seruaũtes: seke me a man that can well playe/ and bryng him to me. Then answered one of hys seruauntes & sayde: Beholde/ I haue sene a sonne of Isai ỹ Bethlehemite/ that can playe vpon instrumentes/ and is an actyue felowe and a man of warre and prudent & well made/ and the Lorde is wyth hym/ wherupon Saul sent messengers vnto Isai & sayde: sende me Dauid thy sonne which is with the shepe. And Isai toke an asse ladẽ with breed/ and a flacket of wyne/ & a kydde/ and sent thẽ by Dauid his sonne vnto Saul. And Dauid went to Saul & came before him/ & he loued hym very well/ so that he was made hys harnesbearer. And Saul sent to Isai sayinge: lett Dauid remayne with me/ for he hath founde fauour in my syght. And when the spyete of God came vpõ Saul/ Dauid toke an harpe and played with his hande/ & so Saul was refreshed/ and did amend and the euell spyete departed from him.

b. This euell spyete (as some wyll) was the spyete of enuye & of Ambicyon or desyre of honoure/ wherwith he enuyed Dauid and agaynst Gods wyll desyred to stablyshe the kyngdome to hym selfe: whych thynge because he coulde not bryng to passe/ he was fylled with angre and vexed wyth woodnesse/ be neth. xviij. c. God suffered him thus to be vexed/ because he had forsake the Lorde and trãsgressed his commaundementes.

¶ The battell of the Philistines agaynst Israel. Lyetell Dauid ouercometh great Goliath.

¶ The.xvij. Chapter.

A THe Philistines geathered their hoste to battell/ & came to gether to Socoh in Juda/ and pytched betwene Sococh and Azekah/ in the ende of Domim. And Saul and the men of Israel came and pytched in Ockedale/ & put them selues in a raye/ to fyght agaynst the Philistines. And the Philistines stode on an hyll on the one syde/ & Israel stode on an hyll on ỹ other syde/ & a valeye betwene thẽ. And then came a mã & stode in the myddes/ out of ỹ tẽtes of the Philistines named Goliath/ of Geth syxe cubytes & an hãdbredeth longe/ & had an helmet of brasse vpon his heed/ and a coote of mayle about him. And ỹ weyght of his coote of mayle was fyue thousande Cykles of brasse. And he had harnesse of brasse vpõ his legges/ & a shilde of brasse vpon hys shoulders. And ỹ shafte of his spere was like a weuers beame. And his speare heed weyed vi. hundred sykles of yron. And one bearyng a shylde went before him.

And he stode & called vnto the hoste of Israel/ & sayde vnto them: what neadeth ỹ ye shulde come out in araye to battell? am not I a Philistine/ & you seruaũts to Saul/ chose you a mã/ and lett him come downe to me/

yf

yf he be able to fyght with me & to beate me/ then we wyll be youre seruauntes. But yf I can ouer come hym and beate hym: then ye
B shalbe owre seruauntes and serue vs. And ỹ Philistine sayde: I haue defyed ỹ host of Israel this daye geue me a man & lett vs fight to gether. When Saul & all Israel herde those wordes of ỹ Philistine/ they were discouraged and greatly afrayed. And this Dauid was the sonne of an Ephrathite of Bethlehē Juda/ named Jsai/ which Jsai had eight sonnes. And was an olde man in the dayes of Saul amonge ỹ people. And the thre eldest sonnes of Jsai wēt & folowed Saul to battell. And the names of his thre sonnes ỹ wēt to battell/ were: Eliab the eldest/ & the next to him Abinadab/ & the thrid Samah/ & Dauid was ỹ youngest. And whē the thre eldest were gone after Saul/ Dauid went and departed from Saul/ to fede his fathers shepe at Bethlehem. And the Philistine cam forth euery morning and euenynge/ & contynued fourtye dayes.

And Jsai sayde vnto Dauid his sonne: take for thy brethren this Epha of parched corne/ & these ten loues/ & runne to the hoste/ to thy brethren. And carye these ten freshe cheses vnto the captayne/ and loke how thy brethrē fare/ &* fet out their pledges. And Saul & they and all the men of Jsrael were in ocke valey fyghtyng w̄ the Philistines. And Dauid rose vp erlye in the morynge & lefte the shepe with a keper/ & toke and wēt/ as Jsai had cōmaunded him/ and came where ỹ host laye. And ỹ hoste was goying out in araye/ & showted in the battell: for Jsrael & the Philistines had put thē selues in araye/ the one agaynst ỹ other. Then Dauid put ỹ panyer from him/ vnto the handes of the keper of ỹ vessels/ & ranne into the hoste & came & saluted hys brethrē. And as he talked with them: Beholde, there stode a mā in the middes/ Goliath the Philistine by name/ of Beth/ which came out of the Araye of ỹ Philistines/ and spake of the maner aboue rehersed/ ỹ Dauid herde it. And all ỹ men of Jsrael/ whē they saw the mā/ ranne awaye from him/ & were sore afrayed. And euery man of Jsrael sayde: Se ye this man that is come forth/ euen to reuyle Jsrael is he come. And to hym ỹ beateth hym wyll the kyng geue great ryches/ & wyll geue hym hys daughter therto: ye and make his fathers howse free in Jsrael.

Then spake Dauid to the men that stode by & sayde: What shalbe done to the mā that beateth thys Philistine & taketh awaye the shame from Jsrael? for what is this vncircumcyled Philistine/ that he shulde reuyle ỹ hoste of the lyuyng God? And the people an-
D swered as it is rehersed sayinge: so shall it be done to the man that beateth him. And Eliab his eldest brother herde when he spake vnto ỹ men & was angrie with Dauid & sayde: Why camest thou awaye/ & with whom hast thou lefte those fewe shepe in ỹ wildernesse? I knowe thy pryde and the malyce of thyne herte/ ỹ thou art come to se the battell. And Dauid answered/ what haue I now done? is there any moare saue a worde? And departed frō by him into another fronte/ & spake of the same maner/ and the people answered him agayne/ as before.

And they ỹ herde the wordes which Dauid spake/ rehersed thē before Saul/ whych caused hym to be fett. And Dauid sayde to Saul: Lett no mannes hert fayle hym because of him. Thy seruaunt wyll go & fyght with this Philistine. And Saul sayde to Dauid agayne/ thou art not able to go vnto this Philistine/ to fyght with hym. For thou art but a ladd/ & he hathe bene a man of warre euē from his youthe. Then sayde Dauid vnto Saul/ as thy seruaunt kept hys fathers shepe/ there came a Lyō & likewise a Beare/ and toke a shepe out of the flocke. And I wēt out after him & smote him/ and toke it out of his mouthe. And when he arose agaynst me/ I caught him by the beарde and smote him & slue him. For bothe a Lyon and also a Beare hath thy seruaūt slayne. And this vncircum-
E cysed Philistine shalbe as one of thē/ for hys raylyng on the hoste of the lyuyng God. And Dauid spake moreouer/ the Lorde that deliuered me out of the hādes of ỹ Lyon and oute of ỹ hādes of ỹ Beare/ he shall delyuer me also oute of the handes of the Philistine.

Then sayde Saul to Dauid go/ & ỹ Lord be with the. And Saul put hys raymēt vpō Dauid/ and put an helmet of brasse vpō hys heede/ and put a coote of mayle vpon hym/ & gyrde Dauid w̄ hys awne swerde vpon his rayment. And he assayed to go/ for he neuer proued it. Then sayde Dauid vnto Saul: I can not go in these/ for I haue not bene vsed therto/ and put them of him & toke his staffe in his hande/ & chose him fyue smothe stones out of a broke & put thē in a shepards bagge which he had/ & in a poke/ & his slyng in his hande/ & went to the Philistine.



And

* It is the maner of soudyars whē they lacke money/ to borow vpō a pledge: therfore is Dauid cōmaunded to redeame his brethrēs pledges.

And ỹ Philistine came & drue nere to Dauid/with the man ỹ bare a shilde before him. And whē ỹ Philistine loked & sawe Dauid: he disdayned him/for he was but a ladd/roudye and goodlye to loke vpon. And the Philistine sayde vnto Dauid: am I a dogg/ ỹ thou comest to me wyth a staffe? & he cursed Dauid in the name of his Goddes. And he sayde to Dauid: come to me and I wyll geue thy flesche vnto the fowles of the ayre/ and to the beastes of the felde. Then sayd Dauid to the Philistine: thou comest to me with a swerde a speare & a shilde: But I come to the in the name of the Lorde of hostes/ the God of the hoste of Israel whom thou hast rayled vpon. This daye shall the Lorde delyuer the into my hande/ & I shall smyte the and take thyne heed from the/ & I wyll geue the karcases of the hoste of the Philistines this daye vnto ỹ fowles of the ayre & to the beastes of ỹ erth/ and all the worlde shall knowe/ that there is a God in Israel. And all this congregacyon shall knowe/ that the Lorde sauyth not with the swerde and speare. For the battell is the Lordes/ & he shall geue you into oure hādes.

And whē the Philistine arose & came and drue nye vnto Dauid. Dauid hasted & ranne in araye euē agaynst ỹ Philistine. And Dauid put his hande in his poke and toke out a stone and slange it/ and smote the Philistine in his forheed that the stone soncke into hys G forheed/ & he felle grouelyng to the erth. And so Dauid ouercame the Philistine wyth a slyng & a stone/ and smote the Philistine and slue him. And because Dauid had no swerde in his hande/ he ranne & stode vpon the Philistine/ & toke his swerde & drue it out of hys shethe/ & slue him and cutte of hys heed therwith. And whē the Philistines sawe ỹ their champion was deed/ they fled. And ỹ men of Israel and of Juda arose & showted and followed after the Philistines/ vntill they came to the valeye and vnto the gates of Akaron. And the Philistines fell downe deed by the waye/ euen vnto Geth & Akaron. And then the chyldren of Israel returned frō chasyng after the Philistines & robbed their tentes. And Dauid toke the heed of the Philistine & brought it to Jerusalem: But he put his armoure in his tente.

Whē Saul saw Dauid go forth agaynst ỹ Philistine/ he sayde vnto Abner ỹ captayne of his hoste: Abner/ whose sonne is this ladd? And Abner answered/ as truly as thy soule lyueth/ O kynge/ I cannot tell. Then sayde the kynge: Enquere thou/ whose sonne the youngelyng is. And so when Dauid was returned from the slaughter of the Philistine/ Abner toke hym and brought hym before Saul/ with the heed of the Philistine in his hande. And Saul sayde to him: whose sonne art thou/ thou ladd? And Dauid answered ỹ sonne of thy seruaunt Jsai ỹ Bethlehemite.

¶ The bonde betwene Dauid & Jonathas. Saul goth about to slee Dauid. Dauid marieth Michol the daughter of Saul.

¶ The xviij. Chapter.

And when he had made an ende of A speakynge vnto Saul/ ỹ soule of Jonathas was knyt wyth ỹ soule of Dauid. In so moche ỹ he loued him as his* awne soule. And Saul toke hym that daye & wolde let him go no moare home to his fathers house. And Jonathas & Dauid bound thē selues the one to the other/ for Jonathas loued him as his awne soule. And Jonathas put of his awne coote ỹ was vpō him/ & gaue it Dauid/ and therto his mātie/ his swerde/ his bowe & his gyrdle. And Dauid went out to all that Saul sent him/ and behaued him selfe wyselye. And when Saul had sett him ouer his men of warre/ he pleased all ỹ people/ & Sauls seruaūtes therto. B

And it happened as they went/ when Dauid was returned frō the slaughter of ỹ Philistine/ that wemen came out of all cyties of Jsrael syngyng & daunsing/ agaynst Saul/ with tymbrelles/ with ioye/ & wyth fydilles. And the wemen that played sange therto/ & sayde: Saul hath slayne his thousande/ and Dauid his ten thousande. Then was Saul exceedyng wroth & ỹ saying displeased hym/ & he sayd: they haue ascrybed vnto Dauid ten thousand/ & to me but a thousand/ & what cā he more haue saue the kyngdome? wherfore Saul loked on syde of Dauid frō ỹ daye forward. And it happened on ỹ morow/ that the a euell spyrete sent of God came vpon Saul/ so that he prophesyed in the mydes of the house. And Dauid played on ỹ instrumēt w his hāde as he was daylye wont. And Saul had a speare in his hande/ & hourde it entendyng to haue nayled Dauid to ỹ walle. But Dauid auoyded out of hys presence two tymes. For Saul was a fearde of Dauid/ because the Lord was with him/ & was departed from Saul. And then Saul put Dauid frō him & made hym a captayne ouer a thousand/ & he went out and in before the people. And Dauid was wyse in all that he toke in hande/ and the Lorde was w him. Wherfore whē Saul saw ỹ he was so exceedyng wyse/ he was afraid of him. But all Jsrael & Juda loued Dauid/ because he went b out and in before thē. Then sayde Saul to Dauid. Beholde my eldest daughter Merob/ her I wyll geue the to wyfe: Only playe the mā & fight the Lordes batelles. For Saul thought myne hande shall not be vpō hym/ but the hāde of ỹ Philistines. And Dauid answered Saul: what

* That is/ as hym selfe.

C a. The comen trāc. The euell spyrete of the Lord/ which S. Austine expoūdeth thus. Euel (sayth he) for hys vyce: of God/ for hys seruyce: Meanynge (as the truthe is) that euell spyretes do also their seruice to God/ in dysquietyng & vexyng the wicked. In the thyrd Tome/ the. ccccc. xxiij. lyde. a.

b. Amonge the Hebrues to go in & out before the people is/ to order/ and rule the comē Busines of a Reaulme/ both in warre & peace.

E *what am I? & what is my life or the kynred
ꝯ.Regum.ix.c of my father in Israel / ꝯ I shulde be sonne
in law to the kyng: Howbeit when ꝯ tyme
was come ꝯ Merob Sauls daughter shuld
haue bene geuē to Dauid/ she was geuē vn-
to Adriel a Meholothite/ to wyfe. Howbe
it Michol Sauls daughter loued Dauid.
And when it was shewed Saul: the thynge
pleased him well. And he sayde: I wyll geue
him her that she maye be a snare to hym / to
bryng the hande of the Philistines vpō him.
And Saul sayde to Dauid: thou shalt thys
daye be my sonne in law agayne. And Saul
cōmaunded his seruaūtes/ to comen w Da-
uid secretlye & saye: Beholde the kyng hath
a fauoure to the/ and all hys seruaūtes loue
the/ be therfore the kynges sonne in lawe.

And Sauls seruaunt̄ spake those word̄
F in ꝯ eares of Dauid. But Dauid answered:
semeth it to you a lyght thyng to be ꝯ kynḡ
sonne in lawe/ when I am a poore man & of
smalle reputacyon? And Sauls seruaunt̄
tolde him agayne sayinge: of thys maner an-
swered Dauid. Then sayde Saul: this wise
saye to Dauid: the kyng careth for no nother
dowrye but for an hūdred foreskynnes of the
Philistines/ to be aduēged of ꝯ kynges ene-
mies. For Saul thought to make Dauid
fall into the handes of the Philistines. Then
his seruaūtes tolde Dauid these wordes/ & it
pleased Dauid well to be ꝯ kynges sonne in
G lawe. And shortlye after Dauid arose w hys
men/ & went/ & slue of the Philistines / two
hundred men/ & brought their foreskynnes/
& satisfyed the kyng therof to be his sonne in
lawe. * And so Saul gaue him Michol hys
ꝯ.Regum.xviij.c. daughter to wyfe. And when Saul sawe &
vnderstode/ how that the Lord was with Da-
uid/ & that Michol his daughter loued hym/
he was the moare afrayed of Dauid/ and be
came Dauids enemye for euer. And when ꝯ
Philistines went out to warre/ Dauid beha-
ued him selfe wyselyer then all ꝯ seruaunt̄
of Saul: so ꝯ his name was moche set bye.

¶ Saul commaundeth to slee Dauid. Michol hys wyfe saueth hym by a prorpe feate / & deceaueth her father. Saul is also amonge the prophetes.

¶ The.xix.Chapter.

A Then Saul comuned wyth Jona-
thas hys sonne / & with all his ser-
uauntes, that they shuld kyll Da-
i.Reg.xviij.a uid. * But Jonathas Sauls sonne
had a great fauoure to Dauid / & tolde Da-
uid saying: Saul my father gothe about to
slee the. Now therfore take hede to thy selfe.
be tymes & abyde in some secret place & hyde
thy selfe. And I wyll go out & stande by my
father in the felde where thou art/ & wyll co-
men wyth my father of the/ and yf I can par-
ceaue ought I wyll tell the.

And Jonathas spake the best of Dauid
vnto Saul his father & sayde vnto him: lett
not the kyng synne agaynst his seruaūt Da
uid/ for he hath not synned agaynst the/ & his
workes are to the warde very good. For he
dyd put his lyfe* in his hande & slue the Phi-
listine/ & the Lorde gaue a great victorye to
all Israel. And thou sawest it/ & thou reioy-
sedest / wherfore then shuldest thou synne
agaynst innocent bloude / & slee Dauid for
nought? And Saul harkened vnto the voyce
of Jonathas and sware: as truly as ꝯ Lorde
lyueth/ he shall not dye. Then Jonathas cal-
led Dauid & shewed him all those wordes / &
brought him to Saul. And he was in his pre
sens as in tymes past.

*That is/ in daunger.

And the warre began agayne / and Dauid
wēt out & fought with the Philistines & slue
a great slaughter/ & put them to flyght. And
the euell spryte of the Lord was vpon Saul
as he sat in his house hauing a Jauelyng in
his hande/ & Dauid played with hys hande.
And Saul entended to nayle Dauid to the
walle with the Jauelyng: But Dauid rydde
hym selfe out of Sauls presens/ & he smote
the speare into the walle. But Dauid fled &
saued him self that same nyght. Then Saul
sent messengers vnto Dauids house/ to wat-
che hym & to sley hym in the morynge. But
Michol his wife tolde it him saying: If thou
C saue not thy self this nyghte/ to morow thou
art a deed man. And so Michol lett Dauid
doune thorow a wyndow / & he wēt and fled
& saued him self. And then she toke an Ima-
ge & layed it in ꝯ bed/ & put a pyllow stuffed
with goates hearre vnder the heed of it/ & co-
uered it with a clothe. And when Saul sent
messengers to fetch Dauid/ she sayde that he
was sycke: Then Saul sent the messengers
to se Dauid saying: bryng him to me/ bed &
all/ that he maye be slayne. And when ꝯ mes-
sengers were come in: Beholde there laye an
Image in the bed / with a pyllow of gootes
hearre vnder the heed of it. Then sayd Saul
to Michol: why hast thou mocked me so/ and
sent awaye myne enemy that he is escaped?
And Michol answered Saul: he sayde vn-
to me/ let me go/ or elles I wyll kyll ꝯ. And
so Dauid fled and escaped and went to Sa-
muel to Ramath & tolde him all that Saul
had done to him. And he/ and Samuel went
and dwelt in Naioth.

And it was tolde Saul saying: Beholde/ D
Dauid is at Naioth in Ramath/ then Saul
sent messengers to fett Dauid. And whē they
saw a cōpanye of prophettes [a] prophesyinge
and Samuel standyng fast by thē/ the spryte
of God fell vpon the messengers of Saul/ &
they prophesyed to. And when it was tolde
Saul/ he sent other messengers/ & they pro-
phesyed

a. To prophe-cye here sygnifieth to declare a Prophecye worde for worde/ or to synge

Psalmes or wordes taught of the spyrete of God / as it is sayde of Jeduthim. i. Para. xxv.a.

phesyed lykewyse. And Saul sent messengers yet agayne the thyrde tyme whych prophesyed also. Then went he hym selfe to Ramath / & whē he cam to a great welle that is in Socoh / he asked & sayde: where are Samuel & Dauid? And they sayde: se they be at Naioth in Ramath / and as he wēt thither to Naioth in Ramath the spyrete of God came vpon him also / and he went prophesying / vntyll he came to Naioth in Ramath. And he

* That is / he prayed wyth the / & whē they fell on the erth he fell with the.

stripte of hys clothes and prophesyed before Samuel in lyke maner / & * fell naked all ỹ daye & all that nyght / wherfore it is a comen saying / is Saul also amōge the prophetes?

¶ Dauid beyng in ieopardy of his lyfe cōplayneth vnto Jonathas. Jonathas loueth him euē as him selfe / & deliuereth him. A proper polecy deuised betwirt thē: by which Dauid shuld knowe the entent of Saul / & yet Jonathas be blameselle. ¶ The. xx. Chap.

A ND Dauid fled frō Naioth in Ramath & went & sayde before Jonathas: What haue I done? wherin am I faultie? what is the synne ỹ I haue cōmitted before thy father that he seketh my lyfe? And Jonathas answered him: God forbydd / thou shalt not dye. For se my father wyll do nothing ether great or small / but ỹ he will shew it me. For why shulde my father hyde this thynge frō me? there shalbe no soche thing. And Dauid sware agayne & sayde: thy father knoweth ỹ I haue founde

a. Grace for fauoure & benyuolence / As Gene. xij. c. and xviij. a.

a grace in thyne eyes & therfore he thynketh / Jonathas shall not know it / lest he be sorye. For in very deade / euē as truly as ỹ Lord lyueth / & as truly as thy soule lyueth / there is but a steppe betwene me & deeth. Then sayde Jonathas vnto Dauid / whatsoeuer thy soule desyreth ỹ I wyll do vnto the. And Dauid sayde vnto Jonathas: Beholde / to morow is

* This was a solēpne daye among the Jewes.

ỹ * fyrst daye of the moneth / & I shulde sytt wt ỹ kyng at meate. But let me go ỹ I maye hyde my selfe in the feldes vnto thys daye thre

B dayes at euen. If thy father mysse me / then saye: Dauid asked leaue of me / ỹ he myght go to Bethlehem to his awne cytie / for there is holdē a yerely feest for all his kynne. And yf thy father saye thus: it is well done / then thy seruaūt shall haue peace. But & yf he be angrye: then be sure that wickednesse is vterlye concluded of him. And then thou shalt

b. To shewe mercye / for / to shewe a syngular benefyte or pleasure or to declare hys good wyll excedyngly / And syngularly to help him.

b shewe mercye vnto thy seruaunt / for thou hast made with me thy seruaunt a bonde in ỹ Lorde. Notwithstandynge yf there be in me any trespace / then sley me thy selfe / for what neadeth the to bryng me to thy father.

And Jonathas answered: God kepe ỹ frō the / ỹ I shuld knowe / ỹ wyckednesse weare cōcluded of my father / to come vpon the: and shulde not tell it ỹ. Then sayde Dauid / who shall tell me / yf thy father answer cruelly? Then sayde Jonathas to Dauid / come & lett vs go out into the feldes. And they went out both of them into the feldes.

And Jonathas sayd vnto Dauid: O Lorde god of Israel / whē I haue groped my fathers mynde / one tyme or other wythin thys thre dayes / that it stand well with Dauid: and I then sende not vnto the and shew it the / the Lorde do so & so vnto Jonathas. And in lyke maner / yf euell to the warde please my father / I wyll shew the and sende the awaye / that thou mayst go in peace. And the Lorde be with the as he hath bene with my father. And thou shalt performe vnto me the mercy of the Lord / not onely whyle I lyue but euē whē I am deed plucke not thy mercy away from my * house for euer: No not when the Lorde hath destroyed the enemyes of Dauid euery one from the face of the erth.

* That is / frō my posterytie or offsprynge.

And so Jonathas made a bonde wyth the house of Dauid / desyrynge that the Lorde shulde seke out of the hādes of Dauids enemyes their wickednesse. And wt other wordes Jonathas adiured Dauid / because he loued him. For as his awne soule he loued him.

Then sayde Jonathas to Dauid: to morow shalbe the fyrst daye of the mone. And thou D shalt be mysed / because the place shall appere emptie. But this daye thre dayes come in any wyse vnto the place where thou shalt hyde thy selfe / when it is workedaye: euē by the stoone Esell. And I wyll shote thre arowes by ỹ one syde therof / as though I shott at a marke / and wyll sende after a ladd / and bidde him go seke the arowes. If I saye vnto the lad: se ỹ arowes are on this syde ỹ / bring thē: then come thou: for it is peace & nothing to do / as sure as the Lorde lyueth. But and yf I saye thus vnto the yōg felow / beholde / ỹ Arowes are beyonde ỹ / thē go / for ỹ Lord hath sent ỹ awaye. And of thys which thou & I haue spoke: beholde ỹ Lord is witnesse betwene the & me for euer. And so Dauid hyd him selfe in the feld. And when the new mone was come / ỹ kyng sat him downe at meate / for to eate. And the kyng sat him doune after E the olde maner / in his seate by the wall. And Jonathas arose / & Abner sate by Sauls side / & Dauids place was emptie. Neuertheles yet Saul sayd nothyng at all ỹ daye. For he thought some thynge had chaunced him ỹ he is not cleane. But on the morow which was the seconde daye of the mone / when Dauids place appered emptie. Saul sayde vnto Jonathas hys sonne: wherfore cometh not the sonne of Jsai to meate / nether yesterdaye nor to daye. And Jonathas ānswered vnto Saul. Dauid asked lycence of me to go to Bethlehē saying: let me go I pray ỹ / for oure kynrede holde an offerynge in the cytie / and my brother hath sent for me. Now therfore yf I haue

found

founde fauoure in thyne eyes/lett me me go
& se my brother. And therfore he cometh not
F vnto the table of the kyng. Then was Saul
angrie with Jonathas & sayde vnto him: O
frowarde and rebellyous / thynkest thou I
knowe not how thou hast chosen ỹ sonne of
Jsai vnto thine awne rebuke/& vnto ỹ rebu-
ke and shame of thy mother. For as longe as
the sonne of Jsai lyueth vpon the erth / thou
shalt not be stablyshed / nor yet thy kyng-
dome / wherfore now sende and fett him vnto
1. Reg. xxvi. c. me/*for he is the chylde of deeth.
ỹ. Reg. xỹ. a. But Jonathas answered Saul his father
& sayde to hym: wherfore shuld he dye? what
hath he done? Then Saul cast a speare at
him to hyt him/wherby Jonathas wist well/
ỹ it was vtterlye determyned of hys father/
to sley Dauid. And so Jonathas arose frō ỹ
table in a great anger & dyd eate no meate
the seconde daye of the moneth / for he was
sory for Dauid/because his father had done
him shame. On the next morynng Jonathas
went out into the feide/at the time apoynted
with Dauid/and a lytle lad with him. And he
sayde vnto the boye: runne & fynde out myne
arowes which I shote. And as the boye ran/
G he shote an arow beyonde him. And whē the
lad was come to ỹ place whether Jonothas
had shot the arow/Jonathas cryed after him
& sayde: the arow is beyonde ỹ. And he cryed
after the lad: haste/make spede and stāde not
still. And Jonathas lad gathered vp ỹ arow
and came to his master. But the lad wist no-
thyng of the matter: Only Jonathas & Da-
uid wist it. Then Jonathas gaue his wepōs
vnto the Lad & sayde vnto him: go and carye
thē to the towne. And as sone as the lad was
gone / Dauid arose out of a place that was
towarde the south and fell on his face to the
grounde & bowed hym self thre tymes. And
they kyssed ether other and wepte to gether/
but Dauid moare abundantlye. And Jona-
Aboue in this chap. c. d thas sayde to Dauid: go in peace which *we
haue swore bothe of vs in the name of the
Lord saying: the Lord be betwene the & me/
and betwene thy sede & myne for euer. And
he roase & departed. And Jonathas went in-
to the towne.

¶ Dauid fleeth in to Nob to Ahimelech the preast & getteth on him shew bread to satisfye hys honger: & that with a cleane conueyed lye. After he flyeth to kyng Achis/and there fayneth him self to be mad.

¶ The. xxi. Chapter.

THen came Dauid to Nob to Ahi-
A melech the preast: And Ahimelech
was astonied at is comyng & sayde
vnto him: Why comest thou thy self
alone/& no man with the? And Dauid sayde
to Abimelech the preast: the kyng hath com-
maunded me to do a certen thynge and sayde
vnto me/ let no man knowe where aboute I
sende and what I haue cōmaunded the to do.
And therfore I haue appoynted my seruan-
tes to soche and soche places. And now what
hast thou vnder thyne hande? geue me fyue
loues of bred, or what cometh to hande.

And the preast answered Dauid and sayd:
there is no comen bred vnder myne hande /
but there is halowed bred / yf ỹ young men
had abstained only from wemen. And Dauid B
answered the preast and sayde vnto him: of a
truthe wemen hath benelocked vp from vs
about a thre dayes/ when I cam out: and ỹ
*besselles of the young men were holy. How
be it a this waye is vnpure/but it shalbe ha-
lowed in the bessell. And so the preast gaue
him halowed bred / for there was no nother
bred there saue shewe breds that were taken
from before the Lorde / to put fresshe bred
there/the daye that it was taken awaye.

And ther was there the same daye a certē
man of the seruauntes of Saul abydynge
before the Lorde named Doeg an Edomite /
the chefest of Sauls hearde men. And Da-
uid sayde vnto Ahimelech: is not here vnder
thine hāde other speare or swerde? for I haue
nether brought my swerde nor myne harnes
with me/because the kynges busines requi-
red haste. Then ỹ preast answered: ỹ swerde
of Goliath the Philistine whom thou slewest
in Ockdale/that is here wrapt in a cloth be-
hynde ỹ Ephod. If thou wilt take that/ take
it: for there is no nother saue that here. And
Dauid sayde: there is none to ỹ/geue it me.

And Dauid arose and fled the same daye
from the presence of Saul/ & went to Achis
the kyng of Geth. And the seruauntes of
Achis sayde of hym: is not thys Dauid the
kyng of the lande? dyd they not syng vnto
thys felow in daunces saying: Saul hath
slayne his thousand/and Dauid his ten thou-
sand? And Dauid put those wordes in to hys
heart & was sore afrayed of Achis the kyng
of Geth. And he chaunged hys countena-
unce before them/and raued in their handes/
and scrabled on the dores of the gate/and let
hys spittel falle downe vpon hys beard.
Then sayde Achis vnto hys seruaunt. Loo
ye saw that thys man was besyde hym selfe/
wherfore then haue ye brought hym to me?
lacke I madde men/ ỹ ye haue brought thys
felow to playe the mad man in my presence?
he shall not come into my howse.

* That is the bodyes.

a. This waye is vnpure &c. That is/ in the waye we toke moche vncleanesse (As ye wolde saye) with pollucios in the nyght or other thynges/ which are fylthy by Moses law/ so that perfectlye cleane are we not: but that is a small matter & wyll sone be cleansed / because we haue abstayned oure bodies frō oure wyues & kept thē holy & cleane. This example of Dauid teacheth that neade hath no lawe: and that mā ought not to be a seruaūt D to ceremonyes / but ceremonyes ought to serue the vse of man. This to proue doth Christ send the Pharisees hyther. Mat. xỹ. a.

¶ Dauid fleeth in to the caue Odollam. After that into Mazphah to the kynge of Moab. And thence in to Hareth. Doeg betrayeth Dauid. Ahimelech is accused of treyson and slayne/and. lxxxiiii. preastes mo with him: because they receaued Dauid. Nob is destroyed of Saul. Abiathar fleeth to Dauid.

¶ The. xxii. Chapter.

And

A AND Dauid departed thence & escaped/and came vnto the caue Odollam. When his brethrē & all his fathers house hearde it/they wēt thither to hym. And there geathered vnto hym all men that were in combraunce and in dett & troubled in their hertes/ and he became a captayne ouer thē. And there were with him vpon a foure hundred men. And Dauid wēt thence to Mazphah in the lande of Moab/ and sayde vnto the Kynge of Moab: Let my father and mother I praye the / haue their abydynge with you/tyll I knowe what God wyll do wt me. And he lefte thē wyth ỹ kyng of Moab/and they dwelt wt him all ỹ whyle that Dauid kepte him selfe in holdes. And ỹ prophet Gad sayde vnto Dauid: Abide not in castelles/but departe & go to the land of Juda. Then Dauid departed and came into the forest Hareth. And Saul hearde of it: for Dauid was knowē & also the men ỹ were wyth him. And as Saul satt in Gabaah vnder a groue vpō a hye bancke wt hys speare in hys B hāde & all hys men about him/he sayde vnto his seruaūtes ỹ stode about him. Heare I pray you/you sonnes of Jemini: will ỹ sonne of Jsai also geue euery one of you feldes & vineyardes/ & make you all captaynes ouer thousandes and ouer hundredes: that ye haue all conspired agaynst me / so that there is none of you that *openeth myne eare / in so moche ỹ my sonne hath made a bonde wyth the sonne of Jsai / nether is there any of you that mourneth for me or sheweth it in myne eare: because my sonne hath set vp my seruaūt to lye awayte against me/as it appeareth this daye.

*That is/sheweth me any thyng.

Then answered Doeg ỹ Edomite/which had the ouer syght of the seruaūtes of Saul and sayde: I sawe the sonne of Jsai / when he cam to Nob/to Ahimelech the sonne of Ahitob/which asked councell of the Lorde for him/& gaue him vitayles / and the swerde of Goliath the Philistine also. Then the Kyng sent to calle Ahimelech the preast the sonne of Ahitob / & all his fathers house: that is to saye/ỹ preastes that were in Nob. And they C cam all to the Kyng. And Saul sayde: heare thou sonne of Ahitob. And he sayde: here I am my Lord. Then sayde Saul to him: why haue ye conspired agaynst me/ thou and the sonne of Jsai/in so moche ỹ thou hast geuen him vytayle & a swerde/& hast asked councell of God for him/that he shulde aryse agaynst me & lye awayte as it is come to passe thys daye. And Ahimelech answered the kyng and sayde: who is so faythfull among all thy seruauntes as Dauid & therto ỹ kynges sonne in law/and gothe at thy byddyng/ and is had in honoure in thyne house? haue I this daye begōne fyrst to aske coūcell of God for him? God forbyd that from me: lett not the kyng put soche a thyng vnto his seruaunt & on all the house of my father. For thy seruaūt knoweth nothing of all this/ether lesse or moare.

But for all that ỹ kyng sayde: thou shalt surelye dye Ahimelech/both thou and all thy D thy fathers house. Then sayde the kynge vnto his fote men that stode about him: turne & sley the preastes of the Lorde/ both because their hand is with Dauid/ and because they knewe when Dauid fled and shewed it not to me. But the seruauntes of ỹ kyng wolde not moue their handes / to runne vpon the preastes of the Lorde. Then sayde the Kynge to Doeg: turne thou and smyte the preastes. And *Doeg the Edomite turned & ranne vpō the preastes and slue that same daye foure * 1. Reg. ỹ. g. skore and fyue persones that dyd weare eche man a lynnen Ephod. And Nob the cytie of ỹ preastes he smote with the edge of ỹ swerde/ both man and woman/chylde and suckelyng/ with oxe asse and shepe.

But yet one of the sonnes of Ahimelech ỹ sonne of Ahitob/named Abiathar/escaped & fled to Dauid/and shewed Dauid/how that Saul had slayne the Lordes preastes. And Dauid sayde vnto Abiathar: I wist it ỹ same daye/ ỹ Doeg the Edomite which was there wold tell it Saul. And I am cause of ỹ deeth of all ỹ Soules of thy fathers house. Abide wt me & feare not: he that seketh thy soule/ shall seke myne/& wt me thou shalt be in sauegard.

Dauid delyuereth Keilah. He fleeth into the wyldernes of Ziph. He is comforted of Jonathas. The Ziphiens wolde haue betrayed him/but he skapeth.

The .xxiij. Chapter.

THen men tolde Dauid saying: Behold/the Philistines fight agaynst Keilah/& spoyle the barnes. Then Dauid asked the Lordes aduyse sayinge: shall I goo and smyte the Philistines? And the Lorde sayde vnto Dauid: go & smite the Philistines and saue Keilah. Then sayde Dauids mē vnto him: se we be afrayed here in Juda. What shall we then be / when we come to Keilah/to ỹ host of the Philistines. Then Dauid asked the Lorde agayne. And the Lorde answered him and sayde: vp and go to Keilah/for I wyll delyuer the Philistines in to thyne handes.

And so Dauid and his men went to Keilah and fought with the Philistines / and draue awaye their catell and slue a great slaughter of them. And so Dauid saued ỹ enhabiters of Keilah. And it chaūced whē Abiathar ỹ sonne of Ahimelech fled to Dauid to Keilah that he brought an Ephod in his hande.

And it was tolde Saul/that Dauid was B come to Keilah. Then sayde Saul: God hath delyuered him into myne hand. For he is shut

in that he is come into a towne with gates & barres. And Saul called all the people to warre/for to go to Keilah / to besege Dauid & his men. But Dauid had knowledge that Saul imagened mischefe agaynst him/and
b 1. Reg. xxx. b sayde therfore to Abiathar ỹ preast: *Bring the Ephod. Then sayde Dauid/ O Lord God of Israel/thy seruaũt heareth that Saul is about to come to Keilah to destroye the cytie for my sake: will the men of Keilah delyuer me into his hand? or will Saul come as thy seruaunt heareth saye? Lorde God of Israel tell thy seruaũt. And the Lorde sayde: he will come. Then sayde Dauid: will ỹ men of Keilah delyuer me and my men into the hande of Saul? & ỹ Lord sayde: they will deliuer you.

Then Dauid & his men which were vpon a. vi. hundred/arose and departed out of Keilah & wẽt whether chaunce drawe them. And when it was tolde Saul / that Dauid was fleed from Keilah/he let ỹ iorney alone. And Dauid abode in the wylderneſſe in stronge holdes/& in a mountayne in the wylderneſſe of Ziph. And Saul sought him all hys lyfe/ but God delyuered him not into his hãd. And
C Dauid saw ỹ Saul was come out / to seke hys lyfe/whyle Dauid was in ỹ wylderneſſe of Ziph in a thyckett. And Jonathas Sauls sonne arose & went to Dauid to the thycket/ & strenghted him in God / & sayde vnto hym: feare not / for the hande of Saul my father shall not fynde the/ & thou shalt be king ouer Israel/and I must be next vnto ỹ. And Saul my father therto knoweth that it shalbe so.
1. Reg. xviij. a And. xx. b And they made a bõde bothe of thẽ to geather before the Lorde. And Dauid taryed styll in the thickett/and Jonathas wẽt to his house.

Then came ỹ Ziphites to Saul / to Gabaah saying: Dauid hydeth hym selfe fast by vs in stronge holdes that are in a thyckett in the hyll of Hachilah on the ryght syde of the wylderneſſe. Now therfore syr kynge / come downe with all the lust that thy soule hath to come. And oure parte shalbe to delyuer hym into ỹ hãdes of the kyng. Then sayde Saul
D Blessed are ye in the Lorde: for ye haue compassyon on me. Go I pray you and marke moare dylygẽtlye/& knowe & se his haunte/ where hys fote hath bene / & who hath sene him there: for it is tolde me ỹ he is very sotel. Se therfore & know all the lourkyng places where he lourketh / & come agayne to me wt the certentye/and I will go with you. And then yf he be in the lãde/ I will hunt him out with all the thousandes of Juda.

And they arose & wẽt to Ziph before Saul. But Dauid and his men were in the wylderneſſe of Maon/in the wylde felde/on ỹ right hand of the wylderneſſe. For whẽ Saul was gone with his men to seke / it was tolde Dauid. And therfore he went vnto a Rocke and dwelt in the wylderneſſe of Maon. And whẽ Saul hearde ỹ/he folowed after Dauid into the wylderneſſe of Maon. And Saul and his men wẽt on ỹ one syde of ỹ mountayne/ and Dauid & his men on ỹ other. And Dauid as a mã amased/made hast to get fro Saul. For Saul & his men had compased Dauid & his men rounde about/to take them.

But there cam a messenger to Saul sayĩg: Hast the & come/for the Philistines are come in & roue ỹ lãd. Wherfore Saul returned fro persecutyng Dauid/& wẽt agaynst the Philistines. And therfore ỹ place is called*. Se la Mahelecoth. And then Dauid wẽt thence and dwelt in strong holdes at Engadi.

*That is/ the rocke of separacion.

¶ Dauid fleith in to Engadi and there hydeth him in a caue. Saul cometh in thither to do hys easement and Dauid cutteth of the border of hys mantel for a token/but hurteth hym not. Dauid gothe out of the caue after Saul and speaketh to him.

¶ The. xxiiij. Chapter.

A When Saul was come agayne fro the Philistines/there were ỹ tolde him sayĩg: beholde/Dauid is in ỹ wilderneſſe of Engadi. Then Saul take thre thousand chosen mẽ out of all Israel/& wẽt to seke Dauid & his mẽ in ỹ Rocks. where no thyng haunted but* wylde gootes. And he cam to ỹ flockes of shepe by awayes side where was a caue. And Saul wẽt in* to couer his feate. And Dauid & hys men sat a lõge by ỹ syds of ỹ caue. And ỹ mẽ of Dauid sayde vnto him: se ỹ daye is come/of which ỹ Lorde sayd vnto the: Beholde I will delyuer thyne enemye in to thyne hãd/& thou shalt do wt him what it pleaseth the. Thẽ Dauid arose & cutt of a lappe of Sauls cote pryuelye. And immediatly Dauids hert smote him/because he had cutt of a lapp of Sauls cote.

*Some read. Roes.

*That is/ to do his easement.

And he sayde vnto his men: the Lord kepe me B frõ doyng ỹ thynge vnto my master ỹ is the Lordes anoynted/to laye myne hande vpon him/seying he is the Lordes anoynted. And so Dauid kept of his seruauntes wt wordes/ and suffred them not to go vpon Saul.

And when Saul was vp out of the caue & gone awaye/Dauid arose and went out of the caue and cryed after Saul sayinge: My Lorde kyng. And Saul loked behynde him. And Dauid stouped to the erth & bowed hym selfe/& sayde to Saul: wherfore geuest thou an eare to mennes wordes/that saye/Dauid seketh the euell? Behold this daye thine eyes C haue sene/how ỹ the Lord had delyuered the this daye/into myne hand in the caue. When they bad kyll the/ myne eye had compassyon on the: and I sayde: I will not laye my hãdes on my master/for he is the Lordes anoynted And moreouer my father/ se yet the lapp of thy coote in my hande. And in as moche as

I kylled

I kylled the not to/ when I cutt of ỹ lapp of thy coote/ vnderstande & se/ ỹ there is nether euell nor rebellyousnesse in me/ & that I haue not synned agaynst the. And yet thou hũtest after my soule to take it. The Lord be iudge betwene the & me/ & the Lorde aduenge me of the. But myne hãd be not vpõ the. Accordyng to the olde prouerbe/ wyckednesse shall proceade out of the wycked: But myne hand be not vpon the. After whom art thou come out/ thou kyng of Israel? After whõ chasest thou a euen after a deed dogge/ & after a flee. The Lord be iudge & iudge betwene the and me/ & se & pleate my cause/ and iudge me fre out of thyne hãde. Whẽ Dauid had made an ende of speakyng all these wordes to Saul/ Saul sayde: is this thy voyce my sonne Dauid? and he lyfte vp his voyce and wepte/ and sayde to Dauid: thou art ryghteouser then I/ for thou hast rewarded me with good/ and I haue rewarded the with euell. And thou hast shewed this daye how that thou hast dealt louynglye with me/ for as moche as when the Lorde had locked me in thyne handes/ thou slouest me not. For who shall finde his enemie and lett him departa good waye. Wherfore the Lorde rewarde the with good/ for ỹ thou hast done vnto me this daye. And now I wot well ỹ thou shalt be kyng/ & ỹ the kyngdom of Israel shalbe stablysshed in thyne hande. Swere therfore vnto me by ỹ Lord/ ỹ thou shalt not destroye my seade after me/ & that thou shalt not destroye my name oute of my fathers house. And Dauid [b] sware vnto Saul/ & Saul went home. But Dauid and his men gatt vp vnto an holde.

a. This prouerbe is spoken as cõtemnynge hym selfe and magnyfyinge ỹ kyng. Aboue in the. xvij. f.

b. To sweare by the Lorde is/ to call the Lord to wytnesse of that which we promesse/ to thintent that it maye be stable & suer. ij. Para. xv. c.

¶ Samuel dyeth. Dauid fleeth in to the wyldernesse of Pharan. He is angrye with Naball: but is pacyfyed by the wysdome of Abigail. Nabal dyeth and Dauid maryeth Abigail.

¶ The. xxv. Chapter.

And then Samuel dyed/ and all Israel geathered to geather & lamẽted him & buryed him in hys awne house at Ramath.

And Dauid arose and gat him to the wildernesse of Pharan. And there was a man in Maon whose catell was in Carmell/ and ỹ mã was excedyng myghtye/ & had thre thousand shepe & a thousand gootes. And he was sheryng his shepe in Carmell. The name of the man was Nabal/ & the name of his wyfe was Abigail/ and was a womã of good wisdom and bewtifull. But the man was churlyshe and of shrewde condicions/ and was a Calebite. And when Dauid hearde in ỹ wyldernesse/ that Nabal share hys shepe/ he sent out ten of his younge men/ & sayde vnto thẽ: gett you vp to Carmel and go to Nabal and B grete him in my name. And thus wyse saye vnto my frende: peace be to the/ peace be to thyne house and peace be vnto all that thou hast. I haue hearde saye that thou hast sherers. Now thy sheperdes were wyth vs/ and we dyd thẽ no spyte/ nether was there ought myssyng vnto them/ all the whyle they were in Carmel: aske thy laddes/ & they wyll shew the. Wherfore let these young men fynde fauoure in thyne eyes (for we come in a good season) & * geue I praye the whatsoeuer cometh to thyne hand vnto thy seruauntes and to thyne sonne Dauid. * i. Reg. xxi. a.

And Dauids yõgmen came & tolde Nabal all those wordes in the name of Dauid & then stopped. And Nabal answered Dauids seruaũtes & sayd: What is Dauid? and what is the sonne of Isai? there is plentye of seruauntes now a dayes/ that breake awaye euery mã from his master. I shulde take my breed/ my water & my flesshe ỹ I haue kylled for my sherers/ and geue it men which I wot not whence they be?

And Dauids seruaũtes turned their waye ¶ and went agayne/ and came and tolde hym accordynge to all those sayinges. Then Dauid sayde vnto his men: gyrde euery man his swerde aboute hym. And they gyrded euery man hys swerde on/ and Dauid therto gyrde on hys swerde. And there folowed Dauid vpon a foure hundred men/ and two hundred abode by the stuffe.

But one of the laddes tolde Abigail Nabals wyfe saying: se Dauid sent messengers vnto oure master out of ỹ wyldernesse to salute him/ and he rayled on them. And yet the men were very good vnto vs and dyd vs no displeasure/ nether mysled we any thyng/ as long as we were conuersant wt thẽ/ whẽ we were in the feldes. But they were a wall of defence vnto vs bothe by nyght and also by daye/ all the whyle we were wt them kepyng shepe. Now take hede & se what thou hast to do/ for it is concluded to do myscheue vnto D oure master and to all his housholde. And he is vngracyous to speake to. Then Abigail made hast and toke two hundred loues and two botelles of wyne and fyue shepe readye dressed and fyue measures of parched corne/ and an hundred bondelles of reasyngs/ and two hundred krayles of fygges/ & laded them on asses/ and sayde vnto her younge men: go before me/ and se I come after you/ & tolde her husband Naball nothyng therof. And as she rode on her asse and was comyng downe in a slade of the hyll/ Dauid & hys men came downe agaynst her/ and she met them.

And Dauid sayde: in vayne haue I kept all that this felowe had in the wildernesse: so that nought was mysled that pertayned vnto him/ for he hath quytte me wyth euell for

good. So and so do God vnto ỹ enemyes of Dauid/as I wyll not leaue of all that pertayne to hym/by the dawnynge of the daye/ ought * that pisseth agaynst the walle.

* As who saye not as moche as a dogge: or (as some wyll) nothynge of the maleknyde.

When Abigail saw Dauid/ she hasted and lyght of her asse and fell before Dauid on her face/and bowed her self to the grounde / and fell at his fete and sayde: Let this vnhappie deade be counted myne/my Lord/& let thine handmayde speake in thyne audience / and heare the wordes of thy hãdemayde. Let not my Lorde regarde this vnthryftye man Nabal/for as hys name is/ so is he. * Nabal is his name & follye is with hym. But I thyne handmayde saw not the younge men of my Lorde which thou sendest.

* That is/fole.

And now my Lorde as sure as the Lord lyueth & as thy soule lyueth/ the Lorde hath withholden the frō cōmyng to shede bloude & from aduengyng thy self with thyne awne hand. Furthermore I pray God that thyne enemyes & they that entende to do my Lorde euell/may be as Nabal. And now this[a] blessyng which thyne hād mayde hath brought/ lett it be geuen vnto the young men that folowe my Lorde. Forgeue the trespace of thyne handmayde that the Lord maye make my Lorde a suer house / because my Lorde fyghteth the battelles of the Lord/ and there coulde none euell be founde in the in all thy lyfe. And yf any man ryse to persecute the & to seke thy soule / [b] the soule of my Lorde be bounde in a bondell of lyfe w the Lorde thy God. And the soules of thy enemyes be slong in the mydle of a slynge. And moreouer when the Lorde shall haue done to my Lord all the good that he hath promised the/ & shall haue made the ruler ouer Israel: then shall it be no grudge of conscience vnto the or discourage of herte vnto my Lorde / that thou sheddest bloude causeles and dydest aduēge thy self. And moreouer when the Lorde shall haue dealt well w my Lord/ then thynck on thyne handmayde. Then sayde Dauid to Abigail: blessed be the Lord God of Israel which sent the this daye to mete me. And blessed be thy behaueoure / & blessed be thou whych hast kept me this daye frō comyng to shede bloud & from aduengyng my self with myne awne hand. For in very deade as sure as the Lorde God of Israel lyueth whych hath kept me backe frō hurtyng the/ excepte thou haddest hasted and met me / there had not bene left Nabal by the dawnyng of the daye / a pysser agaynst the wall. And so Dauid receaued of her hand that she brought hym/ and sayde to her: go in peace to thine house. And se I haue obeyed thy voice & haue receaued ỹ to grace.

a. Blessyng for reward or presente/ after the maner of ỹ Iewes.

b. The meaning is / The lyfe of my Lord Dauid shalbe so preserued of the Lord/ as it were in the bondell of Gods prouisiō/ in which are all that haue lyfe: And the lyfe of hys aduersaryes shalbe cast in the rowlyng of Gods iudgement as it were with a slynge/ and so horrybly whyrled/ & without hope of recast that they shal not knowe whether to turne thē/ tyll they be cōsumed. * The Chald. interpre. readeth. And the soule of thyne enemies he will make to flee/ euen as they (vnderstande/ hourciers with slynges) make a stone to flee out of a slynge.

And whē Abigail came to Nabal: beholde/ he helde a feast in his house lyke the feest of a Kynge/and Nabals herte was mery within him/and he was droncke a good. Wherfore she tolde him naught nether litle nor moare/ vntyll the morow daye. But in ỹ mornyng/ when the wyne was gone out of Nabail/his wyfe tolde hym these wordes / and hys herte dyed within him/ and he became as a stone/ & vpon a ten dayes after the Lorde smote Nabal/that he dyed. And whē Dauid hearde that Nabail was deed/he sayde: Blessed be ỹ Lord that hath iudged the cause of my rebuke of the hande of Nabal/ and hath kept hys seruaūt from euell/ and hath turned the wyckednesse of Nabail agayne vpon hys awne heed. And Dauid sent to comen wyth Abigail/ to thyntent to take her to his wyfe. And when the seruauntes of Dauid were come to Abigail to Carmel / they spake vnto her saying: Dauid sent vs vnto the/ to take the to his wyfe. And she arose and bowed her self on her face to the erth & sayde: Beholde thy handmayde / to be a seruaunt to [c] washe the fete of the seruauntes of my Lord. And Abigail hasted and arose and gat her vp vpon an Asse/ with fyue damoselles of hers ỹ went at her fete/ and wēt after the messengers of Dauid and was his wyfe. Dauid also toke Ahinoā of Iezrahel/ & they were bothe his wyues. But Saul gaue Michol his daughter Dauids wife to Phalti ỹ sonne of Lais of Gallī.

c. By thys washyng of fete is sygnyfied ỹ she wolde be so gentell & so seruisable to Dauid / that she wolde not refuse to washe the fete euē of his seruauntes. Timo. v. b.

¶ Saul cleapeth in his tent And Dauid taketh away his speare & a cruse of water/ that stode at is heed.

¶ The .xxvi. Chapter.

After ỹ came ỹ Ziphites vnto Saul to Gabaah sayinge: Dauid hydeth him self in the hyll of Hachilah euē before ỹ wyldernesse. Then Saul arose & went to the wyldernesse of Ziph and thre thousande chosen men of Israel w hym/ for to seke Dauid in the wildernesse of Ziph. And Saul pytched in the hyll of Hachilah which lyeth before the wyldernesse / by the wayes syde. But Dauid dwelt in the wildernesse. And whē he saw that Saul cam after him into the wyldernesse/ he sent out spyes & vnderstode that Saul was come of suretye.

Wherfore Dauid arose & wēt to the place where Saul had pytched / and behelde the place where Saul laye with Abner ỹ sonne of Ner hys chefe captayne. For Saul laye with in a rownd bancke/ and the people pytched rounde about him. Then answered Dauid and spake to Ahimelech the Hethite and to Abisai the sonne of Zaruiah and brother to Joab saying: who wyll go downe with me to Saul to the hoste? & Abisai sayde: I wyll go doune with the.

And so Dauid & Abisai came to ỹ people by nyght. And beholde/ Saul laye slepynge with in a rounde bācke & his speare pitched in the

in the ground at his heed/Abner & the people lying round aboute him. Then layde Abiſai to Dauid: God hath cloſed in thyne enemye vnto thyne hãde this daye. Now therfoze lett me ſmyte him a felowſhippe wt my ſpeare to ẏ erth/euẽ one ſtroke/and I wyll not ſmyte him ẏ ſecõde time. But Dauid layde to Abiſai: deſtroye him not/foz who can laye his hãd on ẏ Lozdꝛ anoynted & be gyltleſſe? And Dauid layde furthermoze: as ſure as the Lozde lyueth/ẏ Lozde ſhall ſmyte hym/oz hys daye ſhall come to dye/ oz he ſhall deſcẽde into bat tell & there periſhe: but ẏ Lozde kepe me frõ laying myne hand vpõ ẏ Lozdes anoynted. Now then take a felowſhippe ẏ ſpeare ẏ is at is heed/& the crewſe of water/& let vs go. And Dauid toke ẏ ſpeare & ẏ crewſe of water ẏ were at Sauls heed / & they gatt them awaye/& no mã ſaw oz wiſt it oz awoke. Foz they were all a ſlepe/ becauſe the Lozde had ℂ ſent a ſlõber vpõ thẽ. Then Dauid wẽt ouer to ẏ other ſyde & ſtode on the toppe of an hill a farre of(a great ſpace beyng betwene thẽ) & cryed to the people & to Abner the ſonne of Ner ſaying: Anſwereſt thou not Abner? and Abner anſwerde & layde: Wbat art thou that *cryeſt to the kyng? and Dauid layde to Abner: art not thou a mã/& who is lyke ẏ in Iſrael? But wherfoze haſt thou not kept thy Lozd ẏ kyng? Foz there came one of ẏ folke to deſtroy ẏ kynge thy Lozd. It is not good ẏ thou haſt done. As truly as ẏ Lozd lyueth ye are wozthy to dye / becauſe ye haue no better kepte ẏ Lozdꝛ anoynted. And now ſe where the kynges ſpeare is and ẏ crewſe of water that were at his heed.

* That is/with thy noyſe awakeſt the kyng.

Then Saul knew Dauids voyce & layde: is this thy voyce my ſonne Dauid? and Dauid layde: it is my voyce my Lozd kyng. And he layde therto wherfoze doth my Lozde perſecute his ſeruaũt? foz what haue I done? oz D what euell is in myne hãd? Now heare therfoze (my Lozd kyng) ẏ wozdꝛ of thy ſeruaũt. If ẏ Lozde haue ſtered ẏ vp agaynſt me/ he ſhall* ſmell ẏ ſauoure of ſacrefice. But & yf they be ẏ childzẽ of mẽ/ curſed be they befoze ẏ Lozde. Foz they haue caſt me out frõ abyding in ẏ enheritaũce of ẏ Lozd/ layīg: hẽce & go ſerue other Goddes. And yet I hope my bloude ſhall not fall to the erth befoze ẏ face of ẏ Lozd/ though ẏ kyng of Iſrael be come out to hunt a flee/ as men hunt ẏ partregꝛ in ẏ moũtaynes. Then layde Saul: I haue ſynned/ come agayn my ſonne Dauid foz I will do ẏ no moare harme/ becauſe my ſoule was pzecyouſe in thyne eyes this daye. Beholde/ I haue played the fole & haue erred exceding moche. And Dauid anſwered and layde: Beholde ẏ kynges ſpeare/ lett one of the young men come ouer & fett it. The Lozde rewarde euery mãnes ryghtewelneſſe & fayth: foz the Lozde delyuered the into my hãde this daye/ but I wolde not laye myne hãd vpõ ẏ Lozdꝛ anoynted. And as thy lyfe was moche ſet bye this time in myne eyes: ſo be my lyfe ſet by in ẏ eyes of the Lozd/ that he delyuer me out of al trybulacion. And Saul layde to Dauid: Bleſſed art thou my ſonne Dauid / foz thou *ſhalt be a doer and alſo able to bzyng to an ende. And ſo Dauid wẽt his waye/ and Saul turned to his place agayne.

* Chald. Thou ſhalt raygne & pzoſper.

¶ Dauid fleeth to Achis kyng of Geth/ which geueth him Zikeleg to dwell in. He kylleth the Philiſtines And when Achis demaunded agaynſt whom he had roued/ he geueth him a ſotell anſwere and deceaueth hym pzoperlye.

¶ The .xxvij. Chapter.

THen thought Dauid in his hert: I maye peryſhe one daye oz other by the hãdꝛ of Iſrael. There is no better foz me/ then to flee into ẏ lande of the Philiſtines/ ẏ Saul of very diſpayze to finde me/ may ceaſe to ſeke me any moare in all ẏ cooſtes of Iſrael: foz ſo I maye eſcape his hand. And Dauid aroſe/ & he & ẏ fyre hũdzed men ẏ were wt hym wẽt vnto Achis/ the ſonne of Maoch/ kyng of Geth. And Dauid dwelt wt Achis at Geth/ both he and hys men/ euery mã wt his houſholde / and Dauid wt his two wyues: Ahinoam ẏ Iezrahelite & Abigail Nabals wyfe of Carmell. And whẽ it was tolde Saul that Dauid was fleed to Geth/ he ſought no moare foz him. And Dauid layde vnto Achis: If I haue found grace in thyne eyes / lett me haue a place in ſome towne in the feldꝛ/ ẏ I maye dwell there. Foz what ſhulde thy ſeruaũt dwell in ẏ heed citie of ẏ kingdome wt the. Then Achis gaue him Zikeleg ẏ ſame daye foz which cauſe Zikeleg pertayneth vnto the kynges of Iuda vnto this daye. And the tyme ẏ Dauid dwelt in the cõtreye of the Philiſtines/ was a* yere & foure monethes. And Dauid & his men went & ranne vpõ the Geſurites/ the Gerzites & ẏ Amalekites: which nacions were frõ the begynnyng ẏ enhabyters of the lãd/ as men go to Sur/ and ſo forth to Egypte. And Dauid ſmot ẏ lãd & left nether mã ner womã alyue/ & toke ẏ ſhepe the oxen/ the aſſes/ camelles/ & clothes/ & remoued & came to Achis. And Achis layde: haue ye not bene a rouyng this daye? And Dauid anſwered: yes in the ſouth of Iuda/ and in the ſouth of ẏ Iezrahelites/ and in the ſouth of ẏ Kenites. And Dauid ſaued nether mã noz woman alyue to bzyng to Geth/ foz feare leſte they ſhulde telle on thẽ ſaying: ſo dyd Dauid & ſo is hys maner all ẏ while he dwelt in ẏ cõtreye of ẏ Philiſtines. And Achis beleued Dauid ſayinge: He hath made hĩ ſelf* to ſtynke vnto his people Iſrael/ & therfoze he ſhalbe my ſeruaũt foz euer.

* The Chald. interpzet. foure monethes & certẽ dayes. Of Dauids cõtinuãce in that place do the Hebzues thẽ ſelue dyſagree.

* That is/ to be abhozred & counted abhominable.

 ¶ The

¶ The Philistines moue warre agaynst Saul and the Israelites. Saul requireth counsell of God but hath no answere: and then seketh after an enchaunter/ which rayseth him vp the spyrite of Samuel.

¶ The .xxviij. Chapter.

AND it chaũced in those dayes/ ỹ the Philistines geathered their host to geather to warre / entendynge to fyght with Israel. And Achis sayde to Dauid: Be sure/ thou shalt goo out wt me in ỹ host/ and thy men also. And Dauid sayd agayne to Achis: then thou shalt know/ what thy seruaunt can do. And Achis sayde to Dauid: Then I wyll make ỹ [a] keper of my heed for euer. Samuel was then deed/ & all Israel had lamẽted hym & buryed hym in Ramath his awne cytie. And Saul had put the wemen ỹ had spyrites of prophesye & ỹ Sorcerars oute of the lande. And the Philistines geathered to gether and came and pitched in Sunam. And Saul & all Israel geathered to geather and pytched in Gelboe. And when Saul saw ỹ hoste of ỹ Philistines/ he was afrayed/ and his hert was sore astonied. And Saul asked councell of the Lorde: But the Lorde answered him not / nether by dreame nor by [b] Vrim/ nor yet by prophetes.

a. Keper of his heed for keper of hys body: which they call knyght for the bodye.

b. Of Vrim is spoken. Numeri. xxvij. d.

Then sayde Saul vnto his seruaũtes: seke me a woman ỹ is mastres a of spyrite of prophecye ỹ I maye go to her & aske of her. And his seruaũtz sayde to hym: se/ there is a wyfe ỹ hath a spyrite of Prophesye in her possessiõ at Endor. And Saul chaunged his clothes & put on other rayment/ & then went he & two men wt him/ & they came to ỹ wyfe by night. And he sayde: prophesye vnto me by ỹ spyrite/ & bryng me him vp whom I shall name vnto the. And the wyfe sayde vnto him: Beholde/ thou knowest what Saul hath done / how he hath destroyed the wemen ỹ had prophesying spyrtz / & ỹ Sorcerars out of the lãd. Wherfore then* layest thou a nett for my soule to kyll me? And Saul swore to her by the Lorde sayinge: As surely as the Lord lyueth/ there shall no harme chaũce ỹ for this thyng. Then sayde the wyfe: whõ shall I fetche vp vnto the? and he sayde: Bryng me vp Samuel. When the womã saw Samuel she cryed wyth a lowde voyce & spake to Saul saying: why hast thou mocked me? for thou art Saul. And ỹ kyng sayde vnto her/ be not afrayde: But what seyst thou. And the wyfe sayde vnto Saul: I se* a God ascendyng vp out of the erth. And he sayde: what facion is he of? And the womã sayde: there cometh vp an olde mã wt a mantell vpõ him. And Saul perceaued ỹ it was Samuel/ & stouped wt his face to the ground & bowed him self. And Samuel sayde to Saul: why hast thou vnquieted me/ to make me be brought vp? And Saul answered: I am sore encombred. For ỹ Philistins make warre agaynst me/ & God is departed frõ me & answered me no moare/ nether by prophets/ nether by dreames. And therfore I haue called the / to tell me what I shall do. Then sayd Samuel: wherfore doest thou aske of me? whyle ỹ Lord is gone frõ ỹ & is thyne enemye/ ỹ Lorde wyll do to the as he sayde by my hand. For the Lorde will rent the kyngdom out of thine hand/ & geue it thy neyboure Dauid/ because thou obeydst not ỹ voyce of the Lord/ nor executedst his fearce wrath vpõ the Amalekites. Therfore hath the Lord done this vnto ỹ this daye. And moreouer the Lorde wyll delyuer Israel wt the/ into ỹ handz of ỹ Philistines. And to morow shalt thou & thy sonnes be wt me/ & ỹ Lorde shall geue the hoste of Israel into the handes of ỹ Philistines. Then Saul fell streyght waye flatte on the erth as long as he was / & was sore adread of ỹ wordes of Samuel.

* That is/ leaste an occacion/ whereby I myght be brought to dreth.

* The Chald. the Angell of God.

Lyenelle of Samuell.

And therto there was no strength in him/ for he had not eaten all the daye and ỹ nyght before. And the woman cam vnto Saul and saw ỹ he was sore trowbled / and sayde vnto him. Se/ thine hand mayde hath obeyed thy voyce & haue put my soule in my hande/ and haue harkened vnto thy wordes which thou saydest vnto me. Now therfore harken thou also vnto the voyce of thine hand mayd/ & let me sett a morsell of bread before the/ & eate & gett the strenght to go thy iourneye. But he refused it and sayde: I wyll not eate. But his seruaũtz & the wife to geather cõpelled him/ ỹ he hearde their voyce. And so he arose frõ ỹ erth & sat him on a bedd. The womã had a fat calfe in ỹ house/ & ỹ she hasted & kylled it / & toke flower & kneed it/ & dyd bake him swete cakes/ & brought thẽ before Saul & before his seruaũtes. And when they had eatẽ/ they stode vp / and went awaye the same nyght.

D

¶ Dauid goyng with kynge Achis to fyght agaynst Saul is send agayne by the meanes of the Lordes of the Philistines. ¶ The .xxix. Chapte.

THe Philistines geathered all their hostes to geather vnto Aphec: And Israel pitched by* a fountayne in Jesrahel. And ỹ Lordz of ỹ Philistines wẽt forthe by hũdredes & by thousandz. But Dauid & his mẽ came behinde wt Achis Then sayd ỹ Lordz of ỹ Philistinz: what are youder Ebrues? And Achis sayd vnto ỹ Lordz of ỹ Philistinz: Is not this Dauid ỹ seruaũt of Saul the kyng of Israel/ which hath bene wt me dayes or yeres/ & I haue foũde no fault in him sence he fled vnto me vnto this daye. Neuertheles ỹ Lordz of ỹ Philistines were wroth wt him & sayd vnto him: Make this fellow returne/ & let him go agayne to his place which thou hast appoynted him. For he shall not go wt vs to battel / lest he be an aduersarye to vs in the battell. For wherwt coulde he better

* Grec. Am.

B

better obtayne ỹ fauoure of his master/then
vpō the heedes of oure men. Is this not Da-
uid to whō they sange in daūses:* Saul slue
1.Reg.xviij.a. his thousand/but Dauid his ten thousande?
and.xxi.d. Then Achis called Dauid & sayde vnto him:
Eccli.xlvij.a As sure as the Lord lyueth thou art honest/
& it pleaseth me well ỹ thou shuldest accom-
panye me in the host/for I haue foūde none
euell wt ỹ sence thou camest to me vnto this
daye: Neuertheless the Lordes of the Phili-
C stines fauoure ỹ not: wherfore returne & go
in peace/ ỹ thou displease not the Lordes of
the Philistines. And Dauid sayde agayne to
Achis: Why what haue I done? & what hast
thou foūde in thy seruaūt as long as I haue
bene wt the vnto this daye? ỹ I maye not go
fight agaynst ỹ enemies of my Lord ỹ king.
D Achis answered & sayde to Dauid: I wott
well thou pleasest me / as it were an Angell
of God. Notwithstanding the Lordes of the
Philistines haue sayde/ ỹ thou shalt not goo
wt thē to battell. Wherfore ryse vp erlye in ỹ
morninge wt thy masters seruaūtes that are
come wt the. And when ye be vp erly as sone
as ye haue light/ departe. And so Dauid and
his men rose erlye to departe in ỹ morninge/
& to returne into the lāde of the Philistines.
And the Philistines went vp to Jezrahell.

C Dauid retorninge from kyng Achis fyndeth Zi-
keleg burnt. He pursueth after the burners therof &
killeth them and recouereth the praye.

C The.xxx. Chapter.

A But yer Dauid & his mē were come
to Zikeleg the thirde daye/ ỹ Ama-
lekites had runne in a rūning vpō
the south and vpon Zikeleg/ and
had smytē Zikeleg & burnt it wt fyre / & had
taken the wemen ỹ were therin prysoners/
both small & great: but slew not a man/ saue
caryed thē wt thē & went their wayes. When
Dauid & his men came to the citie: beholde/
it was burnt with fyre/ & their wyues/ their
sonnes & their daughters were taken prisō-
ners. C Then Dauid & ỹ people ỹ was wt hym
B lifte vp their voyces & wept/ vntill they could
wepe no moare. And Dauids two wyues
were taken prysoners also. Ahinoam the
Jezrahelite and Abigail the wyfe of Nabal
the Carmelite. And Dauid was in a shrowde
strayte: for the people entended to stone hym
because the hertes of all the people were be-
xed for their sonnes and their daughters.

But Dauid toke a good courage to him in
1.Reg.xxiij.b. ỹ Lord his God & *sayd to Abiathar ỹ preste
Ahimelechs sonne: bryng me ỹ Ephod. And
Abiathar brought the Ephod to Dauid. And
Dauid asked ỹ Lord sayīg: shall I folow af-
ter this cōpanye? & shall I ouer take them?
And he sayde to hym: folowe / for thou shalt
C ouer take them and recouer the praye.

And he went and the fyre hundred men
ỹ were wt him/ & they came to ỹ ryuer Besor/
where a part of them abode. But Dauid and
foure hūdred men folowed: But two hūdred
abode behinde beyng to werye to go ouer the
ryuer Besor. Then they foūde an Egyptian
in the felde/ & brought him to Dauid & gaue
him bred to eate & water to dryncke/ & gaue
him a fewe fygs & .ij. cloustes of realyngs.
And whē he had eatē/ his spretes came agayne
to him: for he had eatē no bread nor dronche
no water in thre dayes & thre nyghtes. Then
Dauid sayd vnto him: to whō belongest thou
& whēce art thou? and ỹ lad answered: I am D
an Egyptian and seruaūt to an Amalekite:
and my master left me behinde/ because I is
thre dayes a gone ỹ I fell seche: we came a
rouyng vpon the south of Cerethys / & vpon
thē of Juda & on the south of Caleb. And we
burnt Zikeleg wt fyre. And Dauid sayde to
him: canst thou bringe me to this cōpany?
And he sayde: Swere vnto me by God/ ỹ thou
wilt nether kyll me nor delyuer me into the
hādes of my master/ & I wyll bryng the vnto
them. And when he had brought him: se/ they
laye skatered all abroade vpō ỹ erth/ eating
& dryncking & tryumphyng ouer all ỹ great
pray ỹ they had caried awaye out of ỹ lande
of the Philistines/ & out of the land of Juda.

And Dauid layde vpō thē frō ỹ twylyght
vntyll the euē on the morow: so ỹ there esca-
ped not a mā / saue foure hūdred young men
which rodde awaye vpō cameles and fledde.
And Dauid recouered all ỹ the Amalekites
had caried awaye/ & his two wiues: so ỹ ther
was no person lacking small or great/ sonne
or daughter/ or of the spoyle of all ỹ they had
take awaye / Dauid brought all agayne.
And Dauid toke all the shepe/ & ỹ oxen. And
they drawe the catell before/ & sayde: thys is
Dauids praye. And then Dauid came to the
two hūdred mē ỹ were to werye for to folow
Dauid which they made to abyde at ỹ ryuer
Besor. And they cam to mete Dauid and the
people that were wt hym. And when Dauid
cam to ỹ people/ he saluted them. Then an- F
swered all the wicked & the vnthryftes of the
men ỹ went wt Dauid/ & sayde: because they
went not with vs/ therfore shall none of the
praye that we haue recouered/ be geuē vnto
thē/ saue to euery mā his wyfe & his childrē:
which lett thē cary awaye & be walkyng.

Then sayde Dauid: ye shall not do so (my
brethrē) wt ỹ the Lorde hath geuē vs / & hath
preserued vs/ & delyuered ỹ cōpanye ỹ came
agaynst vs/ into oure handes. For who shulde
herken vnto you in this matter? But as his The law of
parte is ỹ goeth & fyghteth/ so good shall his men of warre.
parte be/ that tarieth by the stuffe/ they shall
part it a lyke. And so frō that daye forward:
was that made a law & a custome in Israel/

G and dureth to this daye. Whē Dauid cam to Zikeleg/he sent of his prayse vnto the elders
* That is a re- ward. of Juda & to his frendes sayīg: se there a*blessyng for you/of the spoyle of ỹ enemyes of ỹ Lord. He sent to thē of Bethel: to thē of south Ramath: to thē of Gether: to thē of Aroer: to thē of Sephamoth: to thē of Esthamo: to thē of Rachal: to thē of the cyties of ỹ Jerhameelites: to thē of of ỹ cyties of ỹ Kenites: to thē of Haramah: to them of Bozasan: to them of Athach: to thē of Hebrō/ & to all places wher Dauid & his men were wont to haunt.

¶ The battell be twixt ỹ Philistins and Israel. Saul kylleth him selfe/ & his chyldrē are slayne in ỹ battell.

¶ The .xxxi. Chapter.

A 1. Para. x. a. AND as ỹ Philistins fought agaynst Israel/ ỹ mē of Israel fled awaye from the Philistines/ & fell downe deed in mount Gelboe. And ỹ Philistines folowed after Saul & his sonnes/ & slew Jonathas/ Abinadab and Melchisua Sauls sonns. And ỹ battell wēt sore agaynst Saul/ in so moche ỹ shoters w̄ bowes had foūd him/ & he was sore woūded of ỹ shoters.

B Thē sayd Saul vnto his harnesberer: *drawe out thy swerde & thrust me thorow therwith lest these vncircūcysed come thrust me throughe & make a mocking stocke of me. But his harnesberer wolde not/ for he was sore afrayed. Wherfore Saul toke a swerde & fell vpon it. And when hys harnesberer saw that Saul was deed/ he fell lykewyse vpon hys swerde & dyed with him. And so Saul dyed & his thre sonnes & his harnesberer/ & therto ¶ all his men/ that same daye to geather.

* Judic. ix. g. 1. Para. x. a.

When the men of Isral ỹ were of ỹ other syde ỹ valeye/ & they of the other syde Jordā/ heard ỹ the men of Israel were put to flight/ & that Saul & his sonns were deed/ they left the cyties/ & ranne awaye/ & the Philistines
* 1. Para. xi. b cam & dwelt in thē. *On the morow whē the Philistines were come to strippe thē ỹ were slayne/ they founde Saul & hys thre sonnes lying in mount Gelboe. And they cut of hys heed & strypped him out of his harnesse/ & sent into the lād of ỹ Philistines euery where/ to publyshe in the houses of their Gods & to the people. And they hanged vp his harnesse in ỹ
D house of Astharoth/ but they hanged vp hys carkasse on the walles of Bethsan. When ỹ enhabiters of Jabes in Galaad heard therof/ what the Philistines had done to Saul/ they arose as manye as were men of warre & wēt all nyght & toke the carkasse of Saul & the
* Jere. xxxiij. a carkases of his sonns frō ỹ walles of Bethsan & brought thē to Jabes & *burnt thē there and toke their bones & buryed them vnder a Tree at Jabes/ and fasted seuen dayes.

¶ The ende of the fyrst boke of Samuel/ which they cōmēly call ỹ fyrst of ỹ Kynges.

The seconde Boke of Samuel otherwyse called the seconde boke of the Kynges.

¶ Dauid cōmaundeth to slee ỹ messenger/ that sayde he had kylled Saul. The Lamentacyon of Dauid for Saul and Jonathas.

¶ The fyrst Chapter.

AFter the deeth of Saul/ A whē Dauid was returned frō the slaughter of the Amalekites & had bene two dayes in Zikeleg: Beholde/ there cam a man the thyrde daye out of the hoste frō Saul w̄ his cloth es rent & erth vpō his heed. And whē he came to Dauid/ he fell to ỹ erth & dyd obeysaunce. To whō Dauid sayde: whence comest thou? And ỹ other answered hym: Out of the hoste of Israel am I escaped. And Dauid sayde to hym agayne: How hath it chaunced? tell me. And he sayde: the people fled frō the battell: & many of the people are ouerthrowen & deed: and Saul & Jonathas his sonne are deed therto.

And Dauid sayde vnto the young mā that B tolde him: how knowest thou that Saul and Jonathas his sonne be deed? and the younge man that tolde him/ sayde: I was by chaūce in mount Gelboe. And se/ Saul leaned vpō hys speare/ and the charettes and horsemen folowed hym at the heles. And Saul loked backe and called me. And I answered: here am I. And he sayde vnto me: what art thou? and I sayde vnto hym: I am an Amalekite. And he sayde vnto me: come on me & slee me: For anguysshe is come vpō me and my lyfe is yet all in me. And I went on him & slue hym: for I was sure that he coulde not lyue/ after that he was fallen. And I toke the crowne that was vpō his heed and the Bracelet that was on his arme and haue brought them vnto my Lorde hyther.

Then Dauid toke hys clothes and a rent thē/ & so dyd all the men that were with him. And they mourned/ wepte & fasted vntill euē/ for Saul and Jonathas hys sonne/ and for the people of the Lorde/ and for the house of Israel/ because they were ouerthrowē wyth the swerde.

a. The rentyng of his clothes was a sygne of great sadnesse/ & also of great anger for the zele of the Lorde/ as in ¶ Mat. xxvi. g And beneth iij. k. and. xiij. k

Then sayde Dauid vnto the young mā ỹ brought him tydyngs. Whēce art thou? And he sayde: I am ỹ sonne of an alyaūt an Amalekite. And Dauid sayde vnto him: How is it that thou wast not afrayed to laye thyne hād on ỹ Lordes anoynted/ to destroye him? And Dauid called one of his young men & sayde: Go to and runne vpō him. And he smote hym ỹ he dyed. Then sayde Dauid vnto him: b thy
b. This is the maner of speakyng of ỹ Hebrue
bloude vpō thine awne heed. For thine awne mouth

ꝺꝛues /forth a wo saye / thy mãslaughter shall cause the to dye: as it is sayd Psal. vij.

mouth hath testyfyed agaynst the saying: I haue slayne the Lordes anoynted.

And Dauid sang thys song of mournyng ouer Saul and ouer Jonathas hys sonne/ & bad to teache the childzen of Jsrael ꝑ staues therof. And Beholde it is wrytte in the *boke of the ryghtwes. The glorye of Jsracll is slayne vpõ ꝑ hie hilles: Oh how were ꝑ mighty ouerthrowẽ? Tell it not in Geth: nor publysshe it in the streates of Askalon: lest the daughters of the Philistines reioise/ & that ꝑ daughters of ꝑ vncircũcised triũphe therof.

Ye mountaynes of Gelboe/ vpon you be neither dew nor raygne/ ner feldes whence heaue offeringes come. For there the shildes of ꝑ myghtie were cast from them: the shilde of Saul/ as though he had not bene anoynted wyth oyle. The boowe of Jonathas and the swerde of Saul turned neuer backe agayne emptie / from the bloud of the wounded and from the fatte of the mightie warryowres.

Saul and Jonathas louely and plealaũt in their lyues / were in their deethes not deuided/ men swifter then Egles and stronger then Lyons. Ye daughters of Jsrael / wepe ouer Saul / whych clothed you in purple & garmentes of pleasure / and* boordered youre rayment with ornamentes of goulde. How were ꝑ mightye slayne in battell? Jonathas on the hie hilles was wounded to deeth. Woo is me for the my brother Jonathas: delectable to me wast thou excedyng. Thy loue to me was wonderfull/ passing ꝑ loue of wemẽ. How were thy myghtie ouerthrowen/ & how were the wepons of warre forlozen.

*That is/ decked you wyth golden ornamẽts.

¶ Dauid is anoynted in Hebron. The battell of the seruauntes of Dauid and Jsboseth.

¶ The second Chapter.

After thys Dauid asked the Lorde saying: shall I go vp in to any of ꝑ cities of Juda? And ꝑ Lorde sayde: go. And Dauid answered whither shall I go? He answered/ vnto Hebron. And so Dauid went thither with his two wyues also / Ahinoam the Jesrahelite and Abigail Nabals wyfe ꝑ Carmelite. And the mẽ that were wt him/ did Dauid carye vp also/ euery man wyth hys house. And they dwelt in the townes of Hebron. And the men of Juda came and there anoynted Dauid kyng ouer ꝑ house of Juda. When it was tolde Dauid/ how the men of Jabes in Galaad had buryed Saul/ he sent messengers vnto them & sayde vnto them: blessed are ye vnto the Lorde/ that ye haue shewed soche kyndnesse vnto youre Lorde Saul/ and haue buryed hym. Wherfore the Lorde shew you mercye and truthe againe. And I will do you good also/ because ye haue done this thyng. And now let youre handes stere thẽ & playe ye the men / though youre mayster Saul be deed. And finally ye vnderstãde ꝑ the house of Juda haue anoynted me kyng ouer them. But Abner the sonne of Ner ꝑ was captayne of Sauls host/ toke Jsboseth ꝑ sonne of Saul and brought him to Mahanaim and made him kyng ouer Galaad and ouer the Asshurites/ & ouer Jesrahel: and ouer Ephraim and Beniamin and ouer all Jsrael. And Jsboseth Sauls sonne was fourtye yere olde when he began to raygne ouer Jsrael/ and raygned two yere. But the house of Juda only folowed Dauid.* And ꝑ tyme which Dauid raygned in Hebron ouer the house of Juda / was. vij. yere & syx monethes. And Abner the sonne of Ner and the seruauntes of Jsboseth the sonne of Saul wẽt out of Mahanaim/ to Gabaon. And Joab the sonne of Saruiah and the seruauntes of Dauid went out and mette them by the Pole of Gabaon. And they satt downe/ the one parte on the one syde the Pole & the other on the other syde. And Abner sayde to Joab: let the young men arise and playe before vs. And Joab answered: be it. Then there arose & went ouer: twelue of Beniamin by nõbre whych pertayned to Jsboseth the sonne of Saul/ and twelue of the seruaũtes of Dauid. And they caught eche his felow that came agaynst hym / by the heed and thrust hys swerde in hys syde / and so felle downe all atonce. Wherfore the place was called* Helath Zurim whych is in Gabaon. And there beganne an excedyng cruel battel that same daye. But Abner and the men of Jsrael were put to the worse of the seruaũtes of Dauid.

*ij. Reg. v.a

* That is/ the fylde of the strõg or myghtye.

And there was thre sonnes of Saruiah there: Joab/ Abisai and Asahel: whych Asahel was as swifte of fote as a wylde Roo/ and folowed after Abner and* turned nether to to the ryght hand nor to the lefte from Abner. Then Abner looked behynde hym and sayde: art thou Asahel? And he sayde ye. Then sayde Abner: turne ꝑ ether to the right hand or to the lefte & catche one of the young men and take the hys spoyle. But Asahel wolde not depart frõ hym. And Abner sayde agayne to Asahel: turne from me/ for I were loth to smyte ꝑ to the grounde. For then how shulde I holde vp my face before Joab thy brother? howbeit he wolde in no wise depart

*Then Aner wyth the hynder ende of the speare smote him vnder ꝑ short rybbes/ that the speare cam out behinde hym: that he fell downe in the same place & dyed there. And as many as cam to the place where Asahel fell downe and died/ stode still. But Joab & Abisai folowed Abner tyll the sonne wẽt downe. And when they were come to the hill Amah that lyeth before Giah in ꝑ waye that goeth thorow the wildernesse of Gabaõ/ ꝑ childzen

*Gene. xxiiij.f

*ij. Reg. xx.b.

of Beniamin geathered thẽ selues to gether after Abner on a plumpe & stode still on the toppe of an hill. Then Abner called to Joab and sayde: shall the swerde deuoure without ende? knowest thou not ẏ bitternesse is wont to come in the later ende? how long shall it be/yer thou bydde the people returne frõ folowing their brethren? And Joab answered: as truely as God lyueth / yf thou haddest so sayde/then euen in the morning had ẏ people departed/eche from folowyng his brother.

2. Reg. xx. g. And therwith* Joab blew a trompet/and all the people stode styll & pursued after Israel no more nor fought no more. And Abner and his men walked all that nyght by the wylde feldes/and went ouer Jordan/& past thorow all Bethhoron and cam to Mahanaim.

And Joab returned from after Abner and geathered all the people to gether. And there lacked of Dauid seruauntes nyntene persons & Asahel. But the seruaũtes of Dauid had slayne of Beniamin and of Abners men/ thre hundred & thre skore men. And they toke vp Asahel and buryed him in the sepulchre of his father in Bethlehem. And Joab and hys men wẽt all nyght/and cam in the dawnyng to Hebron.

¶ Abner cõmeth to Dauid & bryngeth hym hys wyfe Michol. Joab kylleth Abner. Dauid bewepeth his deeth/and curseth Joab.

¶ The. iij. Chapter.

A THere was long stryfe betwene the howse of Saul and the howse of Dauid. But Dauid waxed stronger and stronger/and the house of 2. Sam. iij. a. Saul waxed weaker & weaker.* And Dauid had childrẽ borne him in Hebrõ: his eldest sonne was Amnon of Ahinoam the Jezrahelite: the seconde Cheleab of Abigail the wyfe of Nabal the Carmelite: the thyrde Absalom the sonne of Maachah ẏ daughter of Tholmai the kyng of Gessur: the fourth Adonias the sonne of Hagith: the fyfte Saphatiah ẏ sonne of Abital: the syxte Jethraam by Egla Dauids wife. These were borne to Dauid in Hebron. And as long as there was battell betwene the house of Saul and the house of Dauid/Abner helde vp the house of Saul.

Genes. xxv. a. And Saul had a* cõcubyne named Riphah the daughter of Aiah. And Isboseth sayde to B Abner. Wherfore lyest thou with my fathers concubyne? Then was Abner very wroth for the wordes of Isboseth and sayde: Am I not a* dogges heed/which Against Juda hauc shewed mercye thys daye vnto ẏ house of Saul thy father and to hys brethren & frendes/& haue not delyuered them into the hand of Dauid: seyng thou fyndest a fault in me this daye for a womã?* So do God to Abner and so therto: except that as the Lorde hath

1. Reg. xvij. f.

Ruth. i. c.

swore to Dauid/I so do to him/and bryng the kyngdom from the house of Saul/& sett vp the throne of Dauid ouer Israel and ouer Juda/euen from Dan to Bersabe. And he couide geue Abner neuer a woorde to answer C because he feared him.

And Abner sent messengers to Dauid forthwith/saying: whose is the lande? and he sayde therto: make a bonde wyth me/and se/ my hand is with the/to bring all Israel vnto the. And Dauid answered well sayde/I wyll make a bonde wyth the. But one thyng I requere of the/that thou se not my face/except thou fyrst bryng Michol Sauls daughter/ when thou comest to se me.

And Dauid sent messengers to Isboseth Sauls sonne saying: delyuer me my wyfe Michol whych I maryed wyth an hundred forskynnes of the Philistines. And Isboseth sent and toke her frõ her husbande Phaltiel the sonne of Lais. And her husband went with her/and cam weppyng behinde her/tyll they cã to Bahurim. Then sayde Abner vnto him go and returne. And he returned. And Abner had comunycacion with the elders of Israel saying: ye haue long gone about that Dauid shulde be kyng ouer you. Now then do it: for the Lorde hath sayde of Dauid/by the hand of my seruaũt Dauid/I will saue my people Israel/out of the handes of the Philistines/ and out of the hand of al their enemyes. And D like wordes had he with Beniamin/& then went to tell in the eares of Dauid in Hebron all that Israel was content with & the whole house of Beniamin. And when Abner was come to Dauid to Hebron and twentye men with hym. Dauid made him and the mẽ that were with him a feest. Then Abner sayde vnto Dauid: I will vp and go geather all Israel vnto my Lorde the kyng/that they maye make an appoyntment wyth the/that thou mayst be kyng ouer all that thyne hart desyreth. And so Dauid lett Abner depart/and he went in peace.

And se/ the seruauntes of Dauid & Joab came from chasyng robbers and brought a great praye with them. But Abner was not with Dauid in Hebron: for he had sent hym awaye to depart in peace. Whẽ Joab and all E the host that was with him were come/men tolde Joab saying: Abner the sonne of Ner came to the kyng/& he hath sent hym awaye that he is gone in peace. Then Joab went to the kyng & sayde: what hast thou done? Se/ Abner came vnto ẏ/why hast thou sent hym awaye/that he shulde skape quyte? Thou myghtest know Abner the sonne of Ner/that he cã to flater wyth the/and to know thy cõuersacyõ and behauoure/and to know all ẏ thou doest. And when Joab was come out

from

from ỹ kynge / he ſent meſſengers after Abner / which brought him agayne frō the well of Sirah vnweting to Dauid. And whē Abner was come agayne to Hebron / Joab toke him a ſyde in the gate / to ſpeake wyth hym gilefully / & there ſmote hym vnder the ſhort rybbes ỹ he dyed / for the bloud of Aſahel his F brother. And when it afterwarde came to Dauids eare / he ſayde: I & my kyngdom are giltleſſe before the Lorde for euer / cōcerning the bloude of Abner the ſonne of Ner. Jt fall therfore on ỹ heed of Joab & on al his fathers houſe: ỹ the houſe of Joab be neuer without one or other ỹ hath runnyng iſſues or wout lepers & goers on crouches / & that fall on ỹ ſwerde and that lacke breed. And the cauſe why Joab & Abiſai ſlue Abner was / ỹ Abner had ſlayne their brother Aſahel at Gabaō in batteli. And Dauid ſayde to Joab & to all the people ỹ were wyth him / rent youre clothes & a put on ſacke cloth & mourne before Abner. And kyng Dauid hym ſelfe folowed the bere. And whē they had buryed Abner in Hebron / the kyng lyfte vp hys voyce and wepte ouer the ſepulchre of Abner / and ſo did all ỹ people. And the kynge lamented ouer Abner and ſayde: Abner died not as a wretche dieth. Thy handes were not manacled ner thy fete brought into gyues: but as men falle before wyked chyldren / ſo fellеſt thou. And all the people wept yet moare ouer him.

a. The puttyng on Sack cloth was a ſygne of great ſadnes as was alſo the rentting of their clothes. Jonas. iij. b. and Iſai. xxix. b.

G And when all the people cā to eate meate with Dauid / while it was yet daye / Dauid ſware ſaying: ſo do God to me and ſo therto / yf Jaſt breed or ought elles / tyll the ſonne be downe. And the people wiſt it / and it pleaſed them / as well as all other good thynges which the kyng did in the ſight of the people. And all the people and all Jſrael therto vnderſtode that daye how ỹ it was not ỹ kinges mynde / to ſlee Abner the ſonne of Ner. And ỹ kyng ſayde vnto hys ſeruauntes: know ye not / how that there is a Lorde & that a great fallen thys daye in Jſrael? And Jam thys daye tender / though Jbe anoynted kynge. And theſe men the ſonnes of Zaruiah be * to good for me to rule? But the Lorde rewarde ỹ doer of euell accordyng to his wikedneſſe.

*Or, to krōge

¶ Baanah & Rechab ſley Iſboſeth the ſonne of Saul.

¶ The. iiij. Chapter.

A When Sauls ſonne heard that Abner was deed in Hebron / hys handes faynted & all Jſrael was troubled. Now this Sauls ſonne had two men that were become captaynes ouer the ſoudiars / the one called Baanah & ỹ other Rechab / the ſonnes of Remon a Berothite / and of the chyldren of Beniamin: for Beroth was rekened to pertayne to Beniamin. And theſe Berothites fled to Gethaim and ſoiourned there vntil the ſame tyme. And Jonathas Sauls ſonne had a ſonne that was lame on his feete: fyue yere olde was he whē the tydynges cam of Saul & Jonathas out of Jeſrahel. And his nource toke him vp and fled awaye. And as ſhe made haſt to flee and was amaſed / ỹ childe fell & becam halt & was calleth Miphiboſeth. And theſe ſonnes of Remon the Berothite / Rechab and Baanah went / & cam in the heat of the daye to ỹ houſe of Iſboſeth / as he ſlept on a bed at none. And beholde they cam into the houſe as though they wold haue bought* whete / & ſmote hym vnder the ſhort rybbes and fled. For they cam into the houſe as he ſlept on his bed in his reſtyng chamber / and ſmote him and ſlue hym and beheded hym and toke hys heed & gat thē awaye thorow the wylde feldes all nyght. And they brought the heed of Iſboſeth vnto Dauid / to Hebron and ſayde to the kyng: behold there the heed of Iſboſeth Sauls ſonne thine enemye / which ſought thy ſoule. But the Lord hath aduenged my Lord the kynge this daye / of Saul and of his ſeede.

*Leſt they ſhuld haue bene knowen.

B

C

And Dauid anſwered Rechab and Baanah hys brother / the ſonnes of Remon the Berothite and ſayde vnto thē: * as ſurely as the Lord lyueth whych hath deliuered my ſoule out of al aduerſites: him * that tolde me how that Saul was deed / thinkyng to haue brought me good tydynges / Jcaught & ſlewe in Zikeleg / to geue him a reward for his tydinges bringing. And how moch more ought Jſo to deale with weked men ỹ haue ſlayne a ryghteouſe perſon in his awne houſe vpō his bed. Now therfore thynke ye that I wyll not require his bloud of youre handes & take you from the erth? And Dauid commaunded his young men / and they ſlue them and cut of theire handes and their fete & hanged thē vp by the pole in Hebron. And they toke the heed of Iſboſeth and buryed it in the ſepulchre of Abner in Hebron.

D

* i. Re. xxviij. b. ij. Reg. i. c.

¶ Dauid is yet a gayne annoynted kyng: and taketh the Arcke from Sion. He caſteth oute the blynde and the lame. He marieth mo wyues and getteth mo chyldren. He ſtriketh the Philiſtines.

¶ The. v. Chapter.

THen cam all the trybes of Jſrael A to Dauid to Hebrō and ſayd: ſe / we i. Para. xi. a. are thy bones and thy fleſhe. And therto in tyme paſt when Saul was kyng ouer vs / thou leddeſt Jſrael in and oute. And the Lorde hath ſayd to the: thou ſhalt fede my people Jſrael / and thou ſhalt be a captayne ouer Jſrael. And ſo all the elders of Jſrael came to the king to Hebron. And Kyng Dauid made a couenaunt wyth them in Hebron before the Lorde. And they annoynted Dauid Kyng ouer Jſrael.

Dauid

Dauid was thyrtye yere olde when he begā to raygne/and he raygned fourtye yere. In Hebron he raygned ouer Juda seuen yere & syxe monethes. And in Jerusalē he raygned thirtie & thre yeres ouer all Jsrael & Juda.

Then went the kyng and hys men to Jerusalem/vnto the Jebusites the enhabiters
B of the land. And they sayd vnto Dauid: except thou take awaye the blynde & the lame thou shalt not come in hyther/meanyng therby ỹ Dauid shuld not haue come in thyther. Neuertheless Dauid toke the holde of Sion/ which is in the cytie of Dauid. Then sayde Dauid the same daye. Whosoeuer wynneth the walles and the lame and the blynd hated of Dauids soule*. Wherfore the blynd & the lame shall not come into the house. And Dauid dwelt in the towre and called it the citie of Dauid. And Dauid bylt round about it frō Mello inwarde. And Dauid waxed great and the Lorde God of hostes was with him. And Hiram kyng of Tire sent messengers to Dauid with Cedar trees and carpenters & Masons/to bylde Dauid an house. Wherby
C Dauid perceaued that the Lorde had stablisshed him kynge ouer Jsrael and had exalted his kingdō for his people Jsraels sake. And Dauid toke him mo concubynes and wyues out of Jerusalem / after he was come from Hebron/and mo sonnes and daughters were yet borne to Dauid. And these be the names of the sonnes that were borne hym in Jerusalem: Samua/Sobab/Nathan/Salamō Jebahar/Elisua/Nepheg/Japhia/ Elisama Eliada/and Eliphalet.

But when the Philistines heard that they had anoynted Dauid kyng ouer Jsrael/they cā all vp to seke Dauid. And as sone as Dauid heard of it/he gat him to an holde. And ỹ Philistines cam and layd them a long in the valeye of Raphaim. And Dauid asked of the Lord saying: shall J go to the Philistines? & wilt thou deliuer them into my handes? And
D the Lord sayde vnto Dauid: go for J wyll deliuer the Philistines into thy handes. And Dauid cam to* Baal Pharazim & smote thē there & said: the Lord hath deuided myne enemyes a sondre before me / as a man woold deuide water. And therfore he called ỹ name of the sayd place/Baal Pharazim. And there they left their Jmages and Dauid & his men toke them vp. And the Philistines cam yet agayne & layd them in the valeye Raphaim. And Dauid asked the Lord/& he sayd go not But compasse them on the backsyde & come vpō them frō the Peretrees. And when thou hearest the noyse of a thing going in the toppes of the Peretrees/then moue. For then the Lord is gone out before the/to smyte ỹ host of the Philistines. And Dauid did as ỹ Lord commaunded him and smote the Philistines from Gabaah to Gezer.

Vnderstande, shalbe chefe captayne: as it is read. 1. Paralip. xi. a. b.

Some reade. to the playne of Pherazim.

¶ The arcke is brought forth of the house of Abinadab. Ozah is stricken & dyeth because he touched the arcke. The arcke is brought into the house of Obed Edom/& frō thence in to Jerusalem. Dauid daunceth before it/& is therfore despysed of hys wyfe Michol.

¶ The.vi. Chapter.

AFter that / Dauid chose out all the chefe young men in Jsrael to the A
soume of thyrtye thousand/& arose & went & all the folke that were wt him of the mē of Juda/to fett awaye ỹ Arck of God vpon which is called the name of the Lord of hostes that dwellyth betwene ỹ cherubyns. And they put the Arck of God vpō a new cart and brought it out of the house of Abinadab ỹ dwelt at Gabaah. And Ozah and Ahio the sonnes of Abinadab drawe the new carte. And when they brought it out of ỹ house of Abinadab that dwelt at Gabaah with the Arck of God/ Ahio went before the arck. And Dauid and all the house of Jsrael playde before the Lorde wyth all maner instrumentes of fyrre woode/ wt harpes/psalteries/timberelles/fedylles/and symbals.
B
And when they cā to Nachons threshyng floure/Ozah put his hand to the arck of God and held it/for the oxen stōbled. And the Lord was wrath wyth Ozah and God smote hym in the same place for his fault / and there he dyed by the arcke of God. And Dauid was displeased because the Lord had rent Ozah. And the name of the place was called Perez Ozah vntill this daye. And Dauid was then afraied of the Lord and sayde: how shuld the Arck of the Lord come to my house? And so Dauid wolde not bryng the Arck of the Lord with him into the citie of Dauid. But caried it into the house of Obed Edom a Gethite.
And the Arcke of the Lorde contynued in the house of Obed Edom the Gethite / thre monethes/and the Lord blessed Obed Edom and all hys housholde. And when it was tolde kynge Dauid how that the Lord had blessed the house of Obed Edom and all ỹ pertayned vnto him/because of the Arck of God/he wēt C
and brought the Arck of God from the house of Obed Edom vnto the cytie of Dauid with gladnes. And euer whē they ỹ bare ỹ Arcke of the Lorde/had gone syxe passes/he offered an oxe and a fatt shepe. And Dauid daunced before the Lord with all his myght in a lynē Ephod girde vnto him. And Dauid and all the house of Jsrael brought the arcke of the Lorde with showtyng and trōpet blowyng.

And as the arcke of the Lorde cam into ỹ citie of Dauid/Michol Sauls daughter loked thorow a wyndow and saw kyng Dauid sprynge & daunce before the Lord/& therfore dyspysed hym in her hert. And when they had brought

brought in the Arcke of the Lord/and had set it euen in hys place / euen in the tabernacle
D that Dauid had prepared for it: Dauid offered burntofferynges and peaceofferynges before the Lorde/and as sone as Dauid had made an ende of offeryng burntofferynges and peaceofferynges he blessed the people in the name of ỹ Lord of Hostes/& gaue amõge all the folke / euen amonge the hole multitude of Israel/as well to the wemen as men euerye one a Cake of breed & a pece of flesshe and a flacket of wyne. And so the people departed euery man to his house.

Then Dauid returned to salute his housholde. And Michol the daughter of Saul came out against him and sayd: Oh how glorious was the kyng of Israel to daye/which stripte him self to daye before the eyes of the maydens of his seruauntes/as a lyght brayned felow is wont to stripe him self. But Dauid sayd againe to Michol/I wil make spoꝛte before the Lord which chose me before thy father & before all his kynne / cõmaundyng me to be ruler ouer al his people Israel. And I wilbe yet moꝛe vyle then so/& wilbe meke in myne awne syght: and shall for all that of ỹ very same maydeseruauntes whych thou speakest of/be had in honoure. But the sayd Michol daughter to Saul had no childe vnto the daye of her deeth.

¶ Dauid of a good entent/entẽdyng to bylde an house vnto the Lorde/is forbydden of God. He prayeth that the promeses of God maye be fulfylled.

¶ The. vij. Chapter.

AND in processe as the kyng dwelt in his house after that the Lorde had geuen him rest rounde about from all his enemyes / he sayd vnto Nathan the prophet: behold/I dwell in an house of Cedar trees/but the Arck of God dwelleth in the myddes of *curtaynes. Then sayd Nathan vnto the Kyng: go and do all that is in thyne hert/for the Lord is wyth the.

*That is/ of clothes & hangynges that were set vp at the makyng of the tabernacle. Exod. xxvi. a. b

But that same nyght the woꝛd of ỹ Lord came vnto Nathã saying: go and tell my seruaũt Dauid/thus sayth the Lord: shalt thou go bylde me an house to dwelle in? For I haue not dwelt in any house sence the tyme I brought the childꝛen of Israel out of Egipt/ vnto thys daye: but haue walked in a tent & in a tabernacle. In any waye where I went amonge all ỹ childꝛen of Israel/spake I one woꝛde with any of the tribes of Israel which I cõmaũded to fede my people Israel saying: why bylde ye not me an house of Cedar tree?

B Now therfoꝛe so saye vnto my seruaunt Dauid/thus sayth the Lorde of Hostes I toke ỹ out of a sheperdes cote from folowyng shepe to be a ruler ouer my people Israel. And I was with the in all that thou wentest to/and haue destroyed all thyne enemyes out of thy syght/and haue made the a great name/like vnto the name of the great men of the woꝛlde And I wyll appoynt a place for my people Israel/and wyll plant it and they shall continew in one place and shall moue no moare/ nether shall wycked people trouble thẽ any moꝛe as they did at the beginnyng/and sence the tyme I commaunded Iudges to be ouer my people Israel/& I wyll geue the rest frõ all thyne enemyes. And the Lorde telleth the that he wyll bylde the an houshold.

And when thy dayes be fulfilled and thou layde to a rest wyth thy fathers / then I wyll set vp thy seede after ỹ /whych shall proceed out of thy bodye / & wyll stablyshe his kyngdome. And he shall bylde an house for my name/& I wyll stablyshe the seate of his kyngdom for euer: I wylbe his father & he shalbe my sonne: in so moche ỹ yf he synne / I wyll but rebuke him wyth soche a rodde as mẽ be rebuked w̃ and with soche plages as ỹ chyldꝛen of men be plaged with. But my mercye will I not take awaye from him/as I toke it from Saul / whom I put downe before the. And thyne house and thy kingdome shall endure without ende after ỹ /& thy seate shalbe stablyshed for euer. And when Nathan had tolde Dauid all these woꝛdes and all this vision. Then wẽt kyng Dauid & sat him downe before the Lorde and sayde: what am I Lord Iehouah/and what is my kynne / that thou shuldest haue brought me thys farre forth? And is this a small thyng in thy syght Lorde Iehouah/but ỹ thou shuldest speake also of thy seruaũts house for a great while to come? is this a lawe amõg mẽ Lord Iehouah? And what can Dauid saye moare vnto the/ seing *thou knowest thy seruaunt Lord Iehouah? Euẽ for thy woꝛdes sake & accoꝛding to thine awne b hert hast thou done all these greate thyngs to make thẽ knowẽ vnto thy seruaũt.

Wherfoꝛe thou art great O Lorde God & there is none like ỹ /nether is there any God saue thou accoꝛdyng to all ỹ we haue heard with oure eares. And what one people in the erth is like thy people Israel/which God wẽt & deliuered to be his people/& to make him a name/ & to shewe thẽ great & terryble thyngs in ỹ erthe/before thy people which thou redemedst to the out of Egipt/euẽ *frõ ỹ people & frõ their Gods. And thou hast ordeyned thy people Israel to be thy people for euer. And thou Lord art their God. And now Lord God ỹ thing thou hast sayd of thy seruaũt & of his house make it good for euer & do as thou hast sayde. And let thy name be great for euer/ that men maye saye/ ỹ Lord of Hostes is the God of Israel: and let the house of thy seruaunt Dauid be stablyshed before the.

For thou

a. To reast or slepe is often taken for to dye & that because of ỹ body that must ones
¶ agayne be rayled. So dothe. S. Paul call ỹ deed/ slepers. i. Thessa. iij. d.

*That is/thou chos. & thy seruaunt a mong all other.

b. Hert for wyll as in the Actes. iiij. g. and. xiij. d

*Or/from the people wyth their Iudges.

For thou Lorde of Hostes God of Israel hast tolde in the eare of thy seruaunt saying: I wyll bylde the an house. And therfore hath thy seruaũt found in his harte to praye thys prayer vnto ỹ. And now Lord Jehouah thou art the God / and thy woordes must be true: for thou hast tolde thys goodnesse vnto thy seruaunt. And now go to and blesse the housholde of thy seruaunt / that it maye contynewe for euer before the. For thou Lord Jehouah hast sayde ỹ of thy blessyng the house of thy seruaunt shalbe blessed for euer.

¶ Dauid ouercometh the Philistines and maketh them to become trybutaries. He ordeneth & appoynteth hys officers.

The.viij.Chapter.

After that / Dauid bette the Philistines and subdued them and toke the brydell of bondage out of their handes. And he bette ỹ Moabites and [a] measured them wyth a lyne [b] makyng them lye a long on the erth / & then [c] meating the length of two lynes to sley / & the length of one lyne to saue a lyue. And so becam the Moabites Dauids seruauntes & payd trybute. Dauid smote also Adadezer the sonne of Rehob kynge of Zobah as he wẽt to make the ende of his coostes at the ryuer Euphrates. And Dauid toke a thousand and seuen hundred horsemen of hys / and twentye thousand fote men and destroyed all his charettes reseruyng one hundred of them. Then came the Sirians of Damascon to succoure Adadezer kyng of Zobah. And Dauid slue of thẽ two and twentye thousand men & put soudyoures in Sira Damascon. And the Siriẽs became seruauntes to Dauid payẽg tribute And thus the Lorde saued Dauid in all that he wẽt to. And Dauid toke ỹ shildes of gold ỹ were vpõ ỹ seruaũtes of Adadezer & brought thẽ to Jerusalẽ. And therto out of Betah and Berathai cyties of Adadezer he brought exceedyng great aboundance of brasse.

a. To measure wyth a lyne sygnifieth / after the maner of a prouerbe / to bryng to perfect subiectiõ as it is sayde. Then. ij. c.

b. Shakyng thẽ ly &c. that is / destroyng & smiting thẽ doune to the grounde.

c. The meatyng of. ij. lynes to sley signifyeth the kyllyng of. ij. partes of thẽ. And of one to saue a lyne / sygnifyeth that Dauid left but one parte of them lyuyng / which shulde paye hym trybute. They be maners of speakyng of the Hebrues.

C When Thoi Kyng of Hemath had heard how Dauid had discomforted all the hoste of Adadezer / he sent Joram his sonne vnto kyng Dauid to salute him with peace and to blesse him because he had fought against Adadezer and beaten hym: for Thoi kept warre wyth Adadezer / whych sonne brought vesselles of syluer / golde & of brasse wyth him. And them also kyng Dauid dyd dedicat vnto the Lorde with the syluer and golde that he consecrated of all nacions whych he subdued: of the Siriens / the Moabites / the' chyldren of Ammon / the Philistines / the Amalekites / and of the spoyle of Adadezer sonne of Rehob kyng D of Zobah. And Dauid made him a name after he returned from the slaughter of the Siriens in ỹ valeye of Salt where he slew. xviij thousand men. And he put kepers in Edom / euẽ thorow out all Edom put he soudyoures and all Edom becam hys seruauntes. And ỹ Lorde kept Dauid whatsoeuer he toke in hand. And Dauid raygned ouer all Israel and executed ryght and Justice vnto all hys people. And * Joab ỹ sonne of Saruiah was ouer the host / and Jehosaphat the sonne of Ahilud was *recorder. And Sadoch ỹ sonne of Ahitob and Ahimelech the sonne of Abiathar were the preastes / and Saraiah was ỹ Scrybe. And Banaiah ỹ sonne of Jehoiada was ouer the Cerethites and the Phelethites and Dauids sonnes were cheke rulares.

ij. Reg. xx. d.

*Some reade / Cronacier. Some. Chauncelor. The Hebrue worde doth properly sygnifye a monyther & putter in remẽbraũce: as one that had in wryttyng / bothe thynges that were done and that were to do / & as it were the keper of a boke.

¶ Dauid restoreth all the fyldes of Saul vnto Miphiboseth the sonne of Jonathas.

¶ The.ix.Chapter.

Then sayd Dauid: is there yet any man left of the house of Saul / ỹ I maye shew hym mercye for Jonathas sake? And there was of the household of Saul a seruaunt named Zibah which was called vnto Dauid. And the kyng sayd vnto him: art thou Zibah. And he sayde: thy seruaunt is the man. Then sayd the kyng remayneth ther yet any man of the kynred of Saul / whom I maye shew the mercye of God vpon? And Zibah sayd vnto the kynge: Jonathas hath yet a sonne which is lame on B both fete. And the kyng sayd vnto him: where is he? And Zibah sayd vnto the kynge: behold he is in the house of Machir: the sonne of Amiel in Lodaber. Then kyng Dauid sent & fett him out of ỹ house of Machir the sonne of Amiel / out of Lodaber. Now whẽ Miphiboseth the sonne of Jonathas the sonne of Saul was come vnto Dauid / he bowed hym selfe and fell on his face. Then sayd Dauid: Miphiboseth? And he answered. Behold thy seruaũt. And Dauid said: feare not / for I wil C surely shew the kindnesse for Jonathas sake and will restore the all ỹ feldes of Saul thy father / and thou shalt eate meate on myne awne table all waye. And the other bowed him selfe and sayd: what is thy seruaunt that thou shuldest voucheſake to loke vpon soche a deed dogg as I am.

Then the kynge called vnto Zibah Sauls young mã saying vnto hym: I geue vnto thy masters sonne all that pertayned to Saul & to all hys kynne. Se therfore that thou and thy sonnes and thy seruauntes tyll the lande for him / and bring in / that thy masters sonne maye haue fode to eate. For Miphiboseth thy masters sonne shall eate meate all waye vpon my table. For thys Zibah had fiftene D sonnes and twentye seruauntes. Then sayd Zibah vnto ỹ kynge: all that my Lord hathe

sayde

sayde vnto his seruaunt / thy seruaunt shall do. For (sayd the kynge) Miphiboseth must eate vpon my table/as one of ỹ kynges sonnes. Thys Miphiboseth had a sonne ỹ was younge named Micha/and all that dwelled in the house of Zibah were seruauntes vnto Miphiboseth. And Miphiboseth dwelt in Jerusalem/for he ate euer at the kynges table / and was therto hault on bothe legges.

¶ The messengers of Dauid are spitefully & vyllanously entreated of the kyng of Moab: whych thyng Dauid auengeth.

¶ The.x.Chapter.

A IT happened after this/that ỹ kyng of ỹ childrē of Ammon died/ & Hanō his sonne raygned in his steade. Then sayd Dauid: I wil shew kindnesse vnto Hanon ỹ sonne of Nahas/as hys father shewed kyndnesse vnto me. And ther vpō Dauid sent to cōfort hym by the hand of his seruaūtes ouer ỹ deeth of his father. Now when Dauids seruauntes were come in to ỹ land of the chyldren of Ammon / the Lordes of the chyldren of Ammon sayd vnto Hanon their Lord: thynkest thou that Dauid dothe honoure thy father/because he hathe sent to comfort the? Naye / he hath rather sent hys seruauntes vnto the/to searche the cytie and to spye it out/euen to ouerthrow it.

Wherfore Hanon toke Dauids seruauntes and shaued of ỹ one halfe of euerye mannes berd & cut of their garmētes euen in the myddle/euē harde by ỹ buttockes of thē and sent thē awaye. When it was tolde Dauid he sent against thē (for they were mē exceedingly a shamed) & sayd: tarye at Jericho vntill your beerdes be growē/& then returne. And when B ỹ childrē of Ammon saw ỹ they stancke vnto Dauid/they sent & hired ỹ sōnes of Bethrehob & of ỹ Siriēs of Zobah .xx. thousand fote mē & of king Maacah a thousand mē/& of Istob twelue thousand mē. And whē Dauid hearde of it/he sent Joab & all ỹ host of strong men. And ỹ childrē of Ammon came out & waged battell before the gate & the Siriens of Zobah/of Rehob/ Istob and Maacah were by them selues in the feldes.

When Joab saw that the front of the battell was before and after / he chose of all the best of Israel & put thē in araye against the Siriens. And ỹ rest of ỹ people he delyuered into ỹ hand of Abisai his brother/which put thē in araye against ỹ childrē of Ammō. And C he sayd: yf ỹ Siriēs ouercome me/then succoure me. But yf ỹ chyldren of Ammon be to good for ỹ / I will come & succoure ỹ / quyte ỹ like a mā/& let vs fyght lustely for oure people & for ỹ cities of oure God. And ỹ Lord do what semyth best in his eyes. And forthwyth Joab proceded & ỹ people ỹ was wt him in to battell against ỹ Siriēs/whiche fled before hym. And whē ỹ childrē of Ammon saw ỹ the Siriens were fled/then fled they also before Abisai/& entered into ỹ citie. And so Joab returned frō ỹ childrē of Ammon & came to Jerusalē. And whē ỹ Siriens saw ỹ they were put to ỹ worsse before Israel/they geathered thē to geather. And Hadadezer sent & brought out ỹ Siriēs ỹ were beyoūde ỹ ryuer. And ỹ host of them came/and Sobah the captayne of the host of Hadadezer before them.

And when it was shewed Dauid/he geathered all Israel and passed ouer Jordan and cam to Helam: where the Sirians put them selues in araye agaynst Dauid and fought wyth hym: how be it the Siriens fled before Israel. And Dauid destroyed seuen hundred charettes of thē and fourtye thousand horsemen / and smote Sobah the captayne of hys host / that he there dyed. And when all the Kynges that were seruauntes to Hadadezer saw that they were put to the worsse before Israel/they made peace wt thē & serued them. And so the Syriens feared to helpe the chyldren of Ammon any moare. D

¶ The aduoutrye of Dauid with Bethsabe the wyfe of Urias. Urias is gylefully slayne. After that Dauid taketh Bethsabe to wyfe.



¶ The.xi.Chapter.

A ND it came to passe in ỹ beginning of a new yere/in ỹ times whē kyngs are wōt to go forth to battell/that Dauid sent Joab & his seruaūtes with him & all Israel. And they destroyed the childrē of Ammō/& besieged Rabah. But Dauid taryed styll at Jerusalē. And it chaunced in an euenyng ỹ Dauid arose frō his cowche & walked vpō the rouse of ỹ kynges palace/ & frō the rouse saw a very bewtyfull woman washyng her selfe. And he sent to enquyre what womā it shuld be. And it was answered agayne/ ỹ she was Bethsabe ỹ daughter of Eliam & wife to Urias ỹ Hethite. And Dauid sent messengers & fett her/and she came vnto him/and he laye wt her. And she was streyght waye* purified frō her vnclēnesse/& returned vnto her house. And when the woman had perceaued that she had conceaued / she sent & tolde Dauid/ and sayde: I am wyth chyld. A 1. Paral. xx. a

(That is) her flowres or monethes disease! ceassed: ỹ which is a token that wemen haue cōceaued.

Then

B Then Dauid sent to Joab/to sende vnto him Uzias the hethite. And Joab sent Uzias to Dauid. And whē Uzias was come vnto him he demaunded how Joab dyd / and how the people fared / and how the warre pꝛospered. And Dauid said moꝛe ouer to Uzias: go doune to thyne house and washe thy fete. And Uzias departed out of the kynges palace / & there folowed him a seruyce frō the kynges table. But Uzias slept at the doꝛe of the kynges palace with all ꝯ seruaūtes of his Loꝛd/ and went not downe to his house.

Then they tolde Dauid saying: Uzias descēded not into his house. Then sayd Dauid vnto Uzias: Seying that thou art come frō ioꝛneying / why dooste thou not go downe vnto thyne house? And Uzias sayd vnto Dauid: ꝯ arcke and Israel & Juda dwell in pauylyōs: and my Loꝛde Joab and the seruauntes of my Loꝛde lye in tentes vpon the flatt erthe: & shuld I then go into myne house/to eate and
ij. Reg. xiij. a. to dꝛynke & to lye with my wife? *By thy life and as sure as thy soule lyueth I will not do that thyng. Then sayd Dauid vnto Uzias:
Judic. xix. c. *tarye here this daye also/ & to moꝛow I will lett the depart. And so Uzias abode in Ieru-
C salem that daye and on the moꝛow. And Dauid called him / and he ate & dꝛancke beꝛoꝛe him/and he made him dꝛoncke. And at euen he went out to lye on his couche with the seruauntes of the Loꝛde / and went not downe to hys house. Wherꝛoꝛe on ꝯ moꝛow Dauid wꝛote a letter to Joab and sent it by Uzias. And he wꝛote in the letter saying: put Uzias in the foꝛefront of ꝯ battell where it is mooste strong/and come back from him that he may be smytten to deeth. And as Joab besieged ꝯ citie he assigned Uzias vnto a place where he wist that strong men were. And the men of ꝯ citie cam out & fought wyth Joab. And there were certen ouer thꝛowen of the peoꝛle and of the seruauntes of Dauid/and Uzias the hethite dyed also.

Then Joab sent and tolde Dauid all the pꝛocesse of the warre and charged the messengers saying: when thou hast made an ende of telling the stoꝛye of the warre vnto the kyng ꝯ he begynne to fume and saye vnto the: wherꝛoꝛe appꝛoched ye so nye vnto the citie to fyght? wyst ye not that men wolde hourle
D and shote from the walles? who smote Abimelech sonne of *Jerobeleth? did not a woman cast a pece of a mylstone vpon hym frō of the walles/that he dyed in Thebes? why then went ye nye the walles/then saye thou: thy seruaunt Uzias the hethite is deed also.

*That is/Gedeon/otherwise called Jerodaal.

And the messengers went and came & shewed Dauid all that Joab had sent him with/ and said vnto Dauid: ꝯ men pꝛeuayle against vs/and cam out vnto vs into the felde / & we stacke vnto them/euen vnto the entꝛyng of the gate. And the shothers shotte from the walles/and some of the seruaūtes of ꝯ kyng be deed. And thy seruaunt Uzias the hethite is deed also. Then sayd Dauid vnto the messenger/thus wyse saye vnto Joab/let not ꝯ thyng trouble the. Foꝛ the swerde deuoureth one as well as another: make thy battell moꝛe stroge agaynst the citie and destroye it/ and se that thou courage Joab. And when ꝯ wyfe of Uzias heard that her husband was deed, she mourned foꝛ hym / & as sone as the mournyng was ended / Dauid sent and fett her to his house/and she was his wife & bare him a sonne. But the deade that Dauid had comitted/displeased the Loꝛde.

¶ Dauid is repꝛoued foꝛ the slaughter of Uzias / & then repenteth. The chylde conceaued in aduoutrye dyeth. After it/is Salomon boꝛne.

¶ The. xij. Chapter.

AND ꝯ Loꝛde sent Nathan vnto Dauid. And he cam vnto him and sayd vnto hym: there were two men in one citie/a ryche and a pooꝛe. And the ryche had excedyng great aboundaunce of shepe and oxē. But the pooꝛe had nothyng saue one lytle lambe whych he bought & noꝛyshed vp. And it grew vp with hym and hys chyldꝛen/and did eate of his awne meate and dꝛancke of his awne cuppe/& slept in his bosome/& was as dere vnto hym as his daughter. And there cam a straūger vnto the ryche man. And he coulde not fynde in hys heart to take of his awne shepe noꝛ of hys beestes to dꝛesse foꝛ ꝯ straunger ꝯ was come vnto him. But toke the pooꝛe mānes lambe & dꝛessed it foꝛ the mā that was come to him. And Dauid B
was excedyng wꝛoth vō the man/and sayd to Nathan: as surely as ꝯ Loꝛde lyueth ꝯ felow ꝯ hathe done this thyng/*is ꝯ chylde of deeth and shall restoꝛe the lambe foure folde / be- *That is) is woꝛthye to dye
cause he dyd thys thyng and because he had no pytye. Then Nathan sayd to Dauid: thou art the man. Thys sayth the Loꝛde God of Israel: I annoynted the kynge ouer Israel & rydde the out of the handes of Saul. And I gaue ꝯ thy maysters house and thy masters wiues into thy bosome/ & gaue the the house of Israel and of Juda/and wolde yt that had bene to lytle: haue geuen the twyse so moche moare. Wherꝛoꝛe hast thou despysed the cōmaundement of the Loꝛde/to do wickednesse in his syght? thou hast kylde Uzias ꝯ hethite wyth the swerde and hast taken his wyfe to thy wyfe / & hast slayne hym wyth the swerde of the chyldꝛen of Ammon.

Now therꝛoꝛe the swerde shall neuer de- C
part from thyne house / because (sayth the Loꝛde) thou hast despysed me and taken the wyfe of Uzias the hethite/to be thy wyfe.

Thus

Thus sayth the Lorde: beholde I wyll stere vp euell agaynst ỹ euen of thyne awne house & will take thy wiues before thine eyes/and geue them vnto thy neyboure / whych shall slepe with thē* in the syght of the sonne. And thou didest it secretly/yet wil I do this thing before all Israel and in the open sonne lyght.

* That is/in ỹ lyght daye / or openlye.

D Then sayd Dauid vnto Nathan: I haue synned agaynst the Lorde. And Nathan sayd agayne to Dauid: the Lorde hath put awaye thy synne/thou shalt not dye. How be it because in doyng this deade thou hast geuen ỹ enemyes of the Lord a cause to rayle/ỹ child ỹ is borne the shall dye surelye. And Nathan departed vnto his house. And ỹ Lorde stroke ỹ childe that Vzias wife bare Dauid & it sickened. And Dauid besought God for ỹ boye & fasted & went & laye all nyght vpō the erthe. And the elders of his house arose and wēt to him to take him vp frō the erth. But he wold not/nether yet eate meat with them.

And it hapened the seuenth daye that the childe dyed. But ỹ seruaūtes of Dauid durst E not tell him that the child was deed. For they sayd: se/while the chylde was yet alyue / we spake vnto him/and he wolde no herkē vnto oure voyce. How moche moare then wyll he vexe him self yf we tell hym that the chyld is deed? But Dauid sawe his seruauntes whysperyng and therby perceaued that the chyld was deed/and sayd vnto his seruauntes: is ỹ child deed. And they sayd ye. Then Dauid arose from the erth and washed & anoynted him self and chaunged hys apparell / & went into the house of the Lorde & prayed/ & after cam to hys awne house & bade ỹ they shulde set meat before hym/and he dyd eate. Then sayd hys seruauntes vnto hym: what is thys F that thou hast done? Thou fastedest and wepest for thy chylde while it was a liue/and as sone as it was deed thou dyddest ryse vp and dyddest eate meate. And he answered: whyle the child was a lyue/I fasted and wepte. For I this thought: who cā tell whether God will haue mercye on me that the child maye liue. But now seyng it is deed / wherfore should I fast? can I bryng hym agayne any moare? I shall go to him: but he shall not come agayne to me. And Dauid comforted Bethsabe hys wyfe/& wēt in vnto her & laye with her/& she bare a sonne whose name was called* Salomon/& the Lorde loued him. And he sent by the hand of Nathan the prophete and called his name* Jedidiah/of the Lordes behalfe.

* Hebre. Salomoh.

* That is/beloued of ỹ Lord.

G And as Joab fought agaynst Rabah the citie of the chyldren of Ammon he toke the kynges Toure/and sent messengers to Dauid saying: I haue made assawt to Rabah/ and also haue taken* the castell from whēce they had their water. Now therfore geather the rest of the people to gether/& come & besege ỹ citie & take it: lest yf I take it/ỹ victorye be ascribed to me. And Dauid geathered all the people to gether/& wēt to Rabah and assawted it & gatt it.* And he toke ỹ kynges i. Para. xx. B. croune frō of his heed whych wayed an hundred wayght of golde/& was sett w̄ precyous stones. And Dauid ware it on his heed. And he brought out the spoyle of the citie in exceadyng great aboundance. And he brought out ỹ people that was therin & sawed thē & drew harowes of yron vpon thē/and chred some of them with chredyng knyues of yron/& thrust some into fornaces. And so he serued all the cities of the chyldrē of Ammō. And then Dauid & all the people returned vnto Jerusalē.

* Whych was ỹ cheke defence of the cytye.

¶ Amnon Dauids sonne defyleth his syster Thamar. Absalom therfore kylleth Amnon and after fleyth a waye for feare of hys father.

¶ The. xiij. Chapter.

And it chaunced that Absalom Dauids sonne had a fayre syster named Thamar/whō afterwarde Amnon a nother sonne of Dauid loued. A

And this Amnō was so vexed ỹ he fell sycke for ỹ loue of his syster Thamar: for it thought hym harde to come by hys purpose of her/ seyng she was yet a virgyn. But Amnō had a cōpanyan called Jonadab ỹ sonne of Samah the brother of Dauid: whych Jonadab was a very wyse man. And he sayd vnto hym how cometh it that thou beyng the kynges sonne art thus consumed euery mornyng? mayst thou not tell it me? And Amnon answered him: I loue Thamar my brother Absalōs syster. Then sayde Jonadab vnto him: lye on thy bedde and fayne thy self sycke. And when thy father is come to se the / saye vnto him: let my syster Thamar come & geue me meate and dresse it in my syght/that I maye se it and eate it of her hande.

And Amnon laye downe & made him self sicke. And when ỹ kynge was come to se him B Amnō sayd vnto him: let Thamar my syster come & make me a couple of frytters in my syght/ỹ I maye eate of her hand. And Dauid sent home to Thamar saying: go to thy brother Amnōs house & dresse hym meate. Whē Thamar came to her brother Amnōs house he laye. And she toke floure & made paste & made frytters in hys syght & did bake thē/& toke a platter & powred thē out before hym. And Amnō wolde not eate / but cōmaunded to haue out all men from him. And they wēt all out from hym. Then sayd Amnon vnto Thamar: bryng ỹ meate into the chambre ỹ I maye eate of thyne hand. And Thamar toke ỹ frytters which she had made/& brought thē into ỹ chābre to Amnon her brother & set thē before hym to eate. And he toke her and C

sayd vnto her: come lye w̄ me my lyster. And she answered hym: nay / my brother do not force me / for it ought not to be so in Israel / do not this folly. *For whither shall I go wyth my shame? And thou shalt be as one of the foles in Israel. But speake vnto the kynge & he shall not denye me vnto the.

*1. Reg. xvij. e.

How be it he wolde not herkē vnto her voyce but was to strōge for her & * forced her & laye w̄ her. And then Amnon hated her excedinglye: so ꝑ the hate wherwith he hated her was greater then ꝑ loue w̄ whiche he before D loued her. And he sayd vnto her: vp & awaye. Then she sayde vnto hym / thys great cruelnesse that thou puttest me awaye passyth the other that thou dyddest vnto me. Neuertheles he wolde not heare her / but called hys lad that wayted vpon him & sayd: put her out at the dores frō me & bolt the dore after her. And she had a kirtell of diuerse coloures vpō her: for w̄ soche were ꝑ kynges daughters ꝑ were virgines appareled / made strayte vnto thē. Then his seruaūt brought her oute at ꝑ E dores & locked the dores after her. And Thamar put ashes on her heed and rent her gaye kyrtell ꝑ was on her and put her hand on her heed & so went / & as she wēt cryed. Then Absalom her brother sayd vnto her: hath Amnō thy brother bene with the? Now then be still my syster: for he is thy brother. And let not this thyng greue thine hert. And so Thamar remayned discōforted in her brother Absalōs house. And kyng Dauid heard of all these thynges and was very wroth. And Absalom sayd vnto hys brother Amnon nether good ner badd. How be it Absalom hated Amnon because he had forced hys syster Thamar.

Gene. xxxiiij. a
Leuit. xviij. a.

And it happened two yere after ꝑ Absalō had a shepesheryng in Baal Hazor beside ꝑ tribe of Ephraim / & bad all the kynges sonnes & he cam to the kyng & sayde: behold thy seruaūt hathe a shepesheryng / let the kynge & his seruaūtes come w̄ thy seruaunte. And ꝑ king sayd vnto Absalom: Oh naye my sonne let vs not go euerye one of vs that we be not chargeable vnto the. And Absalom laye sore vpō him: how be it he wolde not go / but blessed him. Then sayd Absalom: then let my brother Amnon go wyth vs. And the kynge answered what nedeth it ꝑ he go with the. But Absalom made soche instance ꝑ he let Amnon go with hym / & all the kynges chyldren.

Then Absalō cōmaunded his young men saying: marke when Amnons hert is mery with wyne / & when I byd you smyte Amnon then kill him: feare not / for it is I ꝑ bid you / be bolde therfore & playe the lusty bloudes. F And the young men of Absalom serued Amnon euen as Absalom cōmaunded thē. And all the kynges sonnes arose & toke eche man his Mule and fled. And whyle they were yet in the waye / tidinges cam to Dauid that Absalom had slayne all the kynges sonnes / so ꝑ none was left a lyue. Then the kyng arose and tare his garmentes and laye along on ꝑ erth: & all his seruauntes stode by with their clothes rēt. Then Jonadab the sonne of Samah Dauids brother answered and sayd: let not my Lord suppose that they haue slayne all the young men the kynges sonnes / saue Amnon only is deed. For that hath bene euer in Absaloms mouth sence he forced his sister Thamar. Now therfore let not my Lorde the kynge take ꝑ thing so greuously to thynche that all the kynges sonnes were deed / when Amnon only is deed. G

But Absalom fled. And the young man ꝑ kept the watche lyfte vp hys eyes and loked aboute. And beholde / ther cam moche people by awaye that was behynde hys backe a longe by an hylles syde. Then sayd Jonadab vnto the kynge: behold / ꝑ kynges sonnes are come / and as thy seruaunt sayd / so it is. And as sone as he had lefte speakyng: beholde / the kynges sonnes came and lifte vp their voyces and wepte. And therto the kyng and all hys seruauntes wept excedyngly. But Absalom escaped and went to Tholmai the sonne of Amihud kynge of Gesur. And the kynge mourned for hys sonne contynually. And so Absalom escaped and went to Gesur / & was there thre yeres. And by that tyme the kynge turned hys mynde from pursuyng Absalom. For he had left mournyng for the deeth of Amnon.

¶ By the wyldome of the woman of Thekoa Absalom is called. The comelynesse & Boustie of Absalō. Absalom fyzeth Joabs corne. His father kylleth him.

¶ The. xiiij. Chapter.

When Joab the sonne of Saruiah A perceaued that the kynges hert was turned agayne to Absalom / he sent to Thekoa / and fett thence a wyse woman / and sayd vnto her: feyne thy selfe to be a mourner / and put on mournyng apparell. And anoynt not thy selfe w̄ oyle. But be as a womā ꝑ had lōge tyme mourned for the deeth of some bodye. And go to ꝑ kyng and speake of this maner vnto hym. And so Joab taught her what she shuld saye.

And when the wyfe of Thekoa was come to speake with the kynge / she fell on her face to the grounde & dyd obeysaūce & sayd: helpe me O kynge. And the kynge sayd vnto her B what ayleth the? & she answered. I am a wedow / and myne husbande is deed. And thy handmayde had two sonnes which fought together in the feldes where was no man to go betwene thē / & the one slewe the other. And beholde / the whole kinred arose agaynst thy handmayde

handmayde & sayd: deliuer vs him that smote his brother: ꝑ we maye kyll him for ꝑ *soule of his brother whome he slue/for we wyll destroye ꝑ heyre also. And so they shall quenche my sparkle which is left that he shall stere vp nether name or issue vpō ꝑ erth vnto my husbande. And the kynge sayd vnto the wyfe: go home to thyne house/and I wyll geue a charge for the. And ꝑ womā of Thekoa sayd vnto the kynge. My Lorde kynge/the trespace be on me and on my fathers house/and ꝑ kyng and hys seate be giltlesse. And then sayd the kynge: yf any man saye ought vnto ꝑ/bring him to me/& he shall no moare trouble the. Then sayd she: lett the kynge remember hys Lorde God/that the next of the bloude gather not on heappes to gether to destroye/& that they slaye not my sonne. And he sayd: as sure as the Lorde lyueth/there shall not one hearre of thy sonnes heed fall to the erthe.

*That is/for the deeth.

D Then ꝑ woman sayd: let thyne handmayde speake one woorde moare vnto my Lorde ꝑ kynge & he sayd: saye on. And ꝑ woman saide wherfore then hast thou determyned on thys same maner agaynst the people of God: that the kyng shulde speake this thyng & be sautye therin/so that the kynge shulde not fett home agayne hys banesshed. For we must nedes dye and perysh as water spylt on the grouñde which cānot be geathered vp agayne & God will not take awaye ꝑ lyfe but fynde the meanes that the banysshed be not vtterly expelled frō him. And now cōcernyng that I am come to speake of this thyng vnto ꝑ king my Lorde in the presence of the people: thy hādmayde thought: suerly I will speake vnto the kynge/paraduenture the kyng will here

E the request of his handmayde. And the kyng shall heare his handmayde & delyuer her out of the hand of the mā ꝑ wolde haue destroyed me & my sonne also out of the enheritaunce of God. Then thyne handmayde sayd: I pray God that the woorde of my Lorde the kynge may be *immutable. For my Lorde ꝑ kynge is as an Angel of God/in hearyng of good or badd: & therfore the Lorde thy God be w̄ the.

*Some reade/ comfortable. Some. As a scrypture.

Then the kyng answered and sayde vnto ꝑ woman: hide not frō me I praye the: the thing that I shall aske the. And the womā saide: let my Lord the kyng saye on. Then sayd ꝑ king Is not ꝑ *hande of Joab with the in all this matter? And the woman answered and sayd: as sure as thy soule lyueth my Lorde kynge/ it is *nether on the ryght hande nor on ꝑ leafte that my Lorde the kyng hathe spoken. For thy seruaunt Joab he bad me/and he put all these woordes euen in the mouthe of thyne handmayde. And the turnyng of my tale a nother waye/that made thy seruaunt Joab. And so I se that my Lorde is wyse euē as an Angell of God/to vnderstand all thyngs that are in the erthe. Then sayd the kyng to Joab beholde/I am content to do this thyng. Go therfore fett home the ladd Absalom. And F Joab fell to ꝑ groūd on his face & bowed himselfe and *blessed the kynge and sayd: now thy seruaunt knoweth that I haue founde grace in the syght of my Lorde the kynge in that he hathe fulfylled the request of hys seruaunt. And so Joab arose & wēt to Gesur & brought Absalom to Jerusalem. Then sayd ꝑ kynge: let hym turne to his awne house/but se that he come not in my presence. And so Absalom went to his awne house/but came not in the kynges presence.

*That is/prayed the kyng as in Gene. xxxj.d

Moreouer in all Israel there was not so goodlye a mā as Absalō/or so greatly prayse/frō the soole of his fote to the toppe of his heed there was no blemesshe in him. And whē he shaued his heed (for at euery peres ende he shaued it because it was heuye on hym/and therfore he shaued it) the hearre therof wayed two hundred cycles weyght of the kynges weyght. And this Absalom had thre sonnes borne him & one daughter named Thamar/ G whiche was a fayre woman to loke vpon.

When Absalom had dwelt two yere in Jerusalē without comyng into ꝑ kynges presence he sent for Joab/to haue sent hym to the kinge. But he wolde not come to him. And he sent agayne/& for all that he wold not come. Then he sayde vnto his seruauntes: beholde/ Joab hath a parcell of lande fast by myne/& hath barlye therin. Go and set it on fire. And Absaloms seruauntes went & sett it on fyre.

Then Joab arose & came to Absalō vnto his house & sayde vnto hym: wherfore haue thy seruaūtes burnt my felde with fyre? And Absalom said to Joab: beholde/I sent for the desyring the to come/because I wolde haue sent the to the kynge/for to saye: wherfore am I come from Gesur. It had bene as good for me to haue biddē there still. Now therfore let me come to the kinges presence/or elle yf there be any trespace in me/kill me. And Joab went to the kyng & tolde him. And he sent for Absalom: whych whan he was come/fell to the grounde on his face before the kynge. And the kynge kissed hym.

¶ Absalom maketh insurrecyon agaynst his father. David is fayne to flee for feare of him.

¶ The.xv. Chapter.



After thys Absalom gatt hym charettes & horsses & lyftie men to rūne before him. And therto he vsed to ryse vp erlye in the mornynges & to stand by ꝑ wayes side ꝑ led to ꝑ gate of ꝑ citie. And all the men of Israel ꝑ had cōplayntes & came to the kynge for Judgement/he called vnto hym and sayd: of what citye art thou?

A

That is my Lorde the kyng hathe swarued on no syde/but spoken euē the very thyng as it is. Deut. v.d.

And when the other answered: thy seruaunt is of soche a tribe of Israel. Then sayd Absalom vnto hym: se/thy matter is good & rygh-teous/& yet no man is deputed of the kynge to heare the. Then Absalom sayd moreouer: Oh/that I were a iudge in ỹ lande/& that al men which haue pleyes & matter in the law/ shuld come to me. For I wolde do thē iustice. And also when any mā came nye to him to do him obeysance/he put forth hys hand & toke him to him & kissed him. And on thys maner dyd Absalom to all Israel that came to the kynge for Judgement/& therwith * stale the B hertes of the men of Israel. And at fourtye yeres end Absalom sayd vnto the kynge: let me go I praye the to Hebron/& paye my vo-we which I haue vowed/vnto the Lorde: for thy seruaunt vowed a vowe when I was in Gesur in ỹ lande of Siria saying: yf ỹ Lorde shall bringe me agayne to Jerusalē/I wyll serue the Lorde. And the kynge sayd: go in peace. And so he arose and went to Hebron.

* That is/vnder pretence of iustice toke awaye their hertes/& wāne thē they wist not howe: and so deceaued them/that they consented to him & drue on his syde.

Then Absalom sent spies thorow out all ỹ tribes of Israel saying: as sone as ye heare ỹ voyce of the trōpet blowe/saye: Absalō raig-neth kynge in Hebron. And w Absalom wēt two hundred men out of Jerusalem ỹ were C called. And they went with pure hertes and wist nothing of the matter. And Absalō sent also for Ahithophel the Gilonite Dauids co-unseller/and fett hym out of his citie Giloh/ when he sacrified sacrifyces. And there was wrought strōge treason. And the people drue to Absalō in great multitude. And there cam a messenger to Dauid & sayd: the hertes of ỹ men of Israel are to folow Absalom. Then sayd Dauid vnto all his seruaūts that were with him at Jerusalē: vp & let vs flee/for we shall not else escape from Absalom. Make spede to depart: leste he come sodēlye & cathe vs & bringe some myscheue vpon vs/& smyte the citie with the edge of the swerde. And the kynges seruauntes sayd to him: beholde thy seruaūtes are redye to what so euer my Lord the kynge shall apoynte.

And the king & all his housholde departed D a fote. And he left behinde hym ten wiues ỹ were his [a] concubynes/to kepe ỹ house. And so the kynge & all the people went out a fote & tarryed farre from ỹ house/And all hys ser-uaūtes wēt by hys syde. And all the Cerethi-tes & all the Phelethites/and all ỹ Hethites euen. vi. hundred men which were come a fo-te from Geth/went before the kynge. Then sayd ỹ kyng to Ethai the Gethite/wherfore shuldest thou go with vs also? Returne and abide with the kynge/for thou art a straūger & art remoued from thine awne place. Thou camest but yesterdaye/and shuld I vnquyet the to daye to go with vs? I wyll go whether I go. But returne thou & carye agayne thy brethrē. Mercie & truthe be w the. And Ethai answered the kynge & sayde: as surelye as ỹ Lorde lyueth/& as suerlye as my Lorde the kyng lyueth/in what place my Lorde ỹ king shalbe/whether in deeth or life/euē there wil thy seruaūt be. Then sayd ỹ kynge to Ethai/ come & go forwarde. And Ethai the Gethite wēt forth/& all his men/& all the chyldren ỹ were with him. And all the countreye wepte with a loude voyce. And all the people went forwarde ỹ strayght waye to the wildernesse. And beholde/Sadock & all ỹ Leuites were with him & bare the arcke of ỹ appoyntmēt of God. And whē they had set downe ỹ Arcke of God/Abiathar came vp/vntill the people were all come ouer/out of ỹ citie. Then sayd the kynge vnto Sadock. Carye the Arcke of God agayne into ỹ citie. If I shall fynde fa-uoure in the eyes of the Lord/he will bringe me agayne/and shewe me both it and the ta-bernacle therof also. But and yf the Lorde thus saye: I haue no lust vnto the. Beholde/ here am I/let him do wyth me what semeth best in hys eyes.

The kynge sayde also vnto Sadock the F preast thou art a Sear. Returne therfore into the citie in peace. And take youre two sonnes with you: Ahimaaz thy sonne/& Jo-nathas the sonne of Abiathar. And se/I will tarye in the feldes of the wyldernesse vntyll there come some woorde from you to be tolde me. And so Sadock and Abiathar caryed the Arcke of God agayne to Jerusalem/& they tarryed there. And Dauid went vp on mount olyuet & wepte as he went/& had his heed co-uered & wēt therto barefote. And all ỹ people that was wyth him/had euery man hys heed couered/and as they went wepte also. And one tolde Dauid saying: Ahithophel is one of G them that haue conspired wyth Absalom. Then sayde Dauid: O Lorde/turne the co-uncell of Ahithophel into folishenes.

When Dauid was come to ỹ toppe of the mount & had bowed him selfe vnto God: be-holde/Husai ỹ Arachite came agaynst him w his coote torne and erth vpon his heed. Vnto whome Dauid sayd: yf thou go with me thou shalt be a burthen vnto me. And yf thou re-turne to ỹ citie: then shalt thou saye vnto Ab-salō I will be thy seruaūt O kyng: thus lōge haue I bene thy fathers seruaunt/& now I am thyne. And destroye me the councell of Ahithophell. And thou hast there with ỹ Sa-dock & Abiathar ỹ preistes/vnto whych thou shalt shew all ỹ thou canst heare out of ỹ kin-ges house. And beholde/ye haue there w you theire two sonnes: Ahimaaz Sadock's sonne/& Jonathas Abiathars sonne/by whych ye shall sende me all that ye can heare.

And

a. Betwene wyues & concubines in the olde testament/is this differaūce: wyues had the honoure (as they call it) of ỹ maistresse of ỹ house/Concu-bynes were as vnderlynges & keperars. Their chyldre were also le-gytimate & lea full childre/but myght not enheret/onely had they ỹ be-quest of their father/the pa-trymonye per-tayned proper-ly vnto the children of the wyues. Genes. xxv. a.

And so Husai Dauids frende gat hym to the citie. And Absalō also entered into Jerusalē.

¶ Ziba bryngyng presentes to Dauid / dothe falsly accuse Miphiboseth. Semei curseth Dauid & hourleth stones at him. Absalom by ꝑ councell of Ahithophell lyeth with his fathers Concubines.

¶ The .xvi. Chapter.

A AND when Dauid was a lytle past the toppe of the hyll: beholde Ziba ꝑ seruaunt of Miphiboseth came agaynst him with a couple of Asses sadelled / & vpon thē two hundred loues & one hundred bonches of Resynges / & an hundred frayles of dryed frygges / & a bottell of wyne. Then sayd the kynge to Ziba: what hast thou there? And Ziba sayde: Asses for the kynges household to ryde on / and breed & frute for the younge men to eate / and wyne to dryncke / yf anye man faynt in ꝑ wildernesse. Then sayde the kynge: where is thy masters sonne? and Ziba sayd vnto the kyng: beholde / he tarydeth still at Jerusalē. For he sayde: this daye shall the house of Israel restore me the kyngdome of my father. Then sayd ꝑ kynge to Ziba: beholde / thine are all ꝑ pertayned vnto Miphiboseth. And Ziba answered: I beseche the ꝑ I maye fynde grace in thy sight my Lord king.

B And when kynge Dauid came to Bahurim: beholde / thence cam out a man of ꝑ kinrede of the house of Saul named Semei ꝑ sonne of Gera / and he cam out cursyng. And therto he cast stones at Dauid and at all the seruauntes of kyng Dauid / all the people & all the men of warre goyng part on his right hand / & part on his lefte. And thus sayde this Semei as he cursed: come forthe / come forth thou bloudesheder and thou vnthryftie man. The Lord hath brought vpon the all ꝑ bloude of the house of Saul / in whose steade thou hast raygned / and he hathe delyuered the kyngdom into the hand of Absalō thy sonne And thou art wrapped aboute ẅ thyne awne mysscheue / because thou art a bloudesheder.

Then sayd Abisai the sonne of Saruiah vnto ꝑ kynge: why dothe this deed dogg curse my Lorde the kynge? let me go and take of ꝑ

C heed of him. And the king sayde: what haue I to do with you ye sonnes of Saruiah: let hym curse: for ꝑ Lord hathe bydde̅ him curse Dauid. And who dare presume to saye wherfore dothe he so? And Dauid sayde to Abisai / & to all his seruaūtes: behold / my sonne which cā out of myne awne bowelles seketh my lyfe. How moche more then maye thys sonne of Jemini do it? Suffre hym therfore to curse / for ꝑ Lord hath bidde̅ him: haplye ꝑ Lord wil loke on my wretchednesse / & do me good for his cursyng thys daye And thus as Dauid & his mē wēt by ꝑ waye / Semei wēt alōge on ꝑ hilles syde ouer agaynst him / & cursed as he went / & threw stones at him / & cast dust. And ꝑ kynge & all that were with hym cam werye / and refreshed them selues there.

And Absalō and all the people of the men of Israel came to Jerusalem & Ahithophel with him. And as sone as he was come: Husai the Archite went vnto Absalom & sayde vnto him: God saue the kynge / God saue the kyng. And Absalom sayde agayne to Husai: is this the kyndnesse thou owest to thy frēde? Why wentest thou not with him? And Husai sayd vnto Absalom: naye not so / but whom ꝑ Lorde and this people and all the men of Israel chose / his wyll I be / and with him will I dwell. And forthermore vnto whome shall I do seruyce but euen to hys sonne? And as I was seruaunt before wyth thy father / euen so shall I be with the. Then spake Absalō to Ahithophell geue councell what is best for vs to do. And Ahithophel said vnto Absalom: get the in vnto thy fathers* cōcubines which he hath lefte to kepe the house. For when all Israel shall heare that thou hast made thy father to stincke / then shall the handes of all that are with the / be stronge. And so they pitched Absalō a tent vpon the *toppe of the house. And he went in vnto his fathers concubynes in the syght of all Israel.

Above in the xv. d.

* The houses were there flatte.

And the councell of Ahithophel whiche he counceled in those dayes / was as a man had asked coūcell of God: euen so was all the councell of Ahithophel / both vnto Dauid and also vnto Absalom.

¶ Ahithophel / seyng his councell disalowed of Husai and forsaken / hangeth hym selfe.

¶ The .xvij. Chapter.

THen Ahithophel sayde vnto Absa- A lom: let me chose out I praye the twelue thousand men. And I wyll vp & folow after Dauid by nyght. And I will come vpon him while he is werye and weake handed / and wyll feare hym / that all the people that are wyth hym shall flee. And so wyll I smyte the kynge onlye / & will bryng agayne all the people vnto the. And when all these men whych thou seekest are turned to the / all the people shall haue rest. And the saying pleased Absalom well and all the elders of Israel. Then sayde Absalō: call also Husai the Archite and let vs heare hys sentēce. When Husai was come to Absalom Absalō spake vnto hym saying: Ahithophel hathe geuen soche coūcell: whether it be best we do after his saying or not / tell thou.

Then sayd Husai to Absalom: the coūcell that Ahithophel hathe geuen is not good at this tyme. For (sayd Husai) thou knowest thy B father & the men ꝑ are with him / how ꝑ they be strōg mē. And they be chafed in their myndes / euē as a* Beare robbed of her whelpes. Proner. xvij.

And thy father is a man practised in warre/ & will not lye a nyghtes among the comē people. Beholde he lurketh now in some caue or in some other place. And therto though some of his men be ouerthrowē at the fyrst brunt/ yet they that heare it will thynck the people that foloweth Abſalom be put to the worſſe. By the reaſon wherof the beſt men thou haſt whoſe herttes are as the hertes of Lyons/ ſhall thrynke therat. For all Iſrael knoweth that thy father is a man/ and that they which be with hym be chyldren of actiuite.

But my coūcell is/ that all Iſrael be gea- ℭ thered vnto the/ from Dan to Berſabe/ as ꝑ ſande of the ſee in nombre/ & that thou go to batayle in thyne awne perſon. And we wyll come vpon hym in one place or other/ where we ſhall fynde him/ & we will pitche a felde a gaynſt him/ euē as thicke as ꝑ dew falleth on the grounde. And there ſhall not one of them be lefte/ nether he ner any of all that are w him. Moreouer yf he take a towne then ſhal all the men of Iſrael* bryng ropes to that cy- *Or/ ſend. tie/ and we will draw it into the ryuer/ vntyll there be not one ſtone found vpon a nother.

And Abſalō and all the men of Iſrael ſayd: that the councell of Huſai the Arachite was better then the coūcell of Ahithophell. For it Iſai. xlvij. c. and xlv. c. was euē ꝑ Lordꝭ determinacyon to deſtroye ꝑ *councell of Ahithophel: which was good/ ℘ that ꝑ Lorde might bryng euell vpō Abſalō. ij. Reg. xv. g. Then ſayd* Huſai vnto Sadock & Abiathar ꝑ preaſtes: of this & that maner dyd Ahitho- phel & the elders of Iſrael coūcell Abſalom. And thus & thus haue I coūceled. Now ther- fore ſend quyckly e & ſhew Dauid ſaying: ta- rye not all nyght in ꝑ feldes of ꝑ wilderneſſe/ but gett the ouer/ leſt the kynge be deuoured and all the people ꝑ are with hym. Now Jo- nathas & Ahimaaz abode by the well rogell: for they myght not be ſene to come into ꝑ cy- tye. And a wenche went and tolde them. And they to go and ſhewed kynge Dauid.

Neuertheleſſe there was a lad ſaw them ℰ whiche tolde it to Abſalom. But they went bothe of thē awaye quyckly e & cam to a mā- nes houſe in Bahurim/ whych had a well in his yarde/ into whiche they wēt downe. And the wife toke & ſpred a couerlet on the topp of the well & ſtrawed theron ſteaped barleye to drye. And ꝑ thyng was not eſpyed. And whē Abſaloms ſeruauntes came to the wife to ꝑ houſe & aſked where one Ahimaaz & Jona- thas were/ ꝑ wife ſayd vnto thē: they be gone ouer ꝑ lytell brocke of water. And whē they had ſought them & couldē not finde thē/ then they returned to Jeruſalem. And as ſone as they were departed/ the other came out of ꝑ well/ and went and tolde kyng Dauid & ſayd vnto him: vp & get you quyckly ouer ꝑ water for ſoche councell hath Ahithophel geuen.

Then Dauid arose and all the people ꝑ were F with him/ & they were come ouer Jordan be that it was daye/ that there lacked not one of them ꝑ was not come ouer Jordan. And whē Ahithophel ſaw that his coūcell was not fo- lowed/ he ſadelled hys aſſe & arose and gate him home to his awne houſe and to his aw- ne cytye/ and put hys houſholde in order and hanged hym ſelf and died/ and was buryed in the ſepulchre of hys father.

Then Dauid came to Mahanaim. And Abſalom paſſed ouer Jordan/ both he and all the mē of Iſrael w him. And Abſalom made Amaſa captayne of the hoſte in ſtede of Joab whych Amaſa was a mannes ſonne named G Jethra a Jeſrahelite that went into Abigail the daughter of Naah ſyſter to Saruiah Jo- abs mother. And Iſrael & Abſalom pytched in the lande of Galaad. And whē Dauid was come to Mahanaim/ Sobi the ſonne of Na- ah out of Rabath the cytye of the chyldren of Ammon/ and Machir ꝑ ſonne of Amiel out of Lodaber & Berzelai the Galaadite out of Rogelim/ brought beddes/ baſens/ & erthen veſſelles: and alſo corne/ barly/ floure & par- ched corne/ benes & rice hony/ butter/ ſhepe and chefe of kyne/ for Dauid & all the people that were wyth him to eate. For they ſuppo- ſed that the people ſhulde be hongrye/ fayn- tye/ and thurſtye in the wyldernеſſe.

ℭ Abſalom is ouercome in battell. He hangeth by the hearre on an Oke. He is kylled & put in a dytche. Da- uid is ſo ſorowfull for ꝑ deeth of Abſalō ꝑ he wepeth.

ℭ The. xviij. Chapter.

And the kynge nombred the people that were wyth him/ and ſett cap- A taynes of thouſandes and of hun- dredes ouer them. And he ſent one parte of them wyth Joab/ and a nother parte wyth Abiſai the ſonne of Saruiah Joabs brother/ and the thirde parte wyth Ethai the Gethite. And the kyng ſayd vnto the people: ſhall I go wyth you? And the people anſwe red: naye/ for yf we flе/ oure aduerſaries wil not care for vs: nether though halfe of vs were ſlayne/ ſhall they regarde vs. But thou were worth ten thouſand of vs. And therto it is better ꝑ thou be readye to ſuccoure vs out of the citie. Then ſayd the kynge: what ſemeth you beſt/ that will I do.

And the kyng ſtode by the Gates ſyde/ and B all the people came out by hundredes and by thouſandes. And the kyng cōmaunded Joab Abiſai/ and Ethai ſaying: intreate me gently my ſonne Abſalom. And all the people heard when the kinge gaue all ꝑ captaynes charge ouer Abſalom. And the people went out in- to the felde agaynſt Iſrael/ and the battell was in the woode of Ephraim. Where the

people

people of Israel were putto ỹ worse before the seruaũtes of Dauid/& there was a great slaughter ỹ daye/euen of twentye thousand men. And ỹ felde was fought in dyuerse places/all abroade vpõ ỹ erthe. And the woodes deuoured moo people that daye than dyd the swerde. And it chaũced Absalom to come before the seruauntes of Dauid rydyng vpon a Mule whych caryed him vnder ỹ thycke bowes of a great Oke. And his heed caught in ỹ Oke/& he was lefte betwene heuẽ & erthe/ & ỹ Mule ỹ was vnder hym went his waye.

¶ And one ỹ saw it tolde Joab saying: beholde/ I saw Absalom hange in an Oke: & Joab sayd vnto him that tolde him: lo/sawest thou hym? And why dydest not thou there smyte him to the ground/that I should haue geuẽ ỹ ten sicles of syluer and a soudyoures gyrdle.

And ỹ man answered Joab: though I had a thousand sicles of syluer tolde in my hande yet wolde I not stretche out myne hande agaynst the kynges sonne. For we hearde wt oure eares whẽ the kyng charged the/ Absai and Ethai/saying: spare me the lad Absalom. Wherefore though I had ieoparded my life & done falsly therto/yet coulde nought of all ỹ matter haue bene hid frõ ỹ kynge: ye & thou thy selfe woldest be agaynst me. Then sayd Joab* I may not stand tareyng with the.

*That is/it is not best ỹ I tarye with the/& loke that thou shuldest go kill him

And therwyth he toke thre speares in hys hand & thrust thẽ into the hart of Absalom/ whyle he was yet a lyue on ỹ bodye of ỹ tree. And ten seruauntes that bare Joabs wepõs/ turned & smote Absalom and slue him. Then Joab blew a trompet/& the people returned frõ folowyng Israel: for Joab spared ỹ people. And they toke Absalom & cast him into a great pitt that was in the wood/ and cast a myghtye great heape of stones vpõ him. And all Israel fled euerye mã to his tent. And this Absalom yet in hys lyfe tyme/toke & reared vp a pyler/whiche is yet in kynges dale. For he sayde: I haue no male childe. And therfore to kepe my name in remẽbrance do I it. And he called the piller after his awne name. And it is called vnto this daye/Absaloms piller.

Then sayd Ahimaaz ỹ sonne of Sadock: let me runne I praye the/& beare the kynge tydinges/how that ỹ Lorde hath iudged him quyte of the handes of all hys enemyes. And Joab sayd vnto him: thou art no mã to beare tydynges to daye: thou shalt beare tydynges a nother tyme: but to daye thou shalt beare none/because ỹ kynges sonne is deed. Then sayd Joab to Chusi: go & tell the kynge what thou hast sene. And Chusi bowed him selfe vnto Joab & ranne. Then sayd Ahimaaz ỹ sonne of Sadock agayne to Joab: come what come will/let me runne I pray the after Chusi. And Joab sayd: wherfore shuldest thou runne my sonne? for and thou runne thou gettyst no reward: well come what will let me runne. And he sayd vnto him: runne. Then Ahimaaz ranne by the playne and ouer ranne Chusi.

And Dauid sat betwene the two gates. ¶ And the watcheman wẽt vp to ỹ rouffe ouer the gate vnto the walle/and lyfte vp his eyes and saw: and beholde/there cam a man runnyng alone. And the watchmã called & tolde the kynge. And the kynge sayde: yf he come alone/ there is tydynges in his mouthe. And he cam and drew nye. And the watchmã saw a nother man runnyng / and called vnto the porter & sayd: beholde/there cometh a nother runnyng alone. And the kynge answered: he is also a tydynges bringer. And ỹ watchmã sayd: me thinketh the running of the formost is lyke the runnyng of Ahimaaz the sonne of Sadock. And the kyng sayd: he is a good mã & cometh with good tydinges. And Ahimaaz called and sayd to the kynge: good tydynges/ and bowed him selfe to the erthe vpõ hys face before the kyng and sayd: blessed be ỹ Lorde thy God which hath* shut vp all ỹ men that lifte vp their handes agaynst my Lorde the kynge. And ỹ kynge sayd: is the lad Absalom safe? And Ahimaaz answered I saw a great a do/when the kinges seruaũt Joab sent me thy seruaunt. But I wotte not what it was. And the kyng sayd: turne and stande here. And he turned and stode.

*That is/ the shor.

¶ And beholde Chusi came and sayd: tydinges my Lorde the kynge/ ỹ Lorde hath quytte the thys daye out of the handes of all that rose agaynst the. And ỹ kyng sayde to Chusi: is ỹ lad Absalom safe? And Chusi answered the enemyes of my Lorde the kynge and all that rise agaynst the/to haue ỹ/ be as thy lad is. And the kynge was moued & went vp to a chambre ouer ỹ gate & wept. And as he went thus he sayde: my sonne Absalom/my sonne/ my sonne/my sonne Absalom/wold to God I had dyed for ỹ Absalom/my sonne/my sonne.

¶ Dauid is restored to hys kyngdome/and bringhe agayne to Jerusalem.

¶ The. xix. Chapter.

And it was tolde Joab/how that the kynge wepte and mourned for Absalom. And the victorye was turned that daye into mournyng vnto all the people. For the people heard saye that daye/how the kynge sorowed for hys sonne/ and the people went stealyng into the cytye/ as people cõfounded stele awaye/when they flee in battell. And the kyng hyd his face and cryed wyth a loude voice: my sonne Absalom Absalom my sonne my sonne.

And Joab went into the house to the kyng and sayd: thou hast shamed thys daye the faces of all thy seruauntes/ whych thys daye

haue saued thy lyfe/& the liues of thy sonnes & daughters/& ỹ lyues of thy wyues & cõcubynes/in ỹ thou loueſt thine enemyes & hateſt thy frẽdȝ. Thou haſt declared this daye ỹ thou cameſt nether for thy Lordȝ nor seruaũtes. For this daye I do perceaue/yt Absalom had lyued/& all we dyed thys daye / ỹ then it
B had pleased ỹ well. Now therfore vp & come out/& speake kyndely vnto thy seruaũtes/I swere by ỹ Lord except thou come out/there will not tarye one mã wt ỹ thys nyght. And ỹ wilbe worſſe vnto the/then all ỹ euell ỹ fell on the from thyne youthe vnto thys houre.
Then the kynge arose and satt downe in the Gate. And it was tolde vnto all the people/ how the kynge satt in the Gate. And then all the people cam before the kynge. But Israel fled euery man to his tent.

And all the people were at stryfe throrow out all the trybes of Israel saying: the kyng delyuered vs out of ỹ hand of oure enemyes. And he deliuered vs out of the hand of ỹ Philistines. And now he is fled out of ỹ land for Absalom. But Absalom whom we anoynted ouer vs is deed in battell. Now therfore why are ye so styll / that ye bryng not the kynge
C agayne. And kyng Dauid sent to Sadock & Abiathar the preastes saying: speake vnto ỹ elders of Juda & saye: why shulde ye be the last ỹ shulde brynge agayne ỹ kynge to hys house/seing ỹ soche tidinges is come frõ all Israel vnto ỹ kynge euẽ to hys house? ye are my brethren/my bones & my flesshe: wherfore then shulde ye be the last that shulde come to bryng the kynge home agayne? And saye to Amasa: art thou not my bone and my flesshe? And God do so to me & so therto: except thou be captaine of ỹ Host to me for euer in ỹ rowme of Joab. And he bowed ỹ herttes of all ỹ men of Juda/as a man wolde bow ỹ hert* of one man: so ỹ they sent woorde to ỹ kynge/ ỹ he shuld returne wt all hys seruauntes. And the kyng returned & came to Jordã. And Juda came to Galgal for to go agaynst ỹ kynge to conueye him ouer Jordã. And Semei* ỹ sonne of Gera the sonne of Jemini whyche was of Bahurim/hasted & came wt the mẽ of Juda agaynst kynge Dauid/& a thousande men of Beniamin wt him/and* Ziba the seruaunt of the house of Saul & his .xv. sonnes and twentye seruauntes with him. And they whypte ouer Jordan before the Kynge. And there wẽt ouer a Botte to carye ouer ỹ kynges housholde and to do hym pleasure.

*Judic.xxij. a. ij.Reg.ij.b.

*ij.Reg.xvi.c.

*ij.Reg.xvi.a.

D And Semei the sonne of Gera fell before the kynge/as he was come ouer Jordan and sayde vnto him: let not my Lord impute wickednesse vnto me/ner let him not remẽber the wickednesse that thy seruaunt did / when my Lorde the kynge departed out of Jerusalem that the kynge shuld take it to herte. For thy seruaunt dothe knowe how that I haue done amysse. And therfore beholde/I am the fyrst this daye of all ỹ house of Joseph ỹ am come to mete my Lorde the kynge. But Abisai the sonne of Saruiah answered & sayd: shall Semei not dye for that cause: whych cursed the Lordes anoynted? And the kynge sayd: what matter is betwene you & me ye sõnes of Saruiah/ ỹ ye shuld this daye be aduersaryes vnto me? There shall no man dye this daye in Israel: for I know that I am this daye kyng ouer Israel. And the kyng sayde vnto Semei: thou shalt not dye/ & sware vnto hym.

And Miphiboseth the sonne of Saul came
E also to mete ỹ kynge/& had nether dressed his fete ner shauẽ his beerde ner washed his clothes frõ the tyme ỹ kynge departed/vntill he came agayne in peace. And when he was come to Jerusalẽ towarde ỹ kynge/the kyng sayd vnto him: wherfore wentest not thou wt me Miphiboseth? And he sayd: my Lorde kynge/my seruaũt deceaued me. For thy seruaũt sayd: ỹ I wolde haue mine Asse sadled to ryde theron/for to go to ỹ kynge/because thy seruaunt is lame. And he hath therto cõplayned on thy seruaũt vnto my Lord ỹ king. But my Lord ỹ kynge is as an Angel of God: do therfore what semeth best in thyne eyes. For all my fathers house were but deedmen vnto my Lord the kynge: & yet dydest thou put me amõge thẽ ỹ eate at thine awne table. What right therfore haue I yet / to crye any more vnto ỹ kinge? And ỹ kyng sayd: it needeth the not to speake any moare, for I haue sayd: ỹ thou & Ziba shall deuide ỹ landȝ betwene you. And Miphiboseth sayd vnto ỹ kinge: yee let him take all: for so moche as my Lord ỹ king is come in peace vnto hys awne house.

And Berselai the Galaadite came frõ Ro-
F gelim & wẽt ouer Jordã wt ỹ kynge/to accõpanie him ouer Jordã: whiche Berselai was a very aged mã/euẽ foure skore yeres olde/& had prouyded ỹ kyng of sustenaũce while he laye at Mahanaim: for he was a mã of verye great substaunce. And ỹ king sayd vnto Berselai: come thou wt me/ ỹ I may fede ỹ wt me in Jerusalẽ. But Berselai sayd vnto ỹ kynge of what age am I ok/ ỹ I shulde go wt ỹ kyng ito Jerusalẽ. I am this daye foure skore yere olde: & therfore cãnot decerne sauery frõ vnsauery/nether hath thy seruaũt pleasure in ỹ he eateth or drincketh: ner yet delectaciõ in ỹ songes of mẽ or womẽ. It is no nede ỹ thy seruaũt be a burthen vnto my Lord ỹ kinge: let thy seruaũt go a lytle waye ouer Jordã wt the kynge: for why shulde ỹ kynge render me soche a reward? But let thy seruaunt turne back agayne/ ỹ I maye dye in mine awne citye / by the graue of my father and mother.

But

But lo here is thy seruaunt Chamaã: let him go with my Lorde the Kyng / and do to hym / what shall please the.

G And the kyng answered: Chamaam shall go with me. And I wyll do to hym that thou shalt be cõtent with. And therto whatsoeuer thou shalt require of me / that same wyll I do for the. And all the people went ouer Jordan. And whẽ the kyng was come ouer Jordan / he kyssed Berselai & toke hys leaue of him / & he went backe agayne vnto his awne place. And then the kyng wẽt to Galgal / and Chamaam went with him. Now all the men of Juda were at the bryngynge ouer of the kyng / & but halfe the men of Jsrael.

Wherfore all the men of Jsrael came to ỹ kyng & sayde vnto him: why haue oure brethren the men of Juda stolen the awaye / and haue brought the kyng & his housholde & all Dauids men with him ouer Jordan? And all the men of Juda answered ỹ men of Jsrael: for the kyng is nere of kynne to vs: wherfore be ye angrye for that matter? thynke ye that we eate of the kynges cost / or that the kyng geueth vs any gyftes? And ỹ men of Jsrael answered the men of Juda & sayde: we haue ten partes in the kyng / & haue therto more ryght to Dauid then ye. Why then dyd ye despyse vs / that owre aduyse had not ben fyrst had in restoryng owre kynge agayne? And ỹ wordes of the men of Juda were fearcer then the wordes of the men of Jsrael.

¶ Seba the sonne of Bochri reaseth Jsrael agaynst Dauid. Joab kylleth Amasa traterously. The heed of Seba is delyuered to Joab. Dauids receauers are nombred.

¶ The.xx. Chapter.

A And there happened to be an vnthryfte felow named Seba the sonne of Bochri a mã of Gemini whych blew a trompet and sayd: we haue no parte in Dauid / nor enheritaunce in the sonne of Jsai / O Jsrael / lett vs depart therfore euery mã to his tent. And all Jsrael wẽt from Dauid & folowed Seba the sonne of Bochri. But the men of Juda claue fast vnto the kyng / frõ Jordan to Jerusalem.

And when Dauid was come to his house to Jerusalem / he toke the ten wyues hys cõcubynes ỹ he had left behynde him to kepe ỹ house / & put thẽ in warde and myntstred all thynges vnto them: but laye no moare with them. And so they were enclosed vnto ỹ daye of the deeth of thẽ / & lyued a wydowes lyfe.

Then sayde the kyng to Amasa: call me ỹ men of Juda to geather with in thre dayes & present thy selfe here. And Amasa went to B geather the men of Juda to geather: but taried longer then ỹ time which was apoynted him. Wherfore ỹ kynge sayde to Abisai: now shall Seba ỹ sonne of Bochri be worse to vs thẽ Absalom. Take thou therfore thy* Lords seruaũtes & folow after him: lest he gett him walled cyties & escape vs. And there wẽt out after him Joabs men and the Cerethites & ỹ Phelethites & the men of myght. And they departed out of Jerusalem to folow after Seba the sonne of Bochri. And when they were come to the great stone in Gabaon / Amasa met thẽ. And Joab had his garment that he C had about him / gyrde vnto him / & had gyrde ther on a knyfe toyned fast to his loynes / in soche a shethe ỹ as he wẽt it fell some tymes out. And Joab sayde to Amasa: are all thynges in rest and peace my brother? And Joab toke Amasa by the chynne with the ryght hande / as though he wolde haue* kyssed hym. And Amasa toke no hede to the knyffe that was in Joabs hand / with which Joab smote hym in the short ribbes & shed out hys bowelies to ỹ ground and smote him but one strocke / and he dyed.

And then Joab and Abisai his brother fo- D lowed after Seba the sonne of Bochri. And one of Joabs men ỹ stode by him sayd: what is he that he wolde be as Joab / & what is he ỹ wold be vnto Dauid in stede of Joab? And Amasa laye walowyng in bloude in ỹ middes of the waye. And there was a man ỹ saw all the people stande styll. And whẽ he saw that *all ỹ came by him stode still / he rowled Amasa out of the waye into the feld & cast a cloth vpon hym. And as sone as he was tombeled out of ỹ waye / all ỹ people wẽt after Joab / to folow after Seba ỹ sonne of Bochri.

And he went thorow all the trybes of Jsrael vnto Abel / Bethmaacah & all Barim. E And ỹ people geathered vnto him & wẽt also after him. And they cam and beseged hym in Abel Bethmaacah. And they cast vp a bãcke agaynst the cytie. And it was beseged. All ỹ people ỹ was with Joab labored busely to ouer throwe the walle. Then cryed a wyse woman out of the cytie / heare heare / byd I praye you Joab that he come hyther / that I maye speake wt him. When Joab was come / the woman sayd: art thou Joab? And Joab answered ỹ am I. And he sayd to him: heare ỹ F wordes of thy hãdmayde? And he sayd: I am readye to heare. And she sayde: it hath bene a comen sayinge in the olde tyme / men* must aske of Abel / and then go to and fynyshe the worcke. Abel is one of the quyetest & faythfullest cyties ỹ are in Jsrael. And thou gost about to destroye a cytie that is as a mother in Jsrael. Why deuowrest thou the enheritaunce of the Lorde.

And Joab answered and sayd: God forbid / God forbid it me / that I shuld ether deuowre or destroye it. The matter is not so: But

q.b. there

* That is / Joabs.

* Prou. xxvj. a

* Understand. whether it willl receaue peace: accordyng to ỹ lawe of Moses. Deute. xx. c.

there is a man of mount Ephraim / Seba ỹ
sonne of Bochri by name / which hath* lyfte
*That is / is become aduersaries enemye. vp his hand agaynst kyng Dauid. Delyuer
vs him only / and I wyll depart frō the cityе.
And the woman sayde vnto Joab: Beholde /
his heed shalbe throwen thorow the walle to
the. And then the woman went vnto all the
That is / counselyng the wyselye. people in her wysdome. And they smote of
the heed of Seba the sonne of Bochri / & cast
it to Joab. And he blew a trompet / and they
skatered from the cytie / euery mā to his tent.
And Joab returned to Jerusalē vnto ỹ king.

And Joab was ouer all ỹ hoste of Israel
And Banaiah the sonne of Jehoiada was
ouer the Cerethites & the Phelethites. And
Aduram was ouer the trybute. And Jehosa-
Aboue in this boke the. viij. Chap. d. phat ỹ sonne of Ahilud was Recorder. Se-
ua was scribe. And Sadock and Abiathar
were the preastes. And Ira the Jairite was
Chald. Interpre. readeth was prynce to him / ỹ is / was great & chefe of councell to Dauid: & as it were his director & secretary. lykewyse Dauids preast.

¶ Thre deare yeres. The vengeaunce of the synnes of Saul lyghteth on hys. vij. sonnes / which are hanged. Foure great batelles / which Dauid had agaynst the Philistines.

¶ The. xxi. Chapter.

THen there fell an hōgre in ỹ dayes
of Dauid thre yeres / yere by yere.
And Dauid enquyred of the Lord.
And the Lorde answered: it is for
Sauls sake & the house of bloude / because
he slue the Gabaonites. And the kyng called
the Gabaonites & sayde vnto thē. Now these
Gabaonites are not of the chyldrē of Israel /
but a remnaūt of the Amorites / & the chil-
dren of Israel sware vnto thē. And yet Saul
sought to sley thē / for a zele that he had to the
chyldren of Israel & of Juda. Wherfore Da-
uid sayd vnto them: what shall I do for you?
and wherwith shall I content you ỹ ye maye
* blesse the enheritaūce of ỹ Lord.

*That is / fauoure and sett by. As in Esai. xxxvi. d. And the Gabaonites sayde vnto hym: we
haue no matter of siluer or of golde w̄ Saul
or with his house: nether haue we any mā ỹ
we wolde kyll in Israel. Then he sayd: what
B saye ye that I shall do for you? And they sayd
vnto the kynge: the man that consumed and
imagened to bringe vs to nought / hym we
ought to destroye / that nought of him conti-
new in any of the coostes of Israel / let seuen
men of his sonnes be deliuered vnto vs / that
we maye hang thē vp vnto the Lord / in Ga-
baah of Saul ỹ lordes electe. And Dauid
sayde: I wyll geue them you.

But the kyng had compassion on Miphi-
boseth the sonne of Jonathas / the sonne of
Saul / because of the Lordes othe that was
betwene thē: that is to saye betwene Dauid
and Jonathas ỹ sonne of Saul. But he toke
the two sonnes of Rezphah the daughter of
Aiah which she bare vnto Saul / Armoni
and Miphiboleth / & the fyue sonnes of Mi-
chol the daughter of Saul which she bare to
Adriel the sonne of Berselai the Molathite /
and delyuered thē vnto the handes of the Ga-
beonites / which hanged thē in the hill before
the Lorde. And they fell all seuen to geather
in the fyrst dayes of heruest: euē in ỹ begyn-
nyng of Barley heruest.

And Rezphah the daughter of Aiah toke
Sackclothe & spred it vnder her vpon the
Rocke / euē frō ỹ begynnyng of harueſt vn-
tyll rayne dropped vpō thē out of heuen and
suffered nether ỹ birdes of the Ayre to fall
on them by daye nor beastes of the felde by
nyght. And when it was tolde Dauid what C
Rezphah ỹ daughter of Aiah the cōcubyne
of Saul had done / he wēt & toke ỹ bones of
Saul & of Jonathas his sonne / of ỹ men of
Jabes in Galaad / which they had stolen frō
the strete of Bethsan / where the Philistines
had hāged thē in ỹ dayes whē ỹ Philistines
had slayne Saul in Gelboe. And he brought
thence the bones of Saul & the bones of Jo
nathas his sonne / & they fett awaye ỹ bones
of thē that were hanged / & buryed them with
the bones of Saul and Jonathas his sonne
in the contrey of Beniamin / in Zela / in ỹ se-
pulchre of Cis his father. And whē they had
performed all ỹ the Kyng cōmaunded / God
was then at one with the lande.

And ỹ Philistines had yet agayne warre
with Israel. And Dauid went downe and his
seruauntes w̄ him / & fought with the Phili-
stines. And Dauid waxed fayntie / and Jesbi
*After the Grec. Some reade Benob. * Grec. Geaunites. of * Nob one of the sonnes of * Haraphah
whose speare heed wayed thre hūdred sycles
of Brasse / & was gyrde wyth a new swerde
thought to haue slayne Dauid. But Abisai
the sonne of Zaruiah succoured him & smote D
ỹ Philistine & killed him. Then the seruaūts
of Dauid sware vnto him saying. Thou shalt
go no moare out with vs to battell / that the
lyght of Israel be not put out. And there was
yet after this / battell with the Philistines at
* Nob / in which Sobochai the Husathite
slew Saph of the sonnes of Haraphah.

And there was yet ỹ thirde battell in Gob /
w̄ the Philistines / where Elhanan the sonne
of ỹ Jaere Orgim / a Bethlehemite slue one
Goliath a Gethite: the staffe of whose speare
was as great as a weuers cloth beame.

And there was yet battell in Geth / where
was a mā of a size and had on euery hand. vi
fyngers and on euery fote. vi. toes. xxiiij. in
all. And was also of ỹ kynred of Haraphah /
and defyed Israel. And Jonathas the sonne
of Samach the brother of Dauid slue hym.
These foure were of ỹ sonnes of Haraphah
in Geth / and were ouer throwen by the hand
of Dauid and by the hādes of his seruaūtes.

¶ The

¶ The Canticle or song of Dauid for ỹ delyueraunce from his enemyes.

¶ The .xxij. Chapter.

AND Dauid spake the wordes of this songe vnto the Lord/what tyme ỹ Lord had delyuered him out of the hãdes of all his enemyes / and out of the handes of Saul.

And he sayde: the Lorde is my [a] rocke/ my castel and my delyuerer. God is my strẽght/ & in hym wyll I trust: my shylde & the horne that defendeth me: myne hye holde & refuge: O my Sauer/ saue me from wronge.

I wyll prayse and calle on the Lorde/ and so shall be saued from myne enemyes. For ỹ waues of deeth haue closed me aboute / and ỹ flodes of Belial haue feared me. The cordes of hell haue cõpased me about / & the snares of deeth haue ouertake me. In my trybulacyõ I called to the Lord/ & cryed to my God. And he heard my voyce out of his tẽple / and my crye entered into his eares. And the erth trimbled and quoke/ and the foundacions of heuẽ moued & shoke/ because he was angrie.

Smoke went vp out of his nostrelles/ & cõsumyng fyre out of his mouth / that coles were kendled of him. And he bowed heuẽ and came downe/ and darcknesse vnder nethe his fete. And he rode vpon Cherub and flew: and appered vpon the wynges of the wynde. And he made darcknesse a tabernacle roũde about him/ wt water geathered to geather in thicke cloudes. Of the brightnesse/ that was before him/ coles were sett on fyre.

The Lorde thundred from heuen/ and the most hye put out hys voyce. And he shotte arowes and skatered them/ and hurled lyghtenyng and turmoyled them. And ỹ bottome of the see appered/ and the foundacions of ỹ worlde were sene/ by the reason of the rebukyng of the Lorde/ and thorow the blastyng of the breeth of hys nostrelles. He sent from an hye & kett me/ & plucked me out of myghtye waters.

He delyuered me frõ my mightie enemye/ & from thẽ that hated me and were to strong for me. When they had compased me in the daye of my trybulacion/ the Lorde stayed me vp. And he brought me out into rowmeth/ & delyuered me/ because he delyted in me.

¶ The Lorde rewarded me accordyng to my ryghtwysnesse/ & accordyng to the pureneſſe of my handes he dealt wyth me. For I kept the wayes of the Lorde/ and dyd no wickednesse forsakyng my God. But I had all hys lawes in my syght / & turned my face from none of his ordinaunces. But was pure vnto him ward/ & kept my selfe frõ wickednesse.

And the Lorde dyd to me agayne / accordyng to my ryghtewelnes/ and after my pureneſſe that I had in his syght. With the holy thou shalt be holy/ and wyth the man that is vncorrupt/ thou shalt be vncorrupt. With ỹ pure thou shalt be pure/ & wyth the froward thou shalt be froward also. And the people that are in aduersyte/ thou shalt helpe. And on ỹ proude shalt thou cast thine eyes. Thou art my lyght O Lorde / and the Lorde shall lyght my darcknesse.

With thy helpe I wyll runne thorow an Hoste of men/ and by ỹ ayde of my God wyll sprynge ouer a walle. The* waye of God is vndefyled/ and the worde of the Lorde fyned as golde/ & he a shilde to all that trust in him.

Who is a God saue the Lorde / and who myghtie saue oure God? God is my strength in warre/ and ryddyth the waye cleare before me. And maketh my fete as swyfte as an hyndes and setteth me fast vpon my hye hold.

And teacheth my handes to fyght / that a bowe of brasse is to weake for myne armes.

And thou hast saued me wyth thy shylde/ and keppest me euer in meakenes. And thou madest me space to walke in / that my fete shuld not stõble. I folowed myne enemyes & destroyed thẽ/ and turned not agayne vntyll I had consumed them.

I wasted them and so clouted thẽ/ that they could not aryse: but fell vnder my fete.

And thou compasedest me about wt might to battell/ & madest them that roase agaynst me to stoupe vnder me.

And thou madest myne enemyes to* turne their backes to me/ and them that hated me/ and I destroyed them. They loked for helpe: But none came to saue them vnto the Lorde they cryed/ but he heard them not.

And I wyll beate them as smalle as the dust of the erth/ and wyll stampe them as the dyrte of ỹ strete/ & wyll spreade thẽ abroade.

And thou delyueredst me from the dyssencyon of my people/ & kepest me to be an heed ouer nacyõs/ for ỹ people which I knew not be came my seruauntes.

And the alyentes crouched vnto me / and obeyed me at a worde.

And the alyentes ỹ shrynke awaye shall tremble for feare in their* defenced places.

The Lorde lyue/ and blessed be he ỹ is my strength: and exalted be God ỹ strength that saueth me. It is God that aduengeth me / & bryngeth downe the people vnder me. And delyuereth me from myne enemies/ thou liftest me vp on hye from thẽ that ryse agaynst me/ and delyueresst me from ỹ wicked men.

And therfore I wyll prayse the O Lorde amonge the hethen/ and [b] will synge vnto thy name. For thy great & manyfolde sauyng of thy kynge/ and shewyng mercye vnto thyne anoynted/ euẽ to Dauid/ & his seede for euer.

¶ The

a. Godly men haue called the Lord by diuers names accordynge to their faith: that is/ as they thought of God with in thẽselues/ & as they also had proued. As Dauid here called him hys Rocke/ his castell/ hys delyuerer/ hys strength/ hys shyld his horne of defence &c. Psalm. xviij. a.

* That is/ the deades of God are pure & vncorrupt.

* That is/ to runne awaye & flee from me.

* That is/ euen there where they lurcke and hyde them selues: although in strõg holde.

b. To syng vnto the name of God is a cõmẽ maner of speakyng to ỹ Psalmist/ for to geue thanckes & to shewe ỹ veritie & glorie of God/ as in the Psalm. xxix. c

¶ The last communicacyon of Dauid / and the descripcion of the myghty men to hym belongyng.

¶ The.xxiij. Capter.

THese be the last sainges of Dauid. Dauid the sonne of Jsai sayde. And the mā is lyfte vp on hye / ꝑ anoynted of the God of Jacob & pleasant Psalmist of Jsrael sayd: the spyrete of ꝑ Lorde spake in me / & his wordes were on my tong. The God of Jsrael spake vnto me / and the strēgth of Jsrael sayde: he that beareth rule ouer men / he that ruleth iustlye[a] in the feare of God. And he shalbe as the mornyng light / when the sonne shyneth in a mornynge in which are no cloudes to lett the bryghtnesse / and as the grasse of the erth is by the vertue of the raygne. And is not myne house so with God? in that he hath made with me an euerlastyng couenaunt perfecte in all poyntes: & in that he shall fulfyll all ꝑ is healthesome vnto me / & all my desyres therto. When the vnthryftie men are all of thē as thornes takē out of their places / which cannot be takē w̄ handes: But the man that shall touche thē / must be armed wyth yron on a longe helue. And then shall they be burnt with fyre to syt therby.

a. Understand / sayde / that he wolde rayse vp of my stocke a king / which shulde be Messias / that shulde rule in the feare of the Lorde: that is / in the true worshippyng of the one & true God. For the kyngdome of Christ is the kingdome of thē that beleue and worshyp God / in spyrite & truthe: & that kepe his cōmaundementes / and ernestly & with all their trust leane to that that pleaseth him.

B Theise be the names of the myghtye men ꝑ were about Dauid: [b] Joseb of Sebeth the Thachmonite / first of thre / otherwyse called Adino the Aznonite / which slue. viij. hūdred at one tyme. And nexte to him Eleazar ꝑ sonne of Dodi ꝑ sonne of Ahohi / one of ꝑ thre princypall ꝑ were wyth Dauid / which whē they defyed the Philistines ꝑ were there geathered to geather in battell (and the men of Jsrael were gone vp) arose & layed on the Philistines vntyll his hande ached and claue vnto the swerde. And the Lord made a great victorie the same daye. And ꝑ people returned & wēt after him only to spoyle. After hym was Sema ꝑ sonne of Ageh the Hararite (which when the Philistines were geathered to geather in Lahaia where was a parcell of lande full of ryce / and ꝑ people were fled for feare of the Philistines) stode in the myddes of the sayde grounde / & defended it & slue the Philines. And the Lord gaue him a great victorie.

b. Joseb. i. Paral. xi. is he named Isbaā ꝑ sonne of Hachamoni. Josephus de antiq. lib. vij. cap. xij. calleth him Jesobos after some pryntes / after other some Eusebius: Affirmyng also ꝑ he was often wont to ruthen to the forwarde of hys enemyes / & not leaue fightyng / tyll he had kylled nyne hundred.

And theise thre of the thirtie of the Lordes went downe & came to Dauid in the haruest tyme vnto ꝑ caue Odolom. And the Host of the Philistines had pytched in the valeye of Geauntes. And Dauid was then in an holde And ꝑ Soudioures of the Philistines were then in Bethlehē. And Dauid longed & sayde: Oh / that I had of the water that is in ꝑ well in the gate of Bethlehem for to drynke. And anone the thre myghtie brake thorow ꝑ Host of the Philistines and fett water out of the well of Bethlehem ꝑ was in the gate / & toke and brought it to Dauid: Neuertheless he wolde not dryncke therof / but offered it vnto the Lord & sayde: the Lorde forbyd ꝑ I shuld do so / shuld I dryncke ꝑ bloud of men ꝑ were in ieopardye of their lyues? and so he wolde not dryncke it. Theise thynges dyd theise thre myghtye men. Then Abisai the brother of Joab / the sonne of Saruiah: he was o captayne[d] ouer the thre / & he lyfte vp his speare agaynst three hundred & slue them / & was named w̄ the thre. For he was nobler man then the thre & was their captayne. How be it he attayned not vnto *those thre in actes.

d. Not ouer ꝑ first thre / but ouer the thre ꝑ were iferiour & vnder them / that is / ouer thē that were of ꝑ second degre of Dauids mighty mē or worthies.

*Understande the fyrst thre.

Then Banaiah the sonne of Jehoiada ꝑ sonne of a lustye mā valyāt in actes of Kabzeel / he slue two lyons of Moab. He went downe & slue a lyō in a pyt in time of Snow. And he slue an Egyptian a goodly mā / which had a speare in his hand. And Banaiah went downe to hym w̄ a staffe & plucked ꝑ speare out of the Egyptians hand & slue him w̄ hys awne speare: Soche thynges dyd Banaiah D the sonne of Jehoiada & was the noblest of thyrtye: But not lyke to anye of the thre in factes of warre. And Dauid made him of his councell. Asahel ꝑ brother of Joab was one of the thyrtye. Then Elchanan the sonne of Dodo of Bethlehem: Semah the Harodite: Elica the Harodite: Helez the Paltite: Ira the sonne of Akes the Thekoite: Abiezer of Anathoth: Mobonai the Husathite: Zelmon an Ahohite: Maharai the Netophathite: Heleb the sonne of Baanah an Netophathite: Ithai ꝑ sonne of Ribai of Gabaah a cytie of ꝑ chyldrē of Beniamin: Banaiah the Pharathonite: Hedai: of the ryuer of Gaas: Abialbon the Arbathite: Asmaueth a Berhomite: Elihaba a Salabonite: *Of ꝑ sonnes of Jasen Jonathas: Semah the Harorite: Ahiam the sonne of Sarar an Ararite: Eliphelet the sonne of Ahasbai the sonne of a Maachathite: Eliam the sonne of Ahithophel the Gilonite: Hezrai the Carmelite: Pharai the Arbite: Igaal the sonne of Nathan of Zobah: Bani the Gadite: Zelec an Amonite: Maharai a Berothite the Harnesberer of Joab the sonne of Saruiah: Ira the Jethrite: Gareb ꝑ Jethrite: Uriah the Hethite: in all thirtie and seuen.

*Some reade Bane Jasen & Jonathas / the sonne of Sageh the Hararite. i. Paral. xi.

¶ Because Dauid caused the people to be nombred / is Jsrael plaged with pestilence: so that in thre dayes there dyed. lxx. thousand.

¶ The.xxiiij. Chapter.

AND the Lorde was wrath agayne ✠ agaynst Jsrael / & stered vp Dauid agaynst thē saying: go and nombre both Jsrael and Juda. And forthwith the kyng sayd to Joab the captayne of his Host: go abroade I praye the / thorow out all the trybes of Jsrael / euē frō Dan to Berlabe

sabe & nombre the people that I maye know the nombre of them. And Joab sayde vnto ỹ kynge: I beseche ỹ the Lorde thy God make the people as many moo as they be: ye & an hundred tymes so many mo/ and that ỹ eyes of my Lorde the kynge maye se them. But how is it that my Lorde the kyng hath a lust in this thyng? Notwithstandyng the kynges wordes preuayled agaynst Joab & agaynst all the captaynes of the Hoste.

Then Joab and ỹ captaynes of the Host went out from the kyng/ to bewe the people of Israel. And they passed ouer Jordan & pitched in Aroer on the ryght syde of the cytie ỹ lyeth in the myddes of the valeye of Gad and so forth to Jazer. And then they went to Galaad and to the nether land of Hodesi/ & from thence to Dan Jaan/ and aboute to Sidon/ and came to the stronge towne of Tyre/ and to all the cyties of the Heuites and of the Cananites/ and then went out to the South of Juda/ euen to Bersabe. And so whē they had bene abroade thorow out all the lande they returned to Jerusalem agayne at the ende of nyne monethes and twētye dayes. And then
B Joab delyuered vp the rekenyng of the nombre of the people vnto the kynge. And there were found in Israel nyne hūdred thousand men of myght ỹ drew swerdes. And the men of Juda were fyue hundred thousand men.

And Dauids heart smote hym after that he had nombred the people. And he sayde vnto the Lorde: I haue synned excedyngly in ỹ I haue done. And now Lord take awaye the trespace of thy seruaunt: for I haue done folyshely. And when Dauid was vp in a mornyng/ the worde of the Lorde came vnto the prophete Gad Dauids sear sayinge: go and saye vnto Dauid/ this sayth the Lorde. I offer the thre thynges / chose which of them I shall do to the.

And Gad came to Dauid and shewed him/ and sayde vnto him: whether wylt thou haue vij. yeres hunger in thy lāde/ or that thou flee thre monethes before thyne enemyes & they folowyng the/ or that there be thre dayes pestilence in thy lande. Now vnderstande and se/ what worde I shall bryng agayne to him
C that sent me. Then sayd Dauid vnto Gad: I am in a maruelous straite. But let me falle I praye the/ into the hādes of the Lorde / for moche is his mercye / and lett me not falle in into the handes of men.

And the Lorde sent a pestilence in Israel from the mornyng vnto the ende of the tyme appoynted. And there dyed of the people betwene Dan & Bersabe. lxx. thousande men. And when the Angell stretched out his hand vnto Jerusalē to haue destroyed it/ the Lorde had compassyon to do that euell/ and sayde to the Angell that destroyed ỹ people: it is sufficient: let thyne hande ceasse. And the Angell was at the threshynge place of Areunah the Jebusite. Then spake Dauid vnto the Lord whē he saw the Angell that smote ỹ people/ and sayde: loo/ it is I that haue synned / and I that haue done wyckedly. But these shepe what haue they done? lett I praye the thyne hand be on me and on my fathers house.

And Gad came the same daye to Dauid & sayde vnto him: go vp & reare an aultare vnto the Lord in the threshyng flowre of Areunah the Jebusite. And Dauid accordynge to the saying of Gad went vp as the Lord commaunded. And when Areunah loked and saw D the kyng & his seruauntes comyng towarde him/ he went out: and bowed hym selfe to the kyng flat on his face to the ground / & sayde: wherfore is my Lorde the kyng come to hys seruaunt? And Dauid sayd: to bye the threshyngeflowre of the / for to make an aultare vnto the Lord that the plage maye cease frō the people.

And Areunah sayde vnto the kyng: let my Lorde the kyng take and offer what semyth him good in his eyes: Beholde oxen for sacre fyce/ and sleades and the other instrumentes of the oxē for wood. And Areunah the kyngs frende gaue all to the kynge / and sayde moreouer vnto the kynge: the Lorde: the Lorde thy God accept the. But the kyng sayde vnto Areunah: not so / but I wyll bye it of the at a pryce/ and wyll not offer sacrefyce vnto the Lorde my God that shall cost me nought And so Dauid bought the threshyng flowre/ and the oxen for fyftye sycles of syluer. And Dauid bylt there an aultare vnto the Lorde and offered burnt sacrefyces and peace offerynges. And so the Lorde was agreed with the lande. And the plage ceased from Israel.

¶ The ende of the second boke of Samuel: which they comenly call the second of the kynges.

The thirde boke of the Kynges after the rekenynge of the Latenistes: whych after the Hebzues is called, the fyzst of the Kynges.

¶ The young virgin Abisag kepeth Dauid in his extreme Age. Adoniah occupieth the reaulme vnwyttyng to his father. Salomon is annoyted Kynge and then Adoniah fleith.

¶ The fyzst Chapter.

WHen Kyng Dauid was waxen olde & strykē in yeres/ though they couered hym w̄ clothȝ/ yet he caught no heate. Wherfoze hys seruaūtes sayd vnto him: let there be sought foz my Lozde the kynge a young mayden to wayte vpō him and to cherysshe hym. And let her lye in thy bosome / that my Lozde the kyng maye get heate. And so they sought foz a fayze Damosell thozow out all the coostes of Israel & founde one Abisag a Sunamite & bzought her to ỹ kyng. And the Damosell was excedyng fayze/ & cherysshed the kyng & ministred to him: But ỹ kyng knewe her not.

But Adoniah the sonne of Hagith exalted him self saying: I wylbe kynge. And he gatt him a charet and hozsmen and fyftie men to runne befoze hym. And hys father rebuked hym not at anye tyme noz sayde so moche to him as why doest thou so. And he was therto a goodlye man & hys mother bare hym next after Absalom. And he comuned wyth Joab ỹ sonne of Zaruiah & w̄ Abiathar ỹ pzeast. And they holpe Adoniah. But Sadock the pzeast/ Banaiah the sonne of Jehoiada/ Nathan the pzophet/ Semei and Rei & the men of myght which were wyth Dauid fauered not Adoniah. And Adoniah sacrificed shepe & oxen and fatlynges at the stone of Zoheleth which is fast* by the well of Rogell/ & bad all his bzethzen the kynges sonnes & all the men of Juda the kynges seruauntes. But Nathā the pzophet & Banaiah and the mightie men and Salomon his bzother he bad not.

*Some reade. by Enrogell.

Wherupon Nathan spake vnto Bethsabe the mother of Salomon saying: hast thou not heard how that Adoniah the sonne of Hagith doth raigne vnweting vnto ouremaster Dauid? Now therfoze come ỹ I maye geue the councell/ how to saue thyne awne lyfe & the lyfe of thy sonne Salomon. Hence & get the vnto kynge Dauid & saye vnto him: dydest not thou my Lozde kyng swere vnto thy hādmadye sayinge? Salomō thy sonne shall raygne after me/ and he shall a sitt vpon my seate/ why is then Adoniah made kyng? And se/ while thou yet talkest there with ỹ kyng/ I will come in after ỹ & will ende thy wozdȝ.

a Here it apereth that to be. sett vpon the seate/ sygnifyeth to bere rule and to to haue dominyon oz iurisdiccion/ as in many places here after and Matth. xix. d.

And Bethsabe went in vnto the kyng into the chambze. And the kynge was very olde & Abisag the Sunamite ministred vnto hym. And Bethsabe stouped & made obeysaunce vnto the kyng. And the kynge sayde: what is thy matter? And she answered & sayde: My Lozde thou swarest by the Lozd thy God vnto thyne hādmayde: Salomō thy sonne shall raygne after me & he shall sytt vpō my seate. But now se/ Adoniah is kynge and thou my Lozd kyng wottest it not. And he hath offered oxen fatlynges & shepe aboundantly/ & hath called all the sonnes of the Kynge/ and Abiathar the pzeast/ and Joab the captayne of the Hoste. But Salomon thy seruaunt hath he not byddē. And now my Lozde kyng ỹ eyes of all Israel wayte on the / to tell them who shall sytte on the seate of my Lozde the kyng after him. Foz elles when my Lozde ỹ kyng is layde to rest wyth hys fathers / I and my sonne Salomon shalbe* synners.

*That is/ shall seame to haue offended & synned against the/ whē we be depryued frō the kyngdome.

And beholde whyle she yet talked wyth ỹ kynge/ Nathan the pzophet was come. And they tolde the kyng saying: here cometh Nathan the pzophete. And when he was come befoze the kyng/ he made obeysaunce vnto ỹ kyng vpō his face vnto ỹ grounde / & sayde: My Lozde kyng/ hast thou sayde / Adoniah shall raygne after me/ & he shall sytt vpō my seate? Foz he is gone downe this daye & hath offered oxen/ fatlynges & shepe aboundantlye/ and hath called all the kynges sonnes & the captaynes of the Hoste/ and Abiathar the pzeast. And se/ they eate and dzynke befoze him and saye. God saue kyng Adoniah. But me thy seruaunt and Sadock the pzeast and Banaiah ỹ sonne of Jehoiada/ & thy seruaūt Salomon he hath not called. Is this thynge done of my Lozde the kyng & yet woldest not shewe me thy seruaunt/ who shulde sytt on ỹ seate of my Lozde the kyng after him?

Then kyng Dauid answered & sayde: call me Bethsabe. And she cam in & stode befoze him. And ỹ kyng sware saying. As sure as ỹ Lozde (that hath rydd my soule out of all aduersyte) lyueth: euen as I sware vnto the by the Lozde God of Israel sayinge: Salomon shall raygne after me/ and he shall sytt vpon my seate foz me/ so wyll I do this daye. And Bethsabe bowed on her face to the erth and dyd obeysaunce vnto the kynge and sayde: I pzaye God my Lozd kyng Dauid maye lyue euer. Then sayde kyng Dauid call me Sadock the pzeast and Nathan the pzophet and Banaiah ỹ sonne of Jehoiada. And whē they cam befoze the kynge. The kynge sayde vnto them: take with you the seruauntes of youre Lozde/ & sett Salomon my sonne vpō myne awne Mule and carye him downe to Gihon. And let Sadock ỹ pzeast and Nathā ỹ pzophet

phet anoynte him there/ to be kyng ouer Israel. And then blowe ye with a trōpet & saye: God saue kyng Salomō. And then come vp after him/ & let him come and sytte vpon my seate. For he shalbe kyng in my steade. And him I haue cōmaunded to be captayne ouer Israel and Juda. And Banaiah the sonne of Jehoiada answered the kyng & sayde/ Āmē/ & so I praye God that the Lorde God of my Lorde the kyng saye so to. And as the Lorde hath bene w̄ my Lorde the kyng/ euen so/ I praye God he maye be/ with Salomon and ꝑ he make his seate gloryouser then ꝑ seate of my Lorde kyng Dauid.

And Sadock the preast and Nathan the prophet and Banaiah ꝑ sonne of Jehoiada & the Cerethites and Phelethites wēt downe/ & sett Salomon vpon kyng Dauids Mule & ledd him to Gihon. And Sadock the Preast F toke an horne of oyle out of the tabernacle & anointed Salomō. And they blewe a trōpet/ and all they sayd: God saue kyng Salomon. And all the people cam vp after him pyping with pypes and reioysing greatlye/ so ꝑ the erth range with the sounde of them.

And Adoniah and all the gestes that were with him/ heard it euen as they had made an ende of eatynge. And when Joab hearde the sounde of the trompet/ he sayde: how happeneth it that there is soche a noyse in ꝑ cytie? And as he yet spake/ se/ Jonathas the sonne of Abiathar the preast came. And Adoniah sayde: come for thou art a lustye bloude and bryngest good tydynges. And Jonathas answered & sayd to Adoniah: Uerely oure Lord kyng Dauid hath made Salomō kyng. And ꝑ kyng sent with him/ Sadock ꝑ preast and Nathan the prophet: and Banaiah the sonne of Jehoiada & the Cerethites & the Phelethites/ & they haue set him vpō ꝑ kyngs Mule. And Sadock the preast and Nathan ꝑ Prophet haue anoynted him kyng in Gihon. And as they came vp agayne they reioysed that the cytie dyd sounde agayne. And that is the G noyse that ye haue heard. And therto Salomon sytteth on the seate of the kyngdome. And moreouer the kynges seruauntes went in to blesse oure Lorde kyng Dauid saying: thy God make the name of Salomō moare fauoure then thyne/ and his seate more glorioulse then thyne. And the kyng bowed hym selfe vpon the beed. And last of all thus sayde the kyng: blessed be the Lorde God of Israel which hath made one to sytt on my seate this daye/ euen myne eyes seying it.

And all the gestes that were w̄ Adoniah were afrayed & rose vp & went euery mā hys waye. And Adoniah fearyng Salomō arose & went & caught holde on the hornes of the aultare. And it was tolde Salomon/ how ꝑ Adoniah for feare of kyng Salomon hathe *caught handfast by the hornes of the aultare saying: let kyng Salomon swere vnto me this daye/ that he wyll not sley his seruaunt with the swerde. And Salomon sayde: yf he wylbe a chylde of vertue/ there shall not an hearre of him fall to ꝑ erth. But & yf wickednesse shalbe found in hym/ he shall dye for it. And therupon kyng Salomō sent & fet him downe from the aultare. And he came & dyd obeysaunce vnto kyng Salomon. And Salomon sayde to him: get the to thyne house.

* Of this in the next. Chapter.

¶ Dauid dyeth. Adoniah requireth to haue Abisag to his concubyne/ and therfore Salamō cōmaundeth to sley hym. Abiathar is put from his Preesthode. Semei and Joab are slayne.

¶ The seconde Chapter.

When ꝑ dayes of Dauid were drawne nye/ that he shulde dye/ he charged Salomon his sonne saying: I must walke by the waye of all the A world/ neuerthelater* be thou strōg & quyte thy selfe manfully. And se that thou kepe the appoyntment of the Lorde thy God/ ꝑ thou walke in his wayes & kepe his commaundemētes/ ordinaūces/ lawes and testymonies/ euen as it is written in the lawe of Moses: ꝑ thou mayst vnderstand all that thou oughtest to do/ and all that thou shuldest medyll with. That the Lorde maye make good hys promesse which he hath promysed me sayīg: yf thy chyldrē shall take hede to their wayes/ that they walke before me in truthe/ wyth all their hertes & with all their soules/ *then thou shalt neuer be with out one sytting on the seate of Israel.

Josue.i.b. and xxiij.d Deut.xxvi.b. iij.Reg.ix.b

* Moreouer thou wottest how Joab the sonne of Saruiah hath serued me/ and what he hath done to ꝑ two captaynes of the Hostes of Israel: vnto Abner the sonne of Ner and vnto Amasa the sonne of Jether: how he slue them & shed the bloude of warre in tyme of peace/ and put the bloude of warre vpon his gyrdle that was about his loynes and in his shoes that were on his fete. Deale wyth B him therfore accordyng to thy wysdome and se ꝑ thou bryngest not his horre heed doune to ꝑ graue in peace. * And shew kyndnesse vnto the sonnes of Berselai the Galaadite/ & lett them be amōg them that eate at thyne awne table/ because they so clawe to me when I fled fom Absalom thy brother.

ij.Reg.xix.b

ij.Reg.xvi.b

* And se/ thou hast with ꝑ/ Semei ꝑ sonne of Gera the sonne of Gemini of Bahurim/ which cursed me wyth a bytter curse what tyme I wēt to Mahanahim. But he came agaynst me to Jordan/ and I sware to him by the Lorde/ sayinge. I wyll not sley the wyth the swerde. But pardon thou him not. Thou art

ij.Reg.xix.b

art a mā of wisdome and shalt knowe what to do to him/se therfore that thou bryngе his horre heed to the graue with bloude.

And so *Dauid rested with hys fathers/& was buried in the cytie of Dauid. And the dayes which Dauid raygned vpon Israel / ℭ were fourtye yeres: seuen yeres in Hebron/& thirtie and thre yere in Jerusalē. * And Salomō sate vpon ỹ seate of Dauid his father & his kyngdome was stablysshed myghtely.

After that Adoniah the sonne of Hagith came to Bethsabe the mother of Salomon And she sayd: *Betokeneth thy comīg peace? And he sayde: it betokeneth peace. Then sayd he/I haue a matter to shewe the. And she sayd: saye on. And he sayde: thou knowest that the kyngdome was myne / & that all Israel put their eyes on me/ ỹ I shulde raygne/ howbeit the kyngdom was turned away & geuē to my brother/ for it was appoynted him of the Lord: & now I aske a petitiō of ỹ/ wherof denye me not. And she sayd vnto him: tell what it is. Then he sayde: speake I pray the / vnto Salomon the kyng (for he wyll not saye the naye) that he geue me Abisag the Sunamite to wyfe. And Bethsabe sayde: well/I wyll ℘ speake for the vnto the kyng.

And therupon Bethsabe went vnto kyng Salomon to speake vnto him for Adoniah. And ỹ kyng rose vp agaynst her and bowed hym selfe vnto her / and satt hym downe on hys seate. And there was a seate sett for the kynges mother/ & * she sat on his right syde. Then she sayde: I must desyre a lyttell peticyon of the: saye me not naye. And the kynge sayd vnto her: Aske on my mother: for I wyll not saye ỹ naye. And she sayde: let Abisag ỹ Sunamite be geuen to Adoniah thy brother to wyfe. And king Salomō answered & sayd vnto his mother: why doest thou aske Abisag the Sunamite for Adoniah? but rather aske for him ỹ kyngdome/ seing he is myne elder brother: Euen for him aske it & for Abiathar the preast/ & for Joab the sonne of Zaruiah.

a. God do so & so &c. was a customable othe of the Hebrues/ as it is sayde. Ruth. i. c.

Then Kynge Salomon sware by the Lorde saying: [a] God do so to me & so therto yf Adoniah haue not spokē this worde agaynst him selfe. Now therfore as surely as the Lorde lyueth which hath stablysshed me and set me on ℰ the seate of Dauid my father/ & which hath made me an house as he promysed me/ Adoniah shall dye this daye. And kyng Salomō sent by the hand of Banaiah the sonne of Iehoiada/ and smote him that he dyed.

And vnto Abiathar ỹ preast sayde ỹ kyng: get the to Anatoth vnto thyne awne feldes/ for thou art worthy of deeth: but I wyll not at this tyme kyll the/ because thou barest ỹ Arcke of the Lorde Iehouah before Dauid my father and because thou sufferedst wyth my father in all his afflictions. And so Salomō put awaye Abiathar frō beying preast vnto the Lorde: to fulfyll the wordes of the Lorde which he spake ouer the house of Eli in Siloh. Then tydinges came to Joab: for Joab had turned after Adoniah but not after Salomon. Wherupon he fled vnto the tabernacle of the Lorde and caught * handfast on the hornes of the aultare. And it was tolde kyng Salomon how that Joab was fled vnto the tabernacle of the Lorde and stode by ỹ aultare. Then Salomon sent Banaiah the sonne of Iehoiada saying: go and smyte him. And when Banaiah was come to the tabernacle of the Lorde he sayde vnto hym: thus sayth the kyng/ come out. And he sayd naye: But I wyll dye euen here. And Banaiah brought the kyng worde sayinge: thus sayde Joab and thus he answered me.

* Thinckynge therby to haue saued him self/ & to haue dryuē of his deeth for a tyme: in lyke maner dyd Adoniah/ as in the. i. Chap. of this boke. g.

And the kynge sayde: do euen as he hath sayde: smyte hym & burie him/ & take awaye the bloude (which Joab shed causelesse) from me and from the house of my father. And the Lorde bryng his bloude vpō his awne heed/ for he smote two men rightwyser and better then he/ & slue them with the swerde / my father vnwetyng: euē Abner the sonne of Ner captayne of the Host of Israel/ and Amasa ỹ the sonne of Jether captayne of the Host of Juda. And their bloud returne vpon the heed ℱ of Joab and on the heed of his seede for euer. And prosperyte be vnto Dauid/ and vnto his seede/ and vnto his house/ and vnto his seate/ of the Lorde for euer.

* Mar. x. c

And Banaiah the sonne of Iehoiada wēt vp and smote him and slue him & buried hym in his awne house in the wildernesse. And the kyng put Baniah the sonne of Iehoiada in his rowme ouer the Host/ and put Sadock ỹ preast in the rowme of Abiathar.

Then the kynge sent and called Semei/ and sayde to him: buylde the an house in Jerusalem & dwell there & se that thou go not once thēce any whether. For be thou sure of it/ the daye thou goest out and passest ouer ỹ ryuer of Cedron / thou shalt dye for it/ & thy bloud shalbe on thyne awne heed. And Semei sayde vnto ỹ kyng: it is wel sayde: as my Lorde ỹ kyng hath sayd/ so wyll his seruaūt do. And Semei dwelt in Jerusalem many a daye. And it chaunced at the ende of thre yere that two of the seruauntes of Semei ranne awaye vnto Achis sonne of Maacah kynge of Geth. And one tolde Semei saying: se/ thy seruauntes be in Geth. And Semei stode vp and sadled his Asse and gat him to Geth to Achis/ to seke his seruauntes/ and came and brought them agayne from Geth.

But it was tolde Salomon how that Semei had gone from Jerusalem to Geth and G was

was come agayne. And ỹ kyng sent & called Semei & sayde vnto him: Dyd I not adiure the by the Lord/ & testifyed vnto the saying: be sure whē so euer thou goest out & walkest abroade any whether / thou shalt dye for it? And thou answeredst me/it is good tydinges that I haue hearde. Why then hast thou not kept the othe of the Lorde/and the cōmaundement that I commaunded the?

ỹ. Reg. xvi. b. And then the kyng sayde to Semei:*thou remembrest all the wickednesse which thyne hert knoweth ỹ thou dydest to Dauid my father. The Lorde therfore render agayne thy wyckednesse vpon thyne awne heed: & kyng Salomon be blessed/ & the seate of Dauid be stablysshed before the Lorde for euer. And ỹ kyng cōmaunded Banaiah the sonne of Iehoiada: which went out and smote him that he dyed. And so was the kyngdome settled in the hand of Salomon.

¶ Salomon taketh Pharaos daughter to wyfe. The Lorde apereth to him and geueth him wysdome. The pleatyng of the.ij. harlottes who shulde owne the lyuyng chylde: and Salomons sentence therin.

¶ The thirde Chapter.

ỹ. Para. i. a. AND Salomon drew affinite with Pharao kyng of Egypte/ and toke Pharaos daughter & brought her into the cytye of Dauid vntyll he had made an ende of bylding his awne house & the house of the Lorde & the walles of Ierusalem rounde aboute. Only the people sacrificed in aultares made on hylles/ because there was no house bylt vnto the name of ỹ Lord vntill those dayes. And Salomō loued the Lorde and walked in the ordinaunces of Dauid his father/ saue only e that he sacrificed & offered incense vpō aultares in hylles.

And ỹ kyng wēt to Gabaon/ to offer there: for ỹ was a great offerynge place. And there Salomō offered a thousand burntofferyngs vpon that aultare. And in Gabaon the Lord apered to Salomon in a dreame by nyght. And God sayde: Aske what I shall geue the. And Salomon sayde: thou hast shewed vnto thy seruaūt Dauid my father great mercye/ accordynge as he walked before ỹ in truthe & in ryghtewesnes & playnesse of herte wyth the. And thou hast kept for hym this great mercye/ ỹ thou hast geuē him a sonne to sytt on his seate: as it is come to passe thys daye.

ỹ. Para. i. b. *And now Lord/ my God/ it is thou that hast made thy seruaunt kyng in steade of Dauid my father.

Sapien. ix. a * And I am a yōg lad & wott not how to order my selfe. And thy seruaunt is in the mydd of thy people which thou hast chosen/ a people ỹ are so manye ỹ they cānot be

Sapien. ix. c. tolde nor nōbred for multytude.* Geue therfore vnto thy seruaunt an vnderstandynge hert to iudge thy people & to decerne betwene good/ and badd. For who is able to iudge this thy so wayghtie a people?

And it pleased the Lord well/ ỹ Salomon had desyred this thyng. Wherfore God sayde vnto him: because thou hast asked this thyng & hast not asked long lyfe/ neither hast asked ryches/ nor ỹ lyues of thine enemyes/ but hast asked the discrecion to vnderstande equyte. Se/ I haue done accordyng to thy petycion: and beholde/ I haue geuen the a wyse and an vnderstandyng hert/ so that there was none lyke the before/ nether after the shall anye aryse lyke vnto the. And therto I haue geuen the ỹ thou askedst not / bothe rychesse & honoure: so that there shalbe no kynge lyke the all thy dayes. And yf thou wylt walke in my wayes/ to kepe myne ordinaūces & commaūdemēts as Dauid thy father dyd walke/ I wyll lengthen thy dayes also. When Salomon awoke/ this was his dreame. And he came to Ierusalem & presented him selfe before the Arcke of the testament of the Lord/ & offered burntofferynges & peaceofferings/ and made a feast to all his seruauntes.

Then came there two wemen ỹ were harlottes vnto the kyng & stode before him. And ỹ one of thē sayde: Oh my Lord I & this woman dwell in one house. And I was delyuered of a chylde wher in the sayde house. And the thyrde daye after ỹ I was delyuered/ she was delyuered also: we two beynge to gether & no straūger wt vs in ỹ house saue we two alone. And this wyues chylde dyed in a nyght/ for she had *ouerlayde it. And then she arose at mydnyght & toke my sonne from my syde/ whyle thyne handmayde slept & layde it in her bosome/ and put her deed chylde in my bosome. And when I rose vp in the morynng to geue my chylde sucke: se/ it was deed. But when I had loked moare dyligentlye vpon it in ỹ morynng: Beholde/ it was not my sonne which I dyd beare. And ỹ other womā sayde: it is not so: But the lyuyng is my sonne/ and the deed thyne. And she sayde agayne: thou sayest vntrue/ for the deed is thy sonne/ & the lyuyng myne. And thus they pleated before ỹ kyng. Then sayde ỹ kyng: the one sayeth/ this that is a lyue is my sonne/ and the deed is thyne. And the other sayth naye: But thy sonne is the deed and ỹ lyue chylde is myne. Then sayde ỹ kyng: bryng me a swerde. And they brought a swerde before the kyng. And then the kynge sayde: Deuyde the lyuynge chylde in two/ and geue the one halfe to the one/ and the other to the other.

* Or smothered.

Then spake the woman whose the lyuyng chylde was/ vnto ỹ kyng (for her a bowelles yerned vpon her sonne) and sayde: I beseche the my Lorde/ geue her the lyuynge chylde/ and in no wyse sley it. And the other sayde: it

a. By her bowelles are vnderstand the mouynge and shrynckyng of her hert. Luc. i. g.

r shalbe

shalbe nether myne nor thyne/but deuyde it.
Luce.vij.c. Then ỹ kyng answered and sayde:*geue her the lyuyng chylde and sley it not/for she is ỹ mother therof. And all Israel hearde of the iudgement which the kynge had iudged and feared the kynge:for they sawe that the wisdom of God was in him to do iustice.

¶ The Pynces and rulars vnder Salomon. The purueaunce for his vitayles. The nombre of his horses and of his parables.

¶ The.iiij.Chapter.

A Nd so kyng Salomon was kynge ouer all Israel. And these were his Lordes: Azariah the sonne of Sadock the preaste: Elihoreph and Ahiah the sonnes of Sisa/ scribes. Jeosaphath the sonne of Ahilud/the recorder. And Banaiah the sonne of Jehoiada was ouer ỹ Hoste. And Sadock and Abiathar were the preastes. And Azariah the sonne of Nathan was ouer ỹ generall receauers. And Zabud the sonne of Nathan was a wayter and the kynges companion. And Ahisar steward of housholde: And Adonirā sonne of Abda ouer the trybute.

And Salomon had twelue generall receauers ouer all Israel which sustayned the kyng & his housholde: eche man hys moneth in a yere. Whose names are these: the sonne of Hur in mount Ephraim: the sonne of Dekarin Makez/in Salem in Bethsames/in Elon & in Bethhanan: the sonne of Heled in Aruboth/& to him pertayned Socoh and all
B the lande of Hepher: the sonne of Abinadab/ which had all the regions of Dor/ and Taphath ỹ daughter of Salomō was his wife: Baanah the sonne of Ahilud had Thanach Magedo and all Bethsan which is by Zarhanah benethe Jezrahel/& from Bethsan to Abel Mehulah & vnto beyound Jecmaam. the sonne of Gaber had Ramoth Galaad/ & his were the townes of Jair ỹ sonne of Manasse which lye in Galaad/ and hys was the costes of Argob in Basan/ thre skore great cyties with walles and Barres of Brasse.

Ahinadab the sonne of Ado had Mahanaim: Ahimaaz had Nephthalim/ & he had taken Basemath the daughter of Salomon to wyfe: Baanah the sonne of Husai had Aser and Aloth: Jehosaphat ỹ sonne of Pharuah had Issachar a Semei the sonne of Elah had Beniamin: Gaber the sonne of Ury had the contreye of Galaad and the lande of Sehon kyng of the Amorites & of Og kyng of Basan/and was alone receauer in the land. And Juda and Israel were manye euē as ỹ sand of the see in nombre/eatyng/dryncking and makyng merye. And Salomō raygned ouer all kyngdomes from the ryuer thorou out all the lande of the Philistines vnto the borders of Egypt/ and they brought presentes & serued Salomon all dayes of his lyfe.

And Salomōs fode was in one daye thirtie quarters of manchet floure & thre skore quarters of meleten stalled oxen/& twentie out of the pastures & an hundred shepe and gootes/besydes/herttes/buckes & buballes & fatt pultrye. For he ruled in all the regions on the other syde Euphrates / frō Thaphsah to Gaza/& also ouer all ỹ kynges on ỹ other syde the sayde Euphrates. And he had peace with all his seruauntes on euery syde. And Juda and Israel dwelt without feare/ euery man vnder his vyne & vnder his fygg tre frō Dan to Berfabe/all ỹ dayes of Salomon.

And Salomō had fourtie thousand stalles D of horses for charettes / & twelue thousand horsmen. And ỹ forsayde generall receauers made purueyaunce for kyng Salomon and for all that came to kyng Salomons table/ euery man his moneth / so that there lacked nothyng. And as for barlye and straw for the horses & beastes/ they brought vnto ỹ places where ỹ officers were/euery mā in his office.

*And God gaue Salomō wisdome & vnderstandyng exceedyng moche & a large hert/ Ecclesi.xlvij.c
euē as ỹ sande a long by the see bancke: so ỹ Salomons wysdome exceaded the wysdome of all thē of the East contreye & all the wysdome of the Egyptcians. And he excelled all men in wysdome/both Ethan the Ezrahite/ & Hemā/Chalcol and Dorda ỹ sonnes of Mahol. And his name spred abroade among all nacyōs on euery syde. And Salomon wrote thre thousand prouerbes And his songes were a thousand & fyue. And he disputed of trees/ euē frō the Cedar tre ỹ groweth in Libanon vnto the Isope ỹ sprygngeth out of the walle. And he disputed of beastes/soules / wormes and fysshes. And there came of all nacions to heare ỹ wysdom of Salomō/& frō all kynges of the erth which had hearde of his wysdome.

¶ Kyng Hiram sendeth Cedar tymber to the byldyng of the temple. The descripcion of the workes.

¶ The.v.Chapter.

A Nd Hiram kynge of Tire sent hys A
seruauntes vnto Salomon/ for he had hearde that they had anoynted him kynge in the rowme of his father. And therto Hiram was euer a louer of Dauids. *And Salomō sent agayne to Hi- ỹ. Para.ỹ.a.
ram sayinge: thou knowest of Dauid my father/how he coulde not bylde an house vnto ỹ name of the Lord his God for warre which he had on euery syde / vntyll the Lorde had put thē vnder his fote. But now the Lord my God hath geuē me rest on euery side/ so ỹ ther is nether aduersarye nor anye euell plage. And therfore I am disposed to bylde an house vnto

a. Ther was also another Semei which Salomō caused to be kylled: of whom aboue in the fyrst Chapter of this boke: but he was the sonne of Geras of Bahurim. ¶

vnto the name of the Lorde my God / as he
promeled Dauid my father sayig: thy sonne
B which I wyll put vpon thy seate for the / he
shall bylde an house vnto my name. Now
then cõmaunde ỹ they hewe me Cedar trees
in Libanon. And let my seruauntes be with
thine / & I wyll geue ỹ hire of thy seruaũtꝭ in
all soche thyngꝭ as thou shalt appoynte / for
thou knowest ỹ there are not amõg vs ỹ can
skyll to hewe tymber lyke vnto ỹ Sidones.

When Hiram hearde the wordes of Sa-
lomon / he reioysed greatlye & sayde: Blessed
be the Lorde this daye which hath set Dauid
a wyse sonne ouer this myghtie people. And
Hiram sent agayne to Salomon sayinge: I
haue accept the request which thou sentest
C to me for / & wyll satisfye all thy lust / concer-
nyng tymbre of Cedar trees & fyrre. My ser
uauntes shall bryng thẽ frõ Libanon to the
see. And I wyll conueye thẽ by shippe vnto ỹ
place that thou shalt sende me worde / & wyll
cause them to be discharged there / that thou
mayst receaue thẽ. And thou shalt do me this
pleasure agayne / to mynistre fode for myne
house. And so Hiram gaue Salomon Cedar
trees & fyrre trees / as moche as he desyred.
And Salomõ gaue Hiram twẽtie thousand
quarters of wheate to fede his housholde w̃
all / & twẽtye buttꝭ of pure oyle. And so moche
gaue Salomon to Hiram yere by yere.

D And the Lorde gaue Salomon wisdome
as he promesed hym. And there was peace
betwene Hiram and Salomon & they were
confedered to geather. And kyng Salomon
areysed a trybute throrou out all Israel. And
ỹ trybute was thirtie thousand men / which
he sent to Libanon / ten thousand a monethe
by course / so that they were one moneth in
Libanon and two monethes at home.

And Adoniram was ouer the tribute. And
Salomon had thre skore & ten thousande ỹ
bare burdens / & thre skore and ten thousand
that hewed in the mountaynes besydes the
Lordꝭ he had / to ouer se ỹ worcke / in nombre
thre thousand & thre hundred / which ruled ỹ
people that wrought in ỹ worcke. And at ỹ
commaundement of the kyng / they brought
great stones and that fre stones / and hewed
therto / to laye in ỹ foundacion of the house.
And Salomons masons and the masons of
Hiram dyd hew them / with them of the bor-
ders. And so they prepared both tymbre and
stone to bylde the house.

¶ The frame and forme of the Temple porche and
Aultare &c.

¶ The. vi. Chapter.

A And it came to passe the foure hun-
dred and foure skore yere after the
chyldrẽ of Israel were come out of
the lande of Egypt / & ỹ fourth yere
of the raygne of Salomon vpon Israel / and
the seconde moneth called* Zif ỹ he begãne
to bylde the temple vnto the Lorde. And the
house which Salomon bylt for the Lorde /
was thre skore cubytes longe and twentye
broade & thirtie cubites hye. And the porche
that was before ỹ bodye of the temple / was
twentie cubytes longe after the measure of
the bredeth of the house / and ten broade / euẽ
at the verye ende of the house. And he made
vnto the house windowes to open and shutt.

And vnder ỹ walles of the house he made
galaryes rounde about / bothe roũde aboute
the temple and also the quere. And so made
sydes rounde aboute. And the nethermost
galery was .v. cubytes broade & the myddle
galery .vi. And the thrid .vij. cubytes broade.
For he made the walles without wheron the
beames laye / euer thynner and thynner / so
that they were not fastened in the walles of
the house. And the house was bylt of stone
made perfecte all readye yer it was brought
thither / so that there was nether hammer or
axe ether any tole of yron hearde in ỹ house /
whyle it was in bylding.

And the dore of the myddle galary was in
the ende of the house on the ryghte syde. And B
men went vp with wyndynge steares into ỹ
myddle galarye / and out of the myddle into ỹ
thirde. And so he bylt the house and fynished
it / and rouffte it with beames of Cedar tym-
ber made holow and ioyned to geather. And
then he bylt chambres ouer all the temple of
fyue cubytes height / and coupled the house
to geather with beames of Cedar.

And the woorde of the Lorde came to Sa
lomon saying: concernynge the house which
thou art in bylding / yf thou wylt walcke in
myne ordinaunces and execute my lawes &
kepe all my cõmaundementes / to walcke in
them: then wyll I make good vnto the / my
promes* which I promesed Dauid thy fa- ij. Regum. vj. b
ther. * And I wyll dwelle amõge the chyldrẽ Ero. xxv. b.
of Israel and will not forsake my people Is-
rael. And so therfore Salomon bylt ỹ house
and fynyshed it and syled the walles of the
house within / with rybbes of Cedar tre: euẽ
from the pauemẽt vnto the rouffe dyd he syle
it within / and borded the floore of the house
with planckes of fyrre.

And he syled twentie cubytes in the ende
of the temple bothe floore & walles with Ce-
dar / and dressed it within to be the quere and
place most holye. And ỹ fyrst house / that is
to saye / the bodye of ỹ temple / was fourtye C
cubytes longe. And the Cedar of the house
within was kerued with knoppes & grauen
w̃ floures / & all was Cedar tymber / so that
no stone was sene. And the quere that was
within the tẽple / he prepared to set there the

* That is / Aprill or there aboute. Some wyll that it be Maye.

Arcke of the appoyntment of the Lorde. And the quere was twentye cubytes longe / and twentie in bredth & twentye in heyght. And he fyled it with pure golde / & bozded the aultare with Cedar.

And Salomon fyled the houfe within alfo with pure golde. And he made golden barres runne a longe the quere / whych he had couered with goulde. And the whole houfe he oner layde with gould vntyll he had ended it. And the aultare that was in ỹ quere he ouer layde with goulde alfo.

Exodi.xxv.b And within ỹ quere he made two* Cherubyns of olyue tree / ten cubytes hye a pece / and euery wynge fyue cubytes longe: fo that from the vttermoft parte of one wynge vnto the vttermoft parte of the other were ten cubytes.

And the other Cherub was ten cubytes hye alfo: fo that bothe the Cherubes were of one meafure and one fyfe. The heyght of the one Cherub was ten cubytes / & fo was it of ỹ other. And he put the Cherubes in ỹ middle of ỹ vnner houfe. * And ỹ Cherubes ſtretched their wynges / fo that the one wynge of the one touched the one wall / and the one wynge of the other touched the other walle. And the other two wynges of them touched one another in the myddes of the houfe. And he ouerlayde the Cherubes with goulde.

D Exodi.xxv.b.

And all the walles of the houfe rounde aboute / he garnefhed with wozcke of Cherubes & paulme trees and grauen flowzes / bothe within in the quere and without in the temple. And the flooze of the houfe he couered with goulde bothe within in the quere & alfo without in the temple. And in the entryng of ỹ quere he made two dozes of olyue tree / with the vpper and two fyde poftes fyue fquare. And the two dozes of olyue tree / he graued with grauyng of Cherubȝ and Paulme trees and graued flowzes / & couered thẽ with goulde / and layde goulde ouer the Cherubes and alfo the Paulme trees. And in lyke maner vnto the dooze of the tẽple he made poftes of olyue tre. iiij. fquare / & two dozes of fyzre tree / & ether doze with two foldynge leues and grauen theron Cherubes Paulme trees and flowzes / and couered thẽ with goulde made playne by a ruler.

And then he bylte the vnner courte wyth thze rowes of hewed ftone and one rowe of Cedar wodd.

* Loke in the begynnyng of this chap. In the fourth yere of hys raygne was the foundacion of the houfe of the Lozde layde / eueñ in ỹ moneth* Zif / & in ỹ .xi. yere in ỹ moneth* Bul which is the. viij. moneth / it was full fynyfhed in all that pertayned therto / & facioned as it fhuld be in all poyntes: And fo was he. vij. yere in byldyng of it.

* That is October: or (as fome wyll) parte of October & parte of Nouember.

¶ The byldyng of the houfe of Salomon. The houfe of Pharaos daughter. The fozme of the pyllers of Bzaffe / of the Bzafen See. &c.

¶ The. vij. Chapter.

And Salomõ bylte his awne houfe in. xiij. yere fpace and full fynifhed it. And he bylte the houfe of ỹ wood of Libanon / an hundzed cubytes long and fyftie bzoade / & thyzty hye / foure fquare with rowes of Cedar pillars / and Cedar beames a longe vpon the pyllers. And ỹ rouffe was Cedar aboue an hye vpon ỹ beames that laye an hye on the pyllers / which pyllers were fourtie & fyue in nombze / fyftene on a rowe / and the fpaces betwene the pyllers were one agaynft another thze folde. And all the dozes with the fyde poftes were foure fquare one agaynft another thze fold.

And he made a pozche of pillers fyftie cubytes longe and thyztie cubytes bzoade: and yet a pozche befoze that with pyllers / and a thycke pyller befoze that. Then he made a pozche to fytt and iudge in / fyled with Cedar thozou out all the pauemẽtes. And his awne houfe where he kept refydence in a nother courte without that pozche was of the fame wozcke. And then Salomon made an houfe for Pharos daughter * which he had takẽ to wyfe / lyke vnto that pozche. B iij. Reg. iij. a

And all theſe thynges were of ryche ſtones hewed after a meafure & fawed with fawes within & without / euen frõ the foundacyon vnto that wheron the beames were layed / & on ỹ out fyde therto towarde ỹ great court. And the foundacion was of ryche ſtones and ỹ myghtie great ſtones of ten cubytes & of eyght. And aboue were ryche ſtones hewed accozdyng to ỹ fame fyfe / & alfo with Cedar. And the great court round about was wyth thze rowes of hewed ſtone and one rowe of of Cedar planckes. And lykewyfe was it in the vnner courte of the houfe of the Lozde & of the pozche of ỹ temple. * And kyng Salomon ſent & fet one Hiram out of Tire / a wedowes ſonne of the trybe of Nephtalim / hys father beynge of Tire. Which Hiram was a craftes mã in bzaffe / & full of wyſdome / vnderſtanding & connyng to wozcke all maner of wozcke in bzaffe. And he came to kynge Salomon and wzought all hys wozcke. He caſt two pyllers of bzaffe of. xviij. cubytes a pece hye / and a ſtryng of. xij. cubytes myght compaſe ether of them aboute. And he made two heed peces of molten bzaffe to ſet on the toppes of the pyllers / of fyue cubytȝ longe a pece / wt garlandes of bzayded wozcke & whopes of chayne wozcke foz the heed peces that were on the pyllers. viij. foz ỹ one and. viij. foz the other. And he made ỹ pyllers / & foz ether of the heed peces a garlande wt two rowes of po-

¶

of pomegranetes to couer thē with all. And the heed peces that were on the toppes of ỳ piliers were wrought w̄ lylyes in ỳ porche the space of foure cubites of them. And ỳ pomegranetes aboue & benethe on the wrethen chaynes that compased the myddle of the heed pecces were in nombre two hundred on ether heed pece. And he sett vp the pyllers in the porche of the temple/and when he had set vp the ryght pyller / he called ỳ name therof Jachin/& when he had set vp the lefte pyller he called the name therof Boaz. And ỳ toppes of the pyllers were thus wrought w̄ lylies/& so was their workmanship fynesshed.

D Then he cast a see of brasse / ten cubytes wyde frō brym to brym and rownde in compase/& fyue cubites hye. And a stryng of .xxx. cubites myght compase it about/ and vnder the brym of it as it were apples compased and embraced the see of ten cubytes wyde in two rowes cast with it whē it was cast. And it stode on twelue oxen: of which thre loked North/thre West/thre South & thre East/& the see on hye vpon them / and all their hynderpartes were inward. And it was an hand breadeth thycke / and the brym wrought lyke the brym of a cup with flowres of lylies. And it contayned * two thousand [a] Bathes.

*Or/thre. ij. Paralt. iiij.

a. Bath/is ỳ name of a certē vessell that cōtayned lyquore vsed among the Hebrues at that/tyme of what quātytie it was is now vncerten.

And he made ten botomes of brasse/foure cubytes long & foure cubytes brode a pece/ & thre hye. And the worckes of the botomes was on this maner that the sydes were as it were flat bordes betwene the ledges. And on the flatt bordes betwene the ledges were lyons/oxen & Cherubes. And vpō the ledges that were aboue & beneth the lyons & oxen/ was ioyned pendant worcke. And euery bottom had foure brasen wheles / whose axeltrees were also of brasse. And in ỳ foure corners were vnderletters vnder the lauatorye cast eche ouer agaynst his felow.

And ỳ stalcke of the lauatorye was in the middle of ỳ bottome one cubit hye/and a cubyte & an half roūde/ & it had knoppes there on in ỳ bare places which were foure square not rounde. And vnder the sydes were foure wheles and their axeltrees ioyned fast to the bottome. And the height of euery whele was a cubyte and an halfe. And the workmanshipe of the wheles was lyke ỳ worcke of a charet whele. And the axeltrees/ỳ nauelles/ spokes and shaftes were all moulten. And ỳ foure vnderletters in the foure corners were of the verye bottomes.

And vnder the stalcke of the lauatorye in ỳ myddes of ỳ bottome was there a rounde fote of halfe a cubyt hye. And theron playne places and ledges of the selfe. And he graued in the playne & also on ỳ ledges/Cherubes/ lyons & paulmetrees / euery where rounde about. And on this maner he made ỳ ten bot- F toms cast worcke: all of one measure & one fyse. Then he made ten lauers of brasse containynge fourtye Bathes a pece / and they were of foure cubyts a pece/ for euery one of ỳ bottomes a lauer. And he put fyue of those bottomes on the ryght corner of the temple/ and other fyue on ỳ lefte: And put the see on the ryght corner of the temple Eastwarde & towarde the South.

And Hiram made pottes/ shouelles & basons/and so fynisshed all the worcke that he made kynge Salomon for the house of the Lord: that is to saye/two pyllers & twolkalpes of ỳ heedes ỳ were on ỳ toppes of ỳ two pyllers/& foure hundred pomegranetes vpō two wrethes/two rowes on ether wrethe/to couer the two skalpes of ỳ heedes that were on the toppes of the two pyllers: And the ten bottomes of brasse with ten lauers vpō thē: & a see with twelue oxen vnder it: & pottes/ G shouelles & basens. And all these vesselles which Hiram made to kyng Salomon for ỳ house of the Lord were of bryght brasse. And in the playne of Jordā dyd the kyng cast thē: euē in the claye of the erth betwene Socoth and Zarthan. And Salomon left all the vesselles vnwayed/ for the excedyng abundance of brasse that was in them.

And Salomon made all the vesselles that pertayned vnto ỳ house of the Lorde: ỳ Aultare of goulde / and the table of goulde wher on ỳ shew breed was put: And fyue candelsticks/for the ryght syde / and as many for the left/ before the quere/of pure goulde: w̄ flowres/lampes/and snoffers of goulde: and Bolles/Psalteries/basons/spones and fyre pannes of pure goulde: and hynges of gould bothe for ỳ dores of the quere/the place most holye/and for the dores of the temple also.

And so was ended all the worcke ỳ kynge Salomon made for the house of the Lorde. And then* Salomō brought in the thynges which Dauid his father had dedicated in syl- ỹ. Para. v. a. uer/goulde and other vesselles / & put thē to the treasure of the house of the Lorde.

¶ The Arcke is borne in to ỳ temple. A Cloude fylleth the temple. The Temple is blessed.

¶ The. viij. Chapter.

THen Salomon geathered the el- A ders of Israel/all the heedes of the trybes and auncient Lordes of the chyldren of Israel/vnto him to Jerusalem/ to brynge vp the Arcke of the appoyntment of the Lorde oute of the cytie of Dauid which is Sion. And all ỳ men of Israel assembled vnto kynge Salomon to the feast ỳ falleth in ỳ moneth * Ethanim which is the seuenth moneth. And when all ỳ elders of Israel were come/the preastes toke vp the

*That is / September.

Arcke of ỹ Lord/ & brought it & also ỹ tabernacle of witnesse & all ỹ holye vessell ỹ were therin. And ỹ prestes & the Leuites brought them vp. And kynge Salomon and all the cõgregacion of Israel that were assembled/ and were with him before the Arcke/ dyd offer shepe and oxen that coulde not be tolde nor nombred for multitude.

And so the prestes brought the Arcke of ỹ apoyntment of the Lorde vnto his place: euẽ into the quere of the temple and place most holy/ vnder the wynges of the Cherubes. For the Cherubes stretched oute their wynges ouer the Arcke / and couered bothe it & also the staues therof a hye vpõ it. How be it the staues were so longe that the endes of them appered out of ỹ holy place before ỹ quere/ but were not sene without. And there they be vnto this daye. And there was [a] nothynge in the Arcke saue the two tables of stone which Moses put there at Horeb/ whẽ the Lorde made an appoyntment with the chyldren of Israel after they were come out of Egypt.

And when the preastes were come out of the Holy place/ then a cloude fylled the house of the Lorde/ that the preastes coulde not endure to minister because of the cloude: for ỹ glorie of the Lorde had fylled the house of ỹ Lord. Then spake Salomõ: the Lord sayde/ ỹ he wolde dwelle in darcknesse. I haue bylt ỹ an house to dwelle in/ & an habitaciõ for ỹ to abide in for euer. And the kyng turned his face & blessed all the congregacion of Israel/ all the cõgregacion standyng. And he sayde.

Blessed be ỹ Lorde God of Israel/ which hath fulfylled with his *hand/ that he spake wt his mouthe vnto Dauid my father sayīg: frõ the daye I brought my people Israel out of Egypt/ I chose no cytye amõge any of the trybes of Israel/ to buylde an house/ that my name myghte be there: But I haue chosen Dauid to be ruler ouer my people Israel.

And it was in the hert of Dauid my father / to bylde an house for the name of the Lorde God of Israel. But the Lorde God sayde vnto Dauid my father: in ỹ it was in thyne hert to bylde an house for my name/ thou dydest well/ that thou wast so mynded. Neuertheles thou shalt not bylde the house/ but thy sonne that shall come out of thy loynes / he shall bylde an house for my name.

C And the Lorde hath made good his worde ỹ he spake. For I stode vp in ỹ rowme of Dauid my father/ & sate on the seate of Israel/ as the Lorde promesed/ & haue bylt an house for the name of the Lord God of Israel. And I haue prepared therin a place for the Arcke wherin ỹ couenaũt of the Lord is / which he made wt oure fathers / after he had brought thẽ out of the land of Egypte. And Salomon stode before ỹ aultare of the Lord in ỹ sight of all the congregacion of Israel & stretched out his hãdes to heuẽ & sayde: Lorde God of Israel/ there is no God like ỹ in heuẽ aboue or in the erthe benethe/ ỹ kepest appoyntmẽt & mercye wt thy seruaũtes ỹ walcke before the wt all their hertes: which also hast kepte wt thy seruauntes Dauid my father/ ỹ thou promesedst him. Thou spakest wt thy mouthe & hast fulfylled wt thyne hand/ as it is come to passe this daye. And now Lorde God of Israel/ kepe wt thy seruaũt Dauid my father/ ỹ thou promesedest him saying: thou shalt not be with out one or other before me / syttynge on the seate of Israel: How be it yf thy chyldren shall take hede to their wayes that they walcke before me/ as thou hast walched before me. Now then O Lorde God of Israel/ let thy worde be stable whych thou spakest vnto thy seruaunt Dauid my father.

☞ But in deade can God dwelle on ỹ erthe? Beholde nether heuẽ/ nor heuẽ aboue all heuens are able to contayne the: how moche lesse then this house that I haue bylte? but loke to the prayer of thy seruaunt & his supplicacion O Lorde my God/ to geue an eare vnto the voyce & prayer which thy seruaunt prayeth before the this daye/ that thyne eyes maye be open vpõ this house night & daye/ & vpon the place/ of which thou hast sayde/ my name shalbe there: that thou herken vnto the prayer which thy seruaũt shall praye in this place. And herkẽ vnto ỹ supplicacion of thy seruaũt and of thy people Israel which they shall praye in this place: And heare thou vp vnto heuẽ thy dwellyng place / & when thou hearest haue mercye. And yf any mã trespace agaynst his neyboure/ & his neyboure* take an adiuracion to adiure him wt all/ & ỹ adiuraciõ come before thine aultare at this house then herkẽ thou vp to heuẽ/ & worke & iudge thy seruaũtꝫ/ ỹ thou cõdempe the wycked to brynge his waye vpõ his heed/ & iustefie ỹ righteous to geue him accordingto his rightwelnesse. Whẽ thy people Israel be put to ỹ worsse before their enemyes/ because they haue sinned against ỹ/ & afterwarde turne agayne to ỹ & prayse thy name/ & praye & make supplicacyõ vnto ỹ in this [b] house: then heare thou vp to heuẽ & be mercifull vnto ỹ synne of thy people Israel / & bring thẽ agayne vnto the lande which thou gauest vnto their fathers.

If heauen be shutt vp / that there be no rayne/ because they haue synned agaynst ỹ: yet yf they praye in this place and prayse thy name and turne from their synnes / thorow thy chastenyng of them: then heare thou vp to heauẽ / and be mercifull vnto the synne of thy seruaũtes & of thy people Israel/ ỹ thou shewe them a good waye to walke in/ & geue rayne

a. The rest might be amõg the tyrelure where the boke of ỹ lawe was founde. iij. Regum. xxij. b. i. Para. xxviij. d.

* That is/ with his power.

D * That is / if his neyghboure cause hym to sweare.

b. The house of ỹ Lorde was ỹ place where he wolde at ỹ tyme be worshipped and serued / accordyng as he had commaũded / & was a figure of the true temple of God / which is the hertes of ỹ faythfull: in which by fayth he wylbe knowẽ to be ỹ Lord God. i. Cor. iij. c

raygne vpon thy lande that thou hast geuen vnto thy people to enheret.

If there chaunce darth in the land / pestilence/blastyng/or wytheryng of corne / or ꝑ ꝑ frutes be deuoured of Grashoppers or Caterpyllers/or yf their enemyes belege thē in the lād & in their awne cyties/or whatsoeuer plage or sycknesse chaunce: then heare thou vp to heauē thy dwelling place/all ꝑ prayers and supplicacians ꝑ shalbe made of all men thorow out all they people Israel / which shall knowledge euery man the plage of his awne hert/& stretche forth his hād̄ vnto this house/& be mercyfull/and worcke/and giue euery mā accordīg to his wayes(euē as thou onely knowest euery mannes hert/for thou knowest the hertes of all the chyldrē of Adā) ꝑ they maye feare the as longe as they lyue vpō ꝑ erth which thou gauest vnto their fathers. And lykewyse yf a straunger ꝑ is not of thy people Israel come out of a farre contrey for thy names sake(for they shall heare of thy great name & of thy myghtie hand and stretched out Arme) and therfore yf he come & praye at this place/heare thou vp to heauē thy dwellyng place and do accordynge to all that the straunger calleth to the for: that all nacyons of the erth maye knowe thy name/ to feare the as do thy people Israel/ and that it maye be knowen that this house which I haue bylt is called after thy name.

And when they go out to battell agaynst their enemies whether soeuer thou shalt send them/& shall praye vnto the Lorde towarde the cytie which thou hast chosen and toward the house that I haue buylt for thy name: heare thou their prayers and supplicacions/ vp to heauen/and iudge their cause.

And finally when they shall haue synned agaynst the(for there is no man that synneth not) & thou art angrye with them and hast deliuered thē to their enemyes/that they be caryed awaye prysoners vnto the land of their enemyes/whether ferre or neare/ yet yf they turne agayne vnto their hertes in the lande where they be in captiuite / and returne and praye vnto the in the lande of thē that holde thē captiue/sayinge: we haue synned & haue done wyckedlye & haue trespaced/& so turne agayne vnto the with all their hertes and all their soules in ꝑ lād of their enemyes which holde them captyue/and praye vnto the / towarde the land which thou gauest vnto their fathers/& towarde the cytie which thou hast chosen/and house which I haue bylt for thy name:then here thou their prayer & supplicacion vp to heauen thy dwellyng place/& iudge their cause / and be mercyfull vnto thy people that haue synned agaynst the/ and vnto all their trespace ꝑ they haue trespaced agaynst the/and get the fauoure in the syght of them ꝑ holde thē captyue that they maye haue compassyon on them. For they be thy people and thyne enheritaunce which thou broughtest out of Egypt / frō ꝑ * fornace of yron. And lett thyne eyes be open vnto the prayer of thy seruaunt & vnto the prayer of thy people Israel/to herkē vnto them / in all that they calle vnto the for. For thou dydest seperat thē/to be thyne enheritaunce/aboue all the nacyōs of the erth/as thou saydest by the hande of Moses thy seruaunt/ whē thou broughtest oure fathers oute of Egypte O Lorde Iehouah. F Deut.iiij.c.

And when Salomon had made an ende of prayng all this prayer & supplicacion vnto the Lorde/he arose from before ꝑ aultare of the Lorde & from knelyng on his knees and stretchyng of his handes vp to heauē & stode & blessed all the congregacyon of Israel with a loude voyce saying: Blessed be the Lorde ꝑ hath geuen reste vnto hys people Israel accordynge to all that he promesed: *so ꝑ there is not one worde escaped of all the good promeses which he promesed by the hād of Moses his seruaunt. And the Lorde oure God be with vs/as he was with oure fathers/ & forsake vs not nether leue vs/ but that he bowe oure hertes vnto hym / to walcke in all hys wayes/& to kepe his cōmaundemētes/ ordinaūces and customes which he cōmaunded oure fathers. And these my wordes which I haue prayed before the Lorde/ be nye vnto ꝑ Lorde oure God daye and nyght / that he defende the cause of hys seruaunt and of hys people Israel euermore/that all nacyons of the erth maye knowe that the Lorde/he is God and none but he. And I praye God that youre hertes maye be founde with the Lorde oure God / to walke in his ordynaunces and to kepe his lawes as we do this daye. 1.Reg.viij.d. G

And the kyng and all Israel with him/ offered offerynges before the Lorde. *And the peaceofferynges ꝑ Salomon offered vnto ꝑ Lorde/were.xxij.thousand oxen & an hūdred & twenty thousand shepe: And so the kyng & all the chyldren of Israel dedicated the house of the Lorde. And the same daye ꝑ kyng halowed the myddle of the courte ꝑ is before ꝑ house of the Lorde: for there he offered burntofferynges & meateofferynges & the fat of ꝑ peaceofferynges / because ꝑ brasen aultare that was before the Lord/was to lytle to receaue the burntoffrynges & meateoffrynges and the fatt of the peaceofferynges. ij.Para.vij.a

And Salomon helde that same tyme an hye feast & all Israel with him/a mightie cōgregaciou/euen from the costes of Hemath vnto the ryuer of Egypte / before the Lorde oure God/seuē dayes & yet seuen dayes/ ꝑ is

xiiij. dayes. And ỹ. viij. daye he sent ỹ people awaye. And they blessed the kyng & went vnto their tentes ioyouse & glad in herte for all the goodnesse that the Lord had shewed vnto Dauid his seruaunt & to Israel his people.

The Lorde apeareth the second tyme to Salomon. Salomon geueth Townes to Hiram. The Cananites become trybutaries. He sendeth Shippes for gould. He bylded many cyties.

¶ The. ix. Chapter.

A ỹ. Para. vij. c

AND when Salomon had kynisshed the bylding of the house of ỹ Lord and of the kynges palace / & of all that his delyre & lust was to make: the Lorde appered vnto him agayne / as he appered to hym at Gabaon. And the Lorde sayd vnto hym: I haue heard thy prayer and intercession ỹ thou madest before me / & haue halowed this house which thou haste bylt / to put my name there for euer & myne eyes and myne hert shalbe there perpetuallye. And yf thou wylt walcke before me / as Dauid thy father walcked / in pureneste of hert & playnneste / to do all ỹ I haue cõmaunded the / and shalt kepe myne ordynaunces & customes: then I wyll stablishe ỹ seate of thy kyngdom vpõ Israel for euer / as I promesed to Dauid

B ỹ. Reg. ỹ. a

thy father sayīg: * Thou shalt not be without one or other vpon the seate of Israel.

But & yf ye and youre childrē shall turne awaye from after me / & shall not kepe myne ordinaūces which I haue set before you / but shall go & serue other Godds & bowe youre selues vnto thē: then I wyll weede Israel out of the lāde which I haue geuen them. And this house which I haue halowed for my name / I wyll put out of my syght. And Israel shalbe a prouerbe & a fable vnto all naciōs. And

Deut. xxix. c. Jeremie. xxij. c ỹ. Para. vij. d.

hys house which is so hye / * all ỹ passe by it shalbe astonied & shall hysse & saye: why hath the Lord dealt on his maner wt this lande & with this house? And it shalbe answered thē / because they forsoke the Lorde their God which brought their fathers out of the lād of Egypt / & haue takē holde vpon other Goddes & haue stouped vnto him & serued them: therfore hath the Lorde brought vpō thē all this euell. * Then at the ende of twentye yeres in

ỹ. Para. viij.

which Salomon had bylt the two houses / ỹ is to wete / the house of the Lord & the kyngs palace: because Hiram the kyng of Tire had supported hym wt Cedar / fyre & goulde / as moche as he delyred: therfore Salomō gaue Hiram. xx. cyties in the lande of Galile. And whē Hiram was come krō Tire to se ỹ cities which Salomon had geuē him / they pleased him not. Wherfore he sayde: what cyties are these which thou hast geuē me / my brother? & he called them the land of Cabull vnto this daye. This Hiram had sent ỹ kyng. vi. score hūdred wayght of gould. And this is ỹ summe of ỹ trybute / which kyng Salomon raysed / to bylde the house of the Lorde and his awne house / and Melo & the walles of Jerusalem / and Hezer / and Magedo / and Gazer.

For Pharao kyng of Egypt went vp and toke Gazer & burnt it with fyre / and slue the Cananites ỹ dwelt in the cytie / & gaue it for a present vnto his daughter that was Salomons wyfe. And Salomon bylt Gazer and Beth Horon the nether: and Baalath & Thamar in the wyldernesse ỹ is in the lande: & all the store cities ỹ Salomō had / & cyties for his charettes / & cities for his horsemen & all ỹ his lust was to bylde in Jerusalē and Libanon and in all the land of his kyngdome.

And all the people that were lefte of the Amorites / Hethites / Pherezites / Heuites & Jebusites / which were not of the chyldren of Israel / the chyldrē of the sayde nacyons that were lefte in the lande / because the chyldren of Israel were not able to destroye them / dyd Salomō make trybutaryes vnto this daye. And of the chyldren of Israel dyd Salomon make no bondemen. But they were men of warre & his seruauntes and his lordes and Captaynes & rulars of his charettes & of hys Horsemē. And these manye lordes ỹ ouerlawe the worcke had Salomon / fyue hundred and fyftye / which ruled the people that wrought in the worcke.

And Pharaos daughter came vp oute of ỹ cytie of Dauid vnto the house which Salomō had bylt for her. And after that he bylt Melo. And thryse a yere dyd Salomon offer burntoffrynges and peaceoffrynges vpon the aultare which he had bylt vnto the Lord / to burne the fatt theron: which aultare is before the Lorde.

And when kyng Salomon had made the house perfecte / he made shippes in Azion Gaber which is besyde Eloth / on the bryncke of the red see / in the landē of Edom. And Hiram sent by shippē also of hys seruauntes / that were shipmen and expert in the see / wyth ỹ seruauntes of Salomon. And they went to Ophir & fet from thence gould / to ỹ summe of. iiij. hundred and. xxij. talentes / & brought it to Salomon.

¶ The Quene of Saba cometh from the vttermost Costes of the land to heare and se the wysdom of Salomon. The yerly reuenues and rentes of Salomon. His throne / vessell of gould / Charettes / Horsemen / and aboundance of syluer.

¶ The. x. Chapter.

A

AND the quene of Saba heard of the wysdome of Salomon cōcernyng the name of the Lorde / and came to proue him with ryddelles. And she came to Jerusalem wt a mightie great multitude of Camelles that bare swete odoures & goulde

goulde exceadyng moch/& pzecioule ſtones. And when ſhe was come to Salomon / ſhe comuned with hym of all ỹ was in her hert. And Salomō expoūded her all her queſtiōs/ that there was not one thyng hydd from the kynge whych he expounded her not.

And when the quene of Saba had ſene all Salomons wiſdome & the houſe that he had bylt/& the meate of his table/& the ſyttynge of his ſeruauntes/& the ſtandyng of his ſeruytoures & theire apparell/& his buttelers/ and his ſacryfyce that he offered in the houſe of ỹ Lozde/ ſhe was aſtonied. Then ſhe ſayd to the kynge: ỹ wozde I harde in myne awne lande of thy dedes and wiſdome/ is true. How be it I beleued it not / tyll I came & ſaw it with myne eyes. And ſe/ the one halfe was not tolde me: foz thy wiſdome and goodneſſe exceadeth the fame which I hearde. Happy are thy men: and happye are theſe thy ſeruauntes / whych ſtande euer befoze the and heare thy wiſdome. And bleſſed be the Lozde thy God whych had a luſt to the / to ſett the on the ſeate of Iſrael/ becauſe the Lozde loued Iſrael foz euer / and therfoze made the kynge/ to do equite and ryghtwiſneſſe.

And ſhe gaue the kynge an hundzed and xx. talentes of goulde/ and of ſwete odoures exceedyng moche/& pzecioule ſtones. There came neuer after ſoche aboundaūce of ſwete odoures as ỹ Quene of Saba gaue to kyng Salomon. And therto the ſhippes of Hyram that bzought goulde from Ophir / bzought from Ophir great plentye of *Almuge tre & pzecioule ſtones. And kynge Salomō made of the Almuge trees pillers in the houſe of ỹ Lozde & in the kynges palace / & made harpes & pſalteries foz ſyngers. There came no moare Almuge tre ſo / noz was anye moare ſene vnto this daye. And kynge Salomon gaue vnto ỹ Quene of Saba all her delyze that ſhe aſked of hym: beſydes ỹ he gaue her wt hys awne hand. And ſo ſhe returned vnto her awne countrey wyth her ſeruauntes.

The weyght of gould that came to Salomō in one yere/ was. vi. hundzed thze ſkoze and. vi. talētes of goulde/ beſydes that he had of chaymen and of merchauntes of Potycaryes/& of all the kyngꝛ of Arabie & of ỹ Lozdes of ỹ coūtreye. And kynge Salomō made two hūdzed boukelers of beatē goulde/ vi. hūdzed ſiclꝛ of goulde wēt to a boukeler. And he made thze hundzed ſhyldes of beatē goulde/ thze pound of goulde goyng to a pece/& put them in the houſe of the wood of Libanon.

And ỹ kyng made a great ſeate of Iuozye and couered it with pzecyous golde. And the ſeate had ſixe ſteppes. And ỹ toppe of ỹ ſeate was rounde behinde his backe wyth pomelles on ether ſyde on the place where he ſatte/ and two Lyons ſtandyng beſyde ỹ pomelles. And there ſtode. xij. Lyons on the ſteppes/ vi. on a ſyde. Ther was none lyke ſene in any kyngdome. And all kynge Salomons dzinckyng veſſelles were of gould/& all the veſſelles of the houſe of the wood of Libanon were of pure goulde. And as foz ſyluer it was nothyng wozthe in the dayes of Salomon. For the ſee ſhyppes whych the kynge had in the ſee/ with the ſhippes of Hyram/ came euerye thzyd yere laden wyth gould/ſyluer/ Iuozy/ apes and pecockes. *And ſo kynge Salomō exceaded all the kynges of ỹ erthe in richeſſe & wiſdome. And all ỹ wozld reſozted to Salomon/ to heare his wiſdome/ which God had put in his hert. And bzought him euery man his pzeſent/ veſſelles of ſyluer and of goulde/ and of rayment / harneſſe / ſwete odoures/ hozſes and Mules/ yere by yere. And Salomon geathered to gether charettes and hozſemē: ſo that he had a thouſand and. iiij. hundzed charettes / and. xij. thouſand hozſemen/ whych he beſtowed in the charett cytyes and wyth the kynge at Ieruſalem.

*And the kynge made ſyluer in Ieruſalem as plenteous as ſtones / and Cedar as plenteouſe as the mulbery trees that grow in the valeys. And Salomons hozſes came out of Egipte from Keua: The marchaūtes fett thē from Keua at a pzyce. A charet came out of Egipte foz. vi. hundzed ſicles of ſyluer / & an hozſe foz an hundzed and fiftie. And euen ſo by the handes of the ſayde marchaūtes/ hozſes were bzought out foz all the kynges of ỹ Hethites and foz the kynges of Siria.

¶ Salomon hath ſeuē hundzed Quenes and thze hundzed Concubynes/ which bzyng him to Idolatrye. His aduerſaryes rebell agaynſt hym. He dyeth/& Ieroboā hys ſonne raygneth in hys ſteade.

¶ The. xi. Chapter.

But kyng Salomō loued many out-landiſche wemen: the daughter of Pharaoh of ỹ Moabites/ Ammonites/ Edomites/ Zidonites & Hethites/ euē of naciōs of which ỹ Lozde ſayde vnto ỹ childzē of Iſrael/ ſe ye come not at thē noz let them come to you: foz ſurely they will turne youre hertes after their Goddes. Neuertheleſſe to ſoche Salomon claue & fell in loue wt thē. *And he had ſeuē hundzed *very Quenes & thze hūdzed cōcubinꝛ which turned awaye his hert. For whē Salomō was olde/ his wiues turned his herte after other Gods: ſo ỹ hys hert was not perfecte wt the Lozde his God/ as was ỹ hert of Dauid his father.

And Salomō followed Aſtaroth the God of the Zidons/& Milcō the abhominaciō of the Ammonites. And Salomon wzought wykednelle in the ſyght of the Lozde & cōtinued not after the Lozde as did Dauid his father. After ỹ Salomon bylt an alter foz Chamos

 the ab-

* Some reade Courall. Some Bzalyll.

ij. Paral. ix. c and. a.

ij. Paral. i. d.

*Cant. vi. c.

*After the Chalde.

the abhominacion of the Moabites in ỹ hill that standeth before Jerusalem/ & vnto Moloch the abhominacion of the childrē of Ammon. And lykewise dyd he for all his outlandysshe wiues which burnt cense and offered vnto their Gods. Then was the Lorde angrye with Salomon because hys hert turned frō the Lorde God of Israel which appered vnto him twise/ & gaue him a charge of this thyng that he shulde not folowe other Gods.

But he kept not that whiche the Lorde commaunded him: wherupon the Lorde sayde to Salomon: for as moche as this is done of ỹ/ and thou hast not kepte myne appoyntment and myne ordynaunces which I haue cōmaunded the/ therfore I will rent the kingdome from the/ & will geue it to thy seruaunt. Not ℂ wythstandyng in thy dayes I wyll not do it/ because of Dauid thy father: but wyll take it from thy sonne. How be it I wyll not take awaye all: But wyll geue one trybe to thy sonne/ because of Dauid my seruaunt & because of Jerusalem whiche I haue chosen.

And ỹ Lorde stered vp an aduersarye vnto
h. Reg. viij. d. Salomon / one Hadad an Edomite & of the kinges lygnage of Edō. For whē Dauid was in Edō/ & Joab ỹ capitayne of the hoste was gone vp to burye thē ỹ were slayne: & had slayne all ỹ mē childrē in Edom. For. vi. monethes dyd Joab remayne there & all Israel / tyll he had destroyed all ỹ men childrē in Edom. And this Hadad fled & certē other Edomites of his fathers seruauntes with him/ to go to Egipt Hadad beyng yet a lytle lad. And they arose out of Madian and went to Pharan/ & toke men wyth them out of Pharan and came to Egypte vnto Pharao kynge therof / whych ℘ gaue him an house/ and apoynted him vitailes and gaue him landes.

And Hadad gat great fauoure in ỹ syght of Pharao/ so that he gaue hym to wyfe the syster of his awne wife/ the syster of Thahaphnes the Quene. And ỹ syster of Thahaphnes bare hym Senubath hys sonne. And Thahaphnes wened him in Pharaos house. And he was in Pharaos house amonge the sonnes of Pharao. And when Hadad heard saye in Egipte ỹ Dauid was layde to slepe with his fathers/ and that Joab the captayne of the host was deed also/ he sayde to Pharao let me departe / ỹ I maye go to myne awne coūtreye. Then sayd Pharao vnto him: what lackest thou heare wyth me/ ỹ thou woldest go to thyne awne countreye? And he sayde/ nothing: how be it let me go. And God stered vp an other aduersary/ one Razon the sonne of Eliada/ whych fled from Hadadezer kyng of Zobah his master. Which Razon geathered men vnto him & became captayne ouer the companye/ when Dauid slue them. And they went to Damasco and dwelt therin/ & raygned in Damasco. And he was an aduersary to Israel all the dayes of Salomon/ & the euell ỹ Hadad did/ whych abored Israel and raygned in Siria.

And Jeroboam the sonne of Nabat an ℰ Ephrathite of Zaredah (whose mother was called Zeruah & was a wydowe & he Salomons seruaunt) * lifte vp his hand agayn st the kynge. And herof cam it/ that he lifte vp his hand agaynst the kynge. Salomon bylt Melo & mended broken places in the citie of Dauid hys father. And this felowe Jeroboā was an actiue man. And whē Salomon saw the younge man/ that he wrought so lustelye in the worke/ he made hym ruler ouer all the charges of the house of Joseph. And it chaūced at ỹ season/ as Jeroboam was gone out of Jerusalem/ that the prophet Ahiah ỹ Silonite mett him by the waye/ hauyng a newe mantell on him/ & they two alone in ỹ felde. And Ahiah caught the new mātell that was on him & [a] rent it in twelue peces/ & sayde to Jeroboā: take the ten peces. For this sayth the Lorde God of Israel: behold/ I wyll rent the kyngdome out of the handes of Salomō and wyll geue ten trybes to the / and he shall haue one/ for my seruaunte Dauids sake & for Jerusalem the citie which I haue chosen out of all the trybes of Israel: because they haue forsaken me/ and haue bowed them selues vnto Astharoth the God of the Zidons/ & to Camos the God of the Moabites/ and to Milcom the God of the childrē of Ammon/ & haue not walked in my wayes / to do that pleaseth me/ and myne ordynaunces and customes/ as dyd Dauid hys father.

* That is/ rebelled & became aduersarye

a. The Prophetes do often prophesye maruelous thynges not onely by wordes/ but also by sygnes: as here & Esai. xxij. a. Jeremi xiij. a. and xxviij. a. Ezech. iij. b.

How be it I wyll take none of the kyngdome out of his hād: but wyll make him chefe all his lyfe longe/ for Dauid my seruaūtes sake/ which I chose: because he kept my cōmaundementes & ordinaūces. But I will take the kyngdome out of his sonnes hand & will geue vnto the ten trybes of it: and wyll geue his sonne one/ that Dauid my seruaunt maye haue a lyght allwaye before me in Jerusalem/ the citie whych I haue chosen me/ to put my name there. And I will take the/ & thou shalt raygne vpon all that thy soule desyreth/ & shalt be kynge ouer Israel. And yf ℭ thou shalt herken vnto all that I cōmaunde the/ & shalt walke in my wayes and do that is ryght in my syght / that thou kepe myne ordinaunces & commaundementes as Dauid my seruaunt did: then wyll I be with the and byld the an house that shall contynew / as I bylt for my seruaunt Dauid/ & will geue Israel vnto the. And therwith wyll I vexe the seede of Dauid/ but not for euer.

And Salomon sought to kyll Jeroboam wherfore

wherfore Jeroboã arose & fled in to Egipte vnto Selak kynge of Egipte and continued there vntyll the deeth of Salomon. And the rest of the Actes of Salomon and all that he did/& his wysdome are wrytten in the*boke of the Actes of Salomon. And the tyme that Salomon raygned in Jerusalẽ vpon all Israel/was fourtie yere. And then he layd hym to rest with his fathers/and was buryed in ỹ citie of Dauid hys father/and Rehoboã his sonne raygned in hys steade.

*This boke remayneth not.

¶ The kyngdome is deuyded: and Rehoboham raygneth ouer.ij.trybes/and Jeroboam ouer.x. Aduram is stoned. Jeroboam maketh goulden calues.

¶ The.xij. Chapter.

AND Rehoboam wẽt to Sichem: for all Jsrael were come to Sichem to make him kynge. And when Jeroboam the sonne of Nabat heard of it beyng yet in Egipte: for he fled to Egipte for feare of Salomon/& dwelt in Egipte. And they sent & called him: and so Jeroboam & all the congregaciõ of Jsrael came & spake vnto Rehoboã saying: thy father made oure youcke greuouse/but now make thou the greuouse seruyce of thy father and hys sore youcke whych he put vpon vs/lyghter/& so we will serue the. And he sayde vnto thẽ: depart yet for the space of thre dayes/& then come agayne to me. And the people departed.

And kynge Rehoboam toke councell with the olde men that stode before Salomon his father/while he yet lyued/& sayde: what councell geue ye to answere this people with all? And they sayd vnto hym: If thou shalt be a seruaũt vnto this people this daye and serue them & answer thẽ & speke kynde wordes to thẽ: they will be thy seruaũtes for euer. But he lefte the councell ỹ the olde men had geuẽ him/& coũceled with the young men ỹ were noury shed vp with him & had wayted on him

And he sayde vnto them: what councell geue ye/to answere this people wh all whych haue cõmuned wyth me sayinge: make the youcke whych thy father dyd put vpon vs/lyghter? And the younge men that were brought vp with hym/answered him saying this people that haue sayde vnto the: thy father made oure youcke heuye/make thou it vs lyghter: thus answere them. My lyttle fynger shalbe wayghtier then my fathers loynes. And now where my father put a greuouse youcke vpon you/I wyll make it heuyer. For where my father corrected you wyth scourges/I wyll chastyse you wh scorpions. And when Jeroboam: and all ỹ people were come to Rehoboam the thyrde daye/as the kinge apoynted them/saying/come to me agayne this daye thre dayes: the kynge answered the people churlyshly and lefte the aduise that olde men gaue him: and spake to them after the councell of the younge men saying. My father made youre youcke greuouse/but I wyll make it greuouser. For where my father chastised you wh whippes/I will chastise you with scorpiõs. And so the kynge herkened not vnto the people: for the turning awaye was of ỹ Lord/*to performe his saying/whych the Lorde sayde by Ahiah ỹ Silonite vnto Jeroboã ỹ sonne of Nabat. iij. Reg. xij.

And when all Jsrael saw that the kynge regarded them not/the people answered the kynge a gayne saying: we haue no parte in Dauid/nor enheritaunce in ỹ sonne of Jsai. *To youre tẽtes therfore Jsrael/& now se to thine awne house Dauid. And so Jsrael departed vnto their tentes. How be it ouer the chyldren of Jsrael which dwelt in the citie of Juda/did Rehoboã raygne styll. Then kyng Rehoboam sent Aduram the receauer of the tribute. And all Jsrael stoned him to deeth wh stones. But kynge Rehoboam made spede & gatt him vp to his charet & fled to Jerusalẽ. And so Jsrael departed frõ the house of Dauid vnto this daye. And whẽ all Jsrael heard that Jeroboam was come agayne/they sent and called hym vnto the congregacyon and made hym kynge ouer Jsrael: so there folowed the house of Dauid/but the trybe of Juda only. *And when Rehoboam was come to Jerusalem/he geathered all the house of Juda and the trybe of Beniamin an hundred and foure score thousandes of chosen men and good warryoures/to fyght agaynst the house of Jsrael/and to bryng the kyngedome agayne to Rehoboam the sonne of Salomon. ij. Paral. x. d. ij. Paral. xi. a.

Then came the worde of the Lorde vnto Semeiah the man of God saying: speake vnto Rehoboam ỹ sonne of Salomon kynge of Juda/and vnto all the house of Juda and Beniamin/and the remnaũt of the people & saye. Thus sayth the Lorde: go not nor yet fyght agaynst youre brethren the chyldren of Jsrael/but returne euery man to hys house/for this doinge is of ỹ Lord. And they obeyed the worde of the Lorde and returned and departed accordynge to the worde of the Lorde. Then Jeroboam bylt Sichem in mount Ephraim/and dwelt therin. And went from thence and bylt Phanuel.

And Jeroboam thought in hys hert: now might the kyngdome returne to the house of Dauid agayne. For yf thys people shall go vp & do sacrifice in the house of the Lorde at Jerusalẽ/then shal their hertes turne againe vnto their Lorde Rehoboam kynge of Juda. And so shall they kyll me and go agayne to Rehoboã kyng of Juda.* Wherupõ ỹ kynge toke councell and made two calues of golde and sayde Thob. i. a. Eccle. xlvij. d. Exod. xxij. d.

and sayde vnto the people: ye shall not neade to go any moare to Jerusalē. Beholde youre Gods Israel whych brought you out of the lande of Egipte. And he put the one in Bethel
G and the other in Dan. And that doynge was a cause of synne. And the people went before the one as farre as Dan. And he made houses of hillaultares / & made of the lowest of the people preastes which were not of ẏ sonnes of Leui. And Jeroboam made a feast the .xv. daye of the .viij. moneth / lyke vnto the feast that was in Juda / and offered on the aultare. And so did he in Bethel / to offer vnto the calues that he had made. And he put in Bethel ẏ preastes of the hyllaultares / whych he had made. And he offered vpon the alter whyche he had made in Bethel / the .xv. daye of the viij. moneth / which he had imagened of hys awne hert: and made a solempne feast vnto the childrē of Israel / and went vp to the aultare to burne sacrifyce.

¶ Jeroboam sacrifying vnto Calues is reprehended
A of the Prophete. His hand dryeth vp while he putteth it oute agaynst the Prophete. The Prophet is kylled and buryed.

¶ The .xiij. Chapter.

AND beholde / there came a man of God out of Juda wyth the woorde of God / to Bethel / as Jeroboam stode by the aulter to offer / & cryed agaynst the aultare at the cōmaundemēt of the Lorde and sayde: aultare / aultare / thus saythe: the Lord. Beholde a chylde shall be borne of ẏ house of Dauid, Josiah by name / which vpon the shall offer the preastes of the hillaultares that sacrifyce vpon the / & shall burne mennes bones vpon the. And he gaue them the same tyme a sygne sayinge: thys is the sygne of that the Lorde hath promesed. Behold the aulter shall rent and the asshes
B that are in it shall falle out.

And when the kynge hearde the saying of the man of God whych he cryed agaynst the aulter in Bethel / he stretched out his hande from the aultare sayinge: hold him. And hys hand whych he put forth toward him / dryed vp / ẏ he coulde not pull it in agayne to hym & the aulter claue and the asshes rāne out of the aulter accordynge to the token whych ẏ man of God had geuen at the cōmaundemēt of the Lorde. And the kyng answered & sayde vnto the man of God: Oh praye vnto ẏ Lord thy God & make intercession for me / that my hand maye be restored me agayne. And the man of God besought the Lorde / & his hande came to him agayne as well as before.

Then sayde the kynge vnto ẏ man of God: come home wyth me and refreshe thy selfe / & I wyll geue the a rewarde. But the man of God answered ẏ kynge / yf thou woldest geue me halfe thyne houle / I woold not go with ẏ nether woold I eate meate or drynke water in this place. For so was it charged me / thorow the worde of God & sayd to me: eate no bred nor drynke water nor turne agayne by the same waye thou wentest. And so he went a nother waye and returned not by the waye he came to Bethel. And there dwelt an olde prophet in Bethel / whose sonnes came and tolde him all ẏ workes that the man of God had done that daye in Bethel / and the wordes which he spake vnto ẏ kynge they tolde their father also. And their father sayde to them: what waye went he? for hys sonnes had sene what waye the man of God went whiche came from Juda. Then sayde he to his sonnes: sadle mine Asse. And they sadled him an Asse. And he gatt him vp theron and went after ẏ man of God / and founde him syttynge vnder an Ocke & sayde vnto hym: art thou the man of God ẏ camst frō Juda? And he sayde / yee. D

Then he sayde to him: come home with me and eate breade. And the other sayde agayne I maye not returne with the / to go wyth the / nether maye I eate breade or drynke water with the in this place. For it was sayde to me by the cōmaundement of the Lorde / eate no bred nor drynke water in thys place / nor turne agayne by the waye thou wētest. And the olde prophet sayde vnto him: I am a prophet as well as thou / & an Angel spake vnto me with ẏ worde of the Lorde saying: bringe him agayne with the to thyne house / and lett him eate bred and drincke water / & yet lyed vnto him. And so the other went agayne with him & ate bred in his house & dranke water.

And as they sate at the table, the worde of the Lorde came vnto the prophete ẏ brought him agayne. And he cryed vnto the man of E God that came frō Juda / sayinge: thus sayth the Lorde: because thou hast dysobeyed the the mouth of ẏ Lorde / & hast not kept the cōmaundement which ẏ Lorde thy God cōmaunded the / but camest backe agayne & hast eatē breed and dronke water in the place in whiche he bade ẏ thou shuldest eate no breed nor drincke water: therfore thy carkasse shal not come vnto the sepulchre of thy fathers.

And when he had eaten breed & dronke / he sadled an Asse for the prophete whiche he had brought agayne. And as he iourneyed a Lyō mett him by the waye and slue him / & his carkasse laye a longe in ẏ waye & the Asse stode therby / & the Lyon stode by the coorse also. And men that passed by / sawe ẏ carkasse cast F a longe in the waye and the lyon standynge therby / and went and tolde it in the towne where the olde prophet dwelt. And when the prophete ẏ brought hym backe agayne frō the waye, hearde therof, he sayde: it is the mā

of God

of God whiche dilobeyed ỹ mouth of ỹ Lozd. And therfoze the Lozde hath delyuered hym vnto the Lyon whiche hath rent him & slayne hym / accozdynge to the wozde of the Lozde / which he layde to hym. And he layde to hys sonnes: sadle me an Asse: & so they did. And he wẽt & founde the bodye cast alonge in ỹ waye and the Asse and the lyon standynge therbye. And the Lyon had not eaten the carkasse noz
G hurt the Asse. And he toke vp the bodye of the man of God & put it vpon the Asse & bzought it agayne / & came to the cytye of the old pzophete to lament hym / and to burye him. And he layde his bodye in hys awne graue / & la-
* Understand mẽted ouer him / Oh my bzother. * And when layeng. he had buryed hym / he spake to hys sonnes saying: when I am deed / se that ye burye me in the sepulchze wherin ỹ man of God is buryed / and laye my bones by his. Foz ỹ saying which he cryed at the byddyng of the Lozde agaynst the aultare in Bethel / and agaynst all the houses of hillaultares which are in ỹ cities of Samarie / shall come to passe.

How be it foz all that / Jeroboam turned not frõ hys wycked waye: but turned awaye & made of the lowest of the people pzestes of the hillaultares. Whosoeuer wolde / he filled their handz / & they became pzeastes of ỹ hillaultarz. And this doyng was synne vnto the house of Jeroboam / euẽ to destroye it and to put it awaye from of the face of the erthe.

¶ Jeroboams wyfe asketh counsell of Ahiah the Pzophete / which pzophesieth vnto her ỹ deeth of her childe & the destruccio of all the Reaulme. Jeroboam dyeth. Sezak kyng of Egypt robbeth the house of the Lozde. Reboboam dyeth and Abiam succedeth him.

¶ The .xiiij. Chapter.

A T that tyme Abiah ỹ sonne of Jeroboam fell sicke. And Jeroboam sayde vnto his wife: vp a felowshipe & chaũge thyne apparell ỹ thou be not knowen to be the wyfe of Jeroboam / and get the to Siloh. Foz ther is Ahiah the Pzophete whych tolde me * that I shulde be
1ẽ. Reg. xi. f. iiij. Reg. viij. c. kynge ouer this people. * And take wyth the ten loues and cracknelles and a cruse of honye / and go to him: foz he wyll tell the what shall come of the lad. And Jeroboams wyfe did so: she arose and went to Siloh and came to the house of Ahiah. But Ahiah coulde not see / foz his eyes were waxen dymme foz age.

And the Lozde sayde vnto Ahiah: beholde / the wyfe of Jeroboam cometh / to questyon wyth the about her sonne whych is sycke. This wise and thys wyse answere her. And
B when she came / she feyned her selfe to be a nother woman. But when Ahiah heard the sounde of her fete as she came to the doze / he sayde: come in thou wyfe of Jeroboam / why feynest thou thy selfe to be a nother? I am sent to the a cruel messenger.

Go and tell Jeroboam / thus sayth the Lozde God of Israel: foz as moche as I exalted the from amonge the comen people and made the pzince ouer my people Israel / and dyd rẽt the kyngdome awaye from the house of Dauid and gaue it the: and thou hast not bene as was my seruaunt Dauid / whyche kept my commaundemẽtes and folowed me wyth all hys herte / to do that onlye whyche semeth ryght in myne eyes: but hast done euell aboue all that were befoze the / and hast gone and made the other Gods and images of metall / to pzouoke me / and hast cast me behynde thy backe: therfoze beholde I wyll bzynge euell vpon the house of Jeroboam C and wyll stryke from Jeroboam all that * pisseth agaynste the wall / and what soeuer is * i. Reg. xxb. d. in pzeson oz forsaken in Israel / and wyll take awaye the remnaunt of the house of Jeroboam / as men take awaye a dong hylle / iij. Reg. xvi. a. tyll it be consumed. * And whosoeuer of Je- and. xi. f. roboams house dye in the towne / hym shall the dogges eate / and hym that dyeth in the felde / shall the fowles of the ayze eate: foz the Lozde hathe sayde it / vp and gett the to D thyne house / and as sone as thy fote entereth the cytye / the lad shall dye. How be it all Israell shall mourne hym and burye hym / foz thys only of all Jeroboam shall come to the sepulchze / because in hym there is founde goodnesse towarde the Lozde God of Israel in the house of Jeroboam.

Moreouer the Lozde shall stere hym vp a kynge ouer Israel whych shall destroye the house of Jeroboam in that daye. And what is that that is now in hande? And the Lozde shall smyte Israel / as a rede that groweth in the water is shaken / and wyll wede Israel out of this good lande which he gaue to their fathers / and wyll skatter thẽ beyounde Euphzates / because they haue made them groues to angre the Lozde. And he wyll geue Israell vp / because of the synne of Jeroboam wherwyth he dyd synne and made Israel synne therto.

And Jeroboams wyfe arose and departed and went to Therzah / and be that she was E come to the tresholde of the doze / ỹ lad was deed. And all Israel buryed hym and lamented hym / accozdyng to the wozde of ỹ Lozde whyche he spake by the hand of his seruaunt Ahiah the Pzophete. And the rest of the deades of Jeroboam / how he warred and how he raygned / are wzyttẽ in the boke of the stories of the kynges of Israel. And the dayes whych Jeroboam raygned / were .xxij. yere. And then he rested with his fathers / and Nadab hys sonne raygned in hys steade.

And

And Rehoboam the sonne of Salomon
F raygned in Juda and was .xli. yere olde whē
he began to raygne/and raigned .xvij. yere
in Jerusalem the citie whych the Lorde had
chosen out of all the trybes of Jsrael/to put
his name there. His mothers name was Naa
mah an Ammonite. *And Juda wrought wic
kednesse in the syght of the Lorde and angred
him aboue all ỹ their fathers dyd/with their
synne which they synned. For they also made
thē hill aulters & Jmages & groues on euery
hye hyll & vnder euery grene tre. And therto
Rab Salo. rea- there was a stues of* male childrē in ỹ lande/
deth/whores. & they did accordynge to all ỹ abhominaciōs
of ỹ nacions which ỹ Lorde cast out before ỹ
G childrē of Jsrael. And the fyfte yere of kynge
Rehoboam came Selack kynge of Egipte
vp to Jerusalem/& toke awaye the treasure
of the house of the Lorde/and the treasure of
the kynges house and all that was to be had.
And he toke awaye ỹ shildꝫ of goulde* which
iij. Reg. x. d. Salomon made. In whose steade kynge Re-
hoboam made brasen shildes & put them in ỹ
kepinge of the captaynes of the garde which
wayted at the dore of the kynges house. And
as ofte as the kynge went into the house of
the Lorde/they of his garde bare thē/& euer
brought them agayne into the garde chābre.

The rest of the Actes of kynge Rehobo-
am and all he did/are wrytten in the boke of
the Actes of the kynges of Juda. And there
was warre betwene Rehoboam & Jeroboā
all their lyues. And Rehoboam layde him to
rest with hys fathers/and was buryed wyth
his fathers in ỹ citie of Dauid. And his mo-
thers name was Naamah an Ammonite.
And Abiam his sonne raygned in his Rome.

¶ Wicked Abiam raygneth ouer Juda/and rightwes
Asa succedeth in his rowme. The battell betwene Asa
and Baasa. Jehosaphat succedeth Asa. Nadab succe-
deth Jeroboam. Baasa kylleth Nadab.

¶ The .xv. Chapter.

A In the .xviij. yere of kynge Jeroboam
¶ Paral. xiij. a. the sonne of Nabat/raygned kinge
Abiā ouer Juda/& ruled thre yere
in Jerusalem. Hys mothers name
was Maacah ỹ daughter of Abesalom. And
he walked in all ỹ synnes of his father which
he did before him/and his hert was not whole
with the Lorde his God/as the hert of Dauid
his father. Neuertheless for Dauids sake
did ỹ Lorde his God geue him a lyght in Je-
rusalem/that he sett vp his sonne after hym/
to continewe Jerusalem. Because that Da-
uid did that which pleased ỹ Lorde & turned
from nothyng that he cōmaunded him all the
dayes of his lyfe/*saue only in the matter of
ij. Reg. xj. a. B Uzias the Hethite. And there was warre be-
twene Rehoboam & Jeroboam as longe as
he lyued. And the rest of ỹ deades of Abiam &
all that he dyd/are wrytten in the boke of the
dedes that were done in the dayes of ỹ kinges
of Juda. And ther was warre betwene Abiā
and Jeroboam. And Abiam rested wyth hys
fathers/& they buryed him in ỹ cytie of Da-
uid. And Asa his sonne raygned in his steade.

The .xx. yere of Jeroboam kyng of Jsrael
beganne Asa to raygne ouer Juda/and ruled
in Jerusalē .xli. yere. And his mothers name
was Maacah the daughter of Abesalom.
And Asa did that semed right in the eyes of ỹ
Lorde/like Dauid his father. And he made
the stues of males departe the lande/and put
awaye all the Jdoles ỹ his fathers had made.
And therto he put downe Maacah hys [a] mo-
ther frō berynge rule/because she had made
an Jdole in a groue. And Asa destroyed her
Jdole and burnt it by the broke Cedron. But
he put not downe the hillaulters. Neuerthe-
lesse Asas herte was whole with ỹ Lorde all
his dayes. And he brought in that his father
had dedicat/and the thynges dedicat vnto the
house of the Lord/syluer/golde/& Jewelles.
And there was warre betwene Asa & Baasa
kynge of Jsrael all theire dayes.

And Baasa kyng of Jsrael wēt vp against
Juda & built Ramah/because that he wolde
let none of Asas people kynge of Juda/go
in or out. Then Asa toke all ỹ syluer & goulde
that was lefte in the treasure of the house of
the Lorde/and all the treasure of the kynges
house and delyuered it vnto his seruauntes/
and sent them to Benhadad the sonne of Ta-
bremon the sonne of Hezion kynge of Syria
that dwelt at Damasco/saynge: there is a
bonde betwene the and me as was betwene
thy father and myne. Therfore Jsende the
bothe golde and syluer for a gyfte/that thou
go and breake the appoyntment betwene ỹ
and Baasa kynge of Jsrael/that he maye de-
parte frō me. And Benhadad herkened vnto
kynge Asa and sent ỹ capitaynes of ỹ hostes
whych he had agaynst the cytyes of Jsrael/&
smote Ahion/Dan/Abel called Beth Maa-
cah and all Ceneroth wyth all the lande of
Nephthali. And when Baasa heard that/he
lefte buyldinge of Ramah & dwelt in Ther-
zah. Then kynge Asa made a proclamacyon
thorowout all Juda/that none shuld be ex-
cused. And they toke the stones of Ramah &
the tymber wherwith Baasa had buylt/and
kynge Asa bylt therwith Gabaah in Benia-
min and Mazphah.

And the remnaūt of all the deades of Asa
and of all his might and of all that he did/and
the cities whiche he bylt/are wrytten in the
chronicles of the actes done in the dayes of ỹ
kynges of Juda. Neuerthelater in his olde
age he was diseased in his fete. And Asa lay-
de him to rest wh hys fathers/& was buryed
with

C. [a] Mother for grādmother as Dauid is often called father of thē/to whō he was grandfather: & as Zephora Moses wife calleth Raguel father/which yet was her grādfather Exod. ij. c.

with his fathers in the citie of Dauid his father. And Iehosophat hys sonne raygned in his rowme. And Nadab the sonne of Jeroboā beganne to raygne vpon Israel the seconde yere of Asa kynge of Juda/and raygned vpō Israel two yere. And he did euell in the syght of the Lorde and walked in the waye of hys father & in his synne wherwyth he made Israel synne. But Baasa the sonne of Ahiah of the house of Issacar conspired against him/& slue him at Gebethon a citie of ỹ Philistines for Nadab & all Israel laye at seage before Gebethon. And it was the thirde yere of Asa kynge of Juda/when Baasa slue him/and raygned in his steade. And as sone as he was kynge/he slue all the house of Jeroboam and lefte him naught that brethed/vntyll he had put him cleane out/agreyng vnto the saying of the Lorde which he spake by his seruaunt Ahiah ỹ Silonite/for the sinne of Jeroboam wherwith he synned and made Israel synne/ and for hys angeryng wherwyth he angred the Lorde God of Israel.

The rest of the deades of Nadab/and all he did/are written in ỹ chronicles of the kinges of Israel. And there was warre betwene Asa and Baasa kynge of Israel all their dayes.

In the thirde yere of Asa kynge of Juda/ Baasa the sonne of Ahiah begāne to raygne ouer all Israel in Therzah/and continewed xxiiij. yere. And he dyd that whych displeased the Lorde/for he walked in the waye of Jeroboam and in hys synne wherwith he made Israel synne.

¶ Jehu prophesyeth agaynst Baasa/ of whom he is slayne. Elah succedeth Baasa. Zamri kylleth his master Elah/and destroyeth the house of Baasa. He is reiecte and Amri chosen. Zamri burneth hym selfe and hys house. Wycked Ahab succedeth Amri and taketh to wyfe wycked Jezabel.

¶ The. xvi. Chapter.

THen came the woorde of ỹ Lorde to Jehu the sonne of Hanani against Baasa saying: for as moche as I exalted the out of the dust & made ỹ capitayne ouer my people Israel/ and thou hast walked in the waye of Jeroboam & hast made my people Israel synne/to angre me wt their synne: therfore I wyll make cleane riddance of Baasa & of all his house/ and wyll make his house like the house of Jeroboam ỹ sonne of Nabat.* And he ỹ dyeth of Baasa in the citie/him shall dogges eate: and him ỹ dieth in the feldes/ shall the fowles of the ayre eate.

iij. Reg. xiij. c. and. xxi. f.

The rest of the deades of Baasa/ & what he dyd/and his power/are writtē in the boke of the histories of the kynges of Israel. And Baasa fell on slepe wyth hys fathers & was buried in Therzah. And Elah his sonne raigned in hys steade. And therto thorow the Prophete Jehu the sonne of Hanani/ the worde of the Lorde came agaynst Baasa and agaynst hys house/ because of all the wyckednesse that he dyd in the syght of the Lorde/ in angeryng hym wyth the workes of his handes/that he shulde be lyke ỹ house of Jeroboam/because he had kylled Nabat.

The. xxvi. yere of Asa kynge of Juda begāne Elah ỹ sonne of Baasa to raygne ouer Israel in Therzah/ and continued two yere. And hys seruaunt Zamri capitayne of halfe hys charettes/conspired agaynst hym/as he was in Therzah drynckynge of stronge drynke/in the house of Arza stuard of hys house in Therzah. And Zamri came and smote hym and kylled hym the. xxvij. yere of Asa kynge of Juda/and raygned in his stea- Exod. xi. b.
de. And as sone as he was kynge and *satt on i. Reg. ij. b.
hys seate/ he slue all the house of Baasa and lefte not a piser agaynst a wall.

And therto he slue all hys kynne and frendes/ and so Zamri destroyed all the house of Baasa/ accordynge to the woorde of the Lorde whyche he spake to Baasa thorow Jehu the Prophet/for all the sinnes of Baasa and synnes of Elah hys sonne/ wherwyth they synned & made Israel synne/to angre ỹ Lorde of Israel wt their vanities. The rest of the deades of Elah & all he did/are written in the chronycles of the kynges of Israel.

The. xxvij. yere of Asa kynge of Juda/ Zamri raygned. vij. dayes in Therzah/ the people besegyng Gebethō a citie of the Philistines. And when the people that laye in the seage/hearde saye how Zamri had cōspired/ and how he had slayne the kyng also: then all Israell made Amri the captayne of the men of warre kynge that same daye ouer Israel euen in the hoste. And Amri departed from Gebethon and all Israel wyth hym/ and beseaged Therzah. And when Zamri saw that the citie must nedes be takē/he went into the palayse of the kynges house/and set the kinges house a fyre vpon hym selfe and there dyed/ for hys synnes whych he synned in doynge wyckednesse in the syght of the Lorde/ and for walkynge in the waye of Jeroboam and in hys synnes whych he dyd and made Israel synne.

The rest of the Actes of Zamri and the treason that he wrought/ are wrytten in the boke of the chronicles of the kynges of Israel. Moreouer that same ceason was Israel deuyded in twayne/ for halfe the people folowed Thebni the sonne of Gineth/to make hym kynge. And the other halfe folowed Amri. But the people that folowed Amri/ preuayled agaynst thē that folowed Thebni the sonne of Gineth. And so Thebni dyed and Amri raygned.

The. xxvi

The.xxvi.yere of Asa kynge of Juda/beganne Amri to raygne ouer Israel.xij.yere & he ruled.vi.yere in Therzah. And he bought the hill of Samaria of one Semar for two hundred talentes of syluer/& bylt in the hill/ and called the name of the citie whych he had built Samaria after the name of Semar ỹ Lorde of ỹ hill. And this Amri wrought wickednesse in the eyes of the Lorde worse then all that were before him/and walked in all ỹ wayes of Jeroboam the sonne of Nabat/and in his synne wherwith he made Israel sinne/ to angre the Lorde God of Israel wyth their vanyties. The rest of the actes of Amri which he did/and his power that he vsed/are wrytte in the chronicles of ỹ kynges of Israel. And Amri layde him to rest wyth his fathers/and was buryed in Samaria/and Ahab his sonne raygned in his steade.

The.xxxviij.yere of Asa kynge of Juda/ beganne Ahab the sonne of Amri to raygne ouer Israel/ and raygned in Samaria.xxij. yere. And he displeased the Lorde aboue all ỹ were before him. For it semed him a lyght thynge to walke in the synne of Jeroboam. But toke Jezabel the daughter of Ethbaal kynge of the Sidonites to wyfe/and *wēt & serued Baal and bowed vnto him. And he rered an aultare to Baal in the house of Baal whych he had made in Samaria. And Ahab made a groue/and proceded ferther in angeryng the Lorde God of Israel/ then all the kynges of Israel that were before hym.

In his dayes Hiel of Bethel bylt Jericho. And it *coste him Amrā his eldest sonne whē he layde the foundacyon/ and hys youngest sonne when he sett vp ỹ gates/agreinge vnto the woorde of the Lorde whych he spake by Iolua the sonne of Nun.

¶ Eliah is nourysshed and fedde of Rauens/and after is send to the woman of Sarephtha: whose Childe he rayseth to lyfe.

¶ The.xvij.Chapter.

AND Eliah the Thesbite which was of the enhabiters of Galaad/saide vnto Ahab:*as truly as the Lorde God of Israel lyueth/before whome I stāde/there shalbe nether dewe nor rayne these yeres/saue as I appoynt it.

And the woorde of God came to him saying: gett the hence and turne the estwarde/& hyde thy selfe in the brooke Karith that lyeth before Jordan: dryncke of the ryuer for I haue cōmaunded the rauens to fede the there. And he went and dyd accordynge vnto the woorde of the Lorde: he went & dwelt by the brooke Karith that lyeth before Jordan. And the rauens brought hym bred and flesh euery mornyng and euery euenyng / and he dranke of the brooke. And it chaūced after a while that ỹ brooke dried vp/because ther fell no rayne vpon the erth. Then came the woorde of the Lorde vnto him sayinge:*vp and gett the to Sarephtha a citie of Sidon / & dwell there. Beholde I haue cōmaunded a wydowe there to sustayne the. And he arose & went to Sarephtha. And whē he came to the gate of the citie / there was a wedow there geatheryng stickes. And he called to her & sayde: *fet me I praye the / a lytle water in a dysshe that I maye dryncke. And as she went to fett it/ he cryed to her and sayde: bringe me I praye the/a morsell of breed in thine hande. And she answered: as surely as the Lorde thy God liueth/I haue no breed/ but euen an handfull of Mele in a pitcher / and a lyttle Oyle in a cruse. And se/I haue geathered a few stickes for to go and bake it for me and my sonne/ ỹ we maye eate it and then die.

And Eliah sayde vnto her: feare not / but go and do as thou hast sayde: but make me therof a lyttle cake fyrst of all / and bryng it out to me: and afterwarde make for the and thy sonne. For thus sayth the Lorde God of Israel: ỹ pitcher of Mele shall not be wasted nether shall thy oyle cruse be wyth out oyle/ vntyll the Lorde haue sent rayne vpon the erthe. And she wēt and dyd as Eliah bad. And she and he & her house dyd eate a good space/ & the pitcher of mele wasted not nether was the oyle cruse without oyle accordynge to ỹ woorde of the Lorde whych he spake thorow Eliah.

And after these thynges/it happened that the sonne of the wyfe of the house fell sicke. And his sickenesse was so sore/that there was no breath left in him. Then saide she vnto Eliah what haue I to do with the / O thou man of God: art thou come vnto me/that my synne shulde be thought on & my sonne slayne: And Eliah sayde vnto her: geue me thy sonne. And he toke him out of her lappe and caryed him vp into a lofte wher he laye/ & layde him vpon hys awne beed / and called vnto the Lorde and sayde: O Lord my God/hast thou bene so euell vnto the wedowe wyth whome I soiourne/that thou hast slayne her sonne: *And he stretched hym selfe vpō the lad thre tymes/and called vnto the Lorde and sayde: O Lorde my God / let the laddes soule come into hym agayne. And the Lorde heard the voyce of Eliah/and the soule of the lad came into hym agayne and he reuyued. And Eliah toke the boye and brought hym downe out of the chambre into the house and delyuered hym vnto his mother and sayde: se/thy sonne lyueth. Then the wyfe sayde to Eliah: now I know that thou art Gods man / and that the woorde of the Lorde in thy mouth/is truthe.

¶ The

Abdiah Jezabel

¶ Eliah is send to Ahab. Abdiah hydeth an hundred Prophetes and saueth them. Baal can not heare al thoughe the people crye verye loude. Eliah killeth all Baals Prophetes; and after obtaineth rayne.

¶ The .xviij. Chapter.

AND at the last ye woorde of ye Lorde came to Eliah the thyrde yere sayinge: go shew thy selfe vnto Ahab/ that I may sende rayne vpō yerthe And Eliah wēt to shew him selfe vnto Ahab/ for ther was a great famyshemēt in Samaria. Wherfore Ahab called Abdiah the gouerner of his house: whyche Abdiah feared God greatlye: in so moche that when Jezabell destroyed ye Prophetes of the Lorde/ he toke an hundred of ye Prophetes & hid thē/ fiftie in one caue & fyftye in a nother/ & prouyded bred & water for thē. And Ahab sayde vnto Abdiah: walke thorow the lande / vnto all foūtaynes of water and vnto all brokes / to se whether any grasse maye be founde / ye we maye saue the horses and the Mules / that we destroye not the beastes. And they deuyded the lande betwene them to walke thorow it. Ahab wēt one waye by hym selfe / and Abdiah went a nother by hym selfe.

B And it chaunced as Abdiah wēt in ye waye that Eliah mett him. And Abdiah knew hym & fell on his face and sayde: art not thou my Lorde Eliah. And he sayd vnto him: I am he. Go and tell Ahab that Eliah is here. And the other answered: what haue I synned/ ye thou woldest delyuer me into the hand of Ahab/ to sley me? As surlye as ye Lord thy God lyueth there is no nacyō or kyngdome/ whether my Lorde hath not sent/ to seke the. And when they sayde thou wast not there/ he tooke an othe of the kyngdome & nacyon / because he found the not. And now thow sayest: goo tell thy Lorde/ Eliah is here. And as sone as I am gone frō the/ ye spirite of ye Lorde shall carye the awaye whether I shal not knowe: & then when I haue gone & tolde Ahab/ & then he cā not fynde the, he shall sley me. And yet I thy C seruaūt haue feared the Lorde frō my youthe age. Was it not tolde my lorde/ what I dyd/ when Jezabell slue the Prophetes of ye Lord how I hydde an hundred of the Lordes Prophetes/ fyftie in one caue & as many in another/ & prouyded them of breed & water? And yet now thou sayest/ goo shew thy Lorde/ ye Eliah is here, that he shulde sley me.

Then Eliah sayde: as truly as the Lorde of Hostes lyueth/ before whome I stande: I wyll shew my selfe vnto hym this daye. And ther vpon Abdiah wēt to Ahab & tolde hym. And Ahab went agaynst Eliah. And when Ahab sawe Eliah/ he sayd vnto him: art thou he that troubleth Israel? And he sayde: it is not I that trouble Israel/ but thou & thy fathers howse/ in that ye haue forsaken the cō- To forsake the cōmaundemētes of the Lorde/ & hast folowed Baal. But now sende and geather to me all Israel vnto mount Carmel & the Prophetes of Baal foure hundred and fiftie/ & the Prophetes of the groues foure hundred / whiche eate of Jezabels table. And Ahab sent for all the chyldren of Israel/ and geathered the Prophetes vnto mount Carmel. D

And Eliah came vnto all the people and sayde: why halte ye betwene two opynyons? If the Lorde be very God/ folowe hym: or if Baal be he then folowe hym. And the people answered hym not one worde. Then sayde Eliah vnto the people: I only remayne of the Lordes Prophetes/ & Baals Prophetes are foure hundred and fyftie. Let two oxē be geuen vs/ and let them chose the one & cut hym in peces and laye hym on wood / and put no fyre vnder/ And I wyll dresse the other & put him on wood / & wyll put no fyre vnder. And call ye on ye name of youre God/ & I wyll call on the name of the Lorde. And then the God that answereth by fyre/ he is the very God. E

*And all ye people sayde: it is well spokē. 1. Reg. xv. e. g. f
Then sayd Eliah vnto the Prophetes of Baal/ chose you an oxe and dresse hym fyrst (for ye are many) and call on the name of youre God/ but put no fyre vndre. And they toke ye oxe that was geuē them & dressed it/ & called on the name of Baal from morning to none saying: O Baal heare vs. But there was no voyce nor answere. And they lepte aboute ye aulter ye they had made. And at none Eliah mocked them and sayde: call lowde (for he is a God: but he is talkynge or occupyed/ or in the waye/ or happely he slepeth) that he may awake. And they cryed lowde/ and cut themselues/ as their maner was/ with knyues & launcers/ tyll the bloude folowed on them. And whē mydday was passed/ they prophesyed vntyll it was tyme to offer. But there was nether voyce ner answere ner any that regarded them. F

Then Eliah sayde to all the folke: come to me. And all the people came to hym. And he mended the aulter of ye Lorde that was brokē. *And he toke .xij. stones accordynge to ye nombre of ye .xij. trybes of the sonnes of Jacob/ vnto whom the worde of the Lord came sayinge: *Israel shalbe thy name. And with the stones he made an aultare in the name of the Lorde. And he made a gutter rounde about ye aulter/ able to receaue two peckes of corne. And he put the wood in order/ and hewed the oxe in peces / and put hym on the wood/ & sayde: fyll foure pitchers with water and powre it on the sacryfyce and on the wood. And he sayde: do so agayne. And they dyd so agayne. Then he sayde: do it the thyrde Josu. xiij. a. Gene. xxxv. c.

Jezabell.
Azahell.
Jehu.

tyme. And they did so ỹ thirde tyme. And the water ranne rounde about the aulter / & the gutter was full of water also.

And whē offeryng tyme was come / Eliah the pzophete went to & sayde: Lozde God of Abzaham / Isaac & of Israel / let it be knowē this daye / that thou art the God in Israel / & ỹ I am thy seruaūt / & ỹ I do all these things at thy cōmaundement. Heare me O Lozde / heare me / that this people maye knowe / that thou Lozde / art ỹ God / & that thou hast turned their hertes backwarde. And there fell fire frō the Lozde & consumed the sacrifyce & the wood & the stones & the dust / & licked vp ỹ water that was in the gutter. And whē all ỹ people saw ỹ / they fell on their faces & sayde ỹ Lozde he is God / ỹ Lozde he is God. Then sayde Eliah vnto thē / laye handes on ỹ Pzophets of Baal / let not one of thē escape. And when they had taken thē / Eliah brought thē downe vnto ỹ brooke Kison / & slue thē there.

Then Eliah sayde vnto Ahab / gett the vp and eate and dzyncke / foz ther is a sounde of moche rayne. And when Ahab wēt vp to eate and to dzyncke / Eliah went vp to the toppe of moūt Carmel. *And bowed him selfe to ỹ erthe / and put his face betwene hys knees / & sayde to his seruaunt: go vp & looke towarde the see. And he went vp and loked / and saide: here is nothing. And he sayde go agayne. vij tymes. And the seuenth tyme he sayde: beholde / there ariseth a lyttle cloude out of the see / lyke the palme of a mannes hande. Then he sayde: go and saye to Ahab / put the hozses in the charet / and gett the downe that the rayne stoppe ỹ not. And within a lytle while / heuē was blacke with cloudes and winde / & there was a great rayne. And Ahab rode & went to Jezrahel. And the hand of the Lozde was on Eliah / & he gyrded vp his loynes & rāne befoze Ahab / tyll they came to Jezrahel.

iij. Reg. xviij. a. Jaco. v. d.

¶ Eliah fleing from Jezabel is nourisshed of the Angell of God. He complayneth that he is left a lone / and that they seke his like too. He is cōmaūded to annoynte Azahel / Jehu and Eliseus.

¶ The. xix. Chapter.

And Ahab tolde Jezabel / all ỹ Eliah had done / and all to gether how he had slayne the Pzophetes with the swerde. Then Jezabel sent a messenger vnto Eliah sayinge: *so do God to me & so therto / except I make thy soule like one of theirs / by to mozow this tyme: whē he saw ỹ / he arose & wēt foz his life / & came to Berlabe in Juda / & left his lad there. And he wēt a dayes Journey into the wylderneße / & whē he was come satt downe vnder a Ginaper tree / & desired foz his soule / ỹ he might die / & sayde, *it is now ynough O Lozde / take my soule / foz I am not better then my fathers.

iij. Reg. xix. d.

Jon. iiij. c.

And as he laye and slepte vnder the Ginaper tree: beholde / there came an Angell & touched hym / & sayde vnto him: vp and eate. And he looked aboute hym: and se / there was a loffe of bzoyled bzeade and a cruse of water at his heed. And he ate and dzāncke and layde hym downe agayne to slepe. And the Angell of the Lozde came agayne the seconde tyme and touched hym / & sayde: vp & eate / foz thou hast a longe Journeye to go. And he arose & dyd eate & dzyncke and went in the strenght of that meate fourtye dayes & fourtye nyghtes / vnto Hozeb the mount of God / & entred there into a caue & lodged there all nyght. B

And then ỹ woozde of ỹ Lozd came to him & sayde what doest thou here / Eliah? And he answered: I haue bene* thozow angrye foz ỹ Lozde God of Hostes sake. Foz the chyldzen of Israel haue forsake thy couenant / & haue broke downe thine aulters & slayne the Pzophetes with the swerde / & I onlye am lefte / & they seke my soule to haue it too. And he sayd come out & stande befoze the Lozde. And beholde / the Lozde went by & a mightie strōge wynde that rent the mountaynes & brake ỹ rockes befoze him. But ỹ Lozde was not in the wynde. And after the winde came an erthquake. But the Lozde was not in the erthe quake. And after the erthequake / came fire: but the Lozde was not in the fyze. And after the fyze / came a small still voyce. And when Eliah hearde it / he couered his face with hys mantle / & went out & stode in the mouth of ỹ caue. And se / there came a voyce vnto hym & sayde: what doest thou here Eliah? And he answered: I was gelouse foz the Lozde God of Hostes sake: because ỹ chyldzē of Israel haue forsaken thyne appoyntment and haue cast downe thyne aulters & slayne thy pzophetes with ỹ swerde / & I only am lefte / & they seke my soule to haue it. Then ỹ Lozde sayde vnto him: go and turne thy waye to the wildernesse of Damasco / & go and annoynte Hazael to be kynge of Siria. And Jehu the sonne of Namsi / annoynte to be kynge ouer Israel. And Elizeus the sonne of Saphat of Abel Mehulah annoynte to be Pzophete in thy rowme. And who so escapeth ỹ swerde of Hazael / him shall Jehu slaye: & yf any mā scape the swerde of Jehu / hym shall Elizeus slaye. And therto I haue lefte me seuē thousande in Israel / of which neuer man bowed his knees vnto a Baal noz kissed him with his mouthe. D

And he departed thence and founde Elizeus the sonne of Saphat plowynge wyth twelue yocke of oxen befoze him / & he wt the twelue. And Eliah wēt to him & cast his mātell vpon hym. And he lefte the oxen & ranne after Eliah & sayde: let me I pzaye the / kysse my father & mother / & then I will folow the.

* Anger is not here take foz loche as is betwene enemies / but loche as procedeth of feruent loue / as when ỹ father is angrye with ỹ soune not because he wolde him euell: but shewed therby that he loueth hym better / foz in correctyng him he prouydeth that he fal not to do worse. Soche an anger / zeale or Jealousye had Phinehes also. Numeri. xxv. b.

a Baal was (as some thynck) a cōmen name of all straunge Godds / because it cōmenly signifieth Lozde or master: & therof take ỹ Goddes of ỹ gentyles their names

And

as Baal Phegor or phogor / or Baal peor / p is / the Lorde or master or Phegor &c. Psal. cv.e.Romar.i.a

And he sayde to hym: go backe agayne / for what haue I done to the? And he went backe agayne from after hym / and toke a yocke of oxē and slue them / and dressed the flesshe wyth the instrumentes of the oxen and gaue it the people / and they dyd eate. And then he arose and went after Eliah & ministred vnto hym.

¶ The fyrst and seconde tyme that Samaria was besieged of Benhadad kyng of Siria.

¶ The.xx.Chapter.

AND Benhadad kyng of Siria gathered all hys hoste to gether / and xxxij.kynges with him / with horse and charet: and went vp & besieged Samaria & warred agaynst it. And he sent messengers to Ahab kynge of Israel into the cytye / and sayde vnto hym: thus sayth Benhadad. Thy syluer and thy goulde is myne / & the best of thy wiues / and the best of thy children be myne. And ỹ kynge of Israel answered and sayde: my Lorde kynge accordyng to thy sayyng / I am thyne with all I haue.

And the messengers came agayne to Ahab and sayde: thus sayth Benhadad. I haue therfore sent vnto the / sayinge: delyuer me then thy syluer and thy goulde / and thy wiues / & thy children. Or else I wyll sende my seruauntes vnto the by to morow this tyme: & they shall serche thyne house / & the houses of thy seruauntes / which shall take all that is gloryous in thyne eyes / and bryng it awaye
B with them. Then the kinge of Israel sent for the elders of the lande and sayed: take hede I praye you & se / how thys felow goeth about myscheue. For he sent vnto me / for my wyues and my children / and my syluer and my goulde: and I denyed hym nothyng of it. And all the elders of Israel & all the people sayde: herken not to him nor consent.

Wherupon he sayde vnto the messengers of Benhadad: tell my Lorde the kynge / all that he sent for the fyrst tyme / that I will do: but this request I maye not do. And the messengers departed and brought hym woorde.

Then Benhadad sent vnto hym and sayde: thus do the Gods to me and so therto / yf the dust of Samaria be ynoughe for all ỹ people that folow me / that euery man maye haue an handfull. And the kynge of Israel answered and sayde: tell hym / let not hym that putteth on his harnesse boste hym selfe / as he ỹ putteth it of*. And when Benhadad hearde that tydynges / as he and the kynges were drynckyng in the pauillyons / he sayde vnto his seruauntes: put ye in araye. And they put them selues in araye agaynst the cytye.

*Understande after the victorye obtayned.

¶ And beholde there came a Prophet vnto Ahab kynge of Israel / and sayde to him: thus sayth the Lorde. Seyst thou all this great multitude? beholde / I wyll delyuer them into thyne hande this daye / that thou mayst knowe that I am the Lorde. And Ahab sayde / by whome? And he sayde thus sayth the Lorde: euen by the men of the gouernoures of the shires. And Ahab sayde: who shall ioyne batayle? And he sayde / thou. Then he nombred the men of the gouerners of the shires: and they were two hundred and.xxxij. And after them he nombred all the people / and all the chyldren of Israel were seuen thousande.

And they went out at none when Benhadad was a drynckyng stronge dryncke in the pauyllyons wyth the.xxxij.kynges that holpe hym. And the men of the shyrifes of the shires went out fyrst.

And Benhadad sent out / and they shewed him saying: there came mē out of Samaria. And he sayde: yf they come out for peace / take thē a lyue. And also yf they come for warre / take them yet a lyue. And when those mē D of the shyres of the shires were come out of the citie and ỹ Host after thē / they slue euery one of them hys man. And the Siriens fled / and Israel folowed after them. And Benhadad the kynge of Siria scaped on a horse wt his horsemen. And the kynge of Israel went out and smote horse and charett / and slue a great slaughter of the Sirians.

Then there came a Prophete to the kinge of Israel / and sayde to him: go forthe & dyape the man / be wyse and take hede what thou doest: for when the yere is about / the kynge of Siria will come agaynst ỹ agayne. Then sayde the seruauntes of the kynges of Siria to him: the Gods of ỹ hilles are theire Gods / and therfore they had the better of vs. But let vs fyght wyth them in the playne / and for what ye will / we shall haue the better of thē. And this do: take ỹ kynges awaye euery mā out of his place / & put dukes in their rowmes. And do thou nōbre ỹ an hoste / like ỹ host that thou hast loste / & horse for horse & charet for charet / & let vs fyght wt thē in ỹ playne / & for a wager / we gett ỹ better of thē. And ỹ kinge herkened vnto their voyce and dyd euen so.

And as sone as the yere was aboute / Benhadad nōbred ỹ Siriens & went vp to Aphek to warre with Israel. And the chyldren of Is- C rael were nombred & prouyded of vitayle / & went agaynst them / and pitched before them lyke two lytle flockes of kyddes: but the Sirians fylled the countreye. Then there came a man of God & sayde vnto ỹ kynge of Israel thus sayth the Lorde. Because the Siriens saye / ỹ the Lorde is but a God of the hilles / & not God of the valeys to: therfore will I deliuer all this great multitude into thine hande that ye maye knowe ỹ I am the Lorde. And they pitched one ouer agaynst the other.vij. dayes / and the seuenth daye ioyned batayle.

Benhadad.

And the childzen of Jsrael slue of the Siriās an hundzed thousand fote men in one daye. And the rest fled to Apheк into the cytie. And there fell a walle vpō .xxvij. thousande of thē that were lefte. And Benhadad fled and went into the citie/from chambze to chambze.

Then sayde his seruauntes vnto hym: beholde/we haue heарde saye/that the kynges of the house of Jsrael are mercifull kynges. Let vs put sacke cloth about oure Loynes & ropes about oure heedes/& go out to ỹ kynge of Jsrael: happlye he wyll saue thy lyfe. And they guirded sacke clothe aboute their loyns & put ropes aboute theire heedes/& wēt out to the kynge of Jsrael & sayde: thy seruaunt Benhadad sayth/J praye ỹ let me lyue. And he sayde: is he yet a lyue? what he is my brother. And they toke ỹ woorde for good lucke & hastely caught it out of his mouth & sayde: yee thy brother Benhadad. Then he sayde: go and bzynge him. And Benhadad came out to hym/and the other toke him vp into the charett. And Benhadad sayde: the cytyes whych my father toke frō thy father/J wyll restore agayne. And thou shalt make streates for the in Damasco/as my father dyd in Samaria. And J wyll make an apoyntment wyth the and sent the awaye. And so made an appoyntment wyth hym and sent hym awaye.

Then a certen man of the chyldzen of the Prophetes sayde vnto his felow with ỹ woorde of the Lozde/smyte me J praye the. And ỹ man wold not smyte him. And he sayde/because thou hast not obeyed ỹ voyce of ỹ Lozd: beholde/as sone as thou art departed frō me a lyō shall slaye ỹ. And as sone as he was departed frō him/*a Lyō foūd him & slue him. Then he founde a nother man & saide to him: smyte me J praye ỹ. And the mā gaue him a good stripe & wounded him. And ỹ Prophete wēt forthe & waytede for ỹ kynge by ỹ waye & put alshes vpō his eyes/and put hym selfe out of knowledge. And whē ỹ king came by/ he cryed vnto him & sayde: thy seruaunt went out in ỹ middes of ỹ battell. And se/ther was one beganne to flee. And there cam a man to me & sayde: kepe this mā. And yf he be missed thy lyfe shall go for hys/or else thou shalt paye a talent of syluer. And as thy seruaunt had here & there to do/he was gone. And the kyng of Jsrael sayde vnto hī: euē so shall thy iudgemēt be as thou hast defined it thy selfe

And he hasted & toke the alshes awaye frō his eyes: & the kynge of Jsrael knew him/ ỹ he was of the Prophetes. And he sayde vnto ỹ kinge/thus sayth ỹ Lozde: because thou hast lett go a mā that ought to haue dyed/thy lyfe shall go for his lyfe/& thy people for his. And ỹ kyng of Jsrael wēt to his house waywarde and heuye/and entred into Samaria.

1. Reg. xvij. a.

Jezabel cōmaundeth to kyll Naboth/for ỹ vyneyard that he refused to sell Ahab. Helias repzoueth Ahab/ and he repenteth.

The .xxi. Chapter.

After these thynges were done/it chaunced that Naboth the Jezrahelite had a vyneyarde in Jezrahel harde by ỹ palace of Ahab kynge of Samaria. And Ahab spake vnto Naboth sayinge: let me haue thy vyneyarde/to make me a gardē of yerbes therof/because it lyeth so nye my house: and J wyll geue the a better vyneyarde for it: or yf it playse the J will geue the/the worthe of it in syluer. But Naboth sayde to Ahab: the Lozde forbydde that from me/that J shulde geue the enheritaūce of my fathers vnto the.

Then went Ahab vnto hys house wayward and euell apayde/because of the wozdes whych Naboth the Jezrahelite had spoken to hym saying: J wyll not geue to the/ the enheritaunce of my fathers. And he layde hym downe vpon hys beed and turned awaye hys face/and wolde eate no meate. And then Jezabell hys wyfe came to hym/ and sayde vnto hym: why art thou so frowarde/that thou eatest no meate? And he sayde vnto her/J spake vnto Naboth the Jezrahelite/and sayde vnto him: geue me thy vyneyarde for syluer/or else yf thou wylt/J wyll geue the a nother vyneyarde for it. And he sayde: J wyll not geue the my vyneyarde.

Then sayde Jezabell hys wyfe vnto hym: what a goodlye kyngedome were thou able to make in Jsrael: vp & eate meate & set thine hert at rest/for J will geue ỹ/the vyneyarde of Naboth the Jezrahelite. And she wrote a letter in Ahabs name & sealed it wt his seale/ & sent it vnto the elders & chefe men of his citie that dwelt where Naboth dwelt. And she wrote in ỹ letter sayinge: proclayme fastyng and sett Naboth on hye amonge the people/ and sett two vnthryftes before hym/& let thē testifye agaynst hym sayinge: thou dydest curse both God and the kynge. And vpō that carye hym out and stone hym to deeth.

And ỹ elders & nobles of his citie/whyche dwelt in his citie/did as Jezabel had sent vnto thē/& as it was writtē in ỹ letter which she had sent vnto them. They proclamed fastynge/& sett Naboth an hie amōge the people/& there came in two vnthryftie persones & sate before him. And ỹ two vnthryftie persons witnessed agaynst Naboth before ỹ people sayīg Naboth did curse God & ỹ kinge. *And vpō ỹ they caried him out of ỹ citie & stoned him wt stones to deeth. And then they sent to Jezabel sayinge: Naboth is stoned to dethe. And whē Jezabel hearde that Naboth was stoned to deeth: she sayde to Ahab: vp & take possessyon of the

Act. vij. g.

of the vyneyarde of Naboth/the Jezrahelite/ whyche he denied to geue the for syluer / for Naboth is not a liue/but deed. And whē Ahab hearde that Naboth was deed. He stode vp to go downe to ỹ vyneyarde of Naboth the Jezrahelite/to take possessyon of it.

And ỹ worde of ỹ Lorde came vnto Eliah the Thesbite sayinge: vp & go downe to mete Ahab kynge of Jsrael which is in Samaria Beholde/he is in the vyneyarde of Naboth: for he is gone downe thyther/to take possessyon of it. And saye vnto hym: thus sayth the Lorde/thou hast killed & therto gottē possessyō. And saye moreouer vnto him/thus sayth the Lorde: in ỹ place where dogges lapped ỹ bloude of Naboth/shall dogges lappe euen thy bloude also. And Ahab sayd to Eliah: hast thou founde me thyne enemye at any tyme? And he sayde yee / because thou art vtterly geuen to worcke wickednesse in the syght of the Lorde. Beholde/I will bringe euel vpon the/and will make cleane riddance of the / & will destroye vnto Ahab all ỹ pysseth against the walle/and yf ought be preserued or forsaken in Jsrael: & will make thine house / lyke the house of Jeroboam the sonne of Nabat/ & lyke the house of Baasa ỹ sonne of Ahiah/ for the angeryng wherwyth thou hast angered/and made Jsrael synne.

And therto agaynst Jezabel came ỹ worde of the Lorde saying: dogges shall eate Jezabell/vnder the* walles of Jezrahel. And he ỹ dyeth of Ahab in the towne/him shall dogges eate: and he that dyeth in the feldes/him shall ỹ foules of the ayre eate. For there was none at all like Ahab/that was so vtterly geuē to worcke wickednesse in the syght of ỹ Lorde and that because Jezabel hys wyfe prycked hym forwarde. And therfore he dyd excedyng abhominably/in folowyng Idoles / in all thynges like as dyd the Ammorites which ỹ Lorde cast out before the children of Jsrael.

When Ahab hearde those wordes/* he rent his clothes & put sackecloth about his flesshe and fasted/and laye in sack and went cōfortlesse. And ỹ worde of the Lorde came to Eliah the Thesbite sayinge: seyst thou how Ahab humbleth him selfe before me? because he so submytteth hym selfe before me/I wyll not bringe ỹ euell in his dayes: but in his sonnes dayes/I will bringe euell vpon his house.

*Some reade. possessyon. Some. valeye.

Gene. xxxvij. f

¶ Foure hundreth false Prophetes do councell Ahab and Jehosaphat to warre agaynst Ramoth: onely Micheah Prophesyeth the truthe/for which he is smytte and put in prison.

¶ The xxij Chapter.

And they continued thre yere without warre betwene Siria and Jsrael. * And ỹ third yere Jehosaphat kynge of Juda/came to the kynge of Jsrael. Then sayde ỹ kynge of Jsrael vnto hys seruauntes/ knowe ye not that Ramoth in Galaad is oures/and we sytt stille & take it not out of the handes of the kynge of Siria? And he sayde vnto Jehosaphat: wilt thou go wt me to batayle/ to Ramoth in Galaad? And Jehosaphat sayde vnto the kynge of Jsrael: * I will be as thou art/ & my people shal be as thyne/and my horses as thyne.

iij. Reg. iij. a.

And Jehosaphat sayde vnto the kynge of Jsrael: aske councell I praye the of the Lord to daye. And then the kynge of Jsrael gathered of ỹ Prophetes to gether/vpō a foure hundred men/and sayde vnto them: shall I go to Ramoth in Galaad to batayle/or be still? And they sayde/go: for ỹ Lorde shall delyuer it into the handes of the kynge. And Jehosaphat sayde: is there neuer a Prophet of the Lordes here moare/that we myght enquyre of him? And ỹ kynge of Jsrael sayde to Jehosaphat: there is yet one / by whome we maye aske councell of the Lorde/one Micheah the sonne of Jemlah. But I hate hym: for he neuer prophesyeth good vnto me/but euel. And Jehosaphat sayde: let not the kynge saye so. Then the kynge of Jsrael called vnto one of his chamberlayns and sayde: fett Micheah ỹ sonne of Jemlah hyther atonce.

B

And the kynge of Jsrael and Jehosaphat the kynge of Juda satt ether in hys seat and their apparell on them / in a voyde place besyde the entrynge of the gate of Samaria/ & all the Prophetes prophesyenge before thē. And Zedekiah the sonne of Canaanah made hornes of yron & sayde/thus sayth ỹ Lorde: with these hornes thou shalt wynowe ỹ Syrians vntyll thou haue made an ende of thē. And all the Prophetes prophesyed euen so

C

sayinge: go to Ramoth in Galaad and prosper/for the Lorde shall delyuer it into the hādes of the kynge.

And the messenger that was gone to call Micheah/sayde vnto him: se / the wordes of the Prophetes speake good vnto the kynge with one voyce: let thy wordes I pray the/be like the wordes of one of them / and speake that is good. And Micheah sayde: as surely as the Lorde lyueth/what the Lorde puttyth in my mouthe/that will I speake. And when he was come to the kynge / the kynge sayde to him: Micheah/shall we go to Ramoth in Galaad to batayle/or shall we be styll? And he sayde vnto him: * go and prosper/ ỹ Lorde delyuer it into the handes of the kynge. And the kynge sayde vnto him / how often shall I adiure ỹ /that thou tell me nothyng but truthe/in the name of the Lorde?

ij. Para. xviij. b

Then he sayde I saw all Jsrael scattered vpon the hilles / as shepe that haue no shepardes. And the Lorde sayde: those haue no

A ij. para. xviij. a

master/let them returne/euery man to hys
houle in peace. Then layde the kynge of Is-
rael to Jehoſaphat: dyd I not tell the/that he
wolde prophelye no good vnto me/but euel?
And Micheah layde: here therfore the worde
D of the Lorde. I ſaw ỹ Lorde ſytt on his ſeate
and all the companye of heauen ſtandynge
about him/on his ryght hand & on hys lefte.
ij. Para. xviij a And ỹ Lorde layde: *who ſhall deceaue Ahab
that he maye go and be ſlayne at Ramoth in
Galaad? and one layde on thys maner and a
nother on that. Then came forth a ſpryte and
ſtode before the Lorde and layde: I wyll de-
ceaue hym. And the Lorde layde/wherwyth?
And he layde: I will go out & be a falſe ſpryte
in the mouthes of all his Prophetes. And the
Lord layde/thou ſhalt deceaue hym and alſo
preuayle/go forth and do euen ſo. Now ther-
fore beholde/the Lorde hath put a lyinge
ſpryte in the mouth of all theſe thy Prophe-
tes: when in very dede the Lorde hath ſpoken
euell towarde the.

Then Sedechiah the ſonne of Canaanah
went to and ſmote Micheah on the cheke/&
layde: how is the ſpryte of the Lorde gonne
from me/to ſpeake in the? And Micheah
layde: beholde/thou ſhalt ſe in that daye/whē
thou ſhalt go from chambre to chambre to
hyde the. And the kynge of Iſrael layde: take
Micheah and carye hym backe agayne vnto
Amon the gouerner of the citie/& vnto Joab
the kynges ſonne/and ſaye: thus ſayth the
kynge. Put ye this felow in the preſon houſe
and fede him with breed and water ſtraytlie/
E vntyll I returne in peace. Then Micheah
layde/yf thou come ſafe agayne/the Lorde
hath not ſpoken in me. And he layde moreo-
uer/herken to ye people euery one of you.

And ſo the kynge of Iſrael & Jehoſaphat
ỹ kynge of Juda went vp to Ramoth in Ga-
laad. And the kynge of Iſrael layde to Jeho-
ſaphat * chaunge the and gett the to warre:
but put on thyne awne apparell. And the
kynge of Iſrael chaunged hym ſelfe/& went
to battell alſo. But the kynge of Syria had
commaunded the capitaynes of hys charetes
of whych he had. xxxij. layinge: fyght nether
with ſmall nor greate/ſaue wyth the kynge
of Iſrael onlye. And when the capitaynes of
the charettes ſawe Jehoſaphat/they thought
he had bene the kynge of Iſrael/and therfore
turned to him to fight. But Jehoſaphat cried
out. And when the captaynes of the charet-
tes ſaw that he was not the kynge of Iſrael/
they turned backe from hym.

* That is/at vnwares or at all aduētures: entendyng no thyng leſſe than to haue kylled the kyng.

And a certen man drew a bowe * ignō-
rantlye and ſmote ỹ kinge of Iſrael betwene
the ribbes of his harneſſe. Wherfore ỹ kynge
layde vnto ỹ dryuer of his charett/turne thy
hande and carye me out of the hoſt/for I am
hurte. And the battell encreaſed that daye/
and the kynge continued in his charet before
the Syrians/and died at euē. And the bloude
ranne out of the wounde into the botome of
the charett. And there went a proclamacyon
thorow out the hoſte after the ſonne was
downe layinge: euery man to his citie and to
hys awne countreye. And when the kynge of F
Iſrael was deed/they came to Samaria and
buryed hym there. And whyle they waſhed
the charet in the pole of Samaria/the dog-
ges licked vp hys bloude/and harlottes waſ-
hed hym accordynge vnto the worde of the
Lorde whych he ſpake.

The reſt of the dedes of Ahab/and all he
dyd/and the Ivorye houſe whych he made/&
the cytyes that he buylt/are wrytten in the
boke of the chronicles of the kynges of Iſ-
rael. And when Ahab was layde to reſt wyth
his fathers/Ochoziah hys ſonne raygned in
hys ſteade.

Jehoſaphat the ſonne of Aſa beganne to
raygne vpon Juda/the fourth yere of Ahab
kynge of Iſrael/& was. xxv. yere olde when
he beganne to raygne and raygned. xxv. yere
in Jeruſalem. And hys mothers name was
Azubah ỹ daughter of Salahi. And he wal-
ked in all ỹ wayes of Aſa his father & bowed
not therfrom. But dyd that was ryght in the
eyes of the Lorde. Only he dyd not put the
hyllaulters out of the waye: for the people
offered and burnt their ſacryfyces yet/in the
hyllaultares. And he had peace wyth the G
kynge of Iſrael.

And the reſt of the deades of Jehoſaphat/
and the myght that he vſed/and how he war-
red/are wrytten in the boke of the chronicles
of the kynges of Juda. And the remnaunt of
the ſtues of the males/whych remayned in
the dayes of hys father/he put cleane out of
the lande. There was then no kynge in Edō/
the kynge was but a debite. And Jehoſaphat
made ſhyppes in the ſe/to go to Ophir for
gould/but they went not: for ỹ ſhippes brake
at Azion Gaber. Then layde Ochoziah the
ſonne of Ahab vnto Jehoſaphat: let my ſer-
uauntes go with thyne in the ſhyppes. But
Jehoſaphat wolde not. And Jehoſaphat lay-
de him to ſlepe wyth his fathers/& was bu-
ried wyth hys fathers in the cytye of
Dauid hys father: And Jehoram
hys ſonne raygned in
hys rowme.

The ende of the thyrd boke of the kynges/
as the Latenyſtes reken/the Hebrues
call it the fyrſt of the kynges.

The

¶ The fourth boke

of the Kynges/as the Latenistes recken: which the Hebrues call the seconde of the kynges.

¶ Dhoziah falleth and is hurtte and asketh councell of Beelzebub which waye he may come by healthy. The captaynes ouer fyftye with their soudiares are burnt with fyre from heauen/by the prayer of Heliah. Dhoziah is reproued of Heliah/and dyeth/and Jehoram his brother succedeth hym.

¶ The fyrst Chapter.

AHoziah the sonne of Ahab beganne to raygne vpon Israel in Samaria/the.xvij.yere of Jehosaphat kynge of Juda/& was kynge ouer Israel two yere/and dyd euell in the sight of the Lorde/and walked in the waye of hys father and in the waye of hys mother/and in the waye of Jeroboam the sonne of Nabat whyche made Israel synne. And he serued Baal and bowed hym selfe to hym/& angred the Lorde God of Israel/in all thynge/as did his father. And ỹ Moabites rebelled agaynst Israel after the deeth of Ahab.

And Dhoziah fell thorow a lattese window out of an vpper chãbre ỹ he had in Samaria/and fell sycke. Then he sent messengers sayinge vnto them: go and enquyre of [a] Beelzebub the God of Akaron/whether I shall recouer of this disease. But the Angell of the Lord spake to Eliah the Thesbite/ vp and go agaynst the messengers of the kynge of Samaria & saye vnto them: Is it because there is no God in Israel/that ye go to aske thorow Beelzebub the God of Akaron. Therfore thus sayth ỹ Lorde: thou shalt not come downe frõ the bedde on whych thou art gone vp/but shalt die. And Eliah departed.

And the messengers turned backe agayne vnto him. And he sayde vnto thẽ: why are ye thus come agayne? And they sayde vnto him there came a man agaynst vs and sayde vnto vs: go and turne agayne vnto the kinge that sent you/& saye vnto him. Thus sayth ỹ Lord Is it because there is no God in Israel/ that thou sendest to enquire thorow Beelzebub ỹ God of Akaron? Therfore thou shalt not come downe from the bedde on which thou art gone vp/but shalt surelye die. And he sayd to thẽ: what maner a man was that which mett you & tolde you these wordes? And they saide vnto him: it was an hearry man and gyrde wt a gyrdle of a skynne aboute his loynes. And he sayd vnto them: it is Eliah the Thesbite.

Then the kyng sent vnto him a captayne ouer fiftie wt his fiftie. And when ỹ captayne was come to him/beholde: he satt on ỹ toppe of an hyll. And the captayne sayde vnto hym: man of God/the kinge biddeth ỹ come downe. And Eliah answered & sayde to the captayne ouer the fiftie: yf I be a man of God/fyre come downe frõ heauen & consume the and thy fiftie. *And there came fire downe frõ heauẽ & deuoured him & his fiftie. And ỹ kynge wẽt agayne & sent to him a nother captayne ouer fiftie with his fiftie/which answered & sayde vnto him: O man of God/thus sayth ỹ kinge make hast & come downe. And Eliah answered & sayd vnto thẽ: yf I be a mã of God/then let fyre come downe frõ heauen & consume the and thy fiftie. And there came fire downe from heauen and consumed him & his fyftie.

And the kynge sent agayne the thirde captayne ouer fiftie. And when ỹ thyrd captayne ouer fiftie was come by to him/he fell on his knees before Eliah and besought him & saide vnto him: Oh man of God/let my life and the life of these fiftie thy seruaũtes be precious in thy syght. Beholde there came fire downe [D] from heauẽ & burnt vp the two fore captaynes ouer fyftie wyth their fifties. But let my life now be precious in thy syght. Then sayde the Angell of the Lorde vnto Eliah: go downe with him/and be not afrayde of hym. And he wẽt downe with him vnto the kynge.

And he sayde vnto the kynge/thus sayth ỹ Lorde: for as moche as thou sentest messengers to aske thorow Beelzebub the God of Akaron/as though there had bene no God in Israel to aske thorow his woorde? therfore thou shalt not come of ỹ bedde on which thou art ascended/but shalt surely die. And so he died according to ỹ worde of ỹ Lorde whych Eliah spake/& Jehoram was made kinge in his stede/ỹ seconde yere of Jehoram sonne of Jehosaphat kynge of Juda/ because he had no sonne. The rest of the deades of Dhoziah which he did/are written in the chronicles of the kynges of Israel.

a. The scripture of custome nameth the Goddes of the gentyles by infamouse names as in the Psal. cv.e. Beelzebub signifyeth ỹ God of a flee Luc.xi.c.

¶ Eliah deuideth the waters with his mãtell. He is taken vp in to heuẽ. The bytter and venemouse waters are healed by the salt that Eliseus put into them. The chyldren that mocke Eliseus are rent in peces.

¶ The.ij. Chapter.

[A] And it chaũced whẽ ỹ Lorde wold take vp Eliah to heauẽ in a whorlewynde/ỹ Eliah & Eliseus were goinge frõ Galgal. And Eliah said to Eliseus/tary here I pray the/for the Lord hath sent me to Bethel. But Eliseus sayde: *as surely as the Lorde liueth/& as thy soule liueth/I will not leaue ỹ. And whẽ they came to Bethel/ỹ childrẽ of ỹ Prophetes ỹ were at Bethel came out to Eliseus and sayde to him: knowest thou not how ỹ the Lorde will take awaye thy master frõ ỹ this daye? And he sayde/I know it too/holde youre peace.

*i. Reg. xxviij. b

Then sayde Eliah to Eliseus: tary heare a [B]

felowshyp/for the Lorde hath sent me to Jericho. And he sayde: as surely as the Lorde liueth/and as surely as thy soule lyueth/I wil not leaue the/& so they went to Jericho. And the chyldren of the Prophetes ꝑ were at Jericho came to Eliseus & sayde vnto hym: art thou not ware ꝑ the Lorde wyll take awaye thy master frō ꝑ this daye? And he answered: I know it also/holde youre peace. And Eliah sayde to him: tarye I pray ꝑhere/for ꝑ Lorde hath sent me to Jordan. But he sayde: as surely as the Lorde lyueth/and as thy soule lyueth/I will not leaue the. And so they went bothe of thē to geather. And fyftye mē of the sonnes of the Prophetes wēt & stode in syght a farre of/as they two stode by Jordan.

And then Eliah toke hys mātell & wrapte it to gether and smote the water/and it deuided it selfe/parte the one waye and parte the other/& they two wēt ouer on the drye lande. And as sone as they were ouer/Eliah sayde to Eliseus/aske what I shall do for the yer I be take away from the. And Eliseus sayde: let me I pray the/haue thy spyrite *dowble in me. And he sayde: thou hast asked an harde thynge. Neuertheles yf thou se me when I am taken awaye from the/thou shalt haue it so: yf thou do not/it shall not be. And as they went walkynge and talkynge: beholde/there came a charet of fyre and horses of fyre and put them a sonder. And Eliah went vp in the whorlewynde to heauen. And Eliseus sawe and cried: O my father/O my father/ ꝑ charet of Israel and the horsemen therof/& saw hym no moare: and therfore toke hys awne clothes and rent them in two peces.

And then he toke vp the mantell of Eliah that fell from hym/and went backe agayne and stode by Jordans syde/and toke the mātell of Eliah that fell from him/and smote the water and sayde: where is the Lorde God of Eliah where is he? And when he had smytē the water it deuided parte this waye & parte that waye/and Eliseus went ouer. And the chyldren of the Prophetes of Jericho whych sawe him frō a farre/sayde: ꝑ spyryte of Eliah doth rest on Eliseus/and went agaynst hym & bowed to ꝑ erthe vnto him. And they sayde vnto him: se/there be amōge thy seruauntes fyftie lustie men: let thē go and seke thy master: happlye the spyrite of the Lorde hath taken him vp & cast him vpon some mountayne or in some valeye. And he sayde: sende not. Neuertheless yet they laye vpon him/tyll he was a shamed/& sayde: sende/and they sent fiftie men which sought him thre dayes and thre nyghtes/but founde him not. And they came agayne to hym/for he taryed at Jericho. And he sayde to them/did I not saye vnto you that ye shulde not go.

Then the men of Jericho sayde to Eliseus: beholde the cytie standeth pleasantly as my Lorde seyth/but the water is naught and the grounde baren. And he sayde: bryng me a new cruse & put salt therin. And they brought it to him. And he went vnto the spryng of ꝑ water & cast the salt in thyther/& sayde thus sayth ꝑ Lorde: I heale this water/ther shall not come hēcefoorth ether deethe or barēnesse. And ꝑ water was helthsome euer after accordyng to the saying of Eliseus which he spake.

And he went from thence vp to Bethel. And as he was goynge vp in the waye/there came lytle laddes out of the cytye and mocked hym/and sayd to hym: go vp thou bald heed/go vp thou balde heed. And he turned backe and looked on them and cursed them in the name of ꝑ Lorde. a And there came two Beares out of ꝑ wood & tare. xlij. of ꝑ boyes. And he went frō thence to mount Carmel/& from thence went agayne to Samaria.

a. The contempt of Godly men/cheafely preachers/is an offence most greuouse: whose authoritie ought to be most holye & reuerent to all ihs people whō he that receaueth or agayne sayth/receaueth or reiecteth God. Fathers whyle the correct not the wantonnesse of their chyldren/whyle they holde them not vnder nourtour/whyls they suffer thē to Ieast & skoffe with euery man/& let thē attempt euery thyng vnpunnyshed/the Lord punysheth thē with the chyldren many wayes.

¶ The kynges of Israel Juda and Edom lacke water/when they shulde feyght agaynst Moab: whych they obtayne throughe the prayer of Eliseus. The kyng of Moab leseth the fylde and after sacrefyeth his sonne.

¶ The. iij. Chapter.

Jehoram the sonne of Ahab began=ne to raygne vpō Israel in Samaria the. xviij. yere of Jehosaphat kynge of Juda/& cōtynued twelue yere. And he wrought that was euell in the syght of the Lorde: but not lyke hys father or hys mother/for he put awaye the ymage of Baal that hys father had made: Neuertheless he contynued in the synne of Jeroboam the sonne of Nabat which made Israel synne/and sparke not therfrom.

And Mesa kynge of Moab whych was riche of shepe (and was wont to render vnto the kynge of Israel an hundred thousand lābes & as many rāmes w the wolle) rebelled agaynst the kynge of Israel after the deeth of Ahab. And kynge Jehoram went out of Samaria the same season/& nōbred all Israel. And then wēt & sent to Jehosaphat king of Juda sayinge: the kinge of Moab hath rebelled against me/wilt thou go wme against the Moabites to battell? And he sayde: I wil go/& wylbe as thou/& my people shalbe as thine/and my horses as thine. And he sayde: what waye shall we go? And ꝑ other answered: ꝑ waye thorow the wildernesse of Edom.

And the kynge of Israel toke his iourneye wyth the kynge of Juda & the kynge of Edō. And when they had cōpased the waye seuen dayes/there was no water for ꝑ host nor for the cattell that they had wyth them. Then sayde the kynge of Israel: Alasse/the Lorde hath called to geether these thre kynges to delyuer thē into the handes of the Moabites.

But

But Jehosaphat sayde: is there heare no prophet of the Lordes/ that we maye enquire of the Lorde by him? And one of the kyng of Israels seruaūtes answered and sayde: here is Eliseus ỹ sonne of Saphat which * powred water on the handes of Eliah. And Jehosaphat sayde: ỹ worde of the Lord is with him. And so the kynge of Israel/ and Jehosaphat and the kyng of Edom went downe to him.

* That is/ that serued hym and wayted on him.

And Eliseus sayde to the kyng of Israel: what haue I to do wt the? Get the to the prophetes of thy father & of thy mother. And the kyng of Israel sayde vnto him: Oh naye/ but hath the Lord called these thre kynges to deliuer thē into the handes of the Moabites? And Eliseus sayde / as sure as the Lorde of Hostes lyueth (in whose syght I stand) and it were not that I regarde ỹ presence of Jehosaphat ỹ kyng of Juda/ I wolde not loke towarde the/ nor yet se the. But now bryng me a mynstrel. And as the mynstrel played / the hand of the Lord was vpō him. And he sayde: thus byddeth the Lord/ make this broke full of dyches. For thus sayth the Lorde: ye shall se nether wynde nor rayne / & yet this broke shalbe fylled wt water/ that ye maye drincke/ & youre beastes & youre catell also. And thys is yet but a small thing in ỹ syght of ỹ Lord: But he wyll geue the Moabites in to youre handes also. And ye shall destroye all strong townes and all goodlye cytyes / & shall falle all pleasaunt trees & stoppe all the welles of water/ & marre all good plattes of grounde with stones. And in the morning about offeryng tyme: there came loche a water ỹ waye frō Edom ỹ the contrey was fylled wt water.

C God geueth a certen poze womā oyle and floure by Heliseus. Heliseus obtayneth of God a chylde for hys Hostesse: which dyeth & is after raysed to lyfe thorow him. He maketh sweete the potage: and multiplieth the loues.

And whē they were come to fight agaynst thē/ they geathered to geather/ frō ỹ youngest ỹ was able to put on harnesse and so vpwarde/ and wayted in the borders.

And they beyng vp erly in the morning/ ỹ sonne arose & shone vpō ỹ water. And when the Moabitz sawe ỹ water a farre of/ as red as bloude/ they sayde: it is bloud/ the kynges haue fought to geather & one slayne another Now therfore ye Moabites gett you to the spoyle. And whē they came to ỹ Hoste of Israel/ ỹ Israelitz stode vp & layde on ỹ Moabites/ ỹ they fled before thē: And so they entred ỹ lād & destroyed the Moabitz. And they ouerthrew ỹ cyties/ & on euery good parcell of lande/ cast euery man his stone & ouer couered it/ and stopte all ỹ welles of water / & felde all ỹ good trees. And as long as ỹ stones therof did remayne in ỹ walles of * Brycke the slyngers went vpon it and bette it.

D

* Some reade of hare seth.

And whē the kyng of Moab saw/ that ỹ battell was to strong for him/ he toke wt him seuē hūdred men ỹ drew the swerde / to haue broke vp vnto the kynge of Edom. But they coulde not. And then he toke his eldest sonne ỹ shuld haue raigned in his steade / & offered him for a burntoffering vpō the walles. And ther came so great wrath vpō Israel/ ỹ they departed frō him & returned to their awne lād

C God geueth a certen poze womā oyle and floure by Heliseus. Heliseus obtayneth of God a chylde for hys Hostesse: which dyeth & is after raysed to lyfe thorow him. He maketh sweete the potage: and multiplieth the loues.

C The. iiij. Chapter.

And there cryed a certen woman of the wyues of the chyldrē of ỹ prophetes vnto Eliseus sayīg: thy seruaunt my husbande is deed/ & thou knowest that thy seruaūt dyd feare ỹ Lorde. And the creditor is come to fett my two sonnes/ to be his bondemē. And Eliseus sayd to her: What shall I do for ỹ? Tell me / what hast thou in thyne house? And she sayde thine handmayde hath nothing at all in her house/ saue a pytcher with oyle. And he sayde: Go & borow the in other places/ of all thy neybours/ emptie vesselles & that not a fewe. And then go and shutt the doze to the and to thy sonnes/ & powre out into all those vesselles/ and putt the full all waye a syde.

And she went from hym / & shutt the doze to her & to her sonnes. And they brought to her/ & she powred out. And when the vesselles were full/ she sayde to her sonne: bryng yet a vessell: And he sayde: there is no mo. And then the oyle ceased. Then she came and tolde the mā of God. And he sayde: go & sell the Oyle and paye thy creditor. And lyue thou & thy chyldren of the reste.

B

And it fell on a daye/ that Eliseus came to Sunam/ where was a ryche woman ỹ toke him in for to eate breed. And as ofte as he came that waye/ he turned in thyther to eate breed. And she sayde vnto her husbande: se/ I perceaue that the man of God is perfecte/ & cometh allwaye by vs. Lett vs make hym a chābre wt a lytle walle/ & let vs set him there a beed/ a table / a stole & a candelstycke ỹ he maye turne in thither/ whē he cometh to vs.

And it fortuned on a tyme ỹ he came thyther & turned into the chambre & laye there. Then he sayde to Gihezi his seruaūt: call this Sunamite. And he called her/ and she came before him. And Eliseus sayde to him/ saye to her: I praye the: se / thou hast made all thys prouisyon for vs / what shall we do for the? woldest thou be spoken for to the kyng or to the captayne of the Hoste? And she sayde* I dwell amonge myne awne people. Then he sayde/ what is to be done for her? And Gihezi sayde: Uerely she hath no childe/ and her husbande is olde. And he sayde: call her. And he called her. And she came and stode at the

C

* That is/ I am cōtent with that I haue.

doze. Then he sayde: by loche a tyme / as sone as the frute can ryue / thou shalt enbrace a sonne / and she sayde / Oh naye my Lord thou mā of God / do not lye vnto thyne handmayd. And the wyfe conceaued and bare a sonne ꝯ same ceason that Eliseus had sayd vnto her / as sone as the frute coulde haue ryfe.

And when the ladd was greate / it fell on a daye / that he went out to his father / toꝯ harueſtmē. And there he cōplayned to his father / D my heed / my heed. And his father sayde to a lad / carye him to his mother. And he toke him & brought him to his mother. And he satte on her knees till none / & then died. And she caried hym vp and layde him on the bedde of ꝯ man of God / and shut the doze to him / & went out / and came to her husbāde and sayde: sende me one of ꝯ younge men & an Asse that I maye runne to the man of God. And he sayde: wher foze wylt thou go to him to daye / whyle it is nether new mone noz Saboth daye. And she sayde: be content. Then she sadelled an Asse & sayde to the lad: leade awaye and make me not cease rydyng / vntyll I byd the.

And so she went and came vnto the man of God / to mount Carmel. And when the mā of God saw her a farre / he sayde to Gihezi hys seruaunt: se / where oure seruaunte cometh. * In the next Chapt. b Now runne agaynst her / * & aske her / whether it be all well with her / and with her husbande and with the ladd. And she sayde: all is well. Then she went to the man of God vp to the hyll and caught him by the fete. And Gihezi wēt to her / to thrust her awaye. But the man of God sayde: let her alone / foz her soule is vexed / and the Lozde hath hidd it from me and hath not tolde it me. Then she sayde: dyd I desyze a sonne of my Lozd? dyd I not saye / that thou shuldest not brynge me in a foles Paradyse.

Then he sayde to Gihezi: gyrde vp thy loynes / and take my staffe in thyne hand and awaye. If any man mete the / salute hym not. And yf any salute the / answere him not agayne. And put my staffe vpō the boye. Notwithstandyng the mother of ꝯ chylde sayde: * as sure as the Lozde lyueth / & as thy soule lyueth / I wyll not leaue ꝯ. And then he arose and folowed her. Gihezi went befoze them & put the staffe vpon the ladd. But there was nether voyce noz attendyng. And then he wēt agayne agaynst hys master and tolde hym saying: it hath not awaked the ladd. * iiij. Reg. xxviij. b

When Eliseus was come to the house: Beholde / ꝯ ladd was deed & layde vpō hys bed. F And he went in & shut the doze to the ladd & him / & prayed vnto the Lozd. * And he wēt vp & laye vpon the ladd / & put his mouth on hys mouth / and his eyes on his eyes / & the palme of his handes on the palme of his hādes / and iij. Reg. xvij. b. Actu. xx. c.

lyzede him selfe vpon the ladd that the flesshe of the childe waxed warme. And wēt agayne & walked once vp & downe in the house / and then went vp & lyzed him self vpon him. And then the ladd neesed seuē times and opened his eyes. And he called Gihezi & sayde: Calle foz this Sunamite. And he called her. And when she was come to him / he said: * take thy sonne Luc. vij. c. Then she went & fell at his fete & bowed her selfe to the ground / & toke vp her sonne & wēt oute. When Eliseus was come to Galgal agayne / there was a darthe in the lande / and the chyldzē of the pzophetes dwelt with hym. Then he sayde to his seruaūt / put on a great G pot / & make pottage foz the chyldzē of ꝯ pzophetes. And one went oute into the felde / to geather herbes / & founde as it were a wylde vyne / and geathered therof Coloquintydaes his lapfull / & came & shzed thē into the potte of potage / they vnwetyng. And they powzed out foz the men to eate. And when they had tasted of the pottage / they cryed out & sayde: there is deeth in the pot thou man of God / & coulde not eate therof. Then he sayde: bzynge meale. And he cast it in to the pot and sayde: fyll foz the people that they maye eate / and there was no harme in the pot.

There came a man from Baalsalisa and brought the mā of God brede of fyrst frutz / euen. xx. loues of barleye / and new cozne in a cloth he had. And Eliseus bade put it befoze the people that they myght eate. Then hys mynister sayde: what shulde I set this befoze an hundzed men? And he sayde: sett it befoze the people and lett them eate. Foz thus sayth the Lozde: they shall eate and leaue. And he sett it befoze them / and they ate and lefte / accozdynge to the wozde of the Lozde.

¶ Naamā the Syzie is healed of his lepzosye. Gihezi is strycken with a lepzosye because he toke money and rayment of Naaman.

¶ The. v. Chapter.

NAaman capitayne of the Hoste to I the kyng of Siria / was greate wt his master & well taken: foz thozow him the Lozde saued Syzia. And he was an actiue mā / & yet a leper. And ther had gone a companye of Soudyoures oute of Siria a runnyng / and had bzought oute of the contreye of Israel a lytle mayde / which was with Naamās wife. And the Damosell sayd vnto her ladye: I wolde my master were with a pzophet that is in Samaria: he wold delyuer him of his lepzosye. And she went & tolde her husbande saying: thus & thus sayth the mayde that is out of the lande of Israel. And the kyng of Siria sayde: go thy waye / and I wyll sende a letter vnto the kynge of Israel. And he went and toke with hym ten B talentes of syluer and. vi. thousande peces of goulde

gouldе/and ten chaunge of raymentes. And he brought ꝑ letter to the kyng of Israel cõtaynyng this tenoure. Now when this letter is come vp to the: Beholde I haue sent Naaman my seruaunt to the / that thou shuldest rydde him of his leprosye. And whẽ the kyng of Israel had reade ꝑ letter/he rent his clothes & sayde:* am I God/to sley & to make a lyue/ Deut.xxxij.c. that he shuld sende to me/for to delyuer a mã frõ his leprosye. But consyder I praye you & se/how he pyketh quarelles vnto me. And whẽ Eliseus the man of God/had heard how that the kynge of Israel had rent hys clothes / he sent to the kyng saying: Wherfore hast thou rent thy clothes? let him come to me / that he maye knowe ꝑ there is a prophet in Israel.

And Naaman came with his horses & his ℂ charett/and stode at ꝑ dore of Eliseus. Then Eliseus sent a messenger saying: go & washe the in Jordan seuẽ tymes / and thy flesh shall come agayne to the as before/and thou shalt be cleane. And Naaman was wroth and wẽt awaye/and sayde: Beholde/I thought in my selfe/he wolde haue come out/& stand & call on the name of the Lorde his God/ & put his hande on the place of the disease/and so take awaye ꝑ leprosye. Are not Abanah & Pharphar/ryuers of Damasco/better then all the waters of Israel? Myght I not rather wash in thẽ & be cleane? And so he turned & departed in an angre. Then came his seruaũtes & ℍ comuned wt him & sayd: Father yf ꝑ prophete had bydd ꝑ done some great thyng/ oughtest thou not to haue done it? How moche rather then shuldest thou do it/while he sayth to the Luce.iiij.e. onlie/washe & be cleane.* Then he wẽt doune & washed seuẽ tymes in Jordan/ as the man of God bade/& his flesche chaunged / lyke vnto the flesh of a lytle boye/and he was cleane.

Then he turned agayne to the mã of God & all his companye with him/ and came and stode before hym & sayde. Beholde I knowe that there is no God in all the worlde/but in Israel. And now I praye the take a blessyng iij.Reg.xvij.a. of thy seruaũt. But he sayde * as surely as ꝑ Lorde lyueth before whome I stande/I wyll ℂ receaue none. And the other wold haue constrayned him to receaue: but he wolde not do it. And Naaman sayde/yf thou wylt not: yet I praye the/ maye there not be geuen to thy seruaunt the burthẽ of two mules of erthe. For thy seruaunt wyll hencefoorth offer neither burnt sacrefyce nor offerynge vnto any other God/then to the Lorde. But herin the Lord be mercyfull to thy seruaunt/ for whẽ my master goeth into the house of Remon to worshippe there/he* leaneth on myne hãd/ and I must worshippe in ꝑ house of Remon/ let the Lorde I praye the be mercyfull vnto thy seruaũt in this case. And he sayde to him: go in peace. And whẽ he was departed from him a furlonge of groũd/ Gihezi the seruaũt of Eliseus the mã of God/sayd: se/my master hath kepte of/this Sirien Naaman that he wolde not receaue of his hande ꝑ he offered. As surely as the Lorde lyueth I wyll runne after him and take somewhat. And so Gihezi went after Naaman. And whẽ Naamã sawe him come runnyng after him/became downe of ꝑ charet agaynst him & sayd:* is all well? iiij.Reg.iiij.d. And he sayde yee.

But my master hath sent me sayinge: se/ there be two younge men come to me out of Ephraim of the chyldrẽ of ꝑ prophetes: geue thẽ I praye the/one talẽt of syluer & a couple of good garmẽtes. And Naamã sayde: auen- Ⓖ ture and take two talentes of syluer in two bagges/with two goodlye garmentes/ & delyuered them vnto two of his seruauntes/ to beare it before him. And he went in ꝑ darcke & toke it of their handes & bestowed it in the house, and let the men go/and they departed.

Then he went & stode before hys master. And Eliseus sayde to hym: whence cometh Gihezi? And he sayde: thy seruaunt went no whether. And he sayde: wẽt not myne hert wt the/whẽ the mã turned & came of his charet agaynst the? Is it a tyme to receaue syluer & to receaue garmentes/olyuetrees/vineyardes/ oxen/ shepe menseruauntes and maydeseruauntes? The leprosye therfore of Naaman cleaue vnto ꝑ/& vnto thy seede for euer.* And he wẽt out frõ him a leper as white as snow. 4.Mara.xxvi.b

Ⓖ Eliseus maketh yron to swymme aboue the water. The Siriens beseage Israel/so that .iij. wemẽ agree to geather to eate their awne chyldren.

Ⓣ The.vi. Chapter.

Then sayde the chyldren of the pro- Ⓐ phetes vnto Heliseus: se/the place where we dwelle wt the / is to lytle for vs. Let vs there take euery mã a beame and bylde vs a place there/to dwell in. And he sayde: goo ye. And one sayde: begynne I praye the/& go with thy seruauntes. And he sayde: I will/and so went with them.

And when they came to Jordan / they cutt downe wood. And as one was hewynge of a beame/ the axe heed fell into ꝑ water. And he Ⓑ cryed oute & sayde: Alasse master / for it was lent me. And the mã of God sayde: Where fell it? And he shewed him ꝑ place. And he cut an helue and cast it in thyther/and made the axe heed swimme. And he sayde: take it vp to the. And the other stretched his hãde & caught it.

And the kynge of Siria fought agaynst Israel/& toke councell with hys seruaũtes saying: In soche a place and in soche a place wyll I pytche. And the man of God sent vnto the kynge of Israel sayinge: Beware thou go not

& That is / he taryeth & wayteth for me.

go not by loche a place/for there are the Sirians gone downe. And the kynge of Israel sent to the place which the man of God tolde him and warned him of / and saued him selfe there moare then once or twyse.

And the hert of the kynge of Siria was troubled therwith/ þ he sent for his seruaũts & sayde to them:* wyll ye not shew me whych of vs telleth þ kyng of Israel. And one of his seruauntes sayde: naye my Lorde kyng: Eliseus the prophet that is in Israel / he telleth the kyng of Israel þ wordes that thou speakest in thy slepyng chambre. Then he sayde: ¶ go and spie where he is / that I maye sende & fett him. And one tolde the kyng sayinge: se/ he is in Dothan. And he sent thither horse & charett̃ & a great Hoste. And they came thither by nyght & cõpased þ towne aboute.

And when the seruaũt of the men of God rose vp erly and was gone oute: Beholde/ there was an Host round about the towne w horses and charettes. Then sayde hys ladd to him: Alasse master/ what shall we do? And he sayde: feare not/ there are mo with vs then w them. And Eliseus prayed and sayde: Lorde open the eyes of the younge man/ & he sawe. And beholde/ þ mountayne was full of horses and charettes of fyre rounde aboute Eliseus. And when the soudyars came downe to him/ Eliseus prayed vnto the Lorde & sayde. Smyte this people with blyndnesse. And he smote thẽ with blyndnes accordyng to the desyre of Eliseus. Then Eliseus sayde vnto thẽ this is not the waye/ nor this is not þ towne: But folow me and I wyll bringe you to the man ye seke. And he ledd thẽ to Samaria.

When they were come to Samaria / Eliseus sayde: Lord/ open their eyes & let thẽ se. And the Lorde opened their eyes þ they sawe And behold they were in the myddes of Samaria. And then sayde the kyng of Israel vnto Eliseus when he saw them:* shall I smyte them/ shall I smyte thẽ father: And he sayde: smyte them not. But smyte them thou takest with thyne awne swerde & with thyne awne bowe. But set bread and water before them/ and let them eate & drynke/ and go to their master. And he made great ordinaũce before them. And when they had eatẽ and droncke/ sent them awaye/ and they went to their master. And so the Soudyoures of Siria came no moare into the lande of Israel.

After this Benhadad kyng of Siria gathered all the Hoste/ and wẽt & beleged Samaria. And there arose great darthe in Samaria: for they had beleged it/ vntill an Asses heed was worth foure score sycles of syluer/ and the fourth part of a* Cab of doues donge worth fyue sycles. And as the kyng of Israel walked vpon the walles there cryed a womã to him/ saying: helpe/ my Lord kyng. And he sayde: Naye/ the Lorde helpe the. But wherwith shulde I helpe the/ with corne or wyne? Then sayde the kyng to her: what ayleth the? And she answered: this woman here sayde to me/ bringe thy sonne and lett vs eate hym to daye/ and we will eate myne to morow. w* And so we dressed my sonne and dyd eate him. And I sayde to her another daye/ bring thy sonne that we maye eate him. But she hath hyd her sonne. When the kyng hearde the wordes of the womã/ he rent his clothes euẽ as he was walkynge on the walles. And when þ people loked vpõ him: se/ he was clothed in sack vnder. Then he sayd: God do so and so to me/ yf þ heed of Eliseus the sonne of Saphat tarye on him this daye. And as Eliseus satte in his house and the elders with him/ the kyng sent one from him. But yer the messenger came at him/ he sayde to the elders: se you not how þ sonne of this murtherar hath sent/ to take of myne heed? be circumspect therfore when the messenger cometh/ and shut the dore/ and thrust him backe therwith: for the sounde of his masters fete foloweth him. And while he yet talked with them: Beholde the messenger was come vnto him. And he sayde: beholde this euell is of the Lorde / what moare shall we loke for of the Lorde.

Deut. xxviij. f. Thre. iiij. b.

¶ Eliseus prophesyeth plenteousnes of vytailles and other thyngs to Samaria. The Sirians rũne awaye and haue no man folowyng them. The Lorde þ wolde not beleue the worde of Heliseus is troden to deeth.

¶ The. viij. Chapter.

Then Heliseus sayde: heare þ worde of the Lord: for thus sayth þ Lord: to morow this tyme a bousshell of fyne floure shalbe solde for a sycle/ & two bousshelles of Barley for a nother in þ gates of Samaria. Then a great Lorde on whose hande þ kyng leaned/ answered þ mã of God & sayd/ though the Lorde wold make windowes in heuen / yet wolde not this be. And he sayde agayne: Beholde / thou shalt se it with thyne eyes and shalt not eate therof.

And there were foure lepers sett w oute the Gate of Samaria. And they sayde eche to hys companion/ what sytt we here vntyll we dye? though we thought that we myght come into the cytie / yet is the darth so great in þ cytie/ that we shall there dye. And yf we tarye here/ we are but deed also. Now therfore come & lett vs flee to the Hoste of the Siriãs: If they saue oure lyues/ we shall lyue: And yf they kyll vs/ then are we deed. And so they arose in þ darcke to go to þ Hoste of þ Sirians. And when they were come to the syde of the Hoste of Siria: se/ there was no man there.

For the Lord had made the Host of the Sirians

i. Reg. xvij. a.

* Cab was a certen vessell vsed at þ tyme/ as we now vse skoutelles or soche lyke.

rians heare a noyese of charettes & a noyese of hoꝛsses/and the noyese of a great Hoste. In so moche ꝯ they sayde one to another: se / the kynge of Israel hath hyꝛed agaynst vs / the kynges of the Hethites & the kynges of Egipte/to come vpon vs. And vpon ꝯ they arose & fled in the darcke/& lefte their tentes/ their hoꝛsses/their Asses and the felde they had pitched euen as it was/ and fled foꝛ their lyues. And when these lepers came to the edge of the Hoste/they went into a tent and dyd eate & dꝛyncke and caryed thence syluer/gould and rayment/ & went & hidd it: and came agayne and entred in to another / and caryed thence also/and went and hidd it.

Then they sayde one to another: it is not well ꝯ we do/foꝛ this daye is a daye to bꝛyng tydyngs. And yf we holde oure peace/& tarye till it be daye light/we shall finde a mischeue Now therfoꝛe come / lett vs goo and tell the kynges housholde. And so they went & called ¶ to the poꝛter of the citie and tolde thē saying: we came to the pauylions of the Sirians: & se/there was no man there/nether voyce of man/but hoꝛsses and Asses tyed/ & the tentes euen as they were.

Then the poꝛters called & tolde the kyngs house within. And the kyng arose in ꝯ nyght and sayde to his seruaūtes: I wyll shew you/ how the Siriās haue serued vs. They know that we are oppꝛessed with hungre/ and therfoꝛe are gone out of their pauylions to hyde thē selues in the felde saying: They will come out of the cytie/and then we shall catch them a lyue and get into the cytie. And one of hys seruaūtes answered and sayde: Let men take fyue of the hoꝛses that remayne and are lefte in the cytie. Beholde they are as good as all the multitude that are lefte in the cytie: and as good as all the multytude of the citie that are consumed/and lett vs send & se. And they toke two charettes of hoꝛses/ and the kynge sent after the Hoste of the Siriens sayinge: go and se. And they folowed after them euen ¶ D vnto Iordan: and se/ al the waye was full of clothes and besselles which the Sirians had cast from them foꝛ haste.

And the messengers returned and tolde the kynge. And then the people went oute & robbed the tentes of the Sirians. And so a bussthel of flowꝛe was solde foꝛ a sycle/ & .ij. bussthelles of of barley foꝛ a sycle / accoꝛdyng to the woꝛde of the Loꝛde. And the kynge sett ꝯ Loꝛde on whose hande he leaned/to kepe the gate. And the people troade him in the gate/ that he dyed/ accoꝛdyng to the sayinge of the man of God which he sayde/when the kynge came downe to him. And it came to passe accoꝛdynge to the woꝛde of the man of God to the kyng saying: two bussthelles of barley foꝛ a sicle & a bussthell of barley foꝛ another shalbe to moꝛow this tyme in the gates of Samaria. And the Loꝛde answered the man of God and sayde: though the Loꝛde made wyndowes in heuen/yet wolde this not be. And ꝯ other sayde: Beholde/thou shalt se it ẅ thine eyes/& shalt not eate therof. And so it chaunced: foꝛ the people troade hym vnder fete in the gate/that he dyed.

¶ Eliseus pꝛophesyeth vnto the Sunamite the darth of .vij. yere. After the deeth of Benhadad raygneth Hazaell in Siria. Jehoꝛam the sonne of Jehosaphat raygneth in Juda. Edom falleth from Juda. Ohoziah succedeth Jehoꝛam.

¶ The .viij. Chapter.

Then spake Eliseus vnto the womā whose sonne he had restoꝛed to lyfe agayne/sayinge: vp & go both thou and thyne house/& soiourne where thou thinkest best / foꝛ the Loꝛde wyll call a darthe whych shall come on the lande seuen yere. And the woman arose and dyd after the saying of the man of God/and wēt bothe she and her housholde and soiourned in the lande of the Philistines seuen yere. And at the seuē yeres ende/whē ꝯ womā was come agayne oute of the lande of the Philistines she went oute to speake to the kynge foꝛ her house & foꝛ her lande. And the kynge was talkynge ¶ B with Gehezi the seruaunt of the man of God sayīg: tell me I pꝛaye the/all ꝯ great deades which Eliseus dyd. And it chaūced as he was tellynge the kynge how he restoꝛed a ded bodye to lyfe agayne that the woman whose sonne he reuyued/cryed to the kynge foꝛ her house and lande. Then sayde Gehezi: My Loꝛde kynge/this is the woman and this is her sonne whych Elizeus bꝛought to lyfe agayne. And the kyng asked the woman / and she tolde him. And so the kynge sent with her one of his chambꝛelaynes saying: restoꝛe all that pertayneth to her/with all the frutes of the felde/ sence the daye she lefte the land/vn to this tyme.

After that Eliseus went to Damasco/ Benhadad the kyng of Siria beynge sycke. And one tolde the kynge sayinge: The man of God is come hither. Then sayde the kynge ¶ C to Hazael: *take a pꝛesent wyth the and goo iij. Reg. xviij. a. agaynst the man of God and aske the Loꝛde by him whether I shall recouer of this my disease oꝛ no. And Hazael went to mete hym and toke pꝛesentes wyth hym / euen of all the good thynges of Damasco/ as moche as fourtye Cameles coulde beare / and came & pꝛesented hym selfe befoꝛe hym and sayde: thy sonne Benhadad kynge of Siria hath sent me to the/sayinge: shall I recouer of this my dysease.

And Eliseus sayde to hym: go and saye to hym

Ohoziah. him/thou shalt recouer/how be it the Lorde hath shewed me that he shall surely dye. And the man of God beganne * to loke ernestlye/ in somoche that he was ashamed: and the mā of God wepte. And Hazael sayde: why wepeth my Lord: And he answered: for I know that thou shalt do euell vnto the chyldren of Israel: their stronge cyties thou shalt sett on fyre/ & their younge men thou shalt sley with the swerde/ and shalt dasshe out the braynes of their suckynge chyldren / and all to teare their wemen with chylde.

* Or/ to haue a sadde & a sorouful cōtenaunce.

And Hazael sayde: what is thy seruaunt which am but a dogge/ that I shulde do thys great thyng? And Eliseus sayde: for ỹ Lorde hath shewed me/ that thou shalt be kynge of Syria. And so he departed from Eliseus and came to his master/ which sayd to him. What sayde Eliseus to the? And he sayde: he tolde me that thou shuldest recouer. And on ỹ morow he toke a rowgh [a] clothe and dypte it in the water and spredde it on his face/ & he died/ and Hazael raygned in his steade.

a. Hazael wrought thys weate clothe to hir as though he wold therwith haue coled him/ and ased hym of his feruent heate: but dyd in deade strangle him/ after Josephus. He had hearedof ỹ prophet that Benhadad shuld recouer/ and so shulde it haue bene longe or he had raigned: therfore dyd he rydde hym/ to thyntent that he might soner come by ỹ kyngdome.

The fyfte yere of Jehozam sonne of Ahab kyng of Israel/ Jehosaphat beynge yet kyng of Juda/ Jehozam the sonne of Jehosaphat/ kyng of Juda/ beganne to raygne. xxxij. yere olde was he when he beganne to raygne/ and he raygned. viij. yere in Jerusalem. And he walked in the waye of the kynges of Israel/ as dyd the house of Ahab for the daughter of Ahab was his wyfe/ and he dyd that displeased the Lorde. Neuerthelater the Lord wolde not destroye Juda because of Dauid his seruaunt/ as he promesed hym to geue hym a lyght in his chyldren all waye.

And in his dayes Edom fell awaye frō vnder the hand of Juda/ and made them a kyng of their awne. And Jehozam went to Seir/ & all his charettes with him. And he rose by nyght & layde on the Edomites / which compased him in/ & the captaynes of his charet & the people fleed into their tentes. And so the Edomites slipte awaye from vnder the hande of Juda vnto thys daye. And then Lobnah slipt awaye to/ euen that same tyme.

The rest of ỹ dedes of Jehozam and all he dyd/ are writtē in the chronicles of ỹ kynges of Juda. And Jehozam rested wt hys fathers & was buried with his fathers in the cytie of Dauid. And Ohoziah hys sonne raygned in his steade. The. xij. yere of Jehozam sonne of Ahab/ kyng of Israel/ dyd Ohoziah ỹ sonne of Jehozam kyng of Juda beginne to raigne

G Two & twentie yere olde was Ohoziah whē he beganne to raygne/ & raygned one yere in Jerusalem/ his mothers name was Athaliah daughter of Amri kynge of Israel. And he walked in the waye of the house of Ahab: for he was a sonne in law to the house of Ahab.

And Jehozam the sonne of Ahab went to warre with Hazael kynge of Syria/ at Ramoth in Galaad/ and the Syrians wounded him. Wherfore kynge Jehozam went backe agayne/ to be healed in Jesrahel of ỹ woūdes which ỹ Syriās had geuē him at Ramoth/ whē he fought with Hazael kyng of Syria. And Ohoziah ỹ sonne of Jehozam kynge of Juda went downe to se Jehozam sonne of Ahab in Jezrahel because he was sycke.

¶ Jehu is made kyng of Israel/ and killeth Jehozam the kyng therof/ and Ohoziah kyng of Juda also: and therto causeth Jezabell to be cast downe forth of a wyndowe/ whom dogges eate.

¶ The. ix. Chapter.

A ANd Eliseus the prophete called vnto one of the chyldrē of the prophetes/ and sayde to him: gyrde vp thy loynes & take this boxe of oyle in thyne hād & get ỹ to Ramoth in Galaad. And when thou comest thyther/ thou shalt there se Jehu the sonne of Jehosaphat the sonne of Namsi/ and go to him/ & make him a ryse vp from amonge his brethren/ and carye him to a secret chambre. And take the boxe of oyle and powre it on his heed & saye / thus sayth the Lorde: I haue anoynted the to be kynge ouer Israel. And then open the doore & flee / & tary not. And the seruaūt of the prophet get him to Ramoth in Galaad/ & when he came/ the captaynes of the Hoste were syttynge together. And he sayde: I haue an errande to the Sir captayne. And Jehu sayde / vnto B which of all vs? And he sayd: to ỹ D captayne. And he arose and went in to the house.

And the other powred the oyle on his heed and sayde to him/ thus sayth the Lorde God of Israel: I haue anoynted ỹ to be kyng ouer Israel ỹ people of the Lorde/ that thou sleye ỹ household of Ahab thy master. For I (sayth the Lorde) wyll aduenge the bloude of my seruauntes the prophetes/ and the bloude of all ỹ seruauntes of the Lord / of the hand of Jezabel (for ỹ whole house of Ahab shalbe destroyed) and I wyll destroye vnto Ahab what pissheth agaynst ỹ wall/ and so moche as the preseruyd or that is forsaken in Israel/ & wyll make the house of Ahab lyke ỹ house of Jeroboam sonne of Nabat/ and lyke the house of Baasa the sonne of Ahiah. And as for Jezabel the dogges shall eate her in the feld of Jezrahel/ & none shall burye her. And he opened the doore and fled.

And when Jehu was come out to the seruauntes of his Lord/ they sayde to him: is all peace? Wherfore came this mad felow to ỹ? And he sayde to him: ye know the person and his cōmunicacyon. And they sayde: it is not C so. But tell vs a felowshyppe. And he sayde/ thus and thus spake he to me sayinge. Thus sayth

Jezabel. sayth the Lorde: I haue anoynted the to be kynge ouer Israel. And they hasted and toke euery man his mantell & put vnder hym on an hye bēche at the toppe of steppes/ & blew a trompet and sayde: Jehu is kynge. And so Jehu the sonne of Jehosaphat the sonne of Namsi conspired agaynst Jehoram. And Jehorā had bene wayting at Ramoth Galaad/ and all Israel with him/ for feare of Hazael kyng of Siria/ and was returned to be healed in Jezrahel/ of ỹ woundes which the Sirians had geuen hym as he fought with Hazael kynge of Siria.

Then sayde Jehu: If it be youre myndes/ then let no man escape out of the citie/ to goo and tell in Jezrahel. And Jehu rode and wēt D to Jezrahel: for Jehoram laye there/ & Ohosiah kynge of Juda was come to Jehoram. And the watchmā that stode on the towre in Jezrahel/ spyed the company of Jehu as he came/ and sayde: I se a cōpanye. And Jehoram sayde: take an horsman & sende agaynst them/ and let him aske whether it be peace. And there went one on horsbacke agaynst him & sayde: thus sayth ỹ kyng: is it peace? E And Jehu answered: what hast thou to do w peace? turne & come after me. And ỹ watchman tolde saying: the messenger came to thē but he cometh not agayne.

Then he sent out another on horsbacke/ which came to them & sayde/ thus sayth the kyng: is it peace? And Jehu answered/ what hast thou to do with peace? turne & come after me. And the watchman tolde saynge: he came to thē/ but he cometh not agayne/ & ỹ dryuyng is lyke the dryuing of Jehu ỹ sonne of Namsi/ for he dryueth as he were mad.

Then sayde Jehoram/ make readye. And they made ready his charet. And Jehorā king of Israel/ & Ohosiah kyng of Juda wēt out ether in hys charet agaynst Jehu / and mett him in the furlonge of Naboth the Jezrahelite. And when Jehoram sawe Jehu/ he sayd: is it peace Jehu? And he sayde/ what peace shulde there be/ so long as the whordomes of thy mother Jezabel & her witchcraftes are so great? And Jehoram turned his hand & fled/ & sayde to Ohosiah/ there is falshed Ohosiah. And Jehu toke a bowe in hys hande & smote Jehoram betwene the shoulders/ ỹ the arow came out at his brest. And he fel downe thre folde in his charet. Then he sayde to Badakar a lorde of his/ take & cast him in the plat of grounde of Naboth the Jezrahelite. For I remembre as I & thou roade together after Ahab his father/ how the Lorde spake these wordes agaynst him: I haue sene yesterdaye the bloude of Naboth & of his sonnes/ sayd ỹ Lorde/ and I will quyte hym in this grond/ F sayth the Lorde. Now therfore take and cast him in the plat of grounde accordynge to the worde of the Lorde. And when* Ohoziah the kynge of Juda sawe that/ he fled the waye to the *garden house. And Jehu folowed after him & sayde: smyte him also. And they smote him in his charet at the going vp to Sur by Jeblaam/ & he fleed to Magedo & there dyed. And his seruaūtes caried him to Jerusalē/ & buryed him in his sepulchre w̄ his fathers in the citie of Dauid. And in ỹ .xj. yere of Jehorā sonne of Ahab/ beganne Ohoziah to raygne ouer Juda. And whē Jehu was come to Jezrahel/ Jezabel heard of it/ & starched her eyes & tyred her heed & looked out at a wyndow. And as Jehu entered at ỹ gate she sayde: had Zamri peace which slew his master? And he lyft vp hys eyes to the wyndow & sayde/ who is of my side who? And there loked out to him two or thre lordes that were chāberlaynes. And he sayde: Throw her downe. And they G threw her downe. And he sprynkled of her bloude vpon the walles & on the horses / and troade her vnder fote.

*Some reade Beth San

And then when he was come in & had eatē & droncke/ he sayde: goo & vyset I praye you/ yonder cursed creature/ & burye her/ for she is a kynges daughter. And whē they came to burye her/ they founde no moare of her/ then the skulle & the two fete & the two handes. And they came agayne & tolde hym. And he sayde: it is the worde of the Lorde which he spake by ỹ hand of his seruaūt Eliah ỹ Thesbite sayīg: *in ỹ feld of Jezrahel shal dogges eate ỹ flesh of Jezabel/ & ỹ carkas of Jezabel shalbe donge vpō the erthe/ in ỹ felde of Jezrahel/ ỹ men shall not saye/ this is Jezabel.

*iij. Reg. xxi. f.

¶ Jehu causeth the .lxx. sonnes of Ahab to be slayne/ & after that .xlij. of hys brethrē. He fyndeth a meane also to kyll all the Preastes of Baal. After hys deeth hys sonne raygneth in his steade.

¶ The .x. Chapter.

AHab had .lxx. sonnes in Samaria. A And Jehu wrote letters/ & sent to Samaria vnto the elders ỹ were lordes of Jezrahel / & to them that a-nourced vp Ahabs chyldren sayng: now at the coming of these letters to you/ ye haue w̄ you youre masters sonnes/ & ye haue w̄ you charettes & horses/ & a strōg citie & harnesse. Therfore chose the best/ & him ỹ most pleaseth you of youre masters sonnes/ & put him on his fathers seate/ & fight for youre lordes howse. And they were excedingly afrayde/ & sayde: se/ two kinges were not able to stande before hym/ how shall we then stande? And ỹ gouerner of ỹ kynges howse & of the citie & of the elders and the nources sent to Jehu saynge: we are thy seruaūtes & will do all ỹ thou shalt byd vs: we will make no mā king: but do thou what semeth good in thyne eyes.

a. They be here called nources (as it were) ỹ were in deade councelars and rulars of the thīges pertayning to the comen wealth: because they also prouided for the chyldren all soche thinges as were conuenient for them.

Then

Then he wrote another letter to thē sayīg:
B If ye be myne & wyll obeye my voyce / then take the heedes of youre masters sonnes and come to me to Jezrahel / by to morow thys tyme. And the kynges sonnes were .lxx. personnes with the great men of the cytie which nouryshed thē. And when the letter came to them / they toke the kynges chyldrē and slue thē in nombre .lxx. personnes / and put their heedes in cophines and sent them to hym to Jezrahel. And there cam a messenger & tolde him saying: they haue brought the heedes of the kynges sonnes. And he sayde: lett thē put thē on two heapes in the enteryng of ỹ gate / tyll it be daye.

C And in the morynyng he went out & stode & sayde to all the folke / ye be righteouse: for se / I conspired agaynst my master and slue him: But who slue these? *cōsyder now how there is nothyng of the Lordes worde fallē to the erthe / which he spake agaynst the house of Ahab: for the Lorde hath done that he spake to his seruaunt Eliah. And so Jehu slue all ỹ remaynyed of the house of Ahab / in Jezrahel / & all that were great with him / & his compaynyons & his preastes / vntyll he had left hym naught remayne. And he arose and departed & went to Samaria. And as Jehu was come euē to the house where the sheperdes* bynde their shepe by ỹ hye waye syde / he met wyth the brethren of Ohoziah kyng of Juda / and sayde: what are ye? & they sayde / the brethren of Ohoziah are we / and go to salute the chyldren of the kynge and of the quene. And he sayde: take them a lyue. And they toke them a lyue / & slue thē at the well besyde ỹ house where ỹ shepard̄ bynde their shepe / in nombre .xlij. personnes / that he left none of them.

And when he was departed thence he mett
D wt Jehonadab the sonne of Rechab comyng agaynst hym. And Jehu saluted hym & sayde to him: is thyne hert ryghte / as myne hert is with thyne. And Jehonadab sayd / yee that it is. If it be / then gyue me thyne hand. And he gaue his hād / & the other toke him vp to him into ỹ charet & sayde: go wt me & se the zeale I haue to the Lorde / & made him ryde wt him in his charet. And whē he came to Samaria / he slue all ỹ remayned vnto Ahab in Samaria / tyll he had wypte him out / accordyng to the sayīg of ỹ Lord which he spake to Eliah.

After that Jehu geathered all the people
iij. Reg. xvi. g. to geather & sayde to thē: * Ahab serued Baal a litle: But Jehu shall serue him a good. Now therfore call vnto me all the Prophetes of Baal & all his seruaūtes & all his preastȝ / ỹ none be lackyng. For I haue a great sacrefyce to do to Baal: & if any be missed / he shall not lyue. But Jehu dyd it for a sotelltye / to destroye the seruaūtes of Baal. Wherfore Jehu sayde: Apoynte a solempe feast for Baal / & they proclamed it. Then Jehu sent thorow out all Israel. And all the seruaūtes of Baal came / that there was not a man left behinde that came not. And when they were come in to the temple of Baal / the temple was full from one ende to another.

Then he sayde to the keper of the bestrye / bringe forth garmentes for the seruauntes of Baal. And he brought thē out garmentes. And Jehu went wt Jehonadab sonne of Rechab into the house of Baal: and sayde to the seruauntes of Baal: searche and loke that there be none here wt you of the seruauntes of the Lord / but ỹ seruantes of Baal onlye. And they went in / to offer sacrefyce & burnt-offerynges. But Jehu appoynted him foure skore men without & sayde: If any of ỹ men which I shall bryng vnto youre hād̄ escape / he that letteth him go shall dye for hym.

And as sone as he had made an ende of ofkeryng of burntsacrefyce / he sayde to them of
E the garde & to the Lordes: go in & sley thē / let none come out. And they smote thē wt ỹ edge of the swerde. And ỹ garde & the Lordes cast them out / & went vnto the cytie of the house of Baal / & fet out the Image out of ỹ house of Baal & burnt it. And they brake ỹ Image of Baal / & brake the house of Baal / & made a lege of it euer after. And so Jehu destroyed Baal out of Israel. But from the synnes of Jeroboam the sonne of Nabat whych made Israel synne with the goulden calues in Bethel and Dan / Jehu departed not.

Then the Lorde sayde to Jehu / because thou hast lustely done that pleaseth me / and hast done to the house of Ahab all that was in myne hert / therfore shall * thy chyldren in iiij. Reg. xv. c. the fourth generacion syt on the seate of Israel. But Jehu cered not to walcke in ỹ law
G of the Lorde God of Israel with all his hert: for he departed not from the synnes of Jeroboam which made Israel synne.

In those dayes the Lorde beganne to cut Israel shorte / for Hazael slue them in all the coostes of Israel / from Jordan Eastwarde: euen all the lande of Galaad / the Gadites / ỹ Rubenites and the Manasshites / from Aroer vpon the ryuer of Arnon / with Galaad and Basan. The rest of the actes of Jehu / and all he dyd / & all his powre / are wrytte in ỹ chronicles of the kynges of Israel. And when Jehu was layde to rest wt hys fathers / they buryed him in Samaria / & Jehoahaz his sonne raigned in his stead. And ỹ tyme ỹ Jehu raigned vpō Israel in Samaria / was .xxviij. yere

Athaliah putteth to deeth all the kynges sonnes / except Jehoas the sonne of Ohoziah: which is hydden after her deeth is made kyng.

The .xi. Chapter.

Am

Jehoas. Amaziah. Jehoiada.

AND Athaliah the mother of Ohoziah/when she saw that her sonne was deed/she arose and slewe all ỹ seede of the kyngdome. But Jehoseba the daughter of kyng Jehoram & syster of Ohoziah/toke Jehoas the sonne of Ohoziah/ and stale him from among the kynges sonnes that were slayne/ & hys nource wyth him/out of a slepynge chambre/ & hydd hym frō Athaliah/that he was not slayne. And he was wyth her/ hyd in the house of the Lorde vi. yere. And Athaliah dyd raygne ouer ỹ lād.

And the seuenth yere Jehoiada sent & fet the rulars ouer hundredes wt the captaynes & them of the garde/ & toke thē into him into ỹ house of the Lorde/and made a bonde with them / and toke an othe of them in the house of the Lorde/ & shewed thē the kynges sonne. And he cōmaunded them saying: this is that ye must do: one third parte of you shall come on the Saboth daye and kepe the watche of the kynges house: And another thirde parte shalbe at the gate Sur: and another thyrde parte shalbe at the gate behynde the garde chambre / and so shall ye kepe the watche of the house* of Jesah/ & two porcions of you: that is / all that goo oute the Saboth daye/ shall kepe ỹ watche of the house of ỹ Lorde aboute the kyng/ & shall compase the kynge round aboute/ euery mā wt his wepen in hys hande. And whosoeuer cometh wyth in the rāges shall dye for it. And se that ye be with the kynge as he goeth out and in.

B

* After ỹ Grec. The Chald. that it be not de stroyed.

And the captaynes ouer the hundredes did all thyngs as Jehoiada ỹ preast cōmaunded: & toke euery mā his men/that is/thē ỹ came in the Saboth daye with them that wēt out the Saboth daye/and went to Jehoiada the preaste. And ỹ preaste gaue to ỹ captaynes ouer hundredes the speares & shyldes ỹ were kyng Dauids & had remayned in the tēple. And the garde stode euery man wt his wepon in his hand round aboute the kynge / frō the ryght corner of the tēple to the lefte a long by ℭ aultaer & the tēple. And he brought oute the sonne of the king & put the crowne vpō him/ and delyuered him the* witnesse/ & made him kynge & anoynted him. And they clapte their hādes and sayde: God saue the kynge.

* That is / the lawe of God. Deut. xvij. d.

And when Athaliah heard the noyese of ỹ runnynge of the people/ she came to ỹ people into the house of the Lord. And whē she saw the kyng stāde by a pyler (as the maner was) & the syngers & the trompettes by the kyng/ & all the people of the lande reioysynge / and the blowynge of the trompettes/ she rent her clothes & cryed/ treason treason. And Jehoiada the preaste cōmaunded the Captaynes of the hundredes ỹ had the rule of the hoste/ and sayde to thē: haue her out without ỹ ranges/ & yf any folow her/ let him dye wt the swerde: for ỹ preaste sayde/ she may not be slayne in the house of the Lorde. And they layde hādes on her/ & she wēt the waye that the horses of the kynges went out & was slayne there.

And Jehoiada made a bonde both betwene D the Lorde & the kyng/ & betwene the people and the Lorde/ that they shuld be the Lordes people: & also betwene ỹ kyng & the people. Then all the people of the land wēt into the house of Baal/ & destroied his aultares/ and brake downe his Images lustely/ & slue Mathan ỹ preast of Baal before ỹ aulter. And ỹ preast set watchemen in ỹ house of ỹ Lord/ & toke ỹ rulars ouer hundred\ & ỹ captaynes & the gard & all ỹ people of ỹ land: And they brought the kyng from the house of ỹ Lorde & went the waye of the gate of the garde of ỹ kyng\ house. And he sat him downe on the seate of the kynges. And all the peoyle of the Lorde reioysed/ and the cytye was in quiet. And they slue Athaliah with the swerde in ỹ house of the kynge.

℣ Jehoas maketh prouysion for the repayrynge of the temple. He is kylled by. ij. of his seruauntes/ and Amaziah raygneth in his steade/

℣ The. xij. Chapter.

JEhoas was seuē yere olde when he A was made kyng. And he begāne to raygne the seuenth yere of Jehu/ & raygned fourtye yere in Jerusalem. His mothers name was Zebiah Berlabe. And he dyd that pleased ỹ Lorde/ as long as Jehoiada the Preast enformed hym. But they toke not awaye the hillaulters / for the people slue & offered styll in the hillaulters.

And Jehoas sayde to the preast: all ỹ syluer ỹ is dedicat & brought to the house of the Lorde in curraūt moneye/ that is to saye/ the moneye that euery man* is set at/ with all ỹ moneye that euery mānes hert geueth him to bryng into ỹ house of the Lord/ let ỹ preast\ take it to thē/ euery mā of his aquayntaūce/ & let thē repayre the broke places of ỹ tēple in all places where ought is found decayed.

* That is halfe a sycle a pece/ after the lawe of of Moses. Exo. xxx. b.

Neuerthelater the preastes had not mēded vnto the. xxiij. yere of Jehoas/ ỹ was decaied in the temple. Then kyng Jehoas called for B Jehoiada the preast & for the other preastes also/ & sayde to thē: why repayre ye not ỹ broken places of the tēple? Now therfore se ỹ ye receaue no moare money of youre aquayntaunce/ but delyuer it to repayre the temple withall. And the preast\ consented to receaue no moare moneye of the people: But that it shulde go to the mendynge of the temple.

Then Jehoiada the preast toke a cofer & bored an hoale in the lyd of it/ & put it beside the aultare on the ryght syde as a mā cometh into the house of the Lorde. And into ỹ dyd ỹ

preastes ỹ kepte ỹ dores/put all ỹ money ỹ was brought into the house of the Lord. And
iiij. Reg. xxij. a whē they sawe ỹ there was moche money in the coker * the Kyngs scribe & the hye preaste came/& knyt vp the monye ỹ was found in ỹ house of the Lorde/after they had tolde it.

And they gaue the money by sommes into the handes of the worcke men ỹ had ỹ ouersyght of the house of ỹ Lord: & they brought it out to ỹ carpenters & buylders ỹ wrought vpon the house of the Lord/& to masons and hewers of stone/to bye tymbre & hre stone/ to repaire the decay in ỹ house of the Lord/ & all ỹ that neaded repayrynge in the house: how be it there was not made in the house of the Lord/booles of siluer/shredyng knyues/ basens trōpetts or any other instrumētes of goulde or syluer/of ỹ money ỹ was brought for the house of the Lord. For they gaue ỹ to the worckemen/to repayre therwith ỹ house of the Lorde. Moreouer they reckened not wt the men/into whose handes they delyuered ỹ money to be bestowed on worckemen: But they did it euē of fidelite. How be it trespace money & synne money might not be brought into ỹ house of ỹ Lord/for it was ỹ preasts.

Then came Hazael kynge of Siria/and fought agaynst Geth & toke it/& appoynted him self to go vp to Jerusalem. But Jehoas
D kyng of Juda toke all the dedicat thynges ỹ Jehosaphat/Jehorā & Ohoziah his fathers kynges of Juda/had dedicat/& ỹ he him selfe had dedicated/& all ỹ gould ỹ coulde be foūd in the treasure of the house of the Lorde & of the kynges house/& sent it to Hazael Kynge of Siria: & so he departed from Jerusalem.

The remnaunt of ỹ actes of Jehoas & all he dyd/are writtē in ỹ chronicles of ỹ kyngs of Juda. And his awne seruauntes arose and wrought treason/& slue Jehoas in the house Melo/in ỹ waye downe to Sela. Jozabar ỹ sonne of Semaath & Jehozabad ỹ sonne of Somer hys seruaūts/smote him/ỹ he dyed. And they buried him with his fathers in the citie of Dauid. And Amaziah his sonne raigned in his steade.

¶ Jehoahaz the sonne of Jehu is delyuered into the handes of the Siriens/and dyeth. Joas his sonne raigneth in his steade. Eliseus dyeth.

¶ The. xiij. Chapter.

A
IN ỹ. xxiij. yere of Jehoas sonne of Ohoziah king of Juda/Jehoahaz ỹ sonne of Jehu was made kynge ouer Israel in Samaria/& continued. xvij. yere. And he wrought wickednesse in the syght of the Lorde: for he folowed the synne of Jeroboā the sonne of Nabat which made Israel synne/& departed not ther frō. Wherfore the Lord was angry with Israel/ and delyuered them into the hande of Hazael kyng of Siria/and into the hand of Benhadad the sonne of Hazael all their dayes.

But Jehoahaz besought ỹ Lord/& ỹ Lord heard him. For he had sene ỹ oppressiō of Israel/how the kyng of Siria oppressed them And therfore ỹ Lord gaue Israel a delyuerer & they wēt out frō vnder ỹ hādes of the Sirians. And ỹ chyldrē of Israel dwelt in their tentes as before tyme. Neuertheles they de- B
parted not frō the synne of ỹ house of Jeroboam which made Israel synne/but walked therin. And there remayned a groue also in Samaria styll: But there were left of the people to Jehoahaz/but fyftie horsemen and ten charettes/& ten thousand fotemen for ỹ Kyng of Siria had destroyed thē & made thē lyke threshed chaffe. The rest of the actes of Jehoahaz/& all he did & his powre are written in the chronicles of the kynges of Israel. And Jehoahaz rested with his fathers/& they buryed him in Samaria/& Joas his sonne raigned in hys steade. In the. xxxvij. yere of Jehoas kyng of Juda/begāne Joas ỹ sonne of Jehoahaz to raigne ouer Israel in Samaria/& cōtynued. xvi. yere/& did vnhappely in ỹ syght of the Lord & departed in nothing frō the synnes of Jeroboā ỹ sonne of Nabat C
that made Israel synne/but walcked therin.

The remnaūt of the actes of Joas & all he dyd/& his power/how he fought wt Amaziah Kynge of Juda/are written in the chronicle boke of the Kynges of Israel. And whē Joas was layde to rest with his fathers/Jeroboā sat vpon his seate. And Joas was buryed in Samaria amonge the Kynges of Israel.

When Eliseus was fallen sycke of ỹ sycknesse wherof he dyed/Joas kynge of Israel came to him & wepte to him/& sayd: O father father ỹ charet of Israel & the horsemen of ỹ same. And Eliseus sayde vnto hym/bringe boow & arowes. And he brought to him bow & arowes. And he sayde to ỹ kynge of Israel: put thine hand vpon ỹ boowe/& when he had put his hande vpō the boow/Eliseus put his hādes vpō ỹ kyngs hāds. Then he sayde/open a wyndowe eestwarde: & he opened. And Eli- D
seus sayde: shote/& he shotte. And he sayd: the arowe of helpe of ỹ Lord/& the arowe of helpe agaynst the Syriās/for thou shalt bete ỹ syriens in Aphek tyll thou haue cōsumed thē.

Then he sayde: take arowes: and he toke. Then he sayde to the kynge of Israel/smyte the grounde: & he smote thryse & ceased. And the mā of God was angrie with him & saide: thou shuldest haue smytē fiue or syxe tymes/ and then thou haddest smytten the Syriens tyll thou haddest consumed them: where now thou shalt bete them but thryse.

When Eliseus was deed and buryed the soudiares of ỹ Moabites came into ỹ lande/

the yere

Joas.
Jehoas.
Amaziah.
Azariah.

the yere folowynge. And it chaunced as they were buryenge a man / that they spyed the Soudyares / & therfore cast the mā into the sepulchre of Eliseus. And as sone as the mā came and touched ỹ bones of Eliseus / he reuiued and stode vp on his fete.

And Hazael oppressed Israel / al the dayes of Jehoahaz. But the Lorde had mercye on thē & pytied them & turned to thē / because of his appoyntmēt made with Abrahā / Isaac & Jacob / & wolde not destroye them / ether cast thē from him as yet. And when Hazael kyng of Syria was deed / Bēhadad his sonne raigned in his steade. And then Joas the sonne of Jehoahaz wēt agayne & toke out of the hāde of Benhadad sonne of Hazael / the cytyes which he had taken awaye out of the handes of Jehoahaz his father / w warre. And thre tymes dyd Joas beate hym and brought the cyties of Israel agayne.

¶ Amaziah the kyng of Juda putteth to deeth ỹ manquellers of his father: and after smyteth Edom. Joas kyng of Israel taketh Amaziah and robbeth the tēple of the Lorde Joas dyeth and Jeroboam his sonne succeadeth in his rowme: and after him raygneth Zachariah. Amaziah is kylled in Lachis / and Azariah raygneth in his steade.

¶ The. xiiij. Chapter.

A 4. para. xxv. a

IN the seconde yere of Joas sonne of Jehoahaz kyng of Israel raygned Amaziah ỹ sonne of Jehoas kyng of Juda: he was. xxv. yere olde whē he began / and raygned. xxix. yere in Jerusalem. His mothers name was Jehoadan / & was of Jerusalem. And he dyd that pleased the Lorde / yet not lyke Dauid his father: but dyd in all thyngs as Joas his father dyd. Nether toke they awaye the hillaulters: But ỹ people slue and offered styll in ỹ hillaulters. And as sone as the kyngdom was setteled in his hande / he slue his seruauntes that kylled the kyng his father. But the chyldrē of those murtherars he slue not / as it is writtē in the boke of the lawe of Moses / where the Lord cōmaunded sayīg: * the fathers shall not dye for the chyldrens cause / nor the chyldren for the deades of their fathers: But euery man shalbe slayne for his awne synne.

B

Deut. xxiiij. c.
ij. Para. xxv. a

* And he slue of ỹ Edomites in the saltbaleye ten thousand / and toke the towne Sela with strenght of battell / and called the name of it Jektheel euer after.

ij. Para. xxv. c

After ỹ Amaziah sent messengers to Joas the sonne of Jehoahaz sonne of Jehu kynge of Israel sayinge: come / let vs se eche other. But Joas kyng of Israel sent agayne to Amaziah kynge of Juda saying: A thistel in Libanō sent to a cypresse tree in Libanō sayīg: geue thy daughter to my sonne to wyfe. But ỹ wylde beastes in Libanon wēt and troade downe the thistel. Because thou hast beaten the Edomites / therfore thyne hert ryseth. Be glorious: but tarye at home. For what needest thou to prouoke to myscheue / that thou shuldest be ouerthrowen & Juda with the.

C

But Amaziah wolde not heare. And so Joas kyng of Israel went vp / & he and Amaziah kyng of Juda sawe ether other at Bethsames in Juda. And Juda was put to the worse before Israel / & they fled euery man to his tēte. And Joas kyng of Israel toke Amaziah kynge of Juda / sonne of Jehoas sonne of Ohoziah / at Bethsames. And then he wēt to Jerusalem / and brake downe of the walle of Jerusalem from the gate of Ephraim to ỹ corner gate / foure hundred cubytes. And he toke all the goulde & siluer & all the vesselles that were founde in the house of the Lorde / and in the treasure of the kynges house / and hostages therto: & then returned to Samaria agayne.

D

The rest of ỹ actes of Joas which he dyd / and his powre / & how he fought with Amasiah kynge of Juda / are written in the chronicles of the kynges of Israel: & Joas layde him to rest with his fathers and was buryed at Samaria amonge the kynges of Israel: & Jeroboā his sonne raigned in his rowme.

Amaziah the sonne of Jehoas kynge of Juda / lyued after the deeth of Joas sonne of Jehoahaz kyng of Israel / fyftene yere. And the remnaunt of ỹ deades of Amaziah / are written in the chronicles of ỹ kynges of Juda. And they conspired great treason agaynst him in Jerusalem / & he fled to Lachis. And they wēt after hī to Lachis & slue him there. And they brought him on an horse & he was buried at Jerusalem w his fathers in ỹ cytie of Dauid. * And all the people of Juda toke Azariah / which was. xvi. yere olde / & made him kynge for hys father Amaziah. And he

E

ij. Para. xxvi. a

F

bylt Ailath and brought it agayne to Juda / after that the kynge was layde to rest with his fathers.

The. xv. yere of Amaziah sonne of Jehoas kynge of Juda / was Jeroboā sonne of Joas made kynge ouer Israel in Samaria / and raygned. xli. yere / and wrought wyckednesse in the syght of the Lorde: for he turned in nothyng frō the synne of Jeroboā ỹ sonne of Nabat which made Israel synne. He restored ỹ costes of Israel frō the enterynge of Hemath vnto the see / in the wylde feldes / according to the worde of the Lord God of Israel which he spake thorow his seruaūt Jonah the sonne of Amithai ỹ prophete / which was of Geth Opher. For the Lorde had sene how that the affliccion of Israel was exceadyng bytter / in so moche ỹ the presoned & the forlakē were at an ende. And there was no helper vnto Israel. And the Lord had not yet

G

Jotham.
Selum.
Manahem.
Phakeiah.
Phakeh.
Hosea.

layde that men shulde put out ỹ name of Israel frō vnder heauen. And therfore he holpe thē by the hād of Jeroboā ỹ sonne of Joas.

The rest of the deedes of Jeroboam / & all he dyd / and his powre how he fought / & how he restored Damasco and Hemath to Juda in Israel are written in the boke of ỹ chronicles of the kynges of Israel. And Jeroboā layde him to rest with hys fathers and wyth the kynges of Israel / & Zachariah his sonne raygned in his steade.

¶ Azariah the kyng of Juda becometh Leprouse. And Jotham raygneth for him. Selum kylleth Jeroboam & succeadeth him in the kyngdom. After Selum raygneth Manahem / after Manahem Phakeiah / after Phakeiah Phakeh / After Phakeh Hosea / after Hosea Jotham and after Jotham Ahaz.

¶ The.xv. Chapter.

A §. Para. xxb. a

In the.xxbij. yere of Jeroboā kyng of Israel / Azariah sonne of Amaziah kyng of Juda beganne to raigne. Sixtene yere olde was he whē he was made kynge / & he raigned.lij. yere in Jerusalem / his mothers name was Jecheliah / & was of Jerusalem. And he dyd ỹ pleased ỹ Lorde in all thynges as did his father Amaziah: saue that they put not the hyllaulters awaye: for ỹ people offered & burned fat still in the hyllaulters. And the Lorde smote the kyng / that he was a leper vnto ỹ daye of his dethe / and dwelt in an house at lyberrye / and B Jotham the kynges sonne gouerned ỹ house & iudged the people of the lande. The rest of the deades of Azariah & all he did / are writtē in ỹ chronicles of ỹ kyngs of Juda. And Azariah layde him to slepe wt his fathers / & they buryed him wt his fathers in the cytie of Dauid / & Jothā his sonne raigned in his steade.

In ỹ.xxxbiij. yere of Azariah kyng of Juda / was Zachariah the sonne of Jeroboam made kyng vpō Israel in Samaria / & raigned syxe monethes / & *dyd ỹ displeased the Gene. xxxix. a. Lorde / as did his fathers / and turned not frō the synnes of Jeroboam the sonne of Nabat which made Israel synne. And Selum the sonne of Jabes conspired agaynst him / and C smote him before the people / & kylled him / and raygned in his steade.

The rest of the deades of Zachariah are written in the chronicles of the kyngs of Israel. This is the saying that the Lorde spake vnto Jehu / saying: *thy sonns shall sytt on ỹ seate of Israel in the fourth generacion. And it came so to passe. iiij. Reg. x. f.

Selum the sonne of Jabes beganne to raygne the.xxxix. yere of Azariah kynge of Juda / and he raygned a moneth in Samaria. For Manahem the sonne of Gadi came vp from Therzah and wēt to Samaria and smote Selum the sonne of Jabes in Samaria / and slue him / and raygned in hys steade. The rest of the deades of Selum & the treason / which he conspired are writtē in ỹ chronicles of the kyngs of Israel. The same tyme Manahem destroyed Thaphsah and all that were therin / and the costes therof frō Therzah (because they opened not to him) he smote and rent all the wemen with chylde. D

The.xxxix. yere of Azariah kynge of Juda / beganne Manahem the sonne of Gadi to raigne vpon Israel / & continued ten yere in Samaria. And he dyd euell in the syghte of the Lorde / & turned not all his dayes frō the synne of Jeroboam ỹ sonne of Nabat which made Israel synne. And Phul kynge of Assiria came vpō the land. And Manahem gaue Phul a thousand talentes of syluer / to helpe him to stablisshe his kyngdome. And Manahem rayled the money in Israel / vpō all men of substaunce / for to geue the kynge of Assiria fyftie sycles of syluer a pece. And ỹ kyng of Assiria turned backe agayne & taried not there in the lande.

The rest of the deades of Manahem & all he dyd / are writtē in the chronicles of the kynges of Israel. And whē Manahem was layde to rest with his fathers Phakeiah hys sonne raygned in his steade. E

The fyftieth yere of Azariah kyng of Juda / beganne Phakeiah the sonne of Manahem to raigne ouer Israel in Samaria / and continued two yere / & wrought wyckedly in ỹ syghte of the Lorde & lefte not of frō ỹ synnes of Jeroboā sonne of Nabat which made Israel synne. And Phakeh the sonne of Romeliah a Lorde of his conspired agaynst hym and slue hym in the palayse of the Kynges house / with Argob and Ariah and fyftie men with him that were Galaadites: and whē he had kylled him / raigned in hys rowme. The rest of Phakeiah and all he dyd are writtē in the chronicles of the kynges of Israel. F

And the.lij. yere of Azariah kyng of Juda beganne Phakeh the sonne of Romeliah to raigne ouer Israel in Samaria and continued.xx. yere / and did euell in the syght of the Lorde / and turned not from the synnes of Jeroboā sonne of Nabat ỹ made Israel synne. In the dayes of Phakeh kyng of Israel / cam Teglath Phalasar kyng of Assiria / and toke Ion / Abel / Beth / Maacah / Janoah / Kadz / Hazor / Galaad / Galile / and all the lande of Nephthali / & caried them awaye to Assyria.

And Hosea the sonne of Elah conspyred treason agaynst Phakeh the sonne of Romeliah and smote him and slue him and raigned in hys steade / the.xx. yere of Jotham the sonne of* Oziah. The rest of ỹ actes of Phakeh / and all he dyd / are writtē in the storyes of the kynges of Israel.

* Otherwise Azariah. or as some wyll Uziah.

G

The

The seconde yere of Phakeh sonne of Romeliah kynge of Israel / beganne Jotham the sonne of Oziah kynge of Juda to raigne. Fyue & twētie yere olde was he when he beganne to raygne / and he raygned. xvj. yere in Jerusalem. Hys mothers name was Jerusa the daughter of Sadok. And he dyd that was ryght in ỹ syght of ỹ Lorde: euē in all thinge as did his father Oziah / did he. But they put not awaye the hyllaulters: for the people offered & burnt incense still in the hyll aulters / he bilt the highest doze in ỹ howse of ỹ Lord. The reast of the deades of Jotham and all he dyd / are writtē in ỹ Cronycles of the kynges of Juda. In those dayes the Lorde begāne to sende agaynst Juda / Razin ỹ kyng of Syria and Phakeh the sonne of Romeliah. And Jothā rested with his fathers & was buryed with his fathers in the citie of Dauid his father / & Ahaz his sonne raigned in his steade.

¶ Ahaz kyng of Juda consecrateth his sonne in fyre: & hath many batelles agaynst the kynge of Israel. He causeth an aulter to be made lyke vnto it of Damasco. In the steade of Ahaz raygneth Hezekiah his sonne.

¶ The. xvj. Chapter.

ỹ. Paralip. xxviij. a

In the. xvij. yere of Phakeh sonne of Romeliah kynge of Israel / Ahaz sonne of Jotham kynge of Juda / beganne to raygne. xx. yere olde was he / when he was made kyng: & raygned xvj. yere in Jerusalem / and dyd not that was ryght in the eyes of the Lorde his God / lyke Dauid his father: But went in the waye of the kynges of Israel / & therto he offered hys sonne in fyre / after the abomynacyon of the hethen whych the Lorde cast out before the chyldren of Israel. And he offered & burnt the fat in the hylaulters & on the hylles & vnder euery grene tree. *Then Razin King of Syria & Phakeh sonne of Romeliah Kynge of Israel came vp to Jerusalē to fight. And they besieged Ahaz / but coulde not ouercome him. At the same tyme Razin Kynge of Siria brought Ailath agayne to Siria / & ryd the Jewes thence. And the Sirians went to Ailath and dwelt therin vnto this daye.

4. Reg. xvj. a

Then Ahaz sent messengers to Teglath Phalasar Kyng of Assyria, saying: I am thy seruaunt & thy sonne / come & deliuer me out of the hand of ỹ Kyng of Siria / & out of the hand of the Kynge of Israel which are rysen agaynst me. And Ahaz toke the syluer & the goulde that was founde in the howse of the Lord & in the treasure of the kinges howse / & sent it for a rewarde to ỹ Kynge of Assyria. And the Kynge of Assyria herkened to hym / & went to Damasco / & toke it / and caried the people awaye to Kir / and slue Razin.

Esaie. vij. a.

And Kynge Ahaz went agaynst Teglath Phalasar King of Assyria / to Damasco. And when he sawe a certen aulter ỹ was at Damasco / he sent to Uziah the Preast ỹ patern of ỹ aulter & ỹ facyō of all the workmanship therof. And Uziah the Preast made an aulter in all poyntz lyke to ỹ patern which kyng Ahaz had sent frō Damasco / & had fynished it by ỹ Kyngz comyng frō Damasco. And whē the kynge was come frō Damasco & sawe ỹ aulter / he went to it & offered theron. And he burnt his burntoffringe / and sprynckeled the bloud of hys peaceoffrynge / and powred hys drynkeofferyng & sprynkeled the bloud of his peaceoffringes vpō the sayde aulter. And the brasen aulter ỹ was before the Lorde / *he fett frō before the howse / frō betwene ỹ aulter & the howse of the Lorde / & put it on the northsyde of the sayde aulter.

* That is / he remoued it out of the temple / that it shulde not stande betwene the aulter & the howse of the Lorde.

And the Kyng cōmaunded Uziah ỹ Preast sayīg: vpō the great aulter set on fyre / in the mornynge burntoffringz / & in the euē meate offerynges / & the kynges burntsacrifice and his meatoffringe / & the burntoffringes of all the people of the lande & their meateoffringz & their drynckeoffrynges / & powre theron all the bloud of all maner offringes. But ỹ brasen aulter shalbe for me / to enquyre with. And Uziah ỹ preast dyd all thyngz as Kyng Ahaz cōmaūded hym. And kyng Ahaz brake ỹ sydes of ỹ botomes & toke ỹ lauers frō of thē, & toke downe the see frō of ỹ brasen oxē ỹ were vnder it / & put it vpon a pauemēt of stone. And therto the pulpit for the Saboth that they had made in the howse / & ỹ kynges entrie without turned he to the howse of the Lorde / for feare of the kynge of Assyria. The reste of the dedes of Ahaz whych he dyd are writen in the Chronycles of the Kynges of Juda. And Ahaz layde him to rest with his fathers / and was buryed with his fathers in ỹ citie of Dauid: & Hezekiah hys sonne raygned in hys rowme.

¶ Hosea kynge of Israel is taken. And he and all hys reaulme brought to the Assyrians.

¶ The. xvij. Chapter.

In the. xij. yere of Ahaz king of Juda / Hosea sonne of Elah begāne to raygne in Samaria vpon Israel / & contynued. ix. yere / & dyd ỹ displeased the Lorde / but not so euell as dyd ỹ Kynges of Israel that were before hym. And Salmanasar kynge of Assyria came vpon him / & Hosea became his seruaūt & gaue him presentes. And the kynge of Assyria founde treason in Hosea / because he had sent messengers to Sua kynge of Egypte / & sent no presentes vnto ỹ kyng of Assyria / as he was yerely wont to doo. Therfore ỹ kynge of Assyria beseged him & put him in prison. *And then the kyng of Assyria came thorowout all the lande / & came to Samaria & beseged it

iiij. Reg. xvij. b

thre yere. And in the nynthe yere of Hosea/ ỹ kyng of Assyria toke Samaria & caryed Israel awaye vnto Assyria & put thẽ in Hala/ in Habor on ỹ ryuer of Gozan/ & in ỹ cities of the Medes. For the chyldrẽ of Israel had synned agaynst the Lorde their God which brought thẽ out of the land of Egypt/ frõ vnder the hand of Pharao kyng of Egypt / and feared other Gods. And they walked in ỹ ordinannce of the hethen which the Lorde cast out before ỹ chyldrẽ of Israel/ & in ỹ thinges which the kynges of Israel had made. And ỹ chyldrẽ of Israel wrapte thẽ selues in things that were not well towarde the Lorde their God. And they bylt them Hilaulters in all their cyties/ bothe in the *towres where they kept watch and also in the stronge townes. And they made them Images & groues on euery hye hyll & vnder euery grene tre. And there they sacrefyced in the Hilaulters / as did the hethen which the Lord caryed awaye at their cõmynge/ & wrought weked dedes/ to angre the Lorde with all. And they serued Idoles/ wherof the Lorde had sayde to them: ye shall not do so.

*In ỹ Towres where &c. that is/ in all places/ both great and small.

And the Lorde testefied to Israel & to Juda/ by all the prophetes & by all the sears sayĩg: Turne frõ youre wycked wayes & kepe my cõmaundementes & myne ordynaunces accordyng to all the lawes which I cõmaũded youre fathers / & as I sent to you by my seruauntes ỹ prophetes. Notwithstãdyng they wolde not heare/ but hardened their neckes/ lyke to the neckes of their fathers ỹ dyd not beleue the Lorde their God. And they refused his ordinaunces & his appoyntmẽt ỹ he had made wt their fathers/ & the wytnesse whych he had wytnessed to thẽ / & folowed vanyte & became vayne/ lyke to the hethen that were round aboute them / of which the Lorde had charged thẽ/ that they shuld not do lyke thẽ. But they lefte the cõmaundementes of the Lorde their God & made thẽ Images of metall/ euen .ij. calues: & made groues & bowed them selues vnto all the *Hoste of heauen/ & serued Baal. And they sacrefyced their sonns & their daughters in fyre/ & vsed wytchcraft & enchaũtemẽts/ & were solde to worcke wickednesse in ỹ syght of ỹ Lord/ for to angre hĩ.

*That is/ starres/ or planetes

Wherfore the Lord was exceadyng wroth with Israel & put thẽ oute of his syght/ that there was left but ỹ trybe of Juda only/ and therto Juda kept not the cõmaundemẽtes of the Lorde their God/ but walked in the ordinaũces of Israel which they had made. Therfore the Lorde cast vp all the seed of Israel & vered thẽ and delyuered them into the hãdes of spoylers/ vntyll he had cast thẽ oute of his syght. And Israel deuyded them selues from the house of Dauid/ and made Jeroboam ỹ sonne of Nabat kyng. Which Jeroboã thrust Israel awaye from the Lorde and made thẽ synne a great synne. And so the chyldrẽ of Israel walcked in all the synne of Jeroboam which he had sett vp / and departed not therfrom/ vntyll the Lorde had put Israel awaye oute of hys syght/ as he sayde by all hys seruauntes the prophetes. And so he translated Israel out of their land to Assyria / euen vnto this daye.

And the kyng of Assyria brought frõ Babylon & frõ Cutha/ & frõ Aua & frõ Hemath and from Sepharuaim/ and put them in the cyties of Samaria in steade of the chyldren of Israel. And they possessed Samaria and dwelt in the cyties therof. But at the begynnynge of their dwellyng/ they feared not the Lorde. Wherfore the Lorde sent lyons vpon thẽ which slue thẽ. Then men tolde the kyng of Assyria/ saying: The nacyons which thou hast translated & put in the cyties of Samaria/ knowe not the maner of the God of the lande / and therfore he hath sent lyons vpon them/ which slaye them/ because they know not the maner of the God of the lande.

Then the kynge of Assyria commaunded sayĩg: carye thether one of ỹ preastes which ye brought thẽce/ & let him go & dwell there/ & teache thẽ the facyon how to serue the God of the contreye. And then one of the preastes which they had caried thence/ wẽt & dwelt in Bethel / & taught thẽ how they shulde feare ỹ Lorde. How be it euery nacion made their awne Gods & put thẽ in ỹ houses of the Hilaulters which the Samaritans had made/ euery nacyõ in their cities where they dwelt. The men of Babilõ made Socoth/ Benoth. The men of Cuth made Nergel. They of Hemath made Asima. The Euites made Nebahaz/ and Tharthak. And the Sepharuaites burnt their chyldrẽ in fyre vnto Adramelech and Anamelech/ the Gods of ỹ Sepharuaites. And though they feared the Lorde / yet they made them preastes of the lowest of the people/ for the Hilaulters/ which sacrefyced for them in ỹ houses of the Hilaulters. And so they feared the Lorde/ and yet serued their awne Gods after the maner of the people frõ whence they were brought.

Socoth. Benoth. Nergel. Asima. Nebahaz. Tharthak. Anamelech.

Vnto this daye they do after the olde maner: they nether[a] feare the Lord/ nether do after their awne ordynaunces and customes/ and after the lawe & cõmaundement which the Lorde commaunded the chyldren of Jacob whose name he called Israel / and made an appoyntemẽt with them & charged them saying: feare not any other Goddes/ nor bow your selues to thẽ nor serue them/ nor sacrifice to them: but to the Lorde which brought you out of the land of Egypt wt great powre and

a. Not to feare the Lorde is/ to lyue careles & to serue their lustes and appetytes/ & not to set by God and his lawe/ as it is sayde. Psal. liiij. d.

& a stretched out arme: hym feare & to hym bowe & to hī do sacrifice. And ỹ ordynaūces/ customes/ lawe & cōmaundement which I wrote for you/ se that ye be diligent to do for euermore/ & feare not any other goddes. And the appoyntemēt ỹ I haue made with you/ se ye forget not/ and that you feare none other Goddes: but the Lorde youre God ye shall feare/ & he shall delyuer you out of ỹ handes of all youre enemyes. How be it they hearde not/ but dyd after the olde maner. And euē so dyd these nacīōs feare ỹ Lorde & serue their ymages therto: & so dyd their chyldren & their chyldrens chyldren to. Euen as dyd their fathers/ so do they vnto this daye.

Hezekiah kynge of Juda putteth downe the brasen serpēt/ & destroyeth the Idolles. Salmanasar bringeth Israel to ỹ Assyrias. The blasphemy of Sennaherib.

The. xviij. Chapter.

A ỹ. Para. xxix. a

In the thyrde yere of Osea sonne of Ela/ king of Israel raygned Hezekiah sonne of Ahaz kynge of Juda. Twentye & fyue yere olde was he/ when he beganne to raygne/ and raygned xxix. yere in Jerusalem. Hys mothers name was Abi ỹ daughter of Zacharias/ & he dyd that pleased the Lorde in all thynge/ lyke to Dauid his father. He put awaye the hylaulters & brake the ymages & cut downe ỹ groues/ & all to brake the brasen serpent ỹ Moses made. For vnto those dayes the chyldrē of
B Israel dyd burne sacrifyce to it/ & called it
& That is: a thyng of brasse. *Nehustan. He trusted in the Lorde God of Israel/ so that after him came none lyke him amōge all ỹ Kynges of Juda/ nether amōge them that went before him. He claue to the Lorde & departed not frō hym/ but kept hys cōmaundemētes which the Lorde cōmaunded Moses. And the Lorde was with hym. And whatsoeuer he toke in hand he dyd it wisely. And he rebelled agaynst the kyng of Assyria & serued him not. He bett ỹ Philistines euen vnto Azah & the costes therof/ bothe in castels of garisons and stronge cities to.

C And the fourth yere of Kynge Hezekiah/ which was the seuenth yere of Osea sonne of Ela kynge of Israel/ came Salmanasar kyng of Assyria vpō Samaria & besieged it. And they toke it at ỹ ende of thre yere/ which was the sixte of Hezekiah: that is to saye the nynthe yere of Osea kynge of Israel/ was Samaria wonne. And the kynge of Assyria dyd carie awaye Israel vnto Assyria/ & put thē in Halah & in Habor on the ryuer of Gozan/ & in the cyties of Medes: because they wolde not herkē vnto the voyce of the Lorde their God. But trāsgressed his appoyntmēt/ & all that Moses the seruaunt of the Lorde commaunded/ & wolde nether heare nor do.

ỹ. Para. xxxij. a
Esai. xxxvi. a.
Eccli. xlviij. l.

*The. xiiij. yere of Kyng Hezekiah came Sennaherib kynge of Assyria agaynst all the stronge cities of Juda & toke them. Wherupon Hezekiah kyng of Juda sent to ỹ kyng of Assyria to Lachis saying: I haue offended. But depart frō me/ & what thou puttest on me that wyll I beare. And the kyng of Assyria appoynted vnto Hezekiah kyng of Juda thre hundred talentes of syluer & thirtye talētes of gould. *And Hezekiah gaue him all iiij. Regū. xvij. d. the syluer that was founde in the howse of ỹ Lorde and also in the treasure of the kynges howse. And ỹ sayde season Hezekiah rent of D the dores of the tēple of the Lorde & the pylers/ which ỹ sayd Hezekiah king of Juda couered ouer/ & gaue thē to ỹ kyng of Assyria.

And the kynge of Assyria sent Tharthan & Rabsaris & Rabsakeh frō Lachis to kynge Hezekiah wt a great Hoste to Jerusalē. And they went vp & came to Jerusalem/ & wēt & stode by the conduyte of the vppermost pole which is in the waye to the fullers felde/ and called to ỹ kynge. And there came out to thē/ Eliakim ỹ sonne of Helkiah stuarde of housholde & Sobnah ỹ scribe/ & Joah the sonne of Asaph/ the recorder. And then Rabsakeh sayde to thē. Tell ye Hezekiah I praye you: thus sayth the great kynge the kyng of Assyria. What confidence is this that thou hast? thou wilt haplye speake a lyght worde/ that thou hast councell & powre to make warre. On whome then doest thou trust/ that thou rebellest agaynst me? doste thou truste to the E staffe of this broke rede Egypte/ on which if a man lene it will rēne into his hand & perce it. For euē so is Pharao kyng of Egypte vnto all that trust on him. *If ye saye vnto me/ ỹ. para. xxxij. c we trust in the Lorde oure God. Is not ỹ he whose hilaulters & other aulters to/ Hezekiah hath put downe/ & hath sayde to Juda & Jerusalem/ bowe youre selues before this aulter here in Jerusalem.

And now ioyne thy selfe to my lorde ỹ kyng of Assyria/ & I wyll delyuer ỹ two thousand horses/ if thou be able to sett ryders vpō thē: (and if thou be not) how then art thou able to resist one of the leste Dukes of my masters seruauntes? or trustest thou to Egypte for charettes and horsmen? Moreouer thinkest thou that I am come without the byddynge of the Lorde to this place to destroye it? naye: the Lorde sayde to me/ goo vp to this land & destroye it. Then sayde Eliakim the sonne of F Helkiah & Sobnah & Joah/ to Rabsakeh: speake we praye the to thy seruaūtes in the Sirians language/ for we vnderstande it: & talke not with vs in the Jewes tonge/ in the eares of the people ỹ are on the walles. And Rabsakeh sayde vnto them: hath my master sent me only to thy master & to the/ to speake these wordes/ or rather to the men that kepe

the walles / that they shall eate their awne dyzte & dzynke their awne pisse wt you.

And so Rabsakeh stode and cryed wyth a lowde voice in the Jewes lathgage / and spake sayinge: heare the saying of the great kyng / the kyng of Assiria. Thus sayth the kyng: let not Hezekiah begile you / for he is not able to delyuer you out of myne hād: nether let Hezekiah make you trust to the Lozde sayinge: the Lozde shall surely rydd vs / and this cytie shall not be delyuered into the handes of the
G kyng of Assiria. Herken not vnto Hezekiah / for thus sayth the kyng of Assiria.

Deale kyndely with me / & come out to me. And then eate euery man of his awne vyne / & of his awne fygg tree / & dzyncke euery mā of the water of his awne welle / tyll I come and fett you to as good a lande as youres is: a lande of cozne and wyne / a lande of bzeade & vyneyardes / a lande of olyue trees / of oyle & of hony. And ye shall lyue and not dye. And herkē not vnto Hezekiah for he wyll begyle you / sayinge: the Lozde shall delyuer vs. For haue the Gods of the nacyons delyuered any God his lande / out of the hāde of the kyng of Assiria: where are the Gods of Hemath & of Arphad: where are ỳ Gods of Sepharuaim of Ana and Iuah: did they deliuer Samaria out of myne hād: what God of any lād hath deliuered his lād out of myne hād / ỳ the Lozd shulde delyuer Jerusalem out of myne hād:

But the people helde their peace and answered not him a wozde: for the kyng had cōmaūded sayīg: answere hī not. Then Eliakī the stuard of housholde & Sobnah the scribe and Joah the sonne of Asaph the recozder / came to Hezekiah with thetr clothes rent & tolde him the wozdes of Rabsakeh.

¶ The Angell of the Lozde kylleth an hundzed foure skoure and fyue thousand men of the Assyrians. Sennaherib is kylled of his awne sonnes.

¶ The .xix. Chapter.

A Esa. xxxvij. a. When kyng Hezekiah heard ỳ / he rent his clothes & put on sacke & wēt to the house of the Lozd. Furthermozehe sent Eliakim stuard of houshold / and Sobnah the scribe / and the elders of the Pzeastes clothed in sacke / to Isaiah the pzophete the sonne of Amoz. And they sayde to hym / thus sayth Hezekiah: this daye is a daye of tribulacion / rebukyng and raylyng. Euen as whē the chyldzē are readye to be bozne / and the mothers haue no power to be deliuered. Oh ỳ the Lozd thy God wold heare all the wozdes of Rabsakeh whom ỳ kyng of Assyria his master hath sent to rayle on the lyuynge God / and to rebuke him with wozdes which the Lozd thy God hath heard Wherfozelyfte vp thy pzayer for ỳ remnaūt ỳ are lefte. When ỳ seruaūtes of kyng Hezekiah were come to Isaiah: Isaiah sayd to thē. B So shall ye saye to youre master. Thus sayth the Lozde: be not afrayde of the wozdes thou heardest / wt which the younge men of ỳ kyng of Assyria haue rayled on me. For I will sende him a blast that he shall heare tydinges / & so returne to his awne lande: And I wyll ouerthzow him wt ỳ swerde / euē in hys awne lād.

And Rabsakeh went backe agayne and founde ỳ kyng of Assyria fyghting agaynst Lobnah: for he had hearde / how ỳ he was departed frō Lachis. And he harde tydinges of Therhakah kyng of ỳ blacke Mozes / how ỳ he was come out to fyght agaynst him. And there vpon he departed & sent messengers vn to Hezekiah saying. Thus saye to Hezekiah kyng of Juda / let not thy God carye the out of the waye / in whō thou so trustest sayinge: Jerusalem shall not be delyuered into ỳ hād of the Kynge of Assyria. Beholde / thou hast C heard what the Kyngs of Assyria haue done to all landes / howthey haue vtterly destroied them. And how then shuldest thou escape: hathe the Gods of the hethen delyuered them which myne aunsetries haue destroyed: as Gozan, Haran / Rezeph / and the chyldzen of Eden which were in Thelasar: where is the kyng of Hemath / the Kynge of Arphad / the Kyng of the cytie of Sepharuaim / and the Kyng of Ana and the Kyng of Iuah.

When Hezekiah had receaued ỳ letter of the hand of the messengers and had redd it: he went into the house of the Lozde and layde it abzoade before ỳ Lozd. And Hezekiah pzaied before the Lozde & sayde: Lozde God of Israel which dwellest betwene the Cherubes / thou art God alone ouer all ỳ kyngdomes of ỳ erth / & thou hast made bothe heuē & erthe. Lozde / bow thyne eares & heare: Open Lozd thyne eyes & se: & heare ỳ wozds of Sennaherib which hath sent to rayle on the lyuyng God. But of a truthe Lozde / ỳ Kyngs of Assyria haue destroyed nacions & their lands / & haue sett fyze on their Gods. For they were D no Gods / but the wozke of the handes of mā: euē wood & stone. And therfoze they destroied thē. Now therfoze Lozd oure God / saue thou vs out of his hād / ỳ all the kyngdomes of ỳ erthe maye knowe / that thou Lozd art God alone. And Isaiah the sonne of Amoz sent to Hezekiah saying: thus saith the Lozd God of Israel / that that thou hast pzayed to me concernynge Sennaherib kynge of Assyria / I haue heard it. This is the thyng ỳ the Lozd sayth of him: he hath despised the / O virgine daughter of Sion: he hath shaked his heed at the / thou daughter of Jerusalem: whome hast thou rayled on / and whom hast thou reuyled: Agaynst whom hast thou exalted thy voyce / and hast lyfte vp thyne eyes so hye:

Euen

Euen agaynst ỹ holy of Israel. By the* hand of thy messengers thou hast rayled on ỹ Lord and sayde: with the multitude of my charett I am come vp to the height of ỹ mountaynes euen along by the sydes of Libanon / & haue cut of ỹ hie Cedar trees & ỹ lustie firre trees therof euen to the wood of Carmel ỹ belongeth therto. I haue digged & droncke straūge waters / and haue dryed vp with the sooles of my fete poles enclosed.

* By the hand of thy messengers / is a maner of speaking of the Hebrues / for ỹ we saye / by the mouthe of thy messengers.

But hast thou not heard how I haue ordeyned soch a thynge a great whyle a goo / & haue prepared it from the begynnynge? And now I bryng it forth & it shalbe to destroye and to bryng stronge cities in to rude heapes of stones. And the enhabiters of them shalbe of litle power / and faynt herted & cōfounded. They shalbe lyke the grasse of the felde and grene erbes / and as the heye on the toppes of the houses which wetherth or it come to any heyght. I wote where thou dwellest / and thy comynge out and going in know I to / & how thou settest vp thy bristelles agaynst me. And because thou settest vp thy brystelles agaynst me / and that thy ragynge is come vp to myne eares: therfore I will put[a] a rynge in thy nose and a bytt in thy lyppes / and will bryng the backe agayne ỹ same waye thou camest.

F

a. To put a rig in their noses / was to pacifye or to tame their furye / or to let them to do ỹ they thynck. Job. xl.d

And this shalbe a sygne vnto the: eate this yere of the frutes of the seade that fell out / & the next yere / that wareth of it selfe. And the thyrde yere sowe ye and reape / plant byneyardes & eate ỹ frutes therof. For the* daughter of Juda that is escaped and lefte / shall yet agayne take rotinge downewarde & beare frute vpwarde. For out of Jerusalē shall go a remnaunt / and a nombre that shall escape out of mount Sion: the zele of the Lorde of Hoostes shall bryng this thynge to passe.

G

* The Greke seade. house.

* Wherfore thus sayth the Lorde / of ỹ kyng of Assyria: he shall not come to this citie / nor shote arowe into it / nor come before ỹ shilde nor cast any bancke agaynst it: but shall go backe agayne the waye he came / & shall not come at his cytye sayth the Lorde. For I will defende this citie and saue it / for myne awne sake and for Dauid my seruauntes sake.

* Esai. xxxvij.b

And the selfe same nyght the Angell of ỹ Lorde wēt out & smote in ỹ Hoste of the Assirias an hundred foure skore & fyue thousand And when they were vp erlye in ỹ morninge: beholde / they were all deed corses. And so Sennaherib kynge of Assyria auoyded and departed & wēt agayne / & dwelt at Niniueh. And as he was in his deuocyō knelynge in ỹ house of Nisroch hys God / Adramelech and Sarasar smote him with ỹ swerde. And they escaped into the lande of Ararat / & Asarhadon his sonne raygned in his steade.

Hezekiah is sycke & receaueth ỹ sygne of hys health by the dyall of Ahaz. He receaueth rewardes of Berodach / and is reprehēded of Isaiah because he shewed hym the treasure. He dyeth and Manasseh hys sonne raygneth in hys steade.

The .xx. Chapter.

In ỹ tyme Hezekiah was sicke vnto the deeth. And the Prophete Isaiah sonne of Amoz came to him and sayde to hym. Thus sayth the Lorde: put thyne household in an ordre / for thou shalt die & not lyue. And Hezekiah turned his face to the walle & besought ỹ Lorde sayinge: Oh Lorde / remēbre yet how I haue walked before the trulye and with a perfecte herte / & haue done that whych is good in thy syght / and wepte a great pace.

A

ij. Par. xxxij. & Esai. xxxviij. a.

And Isaiah was skarce gone out into the middle of the citie / but ỹ the worde of ỹ Lorde came to hym sayinge: turne agayne and tell Hezekiah the capitayne of my people. Thus sayth ỹ Lorde God of Dauid thy father. I haue herd thy prayer & sene thy teares. Beholde ☞ I wil heale ỹ / & this daye thre dayes thou shalt go vp into the house of the Lorde. And I will length thy dayes yet fyftene yere / and wyll delyuer bothe the and this citie out of ỹ hand of the kynge of Assyria / & wyll defende this citie for mine awne sake / and for Dauid my seruauntes sake. And Isaiah sayde: bringe a lumpe of fygges. And they brought & put it on the sore / and he recouered.

B

Then sayde Hezekiah to Isaiah: what is ỹ signe / ỹ the Lorde will heale me / & ỹ I shall go vp into ỹ house of the Lorde ỹ thirde daye? And Isaiah sayde: this signe shalt thou haue of the Lorde / that the Lorde will do ỹ he hath spoken: shall the shadow go forwarde ten degrees / or go backe agayne ten degrees? And Hezekiah sayde: it is a light thinge for ỹ shadow to go downe tē degrees. Therfore I will not that: but let the shadow go backewarde ten degrees. And Isaiah the Prophete called to the Lorde / * & he brought the shadow ten degrees backwarde by whych it had gone downe / in the dyall of Ahaz.

* Ecclis. xlviij. d

The same season Berodach Baladan the sonne of Baladan kynge of Babilō sent letters & presents vnto Hezekiah / for he hearde how ỹ Hezekiah was sycke. And Hezekiah harkened vnto them and shewed them all that was in the spycery house / and his syluer and goulde & odoures & precious oyntmētes and his armoure & all that was founde in his treasure: there was nothinge in his house or in all his realme / that he shewed thē not.

C

Esa. xxxix. a.

Then came Isaiah ỹ Prophete vnto kyng Hezekiah and sayde to him: What saye these men and from whence come they to the? And Hezekiah saide: they be come frō a farre coūtree / euen from Babilon. And he sayde: what

D

haue they sene in thy house? And Hezekiah sayde: all that is in my house haue they sene: there is nothynge amonge my treasure that I haue not shewed them. And Isaiah sayde to Hezekiah: heare the worde of the Lorde. Beholde the daye shall come / that all that is in thyne house & that thy fathers haue layde vp in store vnto this daye / shalbe caryed to Babilon / & nothinge shalbe lefte sayth ỹ Lorde. And of thy sonne that proceaded out of the / whych thou begattest / shall there be caryed awaye / & shalbe made chamberlaynes in the palace of ỹ kyng of Babilon. And Hezekiah sayde to Isaiah: wellcome be the worde of ỹ Lorde which thou hast spoken: so that peace and truthe be kept in my dayes.

The remnaũt of the deades of Hezekiah & all his power / and howe he made a pole and a conduite and brought the water into the cytye / are written in the boke of the chronicles of the kynges of Juda. And Hezekiah layde hym to rest wyth hys fathers / & Manasseh hys sonne raygned in hys steade.

¶ Wycked Manasseh restoreth agayne the Idolles & after dyeth / in whose steade Amõ his sonne succedeth / which is kylled of his awne seruauntes: After hym raygneth kaythfull Josiah.

¶ The xxi Chapter.

Manasseh was twelue yere olde when he beganne to raygne and raygned fyftie and fiue yere in Jerusalem: hys mothers name was Hayphzibah. And he did ỹ displeased ỹ Lorde / euen after the abhominacions of the Hethen which the Lorde cast out before the childzẽ of Israel. And he went and built the hillaulters agayne / whych Hezekiah hys father had destroyed. And he rered vp aulters to Baal and made groues / as dyd Ahab kynge of Israel. And he bowed hym selfe vnto all the * Hoste of heuen & serued them. And he built aulters in the very house of the Lorde / of whych the Lorde had sayde: * in Jerusalẽ I wyll put my name. And he built aulters vnto all the Host of heuen / euen in two courtes of the house of the Lorde. And he offered his sonne in fyre / & obserued dismall dayes / & vsed witchcrafte and mayntened worckers with spyrites / & tellers of fortunes: & wrought moche wyckednesse in the syght of the Lorde to angre hym.

B And he put an ymage of a groue that he had made / euen in the verye temple of whych the Lorde had sayde to Dauid & to Salomõ his sonne / * in this house & in Jerusalẽ which I haue chosen out of all trybes of Israel / wil I put my name for euer. Nether will I make the fete of Israel moue any moare out of the lande which I gaue their fathers: so that they wilbe diligent to do all I haue commaunded them / and all the law that my seruaunt Moses commaunded them. But they herkened not: for Manasseh had ledd them out of the waye / to do moare wickedlye then did the hethen people which the Lorde destroyed from before the chyldzen of Israel.

And the Lorde spake by his seruaũtes the Prophetz sayinge: because Manasseh kinge of Juda hath done soche abhominaciõs / and hath wrought wyckedlye aboue all that the Amorites which were before hym did: & hath made Juda synne also wt his Idoles. Therfore thus sayth ỹ Lorde God of Israel. * Behold / I will bringe soche euell vpõ Jerusalẽ & Juda / ỹ the eares of all that heare it / shall tyngle at it. And I will stretch ouer Jerusalẽ the squarynge lyne of Samaria & the plometh of the house of Ahab. And I wyll wype out Jerusalem / as a mã wolde wipe a dishe / and when he hathe wyped it turneth it vpsedowne. And though I leue a remnaũt of myne enheritaunce / yet I wyll delyuer thẽ into the handes of thẽ that hate thẽ / & they shalbe robbed and spoyled of all their enemyes: euẽ because they haue done wyckedlye and haue angred me / sence the tyme their fathers came out of Egipte vnto this daye.

And therto Manasseh shedd innocẽt bloud exceadyng aboundãtlye / in so moche that he replenyshed Jerusalem in all corners / beside his synne wherwyth he made Juda synne & to do euell in the syght of the Lorde.

The rest of the actes of Manasseh & all he did & his synne that he synned / are written in the boke of the chronicles of the kinges of Juda. And Manasseh layde hym to slepe wt his fathers / and was buryed in the gardẽ of his awne house / euen in the gardẽ of Oza: & Amon his sonne raygned in his steade.

Amon was. xxij. yere olde when he begãne to raygne / and he raygned two yere in Jerusalem. His mothers name was Mesalemeth the daughter of Haru of Jathbah. And he did that displeased the Lorde as his father Manasseh dyd. And he walked in all the waye ỹ hys father walked in / and serued the Idoles that hys father serued / & bowed hym selfe to them. And he forsoke the Lorde God of hys fathers & walked not in the waye of ỹ Lorde.

And the seruauntes of Amon conspired agaynst hym / & slue him in hys awne house. But the people of the lande slue all that cõspired agaynst kynge Amon / & made Josiah his sonne kyng in his rowme. The rest of ỹ actes of Amon which he did are writtẽ in the Chronicle of ỹ kinges of Juda. And they buried hĩ in his sepulchre in ỹ garden of Oza / & Josiah his sonne raygned in his steade.

¶ After Josiah heard of the boke of the lawe that was founde in the temple / he sendeth to Oldah the Prophetisse for councell.

¶ The. xxij. Chapter

Josiah

Above. xxij. c.

ij. Reg. viij. b.

iij. Reg. viij. b.

JOsiah was.viij.yere olde when he beganne to raygne / & he raygned xxxi.yere in Jerusalem. Hys mothers name was Jdidah ỹ daughter of Adaiah of Bezecath. And he did ỹ lemed right in the syght of the Lorde / & walked in all the wayes of Dauid hys father / & bowed nether to the right hande or to the lefte.

And the.xviij.yere of hys raygne kynge Josiah sent Saphan the sonne of Azaliah the sonne of Mesulam the scribe to the house of the Lorde / sayinge: go to Helkiah the hye preaste / & let hym summe the syluer that is brought into the house of the Lorde / whych the kepers of the dores haue geathered of the people / and let them deliuer it into the han-
B des of the werkmen that haue the ouersyght of the house of the Lorde / wych shall geue it to them that worke vpon the house of the Lorde / to repayre the decayed places therof / euen vnto carpenters and masons / and for to bye tymbre and hre stone to repayre the house. How be it let no rekenynge be made wyth them of the monye that is deliuered into their handes / but let them do it of their conscyence.

And Helkiah the hye preste sayde to Saphan the scribe. I haue founde the boke of
☞ the lawe in the temple of the Lorde / and Helkiah gaue the boke to Saphan / and he red it. And then Saphan the scrybe went to the kynge and brought him woorde agayne / and sayde: thy seruauntes powred out the syluer that was founde in the temple / and haue deliuered it vnto the workemen that haue the
C ouersyght of the house of the Lorde. Furthermore Saphan the scribe shewed ỹ kinge sayinge: Helkiah the preast hathe deliuered me here a boke. And Saphan red it before the kynge.

And the Kynge as sone as he had heard ỹ wordes of the boke of the lawe / he rent hys clothes and commaunded Helkiah the preast and Ahikam the sonne of Saphan & Achobor the sonne of Michaiah / and Saphan ỹ scrybe / and Asahiah a seruaunt of the Kynges / sayinge: go ye and seke of the Lorde for me and the people and for all Juda / concernynge ỹ wordes of this boke that is founde. For it is a great wrath of the Lorde that is
☞ kendled vpon vs / that oure fathers haue not herkened vnto the wordes of this boke / to do in all poyntes as it is written therin.

And Helkiah the hye preste and Ahikam / Achobor / Saphan / Asahiah went vnto Oldah ỹ Prophetisse wyfe of Selum the sonne of Tekuah the sonne of Harahan kepar of the robes / whyche Prophetisse dwelt in Jerusalem in the seconde warde / and communed with her. And she sayde to thē: thus sayth the Lorde God of Israel. Tell the man that sent you to me: thus sayth the Lorde: beholde D
I will brynge euell vpon this place and on ỹ dwellers therin: euen all the wordes of the boke whych the Kynge of Juda hath red / because they haue forsakē me and haue burnt offerynges vnto other Gods / to angre me wt all the* workes of their handes. Therfore is my wrath kendled agaynst thys place / and shall not be quenched. *That is / wyth their Images.

But to the kynge of Juda which sent you to enquire of the Lorde, so shall ye saye: thus sayth the Lorde God of Israel / as touchynge the wordes whych thou hearde st. Because thyne hert dyd melt and thou mekedest thy selfe before me the Lorde / whē thou hearde st what I spake agaynst thys place and the enhabiters of the same / how that it shuld be destroyed and made a curled: and tarest thy clothes and wepte st before me: of that also I haue hearde sayth the Lorde. And therfore se / I wyll a receaue the vnto thy fathers & wyll sett the vnto thy graue in peace / thyne eyes shalt se none of the euell which I wyll brynge vpon thys place. And they brought the Kynge woorde agayne. a. Receaue the vnto thy fathers / that is vnto the same fayth & rygh tweines that thy fathers are receaued too: whych may be called the bosome of Abrahams Luc. xvi. f.

¶ Josiah readeth Deuteronomye before the people. He putteth downe the Idolles / after he had kylled the preastes therof. He kepeth passouer. He was kylled in Magedo / and hys sonne Jehoaaz raygneth in his steade: after he was taken / hys sonne Jehoakim was made Kyng.

¶ The. xxiij. Chapter.

AND then the Kynge sent and geathered vnto hym all the elders of Juda and of Jerusalem. And the Kynge went vp into the house of the Lorde / and all the men of Juda and all the enhabitoures of Jerusalem wyth hym / & the preastes and the Prophetes and all the people bothe smalle and greate. And he red in the eares of thē all the wordes of the boke of the couenaunt / whych was found in the house of the Lorde. And the Kynge stode by a piller & made a couenaunt before ỹ Lorde that they shuld walke after the Lorde / and kepe hys commaundementes and hys wytnesses and hys ordynaunces wyth all theire hertes and all theire soules / and make good the wordes of the sayde apoyntment ỹ were writtē in the forsayde boke. And all ỹ people consented to the apoyntment. W

And the Kynge commaunded Helkiah the hye preaste and the inferioure preastes & the kepers of the dore / to brynge out of the tēple of the Lorde / all the vesselles that were made for Baal & for the groue & for all the* Hoste of heauen. And he burnt them without Jerusalem in the feldes of Cedron & caried the ashes of them in to Bethel. And he put downe ỹ* Camarites which ỹ kynges of Juda had set to *Aboue. xxij. c. *That is the mynystres of Baal so called / because they were clad de wyth

blacke clothes or smokye: Camarim sygnyfyeth / smoked / or burnt / or black monckes of Baal: and so do the Jewes call them.

set to burne offerynges in the hilaulters in the cytyes of Juda round about Jerusalem and also thē that burnt sacrifices vnto Baal to the sonne & to the mone & to the planetes / & to all the Hoste of heauen. And he brought out the groue from the temple of the Lorde without Jerusalem vnto the broke Cedron / & burnt it at the broke Cedrō & stampte it to poulder / & *cast the duste therof vpō the graues of the people of the countreye. And he brake downe the celles of ỹ malehores that were in the house of the Lorde / where ỹ wemen woue lytle houses for the groue.

* This dyd he to ỹdertestacyon of thē that had worshipped thē in their life tyme.

And he brought all the prestes out of the cities of Juda / & defiled the hilaulters where the prestes did burne sacrifyce / euen frō Gabaa to Berlabe. And he brake downe the hilaulters of the Gates / that were in the enterynge of the gate of Josua ỹ gouernoure of the citie / whiche were on the lefte hande of ỹ gate of the citie. Neuertheiesse the prestes of the hillaultares myght not come at ỹ aulter of the Lorde in Jerusalē / saue onlye they did eate of ỹ swete breade amonge their brethrē.

And he defyled [a] Topheth also / which is in ỹ valeye of the childzen of Hennom / because no man shulde offer hys sonne or hys daughter in fyre to Moloch: he put downe ỹ horses that the kinges of Israel had geuē to ỹ sonne at the entrynge of the house of the Lorde / in the chambre of Nathanmelech the chamberlayne which was *of Paruarim / & burnt the charettes of the sonne wyth fyre. And ỹ aulters that were on the toppe of the parloure of Ahaz which the kinges of Juda had made / and the aulters whych Manasseh had made in the two courtes of the house of the Lorde / the kynge brake downe / & ranne thence and cast the dust of thē in to the broke Cedron.

a. He defyled Topheth / ỹ is / he openly shewed ỹ Topheth was defiled / vncleane & fylthy. Topheth was a place nye vnto Jerusalē in the valey of ỹ sonnes of Ennom / in whych were cast deed carkasses / & all vncleane thynges.

* That is / of ỹ Suburbes.

And the hilaulters that were before Jerusalem on the right hand of the moūte [b] Mashith / which Salomō kynge of Israel built to Astharoth the abhominaciō of the Zidons and to Chamos the abhominacion of ỹ Moabites / & to Milchom the abhominacyō of ỹ childzen of Ammon / ỹ kynge defiled: & brake the ymages & cut downe the groues and fylled the places with the bones of men.

b Some reade ỹ hyll of offence. Some of corrupcyō or perdiciō / reuersyng therby the byldyng whych they had there bylded to worshyp Idoles in.

Moreouer the aulter that was at Bethel / the hilaulter made by Jeroboam ỹ sonne of Nabat whych made Israel synne: bothe the aulter and also the hyll he brake downe and burnt the hill and stampte it to powder / and burnt the groue. And as Josiah turned hym selfe / he spied the graues ỹ were in the mount and sent & fett the bones out of the graues & burnt them vpon the aulter & poluted it accordynge to the worde of the Lorde that the man of God had proclaymed / which openlye had denounced the same thynges.

Some reade mounte olyuete

Then ỹ kynge sayde: what meaneth yonder graue stone that I se. And the men of the cytie tolde hym / it is the sepulchre of the man of God / which came from Juda and openlye denounced the selfe same thynges that thou hast done to ỹ aulter of Bethel. And he sayde let hym be: se that no man moue hys bones. And so his bones scaped wyth the bones of a Prophete that came out of Samaria.

And therto all the houses of the hilaulters of the cities of Samaria whych the kynges of Israel had made / to angre with all: Josiah put out of the waye & dyd to thē in all poyntes as he did in Bethel. And he sacrifyced all the preastes of ỹ hilaulters that were there euen vpon the aulters / & burnt mennes bones vpon thē / and returned to Jerusalem.

And the kynge cōmaunded all the people saying: *kepe ỹ feast of passouer vnto ỹ Lord youre God / as it is written in ỹ boke of this couenant. For there was no passouer holden lyke that / from the dayes of the iudges that iudged Israel / and thorow out all the dayes of the kynges of Israel and of Juda. And in the .xviij. yere of kynge Josiah was this passouer holden to the Lorde in Jerusalem.

ij. Par. xxxv. a
iij. Esdr. i. a.

And therto workers w sprites / sothsayers Images of witchcrafte / ydoles and all other abhominacions that were spyed in the lande of Juda and in Jerusalem / Josiah put out of the waye / to make good the woordes of the lawe / whych were wrytten in the boke that Helkiah the preaste founde in the house of ỹ Lorde: like vnto hym was there no kynge before hym / that turned to the Lorde wyth all his herte / with all his soule & all hys myght / accordynge to all the lawe of Moses / nether after him arose there any soche.

Not withstandynge the Lorde turned not from his fearce and great wrath wherwyth he was angrie agaynst Juda vpon all ỹ prouocacions that Manasseh prouoked hym. But ỹ Lorde sayde: I will put Juda too / out of my syght / as I haue done Israel / & wyll cast of thys cytye Jerusalem whych I haue chosen / and the house of which I haue sayde / my name shalbe there.

The rest of the deades of Josiah and all he did are wrytten in the boke of the storyes of the kynges of Juda.

*In his dayes Pharao Necoh king of Egipt went agaynst the kynge of Assyria to the ryuer of Euphrates. And kynge Josiah went agaynst him / and was slayne of him at Magedo when he had sene him. And his seruaūtz caryed him deed from Magedo and brought him to Jerusalē & buried him in his awne sepulchre. And the people of ỹ lande toke *Jehoahaz the sonne of Josiah & anoynted him & made him kynge in hys fathers rowme.

ij. para. xxxv. d.

*Otherwyse / Jechonias.

And

And Jehoahaz was.xxiij.yere olde when he beganne to raygne and raygned thre monethes in Jerusalē. Hys mothers name was Hamital the daughter of Jeremiah of Lobnah. And he dyd that displeased the Lorde/in all thynges as his fathers had done. And Pharao Necoh put him in bondes at Reblah in ỹ lande of Hemath* in ỹ tyme of hys raygne in Jerusalem/and put the lande to a trybute of an hundred talentes of syluer and a talent of golde. And Pharao Necoh made Eliakim ỹ sonne of Josiah/kynge in the rowme of Josiah his father/and turned hys name to Jehoakim / and toke Jehoahaz awaye whyche when he came to Egipte dyed there.

*The Grec. reade / that he shuld not raygne.

And Jehoakim gaue the syluer & the golde to Pharao: how be it he taxed ỹ lande/to geue the moneye at the cōmaundement of Pharao and as euery man was set at / so he required the syluer and the goulde of the people of the lāde/to geue Pharao Necoh. Jehoakim was xxv.yere olde when he beganne to raygne/& he raygned a.xi.yere in Jerusalem. Hys mother was named Zebdah ỹ daughter of Phadaiah of Ramah. And he dyd that was euell fauoured in the syght of the Lorde/like in all thynges as did his fathers.

¶Jehoakim dyeth/and after him succeadeth Jehoacin Jerusalem is beseged of the Babylonians. Jehoacin yeldeth him sealfe to the kyng of Babilon. And in hys rowme cam Mathaniah/which was called Zedekiah.

¶The.xxiiij.Chapter.

A IN his dayes came Nabuchodonozor kinge of Babilon/& Jehoakim became his seruaūt thre yere / and then turned and rebelled agaynst him. And ỹ Lorde sent vpō him men of warre out of Caldey/out of Siria/out of the Moabites/and frō the chyldren of Ammon: & sent them into Juda/to destroye it / acordynge to the sayinge of ỹ Lorde which he spake by his seruauntes the Prophetes. Only at the byddynge of the Lorde happened it so to Juda/to put thē out of his syght/for ỹ synne of Manasseh acordynge to all he dyd: and for the innocent bloude that he shedde and fylled Jerusalē with innocent bloude/which ỹ Lorde wolde not forgeue.

B The rest of the dedes of Jehoakim and all he dyd/ are wrytten in the chronicles of the kyngs of Juda. And Jehoakim layde hym to slepe with his fathers/& Jehoacin his sonne raygned in his steade. But ỹ kinge of Egipte came now no moare out of hys lande: for the kynge of Babilon had taken from the ryuer of Euphrates/all that pertayned to ỹ kynge of Egipte. Jehoacin was.xviij.yere olde whē he begāne to raygne/& raygned in Jerusalē thre monethes. His mothers name was Nehustha ỹ daughter of Elnathan of Jerusalē.

And he did that displeased the eyes of ỹ Lorde in all poyntes as his father did.

*In his tyme came the seruaūtes of Nabuchodonozor kynge of Babilon / to Jerusalem and the cytye was beleged. And Nabuchodonozor came to the cytye as hys seruaūtes were yet a belegynge of it. *And Jehoacin the kynge of Juda came out to the kynge of Babilon/with hys mother/his seruauntes/hys Lordes & hys chamberlaynes. And the kynge of Babilon toke hym / in the eyght yere of hys raygne. Daniel.i.a. Hester.ỹ.a.

And he caryed out thence all the treasure of the house of the Lorde/and the treasure of the kynges house/and brake all the vesselles of golde whyche Salomon kynge of Israel had made/in the temple of the Lorde/as the Lord had sayde. And he caryed awaye all Jerusalem/and all the Lordes and all the men of myghte/to the nombre of ten thousande into captiuytye and all craftes men and Joyners/none remaynynge saue ỹ poore people of ỹ lande. And he caryed awaye Jehoacin to Babilon/& the kinges mother/& the kynges wiues/& his chābrelaynes/& the myghtie of ỹ lande caryed he awaye frō Jerusalē to Babilon. And all ỹ mē of actiuite to the nūbre of seuen thousande/& craftesmen and ioyners a thousand/all stronge & apte for warre/did ỹ kyng of Babilon bringe to Babilō to dwell. *And ỹ kynge of Babilō made Mathaniah hys fathers brother/kynge in his steade/and chaunged his name & called him Zedekiah. D ỹ. Para.xxxvi.b Jerem.xxv.a.

Zedekiah was.xxi.yere olde when he begāne to raygne & he raygned a.xi.yere in Jerusalē. His mothers name was Hamital the daughter of Jeremiah of Lobnah. And he did euell in the syght of the Lorde/in all poyntes lyke to Jehoakim. For throughe ỹ wrath of the Lorde it so chaunced to Jerusalem & Juda/vntyll he had cast them out of hys syght. And the sayde Zedekiah rebelled agaynst the kynge of Babilon.

¶By the rebellyng of Zedekiah is the towne of Jerusalem beseaged of Nabuchodonozor. The towne & the temple are bothe burnt. The sonnes of Zedekiah are slayne before his eyes/& after are his eyes put oute. Juda is brought to Babilon / and after is Jehoacin exalted.



¶The.xxv.Chapter.

Wherfore

A Wherfore in the nynthe yere of hys raygne/the tenthe daye of the tēthe monethe/ came Nabuchodonozor Kynge of Babilon wyth all hys power to Jerusalem: and pitched agaynste ỹ towne and made engynes agaynst it on euery syde. And the citie continued beseged vnto the.xi. yere of Kynge Zedekiah. And ỹ nynthe daye of the fourthe monethe of that yere/ there was so great hongre in ỹ citie/ ỹ there was no sustinaūce for the people of ỹ lande.

And therto the citie was broken vp: wherfore all the men of Armes fled by nyght/ by a waye thorow a gate/ betwene two walles harde on the Kynges garden: the caldeyes lyenge aboute the cytye.

B And the Kynge wēt straycht towarde the deserte. And ỹ hoste of the Caldeyes folowed after hym/ and toke him in the deserte of Jericho/ all hys armye beynge scatered awaye from him. And whē they had taken him/ they brought him to Nabuchodonozor the Kynge of Babilon to Reblah/ where they* reasoned with hym. And they slue the sonnes of Zedekiah before his eyes/ and put out the eyes of Zedekiah/ and fettered hym/ and caryed hym to Babilon.

* That is/ they reprehended him & founde fault with hym because he had rebelled & broken his othe.

And the seuēthe daye of the fyfth monethe which was in ỹ nyntenth yere of Kynge Nabuchodonozor Kynge of Babilon/ came Nabusaradan seruaunte of the Kynge of Babilon and* chefe Marshall/ vnto Jerusalem: & burnte the house of the Lorde & the Kynges house and all the houses of Jerusalem/ & all greate houses burnte he with fire. And all ỹ hoste of the Caldeyes that were with ỹ chefe Marshall: brake downe the walles of Jerusalēm rounde aboute. And the rest of ỹ people that were lefte in the citie/ & them that were fled to the Kynge of Babilon/ & the rēnaunt of the comen people/ Nabusaradan ỹ chefe C Marshall caried awaye/ & lefte of the poore of the lande to dresse the vynes and to tyll the grounde.

* Some reade. chefe of ỹ cookes. Some chefe captayne.

And the pillers of brasse that were in the house of the Lorde and the botomes/ and the brasen see that was in the house of ỹ Lorde the Caldeyes brake/ & caried the brasse of thē to Babilō. And the lauers/ shouelles/* dreslynge knyues/ ladelles/ & the mynistrynge vesselles of brasse/ they caryed awaye. And ỹ D firepānes/ & basens that were ether of golde or syluer/ thē toke ỹ chefe Marshall awaye with the two pillers and the see of brasse and the bottomes whych Salomon had made in the house of the Lord. The brasse of all these vesselles was wythout waycht. The heycht of the one piller was xviij. cubites/ and the heed theron was brasse and thre cubites lōge with a wrethe & pomegranetz rounde about vpon the heed/ all of brasse. And of the same fassyon was ỹ seconde pyller with a wrethe.

* Some reade. Instrumentes of musyke.

And the chefe Marshall toke Saraiah ỹ E chefe preste/ and Zophoniah the hiest preste saue one/ & thre kepers of the dore. And out of the citie he toke a certayne chamberlayne that had the ouersyght of the men of warre/ and fiue men that were euer in the kynges presence/ whiche were founde in the cytye/ & Sopher the captayne of the Hoste ỹ taught the people of ỹ lande to make warre/ & thre skore men of the people of ỹ lande that were founde in the citie also. And Nabusaradan ỹ chefe Marshall toke them and brought thē to the Kynge of Babilon to Reblah. And the Kyng of Babilon smote them and slue them at Reblah in ỹ lande of Hemath. And so Juda was caried awaye out of their lande. F

And ouer the people that remayned in the lande of Juda/ which Nabuchodonozor King of Babilon lefte/ he set Godoliah the sonne of Ahikam the sonne of Saphan. And when all the capitaynes of the men of warre & the men hearde that the Kynge of Babilon had made Godoliah gouerner: there came to Godoliah to Mazphah: Ismael ỹ sonne of Nathaniah and Johanan the sonne of Kareah & Saraiah the sonne of Thanehumeth ỹ Netophathite & Jezoniah ỹ sonne of Maachati and their men. And Godoliah sware to thē and to their men/ and sayde to thē: feare not ye the seruauntes of ỹ Caldeyes. But dwelle in the lande and serue the Kynge of Babilon and ye shalbe in good condycion. G

But it chaunced the seuenth monethe after/ that Ismael the sonne of Nathaniah the sonne of Elisama of the Kynges bloude came/ and ten men with hym and smote Godoliah that he dyed: and so did he the Jewes and the Caldeys ỹ were with hym at Mazphah. Therupon all the people bothe small and greate and ỹ captaynes of the men of warre arose & wēt to Egipte: for they were afrayed of the Caldeyes.

Notwithstandinge yet the.xxxvij. yere after Jehoacin Kyng of Juda was caryed awaye, the.xxvij. daye of the twelueth monethe/ dyd Euilmerodach Kynge of Babilon lifte vp the heed of Jehoacin Kynge of Juda out of the prysone house/ and spake kyndelye to hym and set hys seate aboue the seate of all the Kynges that were with him in Babilon/ and chaūged hys pryson garmētes. And he did euer eate breade before him all ỹ dayes of his lyfe. And a continuall porcyō was assygned hym of the Kynge/ daye by daye as longe as he lyued.

To lyft vp the heed/ is often take for settyng vp the holem/ & causyng hym to flourysshe/ & and.cix.b.

¶ The ende of the fourth boke of ỹ Kynges/ whych after the Hebrues is the second.

¶ The

¶ The Chronicles of the kynges of Juda.

¶ The fyrst boke.

¶ A breue rehersall of all the Genealogie of Adam vnto the sonnes of Esau and Jacob.

¶ The fyrst Chapter.

ADam/Seth/Enos: Kainan/ Mahalehel / Jared: Hanoch/ Mathusaleh/Lamech: Noah Sem/Ham/and Japheth.
The sonnes of Japheth: were Gomer/Magog/Madai/Jauan/Thubal/Moloch & Thiras. The sonnes of Gomer were: Ascanez/ Japheth & Togormah. The sonnes of Jauan: Elisah/Tharsisah/Cethim & Rodanim.

The sonnes of Ham: Cus/Mizraim/Phut and Canaan. The sonnes of Cus: Saba/Heuilah/Sabatha / Remah and Sabathaca. The sonnes of Remah: Saba and Dadan. And Cus begat Nemrod: which Nemrod beganne to waxe myghtye vpon the erthe. And Mizraim begat Ludim/Anamin/Laabim/ Nephthuim / Phetrusim and Chasluim: of which came the Philistines & the Chaphtherites. And Canaan / begat Zidon his eldest sonne/ & Heth/Jebusi/Amori/Gergesi/ Heui/Araki/ Sini/Aruadi / Zamari & Hemathi. The sonnes of Sem: Elam / Assur/Arphaclad / Lud / Aram/Uz/Hul/Gether and Mosoch. And Arphaclad begat Salah and Salah begat Eber. And vnto Eber were borne two sonnes: the name of the one was Phaleg/because that in hys dayes the lande was deuyded. And hys brothers name was Jektan. Jektan begat Elimodah / Saleph Hazermoth and Jarah: Haduram/Usal/and Deklah: Ebal Abimael/and Saba: Ophir/ Heuilah/and Jobab. All these were the sonnes of Jektan.

Sem/Arphaclad/Salah: Eber/Phaleg Rau: Serug/Nahor/ Thareh: Abrã otherwise called Abraham. The sonnes of Abrahã Isaac and Ismael. And these are theire generacyons: the Eldest sonne of Ismael was Nabaioth/then Kedar / Adbeel & Mabsam: Masma/Dumah/Massa/Hadar & Thema: Jatur/Naphis and Kedmah. These are the sonnes of Ismael. The sonnes of Keturah Abrahãs concubine: she bare Zamram/Jeksan/Madan/Madian / Jesbok and Suah. The sonnes of Jeksan: Saba/& Dadan. The sonnes of Madian: Ephah/Epher / Henoch/ Abida and Eldaah. All these are the sonnes of Keturah.

Abrahã begat Isaac. The sonnes of Isaac Esau & Israel. The sonnes of Esau: Eliphaz Rauel/Jehus/Jaalom and Korah. The sonnes of Eliphaz: Themã/Omer/Zephi/Gaatham/Kenes/Themna & Amalek. The sonnes of Rauel: Nahath / Zarah/Samah & Mosah. The sonnes of Seir: Lotan / Sobal/ Zebeon/Anah/Dison/Ezer and Disan. The sonnes of Lotan: Hori & Homam/ & Thamna was Lotans syster. The sonnes of Sobal: Alian/Manahath/Ebal/Sephi/& Onam. The sonnes of Zebeon: Aiah and Anah. The sonnes of Anah: Dison. The sonnes of Dison: Hamaran/Elebon / Jethran & Charan. The sonnes of Ezer: Balaan / Saauan and Jakan. The sonnes of Disan: Uz/& Aram.

These are the kynges that raygned in the lande of Edom before any Kynge raygned amonge the chyldren of Israel: Bale ỹ sonne of Beor/and the name of his cytie was Denahabath. And when Bale was deed/Jobab the sonne of Zareh of Bozrah raygned in his stede. And after the dethe of Jobab / Husam D of the lande of Themani raygned in his rowme/and after the dethe of Husam / Hadad/ ỹ sonne of Badad which bett the Madianites in ỹ feldes of Moab/raygned in his rowme/ & the name of his citie was Auith. And after the dethe of Hadad / Semlah of Marekah raygned in his steade. And After the dethe of Semlah Saul of Rohoboth vpõ Euphrates raygned in his place. And after the dethe of Saul/ Baal Hanan ỹ sonne of Achobor raygned in his rowme. And after the dethe of Baal hanan/Hadad raygned in his place / & the name of his citie was Phau/& his wiues name was Mehetabeel ỹ daughter of Matred the daughter of Mesahab.

But after the deethe of Hadad/there were dukes in Edom. Duke Thamna/duke Aliah duke Jetheth: duke Oholbama / duke Elah/ duke Phinon/duke Kenaz / duke Theman/ duke Mabzar: duke Magdiel & duke Iram. These were the dukes of Edom.

¶ The Genealogie of Juda vnto Jsai the father of Dauid.

¶ The seconde Chapter.

THese be ỹ sonnes of Israel: Ruben A Simeon/Leui/Juda/ Issacar and Zabulon: Dan/Joseph/Beniamin Nephthali/Gad & Asser. The sonnes of Juda: Er/Onan/and Selah. These thre were borne him of the daughter of Sua the Cananitesse. But Er the eldest sonne of Juda was euell in the syght of the Lorde/and therfore he slue him. And Thamar hys daughter in lawe bare him Pharez and Zarah: so that all the sonnes of Juda were fyue. Gene. xxix. g. and. xxx. a.

The sonnes of Pharez: Hezron & Hamul. The sonnes of Zarah: *Zamri / Ethan / Heman/Chalchal and Dara: fiue in all. *Otherwyse Zabdi. Josu vij. a.

The sonnes of Carmi: *Achar ỹ troubled Israel/ *Otherwyse Achan.

Israel/whych transgressed in the vnlawfull thynges. The sonnes of Ethan: Azaria. The sonnes of Hezron that were borne hym: Jerhameel/Ram and Calubai. And Ram begat
B Aminadab: and Aminadab begat Nahazon a Lorde amonge the chyldren of Juda. And Nahalon begat Salma: and Salma begat Booz: and Booz begat Obed: and Obed begat Jsai. And Jsai begat hys eldest sonne Eliab/& Abinadab the seconde/& * Samaa the thirde/Nathanael the fourthe/Radai the fifte/Ozem the syxte/& Dauid the seuenthe Whose systers were Zaruiah & Abigail. The sonnes of Zaruiah: were Abisai/Joab & Azahel/thre. And Abigail bare Amaza/ye father of which Amaza was Jether an Jsmaelite.

*Otherwyse Samah.

C And Caleb ye sonne of Hezron begat Alubah a woman and Jeroth whose sonnes are these: Jaser/Sobab & Ardon. But Alubah died/& Caleb toke Ephzatha which bare him Hur. And Hur begat Vri/and Vri begat Bezeleell. And afterwarde Hezron wēt in to the daughter of Machir the father of Galaad/& was when he toke her/thre score yere olde. And she bare him Segub. And Segub begat Jair which had. xxiij. cytyes in the lande of Galaad. And he ouercame the Gessurites and the Aramites/& toke the townes of Jair from them/and Kenath with ye townes that longed to the same/euen thre score townes. All these were the sonnes of Machir the father of Galaad. And after the deeth of Hezrō
D at Caleb in Ephzata/Abia/hys wyfe bare him Ashur the father of Thekua.

And the sonnes of Jerhameel ye eldest sonne of Hezron were/Ram/the eldest and Buna/Ozam/Ozem and Ahaiah. And Jerhameel had yet a nother wyfe named Atarah which was the mother of Onam. And the sonnes of Ram/ye eldest sonne of Jerhameel were/Maaz/Janin and Aiar.

The sonnes of Onam were/Samai and Jada. The sonnes of Samai: Nadab & Abisur. And the wyfe of Abisur was called Abihahil whyche bare hym Ahaban and Molid. The sonnes of Nadab: Saled and Appaim. But Saled dyed without chyldren. The son-
E ne of Appaim was Jesei. The sonne of Jesei was Sesan. And the sonne of Sesan was Oholai. And the sonnes of Jada ye brother of Samai were Jethur and Jonathan. But Jethur dyed without children. The sonnes of Jonathan were Phaleth and Ziza. These were the sonnes of Jerhameel. Sesan had no sonnes but onlye daughters. And Sesan had a seruaunt that was an Egipcia named Jeraha to whome he gaue his daughter to wife/& she bare him Athai. And Athai begat Nathan. And Nathan begat Zabad. And Zabad begat Ophlal. Ophlal begat Obed/Obed begat Jehu. Jehu begat Azariah/Azariah begat Helez. Helez begat Eleasah/Eleasah begat Sisamai. Sisamai begat Selum. Selum begat Jecamiah. Jecamiah begat Elisama.

The sonnes of Caleb ye brother of Jerha-F meel were Mesa his eldest sonne which was the father of Ziph: and the sonnes of Maresa ye father of Hebron. The sonnes of Hebrō were Cozeb/Taphuah Rekem and Sama/Sama begat Raham the father of Jerakaā And Rekem begat Samai. The sonne of Samai was Maon. And Maon was ye father of Bethzur.

And Ephah a concubyne of Calebs bare Harā/Mosa & Gazez: And Haran begat Gazez The sonnes of Jahadai were Regē/Jothā/Gesam/Phalet/Ephah and Saaph. And Maachah another cōcubyne of Calebs bare Sabor Thahanah. And she bare also Saaph G
the father of Madmanah/and Sue the father of Machbenah & the father of Gabaa. And Caleb had a daughter called Achsah.

These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephzata: Sobal the father of Kariath Jarim: and Salma ye father of Bethlehem: and Hareph the father of Beth Geder. And Sobal ye father of Kariath Jarim had sonnes/[a] euen the halfe kin-
a Some reade that lawe the halfe of ye māsyōs: meanyng therby ye Sobal had many sonnes/by whose he lawe to/ruled and owned/the one halfe of the Prouynce. By the mansyons/they vnderstande the houses wherin ye Shepardes husbandemen or vynedressers dwelt. The place of which he owned ye one half/might be Menuah/or (as some wyll) Menahut.
rede of Menuah.

The kyndredes of Kariath Jarim were ye Jethrites the Puthites the Semathites and the Maserites. And of them came the Zarathites and the Esthaolites. The sonnes of Salma/Bethlehem & Netophathi ye were the glorye of the house of Joab/and halfe ye Manathites & of the Zaraites. And so were the kyndredes of the wryters that dwelt at Jabes/the Tirathites/the Simeathites and Suchathites which are ye Kenites/that came of Hemath the father of Beth Rechab.

¶ The Genealogie of Dauid in Hebron & in Jerusalē.

¶ The. iij. Chapter.

THese are ye sonnes of Dauid which were borne hym in Hebron: the eldest Amnon of Ahinoam ye Jesraelitesse. The seconde Daniel by Abigail the Carmelitesse. The thirde Absalom ye sonne of Maacah daughter of Tholmai king of Gesur. The fourthe Adoniah the sonne of Hagith. The fyfte Saphatiah by Abital. The sixte Jethraam by Eglah his wife. These. vi. were borne hym in Hebron where he raygned seuen yere and syxe monethes. And in Jerusalem he raygned. xxxiij. yere.

And these were borne hym in Jerusalem: Samua/Sobab/Nathan and Salomon: these. iiij of the daughter of * Bath Sua & ye daughter of Amiel. Then Jebahar * Elisama/Elphalet/Nogeh/Nepheg/Japhia/ Elisama

* Otherwyse Bethsabe.

* Otherwyse Elisua.

Elisama/Eliada / and Eliphelet: nyne in nūbre. These are all the sonnes of Dauid/beside the sonnes of hys concubynes and Thamar their syster.

Salomons sonne was Rehoboam/ whose sonne was Abiah: and Asa was hys
C sonne / and Iehosaphat hys sonne: whose sonne was Joram: and hys sonne was Ohozias / and Joas was sonne to hym. And hys sonne was Amazias / and hys sonne was Azarias / and hys sonne was Jotham. And Ahaz was hys sonne / and Hezekias was sonne to hym/and Manasseh was hys sonne. And Amon was hys sonne / And Josias was sonne to hym. And the sonnes of Josias were / the eldest sonne Johanan / the seconde Iehoakim / the thirde Zedekias / and the fourthe Selum. The sonnes of Iehoakim were Iechonias hys sonne/ whose sonne
D was Zedekias.

The sonnes of Iechonias the Preseoner were Salathiel / Melchiram / Phadaias/ Senazer / Iecamias: Hosama and Nadabias. The sonnes of Phadaias were Zorobabel and Semei. The sonnes of Zorobabel/ Mosolam/ Hananias & Salumith their syster / and Hasubah / Ohel / Barachias / Hasadias / Josab Hesed/ fyue in noumbre. The sonnes of Hananias: Phaltias and Iesaias/ whose sonne was Raphiah/and hys sonne Arnan/and hys sonne was Obdias / and hys sonne Sechanias. The sonne of Sechanias was Semaias. And the sonnes of Semaias were Hatus/ Jegal Barias/ Naarias Saphat and Hesa/ sixe. And the sonnes of Naarias were Elioenai/ Hezekias & Azricam/ thre. And the sonnes of Elioenai were Hodaias / Elialib / Phe: leias/Akub / Johanan/ Dalaias and Anani/ seuen.

C The Genealogye of the sonnes of Juda and Symeon.

C The.iiij. Chapter.

A Gen.xxxviij.g. and.xlvi.b. The sonnes of Juda: Pharez/ Hezron / Carmi / Hur and Soball. And Reaias the sonne of Sobal begat Jahath. And Jahath begat Ahimai and Laad whych are the kynredes of the Zareathites. And of these came the father of Etam/ Jezrael/ Jesema and Idebos/ & their syster called Zalelphuni: And Phanuel father of Gedor: And Eser the father of Husah. These are the sonnes of Hur the eldest sonne of Ephrata father to Bethlehem. And Assur the father of Thekua hadd two wyues: Halaah and Naarah. And Naarah bare hym Ahusam/ Hepher / Themani and Hahastari. These were the sonnes of Naa-
B rah. And the sonnes of Halaah were Zareth/ Izoar and Ethnan. And Coz begat Anub & Zobebah / and the kynredes of Aharhel the sonne of Harum. And Jeabes was nobler then hys brethren. And hys mother called his name Jeabes sayinge: because I bare hym with sorowe. But Jeabes called on the God of Israel / sayinge: If thou shalt blesse me/ and enlarge my costes/ and shalt let thyne hande be wyth me / and wylt kepe me from euell that it vexe me not. And God sent hym hys desyre.

Calub the brother of Suah begat Mahir / whyche was the father of Esthon. And Esthon begat Beth Rapha and Phaseh and Thehenah the father of the cytye of Nahas whych are the men of Rechah. The sonnes C
of Kenas: Othniel and Saraiah. And the sonnes of Othniel were Hathath.

And Maonothi begat Ophrah. And Saraiah begat Joab the father of them of the valeye of craftesmen/ so called because they were craftesmen. And the sonnes of Caleb the sonne of Jephoneh were Hiru / Ela and Naem. And the sonne of Ela was Kenas. And the sonnes of Jehaleleel were Ziph and Ziphah / and Thiria and Asarael. And the sonnes of Ezra: were Jether / Mered/ Epher / Jalon/ Thahar / Mariam and Samai / and Jesbah the father of Esthamoa. And hys wyfe Jehudiah bare Jared the father of Gedor / and Heber the father of Socoh / and Jecuthiel the father of Zonoah. And these were the sonnes of Bethiah the daughter of Pharao whych Mered tooke. D
The sonnes of the wyfe of Hodia the syster of Nahan the father of Keilah were Hagarmi and Esthamoa the Maachathite. The sonnes of Simon were Amnon and Rinah/ Benhanan and Thilon. And the sonnes of Jesi were Zoheth and Benzoheth.

*The sonnes of Selah the sonne of Juda were Er the father of Lecah / and Laadah Gen.xxxviij.a.
the father of Maresah / and the kynredes of the houssholdes of them that wrought bysse in the house of Asbea. And Jokim and the men of Cozebah / and Joas and Saraph / whych were inhabited in Moab / but returned to Lehem and to Debarim Athim. These were potters and dwelt amonge trees and hedges and were in the Kynges worcke and dwelt euen there.

The sonnes of Simeon: Namuel / Jamin / Jarib / Zorah and Saul / whose son- E
ne was Selum / and the sonne of hym was Mabsam / and hys sonne was Masma. And the sonne of Masma was Hamuel/ and hys sonne was Zachur / and the sonne of hym was Semei. Semei had syxtene sonnes and syxe daughters. But hys brethren

had not manye chyldren / nether were the kynredes of thē lyke to the chyldren of Juda in multitude. And they dwelt at Berſabe/ Moladah and at Hazar Sual / at Balaah/ Ezem / Tholad / Bathuel / Hormah and at Ziklleg: at Bethmarcaboth / Hazar Suſim / Bethberei and Saarim. Theſe were their cytyes vnto the raygne of Dauid. And
F their vyllages were Etam / Ain / Remon/ Tochen and Aſan / fyue townes and all their vyllages that were rounde aboute the ſayde cytyes vnto Baal. This is the habitacyon of them and their genealogie.

And Moſobab/Iemlech / Joſah the ſonne of Amaſiah: and Joel and Jehu ꝑ ſonne of Joſabiah the ſonne of Saraiah the ſonne of Aſiel: and Elioenai / Jakobah / Jſohaiah: Aſaiah/Adiel/Iſimiel and Banaiah: Ziza the ſonne of Sephei the ſonne of Alon the ſonne of Idaiah the ſonne of Zemri the ſonne of Samaiah. Theſe are ſoche as came by name / heedes of theyre kynredes. And the auncient houſholdes of them ſprede in multitude.

G And they went as farre as Gador/ euen vnto the eeſt ſyde of the valeye / to ſeke paſture for their catell. And they founde fat paſture and good and a wyde lande bothe quyet and frutefull: for they of Ham dwelt there before. And theſe now afore wrytten by name went in ꝑ dayes of Hezekiah kinge of Juda/ and ſmote the tentes of them & the habitacions that were founde there/ and deſtroyed them vtterlye vnto thys daye/ & there dwelt in theire rowmes: becauſe there was paſture there for their ſhepe.

And therto there went of the ſayde childrē of Simeon fyue hundred men: Phaalthiah Naariah Raphiah and Oziel the ſonnes of Jeſi beynge their heedes: and ſmote the reſte of the Amalekites that were eſcaped & they dwelt there vnto this daye.

¶ The genealogye of Ruben and Gad and of the halfe trybe of Manaſſeh.

¶ The.v. Chapter.

A Gene. xlix. a. Exod. vi. b. Num. xxvi. a.

THe ſonnes of Ruben the eldeſt ſonne of Iſrael: for he was the eldeſt. * But becauſe he defyled hys fathers beed/ hys byrthryght was geuen vnto the ſonnes of Joſeph the ſonne of Iſrael / and ſo he is not rekened vnto the byrthe ryght. For vnto Juda whych was myghtie amonge hys brethren/ was geuē the principalitye before him. But ꝑ byrthryght was geuen Joſeph. The ſonnes then of Ruben ꝑ eldeſt ſonne of Iſrael / were Henoch/ Phalu/ Hezron and Carmi.

The ſonnes of Joel: Samaiah/ and[a] hys ſonne Gog/ and hys ſonne Semei/ and hys ſonne Micah / and the ſonne of hym was Reaiah / and hys ſonne was Baal / and Beerah was hys ſonne. Whych Beerah Thiglath Phalneſer / Kynge of Aſſyria caryed awaye: for he was a great Lorde amōge the Rubenites. But vnto hys brethren in their kynredes / when they are rekened after their byrthe / were Jeiel and Zachariah the chefe heedes.

his ſonne/ muſt ye ſtyll referre to ꝑ name that goeth next before it / as one ſhuld ſaye Gad the ſonne of Samaiah Semeis ſonne of Gad. & cetera.

And Bala the ſonne of Azan the ſonne of Sema the ſonne of Joel/ dwelt in Aroer and ſo forth vnto Nebo & Baalmaon. And eeſtwarde he enhabyted vntyll the wyldernesſe/ B
euen vpō the ryuer Euphrates / for their catell was moche in the lande of Galaad.

And in ꝑ dayes of Saul they warred w the Hagarites whych were ouerthrowen by theire handes. And they dwelt in their tentes thorow out all the eeſt lande of Galaad.

And the Chyldren of Gad dwelt ouer agaynſt them in the lande of Baſan / euen vnto Selcah. And in Baſan Joel was the chefeſt and Saphan the next/ then Jaanai and Saphat. And their brethren in the auncyent houſholdes of them/ were Michael/ Moſolam / Seba / Jorai / Joacan / Zia / Eber and Senen. Theſe were the chyldren of Abihail ꝑ ſonne of Huri ꝑ ſonne of Jeroah Galaad ꝑ ſonne of Michael ꝑ ſonne of Jeſiſai ꝑ ſonne of Jahado the ſonne of Buz. Ahi was ꝑ ſonne of Abdiel the ſonne of Guni the heed of an auncyent houſholde amonge thē. And they dwelt in Galaad and in Baſan and her townes/ & in all ꝑ Suburbes of Saron/ euen vnto the ende of their borders.

And they were all rekened by kynredes in the dayes of Jotham kynge of Juda/ and in the dayes of Jeroboam kynge of Iſrael. The ſonnes of Ruben of Gad and of halfe ꝑ C
trybe of Manaſſeh/ euen of fyghtynge men able to beare ſhylde and ſwerde / and ſhott wyth bowe/ and taught to make warre/ were foure & fourtye thouſande ſeuē hundred & thre ſhore that went out to battell. And they fought wyth the Hagarites and wyth Jetur/ Naphas and Nodab. And they were holpe agaynſt them / and the Hagarites were deliuered into their handes wyth all ꝑ were w the Hagarites. For they cryed to God in the battell / and he hearde them / becauſe they truſted to hym. And they toke of their catell fyftye thouſande camelles/ and two hundred and fyftye thouſand ſhepe / and two thouſande aſſes / and of the people an hundreth thouſand: for there fell manye deed becauſe ꝑ warre was of God. And they dwelt there in theire ſteades vntyll the tyme that they were caryed awaye.

And the chyldren of halfe ꝑ trybe of Ma- D
naſſeh

a Thys worde/

naaseh dwelt in the lande / from Basan vnto Baal Hermon and Samir and vnto mount Hermon / and they were manye. And these were the heedes of the auncyent housholdes of them: Epher / Iesi / Eliel / Azriel / Jeremiah / Hodaiah / Jehadiel / men of great power / men of name and heedes of the aunciēt housholdes of them.

But when they had transgressed agaynst the God of theyr fathers and had gone a whorynge after the Gods of the people of the lande / whyche God destroyed before thē / God stered vp the spyryte of Phul Kynge of Assyria and the spyryte of Thiglath Phalneser Kynge of Assyria / and caryed awaye the Rubenites / the Gaddites and the halfe trybe of Manasseh / and brought them vnto Helah / Habor / Hara and to the Ryuer Gozan / where they remayne vnto thys daye.

¶ The Genealogi of the sonnes of Leui.

¶ The.vi. Chapter.

A Gene.xlvi.b. THe sonnes of Leui: Gerson / Cahath and Merari. The sonnes of Cahath: Amram / Izahar / Hebron & Oziel. The children of Amram: Aaron / Moses and Miriam. The sonnes of Aaron: Nadab / Abihu / Eleazar & Ithamar.

Eleazar begat Phinehes. Phinehes begat Abisue. Abisue begat Boki. Boki begat Ozi Ozi begat Zarahiah. Zarahiah begat Meraioth. Meraioth begat Amariah Amariah begat Ahitob. Ahitob begat Zadoc. Zadoc begat Ahimaaz. Ahimaaz begat Azariah. Azariah begat Johanan. Johanan begat Azariah which mynystred in the temple that Salomon buylt in Jerusalem.

Azariah begat Amariah. Amariah begat Ahitob. Ahitob begat Zadoc. Zadoc begat Selum. Selum begat Helkiah. Helkiah begat Azariah. Azariah begat Saraiah / Saraiah begat Jehozedec whych Jehozedec B when the Lorde caried awaye Juda and Jerusalem by the hand of Nabuchodonozor / went wyth them.

Exod.vi.c. *The sonnes of Leui now are these: Gerson / Cahath and Merari. And these be the names of the sonnes of Gerson: Lobni and Semei. And ỹ sonnes of Cahath were Amram / Izahar / Hebron & Oziel. The sonnes of Merari: Moholi and Muli. These are the kynredes of Leui concernynge their auncient fathers.

The sonnes of Gerson was Lobni / & hys sonne Jahath / & his sonne Zamah / and hys sonne Joah / and hys sonne Ado / and hys sonne Zerah / and hys sonne Jeathrai. The sonnes of Cahath: Aminadab and hys sonne Careh / and hys sonne Assir / and hys sonne Elcanah / and hys sonne Abiasaph / and hys sonne Assir / and Thahath was his sonne / and Uziel hys sonne / and Oziah hys sonne / and Saul was hys sonne.

The sonnes of Elcanah: Amasai / Ahimoth and Elcanah. The sonnes of Elcanah / Zophai whose sonne was Nahath / and hys sonne Eliab and Jeroham hys sonne / and Elcanah hys sonne / and Samuel the sonne of hym. And the sonnes of Samuel: the eldest Vasni and then Abiah.

The sonnes of Merari: Moholi / and hys C sonne Lobni / and his sonne Semei / and hys sonne Ozah and his sonne Samaa / and his sonne Hagiah / and hys sonne Asaiah.

These be they which Dauid set for to singe in the house of the Lorde / after that the Arcke had reste. And they mynystred before the dwellinge place of the tabernacle of witnesse wyth syngynge / vntyll Salomon had buylt the temple of the Lorde in Jerusalem. And then they wayted on their offyces / accordinge to the order of them. These are they that wayted with their children of the sonnes of Cahath: Heman a synger / whych was the sonne of Joel / the sonne of Samuel. The sonne of Elcanah / the sonne of Jeroham / the sonne of Eliel: the sonne of Thoah / the sonne of Zuph / the sonne of Elcanah / the sonne of Mahath / the sonne of Amasai / the sonne of Elcanah / the sonne of Joel / the sonne of Asariah / ỹ sonne of Zophoniah: the sonne of Thahath / the sonne of Assir / ỹ sonne of Abiasaph the sonne of Core: the sonne of Izahar / the sonne of Cahath: the sonne of Leui: the sonne of Israel.

And his brother Asaph stode on his ryght hande / whych was the sonne of Barachiah / the sonne of Samaa: the sonne of Michael the sonne of Baasaiah / the sonne of Melchiah / ỹ sonne of Athani / the sonne of Zarah / the sonne of Adaiah: the sonne of Ethan / the sonne of Zamah / the sonne of Semei: the sonne of Jahath / the sonne of Gerson / the sonne of Leui. D

And theire brethren the sonnes of Merari stode on the lefte hande: Ethan the sonne of Chusi / the sonne of Abdi / the sonne of Maloch: the sonne of Hasabiah / the sonne of Amaziah / the sonne of Helkiah: the sonne of Amazi / the sonne of Boni / the sonne of Somer: the sonne of Moholi / the sonne of Muli / the sonne of Merari / the sonne of Leui.

Theire brethren the Leuites were apoynted vnto all maner seruyce of the tabernacle of the house of God. But Aaron & his sonnes burnt vpō the aulter of burntofferynges and

on the aulter of incense / and were apoynted vnto all that was to do in ỹ place moste holy / and to make an attonement for Israel in all poyntes accordynge as Moses the seruaunt of God had commaunded.

These are the sonnes of Aaron: Eleazar / whose sonnes was Phineh̄es / and hys sonne Abisue: and his sonne Boki / and the sonne of hym Ozi / and hys sonne Zarahia: and the sonne of him Meraioth / and his sonne Amariah / and the sonne of hym Ahitob: and Zadoc hys sonne / and Ahimaaz his sonne.

And these are the dwellinge places of thē in their townes and costes: I meane of the sonnes of Aaron of the kynredde of the Caathites / for so their lot fell. They gaue vnto them Hebron in the lande of Juda wyth the Suburbes rounde aboute it. But the countreye and vyllages pertaynynge therto / they gaue to Caleb the sonne of Jephoneh. And to the sonnes of Aaron they gaue the E Francheled cytyes / Hebron and Lobnah / wyth their Suburbes: and Jathir and Esthemoa wyth their Suburbes: and Hilen with her Suburbes / and Dabir wyth her Suburbes: and Asan wyth her Suburbes / and Bethsemes with her Suburbes. And out of the trybe of Beniamin Gabee and her Suburbes / Alemath wt her Suburbes / Anathoth wyth her Suburbes: so that all their cytyes amonge their kynreddes were. xiij.

And vnto the sonnes of Cahath the remnant of the kynne of the trybe / were cytyes geuen out of the halfe trybe of Manasseh by lote / ten cytyes. And vnto the sonnes of Gersom amonge theyr kynreddes were geuen out of the trybe of Issacar and out of the trybe of Aser and out of the trybe of Nephthali: and out of the trybe of Manasseh in Basan / thyrtene cytyes. And vnto the sonnes of Merari were geuen by lot amonge their kynreddes out of the trybe of Ruben / and out of the trybe of Gad / and out of the trybe of Zabulon / twelue cytyes.

And the chyldren of Israel gaue the Leuites soche cytyes wyth their Suburbes / and that by Lott / out of the trybe of the chyldren of Juda and of the trybe of Symeon and out of the trybe of the chyldren of Beniamin: euen the sayde cyties that are rehersed by name.

And concernynge the sonnes of Cahath / the cytyes of their costes were of the trybe of Ephraim. *In whych trybe they gaue vnto them the cytyes of Refuge: Sichem in mount Ephraim wyth her Suburbes / and Gaser wyth her Suburbes / Jecmaam wyth her Suburbes / Bethhoron wyth her Suburbes / Aialon wyth her Suburbes / and Geth Remon wyth her Suburbes. And out of the halfe tribe of Manasseh / Aner wyth her Suburbes / and Baalam with her Suburbes amonge the kyndredes of ỹ rēnant of the sonnes of Cahath.

Josu. xxi. b.

And vnto the sonnes of Gerson were geuen out of the kyndrede of the halfe trybe of Manasseh: Golon in Basan wyth her Suburbes and Astharoth wyth her Suburbes. And out of the trybe of Issacar / Kedes wyth her Suburbes / Daberath wyth her G Suburbes / Ramoth wyth her Suburbes and Anem wyth her Suburbes. And out of Aser / Masal wyth her Suburbes / Abdon with her Suburbes / Hukok with her Suburbes and Rohob wyth her Suburbes. And out of the trybe of Nephthali / Kedes in Galilea with her Suburbes / Hamon wyth her Suburbes / and Kariathiarim with her Suburbes.

And vnto the rest of the chyldren of Merari were geuen out of the trybe of Zabulon / Remono with her suburbes & Thabor with her suburbes. And on the other syde Jordan by Jericho euen on the east syde of Jordan were geuen them out of the trybe of Ruben: Bosor in the wildernesse wyth her suburbes Jahezah wyth her suburbs / Kademoth with her suburbes. Mephath with her suburbes. And out of the trybe of Gad / Ramoth in Galaad wyth her suburbes / Mahanaim wyth her suburbes / Hesebon wyth her suburbes / and Jezer wyth her suburbes.

¶ The Genealogye of Issacar. Beniamin / Nephthali / Manasseh / Ephraim / and Aser.

¶ The. vij. Chapter.

THe sonnes of Issacar: Thola / Phuah / Jasub and Samron / foure. The sonnes of Thola: Ozi / Rephaiah / Jeriel / Jathamai / Jebsam & Samuel which were heedes in the aūcyent houssholdes of Thola and men of myghte amōge theire kynreddes: the numbre of them in the dayes of Dauid / were two & twentye thousande and syxe hundred. The sonnes of Ozi: Izrahiah. The sonnes Izrahiah: Michael / Obadiah Joel / Jeliah / fyue heed men in all. And amonge them in theire kynreddes and auncyēt houssholdes sixe & thyrtye thousand men prepared to warre: For they had many B wyues and sonnes. And of their brethren amōge all the kynreddes of Issacar were reckened of men of warre foure skore and seuē thousande in all.

The sonnes of Beniamin: Bale / Bochor & Jadiael / thre. The sonnes of Bale: Ezbon / Ozi / Oziel / Jerimoth and Uzi / fyue heedes auncient houses and men of myghte & were in numbre. xxij. thousande and. xxxiiij.

The

The sonnes of Bochor: Zamirah/Joas/ Eliezer/Elioenai / Amri / Jerimoth/Abiah/ Anathoth & Alamath. All these are ỹ childrẽ of Bochor/& were rekened in their kindredes with the heedes of the auncyent houssholdes of them ỹ were men of power/twentie thousande & two hundred. The sonnes of Jediael: Balahan. The sonnes of Balahã: Jeus/Beniamin/Ahud & Canaanah/Zetham/Tharsis and Ahisahar. All these are the sonnes of Jediael and aunciẽt heedes & men of myght xviij. thousande and two hundred that went out to battell. And Suphim and Huphim were the childrẽ of Jr. And the Husites were the chyldren of Aher.

The sonnes of Nephthali: Jahaziel/Guni Jezer and Selum/the chyldrẽ of Balahah. The sonnes of Manasseh: Azriel whych Aramiah hys concubine bare: she bare also Machir the father of Galaad. And Machir gaue to Huphim & Suphim wyues. And ỹ name of his sister was Maacah. And ỹ name of another sonne was Zalphahad. And Zalphahad had daughters. And Maacah ỹ wife of Machir bare a sonne and called his name Pharez/& ỹ name of his brother was Zares & his sonnes were Ulã & Rekem. The sonnes D of Ulam was Badan. These are the sonnes of Galaad ỹ sonne of Machir ỹ sonne of Manasseh. And his syster Melcath bare Jeshud/ Abieser & Moholah. And ỹ sonnes of Semida were Ahaian/ Sechem/Lekechi & Aniam.

The sonnes of Ephraim: Suthalah/whose sonne was Bared/and Thahath hys sonne/& his sonne Eladah/and Thahath his sonne: & Sabad his sonne/and Suthelah his sonne and Eser & Elead. And ỹ men of Geth ỹ were borne in ỹ lande/slue thẽ/because they were E come downe to take awaye their catell. And Ephraim their father mourned many a daye and his brethren came to comforte him.

And he wẽt into his wyfe which cõceaued & bare hym a sonne/and he called the name of it Bariah because it went euell wyth hys houssholde. And hys daughter was Sarah which built Bethoron the nether and also the vpper/and Ozan Sarah. And Raphah was hys sonne: whose sonne was Reseph / wyth his brother Thaleh/whose sonne was Thahan/and hys sonne Laadam/and hys sonne Ammihud/and his sonne Elisama/& his sonne Nun and hys sonne Josua.

And theire possessyon and habitacion was Bethel and the townes that longed therto/& vnto the East of Naeran. & on ỹ west syde of F Gazer with the townes therof/and Sichem with the townes of the same/& Adaiah wyth her townes/and a longe by the borders of the chyldren of Manasseh / Bethsean wyth her townes/Thaanach wyth her townes / Magedo wyth her townes and Dod wyth her townes. In those dwelt the chyldren of Joseph the sonne of Israel.

The sonnes of Aser: Jomnah/Jesuah/Jsuai/Bariah & Serah their syster. The sonnes of Bariah: Heber and Melchiel whych was the father of Barsaith. And Heber begat Japhlet/Somer/ Hotham & Sua their syster. The sonnes of Japhlet: Phisah/Banahal & Asauath. These are the chyldren of Japhlet. The sonnes of Somer: Ahi/Rohagah / Ja- G hubah & Eram. And ỹ sonnes of his brother Helem were Zophah/Jemna/Seles & Amal The sonnes of Zophah: Suah/Harnepher/ Sual/ Beri/Jamrah/Bozor/Hod/ Sama Silsa/Jethran and Beera. The sonnes of Jether/Jephoneh/Phaspah/& Ara ỹ sonnes of Ola: Areh/Haniel & Rezia. And these were the chyldren of Aser and heedes of auncient houses and pure felowes and men of mighte and the heed Lordes. And when they were numbred in araye to battell / they were in numbre. xxvi. thousande men.

¶ Another Genealogye of the sonnes of Beniamin. A

¶ The. viij. Chapter.

BEniamin begat Bale hys eldest sonne/Asbal the seconde / Aharah the thirde/Nohah the fourthe and Raphah the fifte. And ỹ sonnes of Bale were Adar / Gera / Abihud / Abisua/ Naaman/Ahohah/Gera / Sephuphan and Huram. And these are the sonnes of Ahud aũcient heedes amonge the enhabiters of Gabaa which caryed thẽ to Manahath: Naamã Ahiah & Gera, which Gera caried thẽ awaye & begat Oza & Ahihud. And he begat Saharaim in ỹ coũtrey of Moab after he had sent thẽ awaye/Husim & Barah was hys wyues. And he begat of Hodes his wife Jobab/Zebia Mosa/Malchã/Jeuz/Sachiah & Marma. These are hys sonnes beynge aũcyẽt heedes.

And of Husim he begat Ahithob & Elphaal The sonnes of Elphaal were/Eber/Misaam/ B and Samad which built Ono/Lod/and the townes longynge therto: & Barah & Sama which were auncient heedes amonge the enhabiters of Aialon/& they draue out awaye the enhabiters of Geth. And Haio/ Sesac/ Jerimoth Sabadiah/Arod/Edar/Michael Jespha/and Joha/the sonnes of Bariah: Zabadiah/Mololam/Hezeki/Heber/Jsmari Jesliah/Jobab the sonnes of Elphaal. And Jakim/Zecri/ Sabdi / Elienai / Zelethai/ Eliel/Adaiah/ Baraiah/Zamareth ỹ sonnes of Semei. And Jesphan/Eber/Eliel/Abdon Zecri / Hanan / Hananiah / Atlan / Anthothiah/Jephdaiah & Phanuel are the sonnes of Sesac. And Samsari/Soholiah/Otholiah/Jerliah/Eliah & Zechri are the sonnes of Jeroham. These were auncient heedes in C

their kynredes and dwelt in Jerusalē: And
*After ỹ Grec. Some reade. Abigabaon.
at Gabaon dwellyth* the father of Gabaon whose wyfe was called Maacah. And his eldest sonne was Abdon, then Zur/Cis/Baal/Nadab/Gedur/Ahaio & Zacher. And Maheloth begat Samaah. And these also dwelt w their brethren in Jerusalē ouer agaynst thē.
D And Ner begat Cis/and Cis Saul/& Saul begat Jehonathan/Melchisua/Abinadab & Ishaal. And the sonnes of Jehonathan was Meribbaal and Meribbaal begat Micah. And ỹ sonnes of Micah were Phithon/Melech/Tharea and Ahaz. And Ahaz begat Jehoadah. And Jehoadah begat Elmoth/Almoth and Zamri. And Zamri begat Moza. And Moza begat Banah/whose sonne was Raphah/and hys sonne was Elasah/& hys sonne Azel. And Azel had syx sonnes whose names are these: Esricam/Bochru/Ismael/Sariah/Obdiah/& Hanan. All these were the sonnes of Azel. And ỹ sonnes of Alek his brother/were Ulam his eldest/and Jeus the seconde & Eliphelet ỹ thirde. And ỹ sonnes of Ulam were mightie men & boowmē and had many sonnes & sonnes sonnes/an hundred & fiftie. All these are the sonnes of Beniamin.

¶ Of the preastes/Leuytes/and of their offyces.

¶ The.ix. Chapter.

AND all Israel were nūbred by kynreddes: & se/they be written in the boke of the kynges of Israel. And Juda were caried awaye to Babilon for their offences. And ỹ olde enhabiters that dwelt in their awne possessyons & cyties were Israel/the preestes/Leuites & Nathinetites. But in Jerusalē dwelt of the childrē of Juda/of the chyldren of Beniamin and of the chyldren of Ephraim & Manasseh. Othai the sonne of Amihud the sonne of Amri the
Eld. xi. a.
sonne of Omrai of ỹ sonne of Boni* of the chyldren of Pharez/the sonne of Juda. And of Silonī/Aliah the eldest and hys sonnes. And of the sonnes of Zarah/Jeuel with their brethren. vi. hundred. lxxx.

And of the sonnes of Beniamin: Salo ỹ
B sonne of Mosolam ỹ sonne of Hoduiah/the sonne of Hasnuah/and Jobaniah ỹ sonne of Jeroham. And Elah the sonne of Ozi ỹ sonne of Mochori. And Mosolā ỹ sonne of Saphatiah the sonne of Rauel ỹ sonne of Jebaniah w other their brethrē in their kynredes/nyne hundred kiftie & sixe. And all these were honorable heedes in ỹ auncient houssholdes of thē.

And of the preastes: Jedaiah/Jehoiarib & Jacin: Azariah the sonne of Helkiah ỹ sonne of Mosolam/the sonne of Zadoc ỹ sonne of Maraioth the sonne of Ahitob the chefest in the house of God. And Adaiah the sonne of Jerohan the sonne of Phashor the sonne of Melchiah. And Maasi the sonne of Adiel the sonne of Jezrah the sonne of Mosolam the sonne of Mosolamoth ỹ sonne of Emer/with other their brethren heedes in the auncyent houssholdes of them/a thousande seuen hundred and three score actiue men in the worcke of the seruyce of the house of God.

And of the Leuites: Semeiah the sonne C of Hasub/ỹ sonne of Esricam/ỹ sonne of Hasabiah of the sonnes of Merari. And Bacbakar the Carpenter & Galal. And Mathaniah the sonne of Micah/ỹ sonne of Zecri ỹ sonne of Asaph. Obdiah the sonne of Semeiah ỹ sonne of Galal ỹ sonne of Jduthun. And Barachiah the sonne of Aza ỹ sonne of Elcanah ỹ dwelt in the villages of the Netophathites.

The porters were Selum/Acub/Talmō & Ahiman w their brethren/Selum beynge the chefe. For vnto ỹ tyme they had watched at the kinges gate eestwarde in the tentes of the children of Leui by cōpanyes. And Selū the sonne of Core the sonne of Abiasaph ỹ sonne of Core with his brethren the Corehites in the house of their fathers had their busynesse & offyce to kepe the dore of the tabernacle: for their fathers in ỹ Hoste of ỹ Lorde kepte the enterynge. And Phineses ỹ sonne D of Eleazar was ruler ouer thē before ỹ Lord which was with him. And Zachariah ỹ sonne of Mosolamiah kepte the dore of the tabernacle of witnesse. All these were chosen felowes to kepe the tresholdes/two hundred and twelue/and were numbred in their villages. And them dyd Dauid and Samuel the sear institute in theire fidelite. And their children had the ouersyght of the gates of the house of the Lorde and of the house of the tabernacle/to kepe them.

In foure quarters were the kepers: towarde the eest/west/north/and southe. And their brethren that were in the countre came in theire wekes as their course came aboute wyth them. For the Leuites were commytted to be pryncypall porters of fydelyte. And E they had the ouersyght of the vestrys and treasures of the house of God/and laye all nyghte rounde aboute the house of God: because the keppynge therof pertayned to them and to open it euery mournynge. And certen of them had the rule of the mynystrynge vessels and brought them in and out by tale. And of them were certen apoynted to ouerse the vesselles and all holy ornamentes/and of the floure/wine/oyle/frankincense & swete odoures. But certayne of the preastes were set to make swete sauoures.

And Mathathiah one of the Leuites/the eldest sonne of Selum: the Corathite/had ỹ ouersight of the thynges that were baken in the fryenge panne. And other of their bre- F thren the sonnes of Cahath had ỹ ouersyght of the

of the shewbred / to prepare agaynst all sabothes. These are ỹ syngers auncient heedes amonge the Leuites deuyded by chambres: for they had to do bothe daye & nyght. These were the auncient amonge ỹ Leuites in their generacions. And these dwelt at Jerusalem.

And in Gabaon dwelt Jeuell the * father of Gabaon / whose wife was called Maacah And his eldest sonne was Abdon / then Zur / Cis / Baal / Ner and Nadab: Gedor / Ahio Zacharias and Makeloth. And Makeloth begat Semaã. And they also dwelt wyth their brethren at Jerusalem / euen harde by them.

*Some reade Abigabaon.

G And Ner begat Cis / & * Cis Saul. And Saul begat Jehonathan / Melchisua / Abinadab & Esbaal. And the sonne of Jehonathan / was Meribbaal. And Meribbaal begat Micah / & the sonnes of Micah were / Phiton / Melech and Thaharea. And Ahaz begat Jaarah. And Jaarah begat Alamath / Asmoth / Zamri And Zamri begat Moza. And Moza begat Baana whose sonne was Raphaia / and hys sonne was Eleasah / and his sonne Azel. And Azel had sixe sonnes whose names are these: Ezricam / Bochru / Jsmael / Sariah / Obdiah and Hanan. These are the sonnes of Azel.

1. Reg. ix. a. 1. Para. viij. c.

¶ The battell of Saul agaynst the Philistines: in which he dyeth and hys sonnes also.

¶ The. x. Chapter.

A And the Philistines fought agaynst Jsrael. And the men of Jsrael fled before the Philistines & were ouerthrowen and slayne in Mounte Gelboe. And the Philistines folowed Saul and his sonnes and slue Jehonathan / Abinadab and Melchisua the sonnes of Saul. And the battell went sore agaynst Saul / in so moche that the shoters met him / & he was wounded of the shoters. Then sayde Saul to his wepõ bearer * draw thy swerde & thrust me thorowe therwith / that these vncircumcised come not and do me shame. And his wepone bearer woolde not / but feared excedyngly. Wherupon Saul caught a swerde & fell vpon it. And whẽ his harnesbearer sawe that Saul was deed / he fell on a swerde also and dyed.

1. Reg. xxxi. a.

Jud. ix. g. 1. Reg. xxxi. b.

B

And thus Saul and hys thre sonnes and ¶ all hys house dyed to gether. And whẽ all the men that dwelt in the valeyes / sawe how they fled / and that Saul and his sonnes were deed they forsoke their cyties & ranne awaye / and the Philistines came and dwelt in them.

And on ỹ morow when ỹ Philistines came to stripe the deed bodyes / they founde Saul and his sonnes ouerthrowen in mounte Gelboe. And when they had stript hym they toke hys heed and hys harnesse and sent them into the lande of the Philistines round aboute to shew tydynges vnto their Gods and to the people. And they put his harnesse in ỹ houses of their Gods. But hys skulle they hanged in the house of Dagon.

And when all they of Jabes in Galaad D hearde all that the Philistines had done to Saul / all ỹ men of warre arose & fet awaye the bodye of / Saul & ỹ bodyes of his sonnes and brought them to Jabes and buryed the bones of them vnder an ocke in Jabes / & fasted seuen dayes.

And so Saul dyed for his trespace that he trespaced agaynst the Lorde / in that he kept not the worde of the Lorde / and in that he asked councell of a woman that wrought with a spyrite / & asked not of ỹ Lorde. And therfore the Lorde killed him & turned the kyngdome vnto Dauid the sonne of Jesai.

¶ After the deeth of Saul is Dauid annoynted in Hebrõ. The Jebusites rebell agaynst Dauid / frõ which he taketh the Towre of Sion. His men are nombred.

¶ The. xi. Chapter.

Then all Jsrael geathered thẽ selues to Dauid vnto Hebron / and sayde: ỹ. Reg. v. a. Se we be thy bones and thy flesshe. And moreouer in tyme past / euen when Saul was kynge / thou leddest Jsrael out and in. And the Lorde thy God sayde vnto the: thou shalt fede my people Jsrael / & thou shalt be captayne ouer my people Jsrael. And when all the elders of Jsrael were come to the kynge to Hebron / Dauid made a couenant with thẽ there before the Lorde. And they annoynted Dauid kynge ouer Jsrael accordynge to the woorde of the Lorde by the hand of Samuel.

And Dauid and all Jsrael went to Jerusalem whych is Jebus: for there dwelt the Jebusytes the enhabiters of the lande. And ỹ enhabiters of Jebus sayde to Dauid / thou comest not here. Neuerthelater Dauid wanne the castel of Sion / whych is called ỹ cytye of Dauid. Then sayde Dauid: whosoeuer smyte the Jebusites fyrst / shalbe the prynci- pall captayne & a lorde. And Joab the sonne of Saruiah went fyrst vp / and was therfore ỹ chefe captayne. And because Dauid dwelt in the castel / therfore it was called the cytye of Dauid. And he built ỹ cytie on euery syde euen from Milo rounde aboute. But Joab repared the rest of the citie. And Dauid prospered and waxed great / and the Lorde of Hostes was wyth hym.

B

*These are the principall men of powre ỹ ¶ claue to Dauid in hys kyngdome wyth all ỹ. Reg. xxiij. a. Jsrael / to make hym kynge vpon Jsrael accordynge to the worde of the Lorde. And this is the numbre of the myghtye men whych Dauid had: Jsabaam the sonne of Hachamoni the chefe of. xxx. he lifte vp hys spere agaynst thre hundred & slue thẽ at one tyme.

And after him Eleazar the sonne of Dodo an Ahothite which was one of the thre mightyest. He was wyth Dauid at Phasdamin where the Philystynes were geathered to battell. And there was there a parsell of grounde full of barleye / and the people fled for feare of the Philistines. And they stepte forth into the myddes of the furlonge and saued it and slue the Philistines. And the Lorde gaue a great victorye.

D And the thre of the .xxx. chefe went to a rocke to Dauid at the caue Odolam. And the Hoste of the Phylystines had pytched in the valey of Raphaim. And Dauid was in an holde. And there was a garison of the Philistines at Bethlehē that same tyme. And Dauid longed & sayde: * Oh that one wolde geue me of the water of ỹ well of Bethlehem that is in the gate / for to drincke. And ỹ thre brake thorow the Host of the Philistines and drew of the water of the well of Bethlehem ỹ was in ỹ gate / and toke it & brought it to Dauid. Neuertheles Dauid woolde not dryncke of it / but offered it to the Lorde / and sayde: God forbyd it me / that I shulde do thys thynge / ỹ I shulde drynke ỹ bloude of these men that haue put their lyues in Jeopardye (for wyth the Jeopardye of their lyues they brought it) and therfore he wolde not drynke it. Thys dyd the thre myghtyest.

* 2. Reg. xxiij. c.

E And Abisai the brother of Joab was capitayne of the thre / and he lyfte vp hys spere agaynst .iij. hundred and slue them / and had a name amonge the thre. And he was moche more nobler then any of the thre / and was theire captayne. But was not lyke to any of the thre in actes.

Banaiah the sonne of Jehoiada the sonne of a stronge man that had done great deades & was of Cabzeel: he slue two stronge lyons of Moab / & went downe and slue a Lyon in a pyt in tyme of snowe. And he slue an Egipcian which was a man of a size / euen fyue cubytes longe / and in his hand had a speare F lyke a weuers beame. And the other went to him with a waster and plucked ỹ speare out of the Egipcians hande / & slue hym with hys speare. Soche thynges dyd Banaiah the sonne of Jehoiada / and had a name wyth the thre myghtyest / and was the gloryousest of thyrtye: but attayned not vnto the thre. And Dauid made hym of his secret councell.

And these were the best men of warre of the Hoste: Asahel the brother of Joab and Elhanan the sonne of Dodo out of Bethlehem. Samoth the Harorite / Helez the Phalonite: Ira the sonne of Akes the Thekuite / Abieser the Anathothite: Sobacai the Husathite / Ilai the Ahohite: Maharai the Nethophathite and Heled the sonne of Baanah the Nethophatite: Ithai the sonne of Ribai of Gabaah that pertayneth to the chyldren of Beniamin: Banaiah the Pharathonite: Haurai of the ryuer of Gaas / and Abiel the Arbathite: Azmoth the Baharumite / Elahaba the Saalbonite. The sonnes of Hasem the Gezonite / Jonathan the sonne of Sagah / an Haratite: Ahiam the sonne of Sacar the Hararite / Eliphal the sonne of Ur. Hepher the Mecharathite / Ahiah the Phalonite: Hezro the Carmelite and Naari the sonne of Azbai: Joel the brother of Nathan: Mibahar the sonne of Gari: Zelec an Ammonite and Naharai a Berothite the bearer of the Harnesse of Joab the sonne of Zaruiah: Ira the Jethrite and Gareb a Jethrite Uziah the Hethite / Zabad the sonne of Oholai: Adina the sonne of Siza a Rubenite and an heed amonge the Rubenites and .xxx. aboute hym: Hanan the sonne of Maacah and Josaphat a Mathanite: Ozeah an Astharothite: Sama and Jaiel the sonnes of Hothan an Aroerite: Jedial the sonne of Zamri and Joha hys brother Thozites: Eliel a Mahumite. And Jeribai and Josoiah the sonnes of Elnaem and Jethmah a Moabite. Eliel and Obed and Jasiel of Masobaiah.

G

¶ What they were that went wyth Dauid when he fledde from Saul.

¶ The .xij. Chapter.

Al And these folowenge came to Dauid to Zikelag / whyle he yet * kept hym selfe close for feare of Saul the sonne of Cis: and they were of the men that socoured the battell / wepened with boowes / and coulde handle stones / arowes and bow as well wyth the lefte hande as wyth the ryght / and were of Sauls brethren / euen of the trybe of Beniamin. The chefest were Ahiezer and Joas the sonnes of Samaah a Gobaonite / & Jaziel a Phalite / the sonnes of Azmoth. Baracah and Jehu of Anathoth. And Ismaiah a Gabaonite as mightye as any of thyrtye & moare myghtye to. And Jeremiah / Jehaziel / Johanan & Josabad of Gedor. Eleusai / Jerimoth Baaliah Samariah and Saphatiah: Haraphites Elcanah / Jesiah / Azrael / Joezer / Joseboam of Karehim. And Joelah and Zabadiah the sonnes of Jeroham of Gedor.

* That is / hyde him selfe.

And of ỹ Gadites there separated thē selue vnto Dauid whē he kept an holde in the wildernesse / mē of myghte & men apte for warre and coulde handle shylde and speare / whose faces were lyke the faces of Lyons / and they were therto as swifte as the Rooes of the mountaynes: Ezer the fyrst / Obdiah the seconde / Eliab ỹ thirde / Masmannah ỹ fourthe Jeremiah the fyfte / Ethi the syxte / Eliel the seuenthe /

B

seuenthe/Johanam the eight/Elsabad ỹ .ix. Jeremiah the tenthe/and Macahbanai the the.xi. These were of the sonnes of Gad/and were captaynes ouer the men of warre / the small ouer an hundred / and the greate ouer a thousande. These are they that went ouer Jordan in the fyrste monethe / when he had fylled ouer all hys bancke. And they put to flight thē of the valeye bothe of the Eastsyde and also the weste.

C And there came of the chyldren of Beniamin and Juda to ỹ holde of Dauid. And Dauid went out to them & answered and sayde to thē: If ye be come peasablye vnto me / to helpe me/myne hert shalbe to geather with you. But & yf you come to begyle me and to be myne aduersarye / seynge ther is no wyckednes in myne handes, the God of oure fathers loke theron and rebuke it. And the spirite came vpō Amasai a captayne ouer .xxx. and he sayde / thyne are we Dauid/ & on thy syde thou sonne of Jesai: *peace be with ỹ / & peace be with thine helpers, for thy God helpeth the. Then Dauid receaued them & made thē heedes of cōpanyes of the men of warre.

Thob. xlv. d

D And there felle of Manasseh to Dauid whē he went with the Philistines agaynst Saul to battel/*but holpe them not. For ỹ Lordes of the Philistines toke councell and sent him awaye sayīg: he will fall to his master Saul to the Jeopardye of oure heedes. And as he went to Siselag there fell to him of Manasseh: Ednah Jozabad / Jediel / Michael / of Jozabad / Elihu and Salthai / heedes of the thousandes of Manasseh. And they holpe Dauid agaynst those rouers. For they were all myghtie men and Capitaynes in warre. And there came one or other to Dauid daye by daye to helpe him: vntyll it was a great Hoste / lyke the Hoste of God.

1. Reg. xxix. a

And this is the numbre of the heedes prepared to battell/that came to Dauid to Hebron / to turne ỹ kyngdom of Saul to him / accordynge to the mouthe of the Lorde.

The chyldren of Juda that bare shylde & speare were syxe thousande and eyght hundred trymmed to warre. Of the chyldren of Simeon/men of might to warre/seuē thou-
E sande and one hundred. And of the chyldrē of Leui were foure thousand and sixe hundred. And Jehoiada was the cheke of thē of Aaron and with him thre thousande and seuen hundred. And Sadock a yong mā of great power had his fathers housholde wyth Capitaynes xxij. And of ỹ chyldrē of Bēiamin ỹ brethrē of Saul/were thre thousande. And a great parte of thē dyd yet folowe ỹ house of Saul.

And of the chyldren of Ephraim/were .xx. thousand and eight hundred/men of myghte and named men in the housholdes of their fathers. And of ỹ halfe trybe of Manasseh .xviij. thousande which were appoynted by name to go to make Dauid kynge. And of ỹ chyldren of Jsacar which were men that had vnderstandyng in ỹ ryght tyme to knowe what Jsrael ought to do: The heedes of them were two hundred / and all their brethren at their wyll. And of Sabulon that went out wyth the Hoste and proceded in ỹ araye to battell with all maner of wepons of warre / fyftye thousande that kepte in order wyth one accorde. And of Nephthali a thousande Capitaynes/and with them with shylde & speare. xxxvij. thousande. And of Dan prepared to battell/were .xxviij. thousande and .vi. hundred. And of Asser that went out vō the Hoste to make battell/fourtie thousand. And of ỹ
G other syde Jordan/of the Rubenites / Gaddites & of the halfe trybe of Manasseh vō all maner of instrumentes of warre an hundred and twentie thousand.

All these beynge men of warre able to ordre the araye/came to Hebron vō pure herte/ to make Dauid kynge vpon all Jsrael. And therto all ỹ rest of Jsrael was of one accorde to make Dauid kynge. And there they were with Dauid thre dayes eatyng & drynckyng: for their brethren prepared for them. Moreouer they ỹ were nye to thē/as Jsacar / Sabulon and Nephthali brought bredde on Asses/Camels/mules & oxen/& meate: floure/ figges/realyngs/wyne/oyle/oxen / & shepe aboūdātlye. For there was myrthe in Jsrael.

C The Arcke is brought agayne frō Kariath Jarim to Jerusalem. Dra dyeth.

C The .xiij. Chapter.

AND Dauid counceled with the Capitaynes of thousandes & hūdredes/ A and with all the Lordes/and sayde vnto all ỹ cōgregacyon of Jsrael: If it seme you good and also to be of ỹ Lord oure God: Let vs take & sende vnto the remnaunt of oure brethrē thorow out all the lād of Jsrael/& to the preastes and Leuites with thē/in their cyties and suburbes / & geather them to geather to vs. And lett vs bringe agayne the Arcke of the Lorde to vs: for we regarded it not in the dayes of Saul. And all the congregacion was content so to do/for ỹ thyng semed good in ỹ eyes of all ỹ people. B

And Dauid geathered all Jsrael to geather frō *Sihor in Egypt vnto Hemath/to bring the Arcke of ỹ Lord frō Kariath Jarim. And Dauid wēt vp & all Jsrael to Baalah/and so to Kariath Jarim ỹ is in Juda/ to fet thence the Arcke of the God and Lorde ỹ sytteth on the Cherubes. Where his name is called on And they caryed the Arcke of God in a newe carte out of ỹ house of Aminadab. And Oza & his brother draue the carte. And Dauid &

*That is/ Nilus.

C

all Israel played before God wyth all their myght/with syngynge/ harpes / plaiteries/ tymbzelles and trompettes. And when they came on ỹ thzeshyng flowze of Chidon/ Oza put forth his hande to holde the arcke/ for ỹ oxen stombled. And the Lozde was wroth ẅ Oza and smote him/because he put his hãde to the Arcke. And there he dyed before God. And Dauid was displeased/because ỹ Lozd had rent a rent in Oza/ and called the sayde place* Perez Oza vnto this daye. And Dauid was so afrayed of God that daye/that he sayde/how shall I bzynge the Arcke of God whome to me. And so Dauid bzought not the Arcke home to him to ỹ cytie of Dauid: But turned it in to the house of Obed Edom a Gethite. And the Arcke of God was with Obed Edom in his house / thze monethes. And the Lozde blessed the house of Obed Edom & all that he had.

D

* That is / the deuylyon of Oza.

Chyram sendeth wodde & wozckemen to Dauid. Dauid begetteth chyldzen after he had taken hym wyues He hath. ij. victozyes of the Philistimes.

¶ The. xiiij. Chapter.

A

ỹ. Reg. v. b.

After that Hiram kyng of Tire sent messengers to Dauid and tymbze of Cedar trees with masons & Carpenters / to buylde hym an house. Wherby Dauid perceaued that the Lozde had prepared him to be kyng vpõ Israel/ in ỹ his kyngdom was lifte vp on hye/ because of hys people Israel. And Dauid toke yet moo wyuz at Jerusalẽ & begat mo sonnz & daughters. And these are the names of his chyldzen which he had bozne hĩ at Jerusalẽ: Samua/ Sobab/ Nathan/ & Salomon: Jebhar/ Elisua & Eliphalet: Noga / Nepheg & Japhiah. Elisama/ Baliada and Eliphelet.

B

And whẽ it was knowne among the Philistines that Dauid was anoynted kyng vpõ all Israel/ all the Philistines went vp to seke Dauid. And Dauid hearde of it & went oute agaynst thẽ. And the Philistines came and praunsed in the valeye of Raphaim. And Dauid asked God saying: Shall I go agaynst the Philistines & wylt thou delyuer them into myne hãdes? And the Lozde sayde to hym: go/ for I wyll delyuer thẽ into thyne hande. And when they were come as ferre as* Baal

C

Pharazim/ Dauid bett them there. And Dauid sayde: God hathe deuyded myne enemyes with myne hande as a mã wolde deuyde water. And therfore they called the name of the sayde place Baal Pharazim. And they lefte their Gods there/ which Dauid badde to be burnt with fyre.

* Some reade. the playne/ or valey.

And the Philistines came agayne & ranne abzoade in the valeye. Then Dauid asked

D

God: And God sayde to him: go not after thẽ/ but turne awaye frõ them / & come vpon thẽ strayght frõ the peere trees. And when thou hearest a sounde go in ỹ toppes of the peere trees/ then go out to battell: for God wyll go out before the to smyte the hoste of the Philistines. And Dauid dyd as God cõmaunded him. And they smote the hoste of the Philistines all the waye frõ Gabaon to Gazer. And the fame of Dauid went out into all landes/ and the Lozde made all nacyons feare hym.

¶ The Leuites bzyng agayne the Arcke of the couenaunte of the Lozde. Dauid daunsyng before it is despysed of his wyfe Micholl/ the daughter of Saul.

¶ The. xv. Chapter.

And Dauid made him houses in ỹ citie of Dauid/ & prepared a place for the Arcke of God/ & pitched for it a tent. And then Dauid sayd/ ỹ Arcke of God ought not to be caryed but of the Leuites. For thẽ hath the Lozd chosen to beare the Arcke of the Lozde and to minystre to him for euer. And therfore Dauid geathered all Israel to Jerusalẽ/ to fetche the Arcke of ỹ Lozd vnto ỹ place which he had ozdeyned for it. And Dauid bzought to geather ỹ childzẽ of Aaron & the Leuites. Of ỹ sonnes of Cahath: Uziel ỹ cheke/ and of his bzethzẽ an hundzed and. xx. And of the chyldzen of Merari: Asaiah the cheke/ and of his bzethzen. ij. hundzed and. xx. And of the sonnes of Gerson Joel the cheke/ and of his bzethzẽ an hundzed and thirtie. And of the chyldzẽ of Elizaphan: Semeiah the cheke and of hys bzethzen two hundzed. And of the sonnes of Hebzon Eliel the cheke/ and of his bzethzẽ. lxxx. And of the sonnes of Oziel/ Aminadab the cheke/ & of his bzethzen an hundzed and. xii.

A

B

And Dauid called to Sadock and Abiathar the preastes/ & to the Leuites, Uziel/ Asaiah Joel/ Semeiah/ Eliel & Aminadab: & sayde vnto thẽ: ye are the pzincypall heedes of the Leuites / sanctefye therfore youre selues & youre bzethzen/ and bzynge the Arcke of the Lozd God of Israel vnto ỹ place ỹ I haue prepared for it. For because ye were not there at the fyrst tyme/ the Lozde oure God made a rent amonge vs/ for ỹ we sought hym not as the fassyon ought to be. And the preastes and the Leuites sanctefied thẽ selues/ to fett the Arcke of the Lozde God of Israel. And ỹ chyldzẽ of the Leuites bare ỹ Arcke of God vpõ their shoulders ẅ staues theron as Moses commaunded accozdynge to the wozde of the Lozde.

C

And Dauid spake to the cheke heedes of the Leuites/ ỹ they shulde appoynte of their bzethzẽ to synge ẅ instrumẽtes of musycke psalteries/ harpes & symbales that sounded/ and to synge on hye with Joyfulnesse. And ỹ Leuites appoynted Hemã the sonne of Joel: and of his bzethzen/ Asaph the sonne of Barachiah.

¶ Barachiah. And of ỹ sonnȝ of Merari their
brethrē: Ethan ỹ sonne of Cusaiahu. And wt
thē their brethrē of ỹ seconde degree: Zacha-
riah/Ben/Iaaziel/Semiramoth/Iahiel/
Uni/Eliab/Banaiah/Maasiah/Matha-
thiah/Eliphelehu/Makaniah/Obed Edom
and Iaiel/porters. Heman/Asah and Ethan
sange wt cymbales of brasse to make a sound.
And Zachariah/Oziel/Semiramoth/Je-
hiel/Ani/Eliab/Maasaiah & Banaiah sang
with psalteries on an*Almoth. And Matha
thiah/Eliphelehu/Makeniah/Obed Edō/
Ieiel/and Ozaziah sange wt harpȝ an eyght
aboue to courage with all. And Conaniah ỹ
chefe of the Leuites was master of ỹ songe
and taught to synge/for he was a mā of vn-
derstandynge.

*Oz/Almuth. it is the name of an instru-ment of Mu-sycke.

And Barachiah and Elcanah kepte ỹ doore
of ỹ Arcke. And Sacaniah/Iehosaphat/Na-
thanael/Amasai/Zachariah/Banaiah and
Eliezer preastes were blowers wyth trom-
pettes before the Arcke of God. And Obed-
Edom and Jahiah were kepers of the doore of
the Arcke.

*And Dauid and the elders of Israel & the
Capitaynes ouer thousandes went to fet the
Arcke of the appoyntement of the Lorde out
of the house of Obed Edom wyth gladnesse.
And when God had holpe the Leuites that
bare the Arcke of the appoyntement of the
Lorde/they offered. vij. oxen and. vij. rāmes.
And Dauid had on him an albe of bysse/& so
had the Leuites that bare the Arcke/and so
had the syngers/and Conaniah the ruler of ỹ
songe & of the syngers. And Dauid had mo-
reouer vpon him an Ephod of lynen. And all
Israel brought the Arcke of the Lordes co-
uenaunt wt showtyng & blowyng of hornes/
& with trompettes and cymbales that soun-
ded/and with psalteries and harpes.

*1. Reg. vi. c.

And as the Arcke of the appoyntemēt of ỹ
Lord came into the cytie of Dauid/ Michol
the daughter of Saul loked oute at a wyn-
dowe: & whē she saw kyng Dauid daunsyng
& playinge/she despysed him in her herte.

¶ After the Arcke was brought with great solemp-
nytie and melodye/Dauid ordeyneth mynistres/ that
is to wete/Asaph and his brethren to mynister before
the Lorde. He hym selfe loueth and prayseth the Lorde
God of Israel.

¶ The. xvi. Chapter.

When they had brought in ỹ Arcke
of God they set it in the tente that
Dauid had pitched for it. And they
brought burnt sacrefyce & peace-
offerynges before God. And whē Dauid had
made an ende of offerynge of burntofferyngȝ
and of peaceofferynges/he blessed the people
with the name of the Lorde. And he dealt all
Israel bothe man and woman a cracknell of
brede/a pece of flesshe and a messe of loppes.

And he appoynted certen of the Leuites
to mynistre before the Lorde/and to repete/
and to thanke and prayse the Lorde God of
Israel: euē Asaph the chefe/and next to him
Zachariah then Ieiel/Semiramoth/Je-
hiel/Mathathiah/Eliab/Banaiah/Obed-
Edom/and Ieiel with Psalteries & harpes.
But Asaph wyth soundynge cymbales and
Banaiah and Jahaziel preastes with trom-
pettes contynuallye before the Arcke of the
couenaunt of God.

And that same tyme Dauid dyd appoynte
chefelye to thanke the Lorde by Asaph & his
brethrē. *Thāke ỹ Lord/calle on his name/
make hys Actes knowen amonge ỹ people.

B Psal. cviij. a. Isaie. xij. b

Synge vnto him and playe vnto him: and
recorde all his wonderfull dedes. Prayse his
holy name/and let the hertes of thē that seke
the Lorde reioyse. Seke the Lorde and hys
strenghte: Seke his presence allwaye.

Remembre hys maruelles which he dyd/
and his wonders/and the iudgementes of his
mouthe: The seed of Israel are his seruaūtȝ:
the chyldren of Jacob are his chosen. He is ỹ
Lorde oure God: & in all landes are hys iud-
gemētes. Thynke on his appoyntemēt euer/
& on the worde he cōmaunded to a thousand
generacions. Of his couenaunt to Abrahā/
& of his othe to Isaac: which he set before Ja
cob for a decree/and to Israel for an euerla-
stynge couenaūt/ saying: to the I wyll gyue
the land of Canaan/to be ỹ porcion of youre
enherytaunce. Whē you were a smalle com-
panye in numbre/euen but a few/and therto
straungers therin. And they went frō people
to people/& from one Kyngdome to another
nacion. He suffered no mā to do thē wronge:
But rebuked kyngȝ for their sakes. Touche
not myne anoyntede/nor do my Prophetes
any harme. *Synge vnto the Lorde all the
erthe: & shew frō daye to daye hys victories.

¶

B Psal. xcv. a.

Tell amonge the hethen of his glorye: and
amonge all nacyons of his wōderfull deadȝ.
For greate is the Lorde and to be prased
excedyngly: & terryble is he aboue all Gods.
For all the Gods of the hethen are Idoles:
But the Lorde made heauen.
Prayse and honoure are in hys presence:
strenght and gladnes are in hys place.
Ascribe to ỹ Lord ye kynredes of people/
Ascribe to the Lorde Glorye and strenght.
Geue honoure vnto the Lordes name:
bringe presentes and come before hym/and
bowe to the Lorde in holy apparell.
*All the erthe feare him/he stablyshed the
erthe that it cannot moue. The heauen re-
ioyse and the erthe be glade/ and lett men
tell amonge the nacyons that the Lorde is a
Kynge.

*All the erth. for all the dwellers in the erth.

Let

Let the see thunder and his fulnesse/ & lett the feldes reioyse and all that is therin.

Moreouer let the trees of the wood ringe at the presence of the Lorde: for he cometh to iudge the erthe.

D Thanke the Lorde for he is good/ and hys mercye lasteth euer: and saye: saue vs o God oure sauyoure & geather vs to geather & deliuer vs from among the hethen / to thanke thy holy name/ & to prayse the with ỹ prayse that becometh the Blessed be the Lorde God of Israel for euer and euer / and all nacyons saye *Amen/ so prayslynge the Lorde.

* Of Amen/ ye haue. Nume. v c

And he lefte there before the arcke of the Lordes couenaunt/ Asaph and hys brethrē/ to mynistre before the Arcke euermore daye by daye. And Obed Edom with his brethren thre skore & eyght/ and Obed Edom ỹ sonne of Iduthun & Ozah to be porters. And Zadock the preaste with his brethrē ỹ preastes set he before the tabernacle of the Lorde at the hyllaulter of Gabaon/ to offer burntoffe=rynges vnto the Lorde vpon the burntoffe=rynge aultaer perpetuallye at mornynge & euenynge/ accordynge to all that is written in ỹ lawe of the Lorde which he cōmaunded Israel. And wyth thē Heman and Iduthun/ & other ỹ were chosen & named by name / to thanke the Lorde ỹ hys mercye lasteth euer. And wt the sayde Heman and Iduthun were trompettes & soundynge symbales/ & instrumentes of the melodye of God. And ỹ sonnes of Iduthun were porters. And then all the people departed/ euery man to his house: and Dauid returned to salute his housholde.

¶ Dauid is forbydden to bylde an house vnto ỹ Lorde/ because of the bloudeshedyng that he had sheed. Christ is promeled vnder the fygure of Salomon.

¶ The. xvij. Chapter.

A ỹ. Reg. vij. a. AND as Dauid dwelt in his house he sayde to Nathan the prophete: loo/ I dwell in an house of Cedar tree: and the Arcke of the Lordes couenaunt dwellyth vnder curtaynes. And Nathan sayde to Dauid: do all that is in thyne herte/ for God is with the.

But the same nyght ỹ worde of God came to Nathan saying: go and tell Dauid my seruaunte/ thus sayth the Lorde/ thou shalt not bylde me an house to dwell in. For I haue dwelt in no house sence I brought out ỹ childzen of Israel vnto this daye: But haue gone from tent to tent & from one tabernacle to a nother. Nether in anye place whersoeuer I haue walked thorow out all Israel/ spake I euer one worde to anye of the iudges of Israel which I cōmaunded to fede my people/ saying: why bylde ye me not an house of Cedar tree? Now therfore thus saye vnto my seruaūt Dauid: thus sayth ỹ Lord of Hostes I toke the out of the pasture frō after shepe/ & ỹ thou shuldest be captayne ouer my people Israel. And I haue bene with the in all thou tokest in hand/ and haue weded out all thyne enemyes out of thy syght/ and haue made ỹ a name lyke the name of the greatest men of the erthe. And I wyll ordayne a place for my people Israel and wyll make it faste/ & they shall dwell vnder it & shall moue no moare. Nether shall the childrē of wickednesse vexe them any moare as at the begynnynge/ and sense the tyme I commaunded iudges to be ouer my people Israel/ & wyll brynge vnder all thyne enemyes (for I tolde the ỹ the Lord wold buylde the an house.)

But when thy dayes be exspired/ ỹ thou must go after thy fathers/ I wyll sett vp thy C sead after the/ which shalbe of thy sonnes & wyll settle his kyngdome. He shall buylde me an house/ and I wyll stablysshe hys seate for euer. I wylbe hys father and he shalbe my sonne/ and I wyll not put my mercye awaye from him as I dyd from him that was before the. But I wyll sett him in myne house and in my kyngdom for euer/ and his seate shalbe sure for euer.

When Nathan had tolde Dauid according to all these wordes/ & to all this vision/ kyng Dauid wēt & sate him before ỹ Lord & sayd: what am I O Lorde God & what is myne housholde/ that thou hast promoted me thus ferre. And yet this semed lyttel in thyne eyes O God. But that thou shuldest speake of thy seruauntes house for a great whyle to come: & hast loked vpon me as vpō a mā of hye degree O Lorde God. What can Dauid desyre moare of the/ wherin thou shuldest make thy seruaūt moare glorious? Thou knowest thy seruaunt: And Lorde for thy seruaūtes sake/ euē accordyng to thyne awne hert thou hast done all this magnificēce/ to shew all bounteousnesse Lorde/ there is none lyke the/ nor D anye God saue thou/ accordynge to all ỹ we haue hearde wt oure eares. Moreouer what nacyon on the erth is lyke thy people Israel/ which God wēt and redemed to be hys awne people/ and to make the a name of excellencie and terriblenesse/ with castynge out nacions from before thy people/ for euer/ and thou Lorde art become their God.

And now Lord the thyng thou hast spokē cōcernyng thy seruaunte & his house be true for euer/ and do as thou hast sayde. And thy name cōtinue & ware great for euer / that it be sayde: the Lord of Hostes/ ỹ God of Israel is God in Israel/ and the house of Dauid thy seruaūte be stable before the. For thou Lord hast tolde thy seruaunte/ ỹ thou wylt buylde him an house. And therfore thy seruaūt hath founde in his herte to praye before the. And

now

now Lorde thou arte the very God/ and hast promysed this goodnesse vnto thy seruaũte. Now therfore go to and blesse ꝑ house of thy seruaunte/ that it maye contynue before the for euer. For what thou blessest O Lorde ꝑ is blessed for euer.

¶ The Battelles of Dauid agaynst the Philistines.

¶ The .xviij. Chapter.

A Ñ. Reg. viij. a

AND after that Dauid bett the Philistines and subdewed them / and toke Geth & the townes ꝑ longed therto/ out of the handes of ꝑ Philistines. And he bett the Moabites / and the Moabites became Dauids seruauntes and payde hym tribute. And Dauid bett Hadadezer kynge of Zobah vnto Hemath/ as he wẽt to bringe his dompynon vnto the ryuer Euphrates. And Dauid toke frõ him a thousand charettes and seuen thousande horsemen & twentie thousande fotemen/ and brake all ꝑ charettes / saue that he reserued of them an B hundred. Then came the Siriens of Damasco to helpe Hadadezer kyng of Zobah. And Dauid slue of the Syriens .xxij. thousande/ and put garisons in Siria Damasco: And the Siriens became Dauids seruauntes & brought hym trybute. For the Lorde holpe Dauid in all that he went to.

And Dauid toke the shyldes of goulde ꝑ were on the seruauntes of Hadadezer and brought them to Ierusalem. And frõ Thebahath & Chun / cyties of Hadadezer/ brought Dauid exceadynge moche brasse. Wherwith Salomon made the brasen see and the pyllers and the vesselles of brasse.

¶ And when* Thou kyng of Hemath/ heard how Dauid had beaten all the hoste of Hadadezer kyng of Zobah / he sent Hadoram hys sonne to kyng Dauid/ to salute him and to blesse him/ because he had fought wit Hadadezer & beaten hym (for Thou had warre w Hadadezer) and sent all maner of Jewelles of goulde/ syluer & brasse w him. And kynge Dauid dedycated thẽ also vnto the Lorde w the syluer & goulde ꝑ he brought frõ all nacyons/ frõ the Edomites/ frõ the Moabites/ frõ the chyldrẽ of Ammon/ from the Philistines/ & from the Amalechites. And Abisai ꝑ sonne of Saruiah slue of the Edomites in the salte valeye .xviij. thousande/ and put Soudiares in Edom/ & all Edom became Dauids seruauntes: for the Lord kepte Dauid in all ꝑ he toke in hand. And Dauid raygned ouer all Israel and dyd ryght and equyte vnto all his people. And Joab the sonne of Saruiah was ouer the hoste/ and Iehosaphat ꝑ sonne of Ahilud recorder / and Sadock the sonne of Ahitob & Abimelech the sonne of Abiathar were the preastes/ and Susa was scrybe/ & Banaiah the sonne of Iehoiada was ouer ꝑ Cerethites and the Phelethites/ and ꝑ eldest sonnes of Dauid wayted at the kyngs hand.

* Other wyse Thoi. ij. Regũ viij. c.

Thanon kynge of the sonnes of Ammon doth greate iniurye to the seruauntes of Dauid.

¶ The .xix. Chapter.

A ij. Reg. x. a

AFter thys it chaunced that Nahas kyng of the chyldrẽ of Ammõ died/ & his sonne made kyng in his steade. Then sayde Dauid / I wyll shew kyndnesse vnto Hanon ꝑ sonne of Nahas/ because hys father dealt kyndlye wyth me: And therupon Dauid sent messengers to cõforte him ouer the deeth of his father. And when the seruauntes of Dauid were come into the land of ꝑ chyldrẽ of Ammon to Hanon to comforte him/ the Lordes of the chyldrẽ of Ammõ sayde to Hanon: thynkest thou that Dauid dothe honoure thy father in thy syght/ ꝑ he hath sent cõforters vnto ꝑ? Naye/ but it is to searche & ouerthrow & to spye out the land/ ꝑ his seruauntes be come vnto the.

Wherupon Hanon toke Dauid seruauntz B & shaued them/ and cut of their cootes harde by their bottockes & sent them awaye. And there went ꝑ tolde Dauid how the men were serued. And the kyng sent to mete them (for the men were exceadynglye a shamed) and sayde: tarye at Iericho vntyll youre beerdes be growen/ and then returne.

And when the chyldren of Ammon saw ꝑ they stanke in the nose of Dauid/ Hanon/ & the chyldren of Ammon sent a thousand talentes of syluer to hyre them charettes and horsemen out of* Mesopotamia & out Siria Maacah & out of Zobah. And they hyred xxxij. thousande charettes/ & ꝑ kyng of Maacah & his people/ which came & pytched before Medba. And the childrẽ of Ammon geathered thẽ selues to geather frõ their cytyes & went out to battel. And as sone as Dauid heard of it / he sent Joab with all ꝑ hoste of ¶ stronge men. And ꝑ chyldrẽ of Ammõ came out and put them in araye to battell before ꝑ gate of the cytye. And the kynges that were come kepte thẽ by them selues in the felde.

* Ebre. Aram Naharim.

When Joab saw that ꝑ fronte of the battell was before him and after/ he chose out of all the youthe of Israel and put thẽ in araye agaynst ꝑ Sirians. And ꝑ rest of ꝑ people he delyuered vnto Abisai his brother/ ꝑ they shulde put them selues in araye agaynst the chyldrẽ of Ammon/ & sayde: If the Sirians be to stronge for me/ succoure me/ and yf the chyldren of Ammon be to good for the/ I will helpe the. Plucke vp thyne herte and lett vs playe the men for oure peoples sake and for the cyties of oure God / & the Lorde do what semeth him beste. And Joab and the people that were with him drue nye to the Sirians to fyght/

D to fyght/and they fled before him. And when the chyldrē of Ammon sawe that ỹ Siriens were fled/they ranne awaye lykewyse from Abisai his brother and gat them into ỹ citie. And Joab came to Jerusalem.

And whē ỹ Siriens sawe ỹ they were put to the worse of Israel/ they sent messengers & fett out the Siriens that are beyonde the ryuer with Sophach the Capitayne of the Hoste of Hadadezer before thē. Which when it was tolde Dauid/he geathered all Israel. and went ouer Jordan/& went & set vpō thē. And Dauid put him selfe in araye agaynste the Siriens/and they fought with him. But the Siriens fled before Israel / and Dauid destroyed of the Siriens. vij. thousande charettes/and slue. xl. thousande fote men / and kylled Sophach the Capitayne of the hoste. And when the seruauntes of Hadadezer sawe that they were put to ỹ worse of Israel/they made peace with Dauid and serued him. Nether wolde the Sirians helpe the chyldrē of Ammon anye moare.

¶ The thre most victoriouse battelles of Dauid.

¶ The. xx. Chapter.

A Nd the yere folowynge aboute the tyme that kynges go out a warre fare/Joab caryed out the armye of the hoste and destroyed the cōtreye of the chyldren of Ammon/and went and besieged Rabah and destroyed it: But Dauid boade at Jerusalē whyle Joab smote Rabah and destroyed it: * And Dauid toke ỹ croune of their kynge of his heed/ and founde therin the waight of a talēt of goulde/ & there were preciouse stones in it/and it was set on Dauids heed And he brought out also the spoile of the cytie which was excedyng moche. And he brought out the people that were in it and tamed them with sawes & harowes of yron & with brakes/ and sodealt Dauid wyth all the cyties of the childrē of Ammon. And then Dauid & all the people came agayne to Jerusalē. * After that there arose warre at Gazer with the Philistines. At which tyme Sobocai the Husathite slue Saphai that was of the childrē of * Raphaim/ & they were subdewed. And there was battell agayne wyth the Philistines/ & Elhanan the sonne of Jair slue Lahemi the brother of Goliath the Gethite/whose speare was lyke the beame of a weuer. And there chaūced yet agayne warre at Geth/ where was a man of a syze wt. xxiiij fyngers & toes. vi. on euery hande/and. vi. on euery fote/ & was the sonne of Haraphah & defied Israel. And Jehonathan the sonne of Samaa Dauids brother slue hym. These were borne of Haraphah at Geth and were ouerthrowen by the hande of Dauid and of his seruauntes.

A ỹ. Reg. xi. a.

ỹ. Reg. xỹ. g.

B

C

ỹ. Reg. xxi. d

& Gene. xiỹ. a

D

¶ The people are punnyshed wyth pestilēce/ because Dauid caused them to be nombred; so that there dyed lxx. thousand men.

¶ The. xxi. Chapter.

AND Satan stode vp agaynste Israel/ & persuaded Dauid to numbre Israel. And Dauid sayde to Joab & the rulers of ỹ people / go ye and numbre Israel frō Berlabe to Dan/ and brynge it to me that I maye knowe the numbre of thē. And Joab answered: the Lord make thy people an hundred times so manye mo as they be. But my Lorde Kyng/are they not all my Lords seruauntes? why then doth my Lorde require this thynge? why shulde my Lorde be a cause of trespace to Israel?

A

Neuerthelater the kyngs wordes preuayled agaynst Joab. And Joab toke hys waye and went thorow out all Israel/and came to Jerusalem and gaue the numbre of the counte of ỹ people vnto Dauid. And all Israel were in numbre a thousand thousande & an hundred thousande men ỹ drue swerde: and Juda was. cccc. lxx. thousand mē ỹ drue swerde. But the Leuites and Beniamin he counted not among thē. For the Kynges deade semed abomynable to Joab. And the Lord was displeased with this thynge / and smote Israel. Then sayde Dauid to God: I haue synned exceadyngly in doynge this thynge. Neuertheles yet do awaye the wekednesse of thy seruaunte/ for I haue done aboue measure folyshlye.

And the Lorde spake vnto Gad Dauids seat of bisyons sayinge: goo and tell Dauid saying. Thus sayth the Lorde: I geue the ỹ choise of thre thynges: chose the one of them/ that I maye do vnto the. And Gad came to Dauid & sayd vnto him: Thus sayth ỹ Lord. Chose the ether thre yeres famyshment / or thre monethes to be consumed of thyne aduersaries/the swerde of thine enemies ouertakynge the: or else the swerde of the Lorde thre dayes and pestilence in the lāde/the Angell of the Lorde destroyinge thorow out all ỹ costes of Israel. And now aduyse thy selfe what worde I shall brynge agayne to hym that sent me. And Dauid sayde to Gad/I am in an exceadynge straite. But let me fall in to the handes of the Lord/for passynge great is his mercye/and lett me not falle into the handes of men.

B

And the Lorde sent pestilence vpon all Israel/so ỹ there were ouerthrowen of Israel lxx. thousande men. And God sent the Angell to Jerusalem to destroye it. And as he was about to destroye/the Lorde beheld and had compassion on the wretchednesse/and sayde to the Angell that destroyed/ it is ynoughe/ now cease thyne hand. And the Angell of the

Lorde

¶ Lorde stode by the threshynge floure of Oznan ỹ Jebusite. And Dauid lyfte vp his eyes & saw ỹ Angell of the Lorde stãde betwene the erthe and heauen w̃ a drawen swerde in his hande stretched out-towarde Jerusalem. Then fell Dauid & the elders of Jsrael clothed in sacke vpon their faces. And Dauid sayde vnto God: Is it not I that cõmaunded to numbre ỹ people? And I am he that haue synned & done euell in dede. But what haue these shepe done? let thyne hande therfore O Lorde God/be on me & on my fathers house/ and not on thy people to destroye them.

And the Angell cõmaunded Gad to saye to Dauid/that Dauid shulde go & rere vp an aulter vnto the Lord/in the threshyng floure of Oznan the Jebusite. And Dauid went at the saying of Gad which spake in the name of the Lorde. And Oznan turned aboute and saw the Angel/& his foure sonnes with him/ & hyd thẽ selues: for Oznan was threshyng whete. And Dauid came to Oznan. And whẽ Oznan loked and saw Dauid / he wẽt out of ỹ threshyng floure & bowed him selfe to Dauid with his face to the grounde.

And Dauid sayde to Oznan: geue me the place of the threshynge flowre/that I maye buylde an aulter therin vnto ỹ Lord. Let me haue it for as moche money as it is worthe/ that the plage maye cease frõ ỹ people. And Oznan sayde to Dauid: take it to the/and let my Lorde kyng do that semethe good in hys eyes. Se/I geue the oxen for a burntsacrefyce/ & the threshynge sleades for wodde / & wheate for meateofferyng: I geue it all. But kyng Dauid sayde to Oznan: not so / but I wyll bye it for as moche moneye as it is worthe. I will not take ỹ which is thyne/ for ỹ Lord/ & offer burntoffryngs without coste.

And so Dauid gaue to Oznan for ỹ place sycles of goulde. vi. hundred by waight. And Dauid buylt there an aulter vnto the Lorde & offered burntofferynges & peaceoffringes/ & called vnto the Lorde & he hearde hym frõ heauẽ in fyre vpon the aulter of burntofferynge. And the Lorde cõmaunded ỹ Angell to put vp his swerde agayne into ỹ shethe of it. At that tyme whẽ Dauid saw/ ỹ the Lord had hearde him in the threshynge flowre of Oznan ỹ Jebusite: he vsed to offer there. For ỹ tabernacle of ỹ Lord which Moses made in the wyldernesse/ & the aulter of burntofferynge were at that season in the hyll at Gabaon. And Dauid coulde not go before it to seke God/because he was aferde of ỹ swerde of the Angell of ỹ Lord. And Dauid sayde: this is the house of the Lorde God/ and thys is the burntofferynge aulter for Jsrael.

¶ Dauid willeth his sonne Salomon to bylde ỹ tẽple of ỹ Lord: which thyng he him selfe was forbiddẽ to do.

¶ The. xxij. Chapter.

AND Dauid cõmaunded to geather all the straungers ỹ were in the land of Jsrael/ and set hewers to hew stone/to buylde the house of God. And Dauid prepared plẽtie of yron for nayles to the dores of the gates & to ioyne w̃ all/ & aboundance of brasse without waighte / & of Cedar trees without numbre. For the Sidons and they of Tire brought moche Cedar wood to Dauid. For Dauid thus thought/ Salomon my sonne is younge & tender/and the house that is to be buylt for the Lorde/ must exceade in greatnesse / that it maye be spoken of and praysed in all landes. I wyll therfore make ordinaunce for it. And so Dauid prepared aboundaũce before his deethe.

And he called Salomõ hys sonne & charged him to buylde an house for ỹ Lorde God of Jsrael: And Dauid sayd to Salomõ: *my sonne, I had in myne hert to builde an house vnto ỹ name of the Lorde my God. But the worde of the Lord came to me sayinge: thou hast shed moche bloude/and hast made many battelles. Thou shalt not builde an house for my name/for thou hast sheed moche bloude to ỹ erthe in my syght. Beholde a sonne shalbe borne ỹ which shalbe a mã of reste/for I will geue him rest from all hys enemyes rounde about. And his name shalbe* Salomõ: for I will sende rest & peace vpõ Jsrael ĩ his dayes. He shall buylde an house for my name / & he shalbe my sonne/& I wilbe his father/& will stablishe ỹ seate of his kyngdom vpõ Jsrael for euer. Now my sonne/the Lorde be w̃ the/ ỹ thou mayste prosper & buylde ỹ house of ỹ Lorde thy God/as he hath sayde of ỹ. And the Lord geue the wysdome & vnderstãding/ & make the gouerner of Jsrael/ and to kepe the lawe of the Lord thy God. For then thou shalt prosper: If thou shalt be dyligente to do the ordinaunces & lawes which the Lord charged Moses w̃ to deliuer to Jsrael. Bucke vp thyne hert & be strõge/dread not nor be discouraged. Beholde in myne aduersite I haue prepared for the house of the Lorde an hũdred thousand talentes of gould & a thousand thousand talẽtes of syluer/& as for brasse & yron it cãnot be nũbred/it is so moche. And I haue prepared timbre & stone/& thou shalt prouyde moare therto. Moreouer thou hast workemen ynowe & masons & carpenters to worke in stone & timbre/& all maner of wise mẽ for whatsoeuer worke it be. And of gould syluer/brasse & yron there is no numbre. Up therfore & set vpõ it/& ỹ Lord shalbe w̃ the.

And Dauid cõmaunded all the Lordes of Jsrael/to helpe Salomõ his sonne sayinge/ Is not ỹ Lord youre God w̃ you? & hath he not geuẽ you rest on euery syde? for he hath geuẽ ỹ enhabitoures of ỹ lãd into myne hãd. and

*ij. Reg. vij. b
ij. Regum. v. a

« Salomon is/ as moche to saye by interpretacyon as/peasable.

D

and ſtande is ſubdued before the Lord & before his people. Now therfore ſet youre hertȝ & youre ſoules/to ſeke the Lord youre God. And vp & buylde ye the temple of the Lorde God/to bringe ỹ Arcke of the couenaunt of the Lorde/& the holy veſſelles of God into ỹ houſe ſo buylt for the name of the Lorde.

¶ Dauid beyng olde/ordeyneth Salomon kynge. He cauſeth the Leuites to be nombred/ and aſſygneth the to their offyces.

¶ The.xxiij.Chapter.

And whē Dauid was olde & ſtrykē in yeres/ he made Salomon hys ſonne kyng ouer Iſrael. And then he geathered to geather all ỹ lordȝ of Iſrael w̄ the Prieſtes & the Leuites. And the Leuites were numbred from.xxx.yere & aboue/and the tale of them in men polle by polle was.xxxviij.thouſand. Of which.xxiiij thouſand were ſet to further ỹ worcke of ỹ houſe of the Lorde. And ſyxe thouſand were offycers and Iudges. Foure thouſand were porters & foure thouſande prayſed ỹ Lorde with ſoche inſtrumētes as Dauid had made to prayſe with all.

1ti. Reg.i.c.

And Dauid put an ordre amonge the chyldren of Leui: Gerſon/ Cahath and Merari: Of the Gerſonites was Laadan & Semei. The ſonnes of Laadan: ỹ cheke was Iehiel/ & then Zethan and Ioel/thre. The ſonnes of Semei/Salomith/Haziel/ and Harā/thre These were the auncient heedes of Laadan. And the ſonnes of Semei were alſo Iahath Zinah/Iaus and Bariah: theſe foure were the ſonnes of Semei. And Iahath was the cheke/Zinah the ſeconde. But Iaus and Bariah had not many ſonnes/ and therfore they were reckened for one auncient houſholde.

Exodi.vi.c. and.i. Parali. vi.a.

The ſonnes of Cahath: Amram/ Izahar/ Hebron & Vziel/foure.* The ſonnes of Amram: Aaron and Moſes. And Aaron was appointed to cōſecrate in ỹ place mooſt holye/ with his ſonnes for euer: & to burne the offerynges before the Lorde/& to mynyſtre/ & to bleſſe in his name for euer. And as for Moſes the man of God/ his childrē were named w̄ the trybe of Leui. The ſonnes of Moſes: Gerſon & Eliezer. And of the ſonnes of Gerzon: Sabael was ỹ cheke. The ſonnȝ of Eliezer: Rohabiah the cheke. And Eliezer had no nother ſonnes: But the ſonnes of Rohabiah were very manye. And of the ſonnes of Izahar: Salomi/ the cheke. The ſonnes of Hebron: Ieriahu the firſt/ Amariah the ſecond/ Iahaziel ỹ thride and Iecmaam the fourthe. The ſonnes of Vziel: Micah ỹ fyrſt and Ieſiah ỹ ſeconde. The ſonnes of Merari: Mahali: & Muſi/ ỹ ſonnes of Mahali: Eleazar and Cis. And Eleazar dyed & had no ſonnes/ but daughters onlye/ which their brethrē ỹ ſonnȝ of Cis toke. The ſonnȝ of Muſi: Mahali/ Eder/ and Ierimuth/thre. Theſe are the chyldrē of Leui in the houſholdes of their fathers the auncīēt heedes/ bewed & numbred by name & polle by polle from.xx. yere and aboue/to worcke in the ſeruyce of the houſe of ỹ Lord. For Dauid ſayde: the Lorde God of Iſrael hath geuen reſte vnto his people/ & they ſhall dwelle in Ieruſalem for euer.

Moreouer the Leuites ſhulde now no moare beare ỹ tabernacle & all the veſſelles ỹ pertayned to the ſeruyce therof. But at ỹ laſt cōmaundement of Dauid/ the Leuites were numbred frō twētie yere & aboue/[a] to wayte at the handes of the ſonnes of Aaron in the ſeruyce of the houſe of the Lorde/ & to haue the ouerſyght of the courtes and of the ſtore houſes/ & of the purefying of all holye thynges/ & of the worcke of the thinges that ſerued for ỹ houſe of God/ as the ſhew breed ỹ fyne flowre/ ỹ meateofferyngȝ/ ỹ flawnes of ſwete breed/ & of the thynges bakē in the fryinge panne/ or broyled on the grydyron/ & on all maner meaſures & cyſe/ & to wayte euery mornyng to thanke & prayſe ỹ Lorde/ and lykewyſe at euē. And to wayte on euery offeryng of burntſacrefyces vnto the Lord/ the Sabbothes and fyrſt dayes of the monethes/ and other feſtfull dayes by numbre and cuſtome/ was their office euer before ỹ Lorde. And that they ſhuld wayte on the tabernacle of wytneſſe and on the holy place/ & on the ſonnes of Aaron their brethren/ in the ſeruice of the houſe of the Lorde.

a. To wayte at the handes of ỹ ſonnes of Aarō is/ to do after their cōmaundement/ as beneth in the.xxv.b.

¶ Dauid aſſygneth their offyce to the ſonnes of Aarō.

¶ The.xxiiij.Chapter.

The deuyſyon of ỹ ſonnes of Aarō: Nabad/ Abihu/ Eleazar and Ithamar. But Nadab and Abihu dyed before their father and had no chyldren. And Eleazar and Ithamar were the Prieſtes. And Dauid ordered them on thys maner: Zadock of the ſonnes of Eleazar and Ahimelek of the ſonnes of Ithamar to be in offyce by courſe. And there were mo mightie heedes founde of the ſonnes of Eleazar then of the ſonnes of Ithamar. And they deuyded them into.xvi. heedes of auncīēt houſholdes of the ſonnes of Eleazar/ & eight of ỹ ſonnes of Ithamar. And they put them in ordre by lott/ one with another that there ſhulde be rulers in the ſanctuarye and Lordes before God as well of the ſonnes of Ithamar as of the ſonnes of Eleazar. And Semeiah the ſonne of Nathaneel the Scribe of the Leuites wrote them before the kyng & ỹ Lordes/ & before Zadock the prieſte and Ahimelek the ſonne of Abiathar/ & before the auncient heedȝ of ỹ prieſtȝ & of ỹ Leuites: one princypall houſhold for Eleazar & one for Ithamar.

Leuiti.xvi.a.

And

And ỹ fyrst lot fell to Jehoiarib. The secõde to Jedaiah. The thirde to Harim. The fourth to Seorim. The fifte to Melchiah. The sixte to Miamin. The seuẽth to Hakes. The eight to Abiah. The nynthe to Jesua. The tenthe
C to Secaniah. The leuenthe to Eliasib. The twelueth to Jakim. The thirtene to Huphah. The fourtene to Jsbaab. The fyftene to Belgah. The syxtene to Emer. The seuentene to Hezir. The eyghtene to Haphzez. The nynetene to Pathahaiah. The twentie to Jehezekiel. The twentie & one to Jacin. The. xxij. to Gamul. The. xxiij. to Delaiahu. The. xxiiij. to Maasiahu.

This is the order of them in their offices/ to come into ỹ house of the Lord accordyng to their maner vnder Aaron their father/ as the Lorde God of Jsrael commaunded.

The rest of ỹ sonnes of Leui: of ỹ sonnes of Amram/ Subael. Of the sonnes of Subael Jehediahu. Of the sonnes of Rohabiah the fyrst Jesiah. Of the Jzaharites/ Sale-
D moth. Of the sonnes of Salemoth/ Jahath. And the sonnes of Hebron were Jeriahu the fyrst/ Amariah ỹ seconde/ Jahaziel ỹ thirde/ Jekameam ỹ fourthe. Of ỹ sonnes of Vsiel/ Micah. Of the sonnes of Micah Samir. The brother of Micah was Jesiah. Of the sonnes of Jesiah Zachariah. The sonnes of Merari were Mahali & Muli. The sonnes of Jaaziahu/ Beno. The sonnẽ of Merari by Jahaziahu/ Beno/ Sohem/ Zacur & Ebri.

Maheli had Eleazar which had no sonnes. The sonnes of Kis: Jerahemel. The sonnes of Muli: Mahali/ Eder and Jermoth. These are of the chyldren of Leui in the housholdes of their fathers. And these cast lottes next to their brethrẽ ỹ sonnes of Aaron/ before Dauid ỹ kyng & Sadoc & Ahimelec & ỹ auncient heedes and preastes of the Leuites: as well the youngest brother as an auncient heed.

C The syngers are appoynted w their places/ & lottẽ.

C The. xxv. Chapter.

A And Dauid & the capitaynes of the hoste appoynted out to do seruice/ the sonnes of Asaph of Heman & Jduthun/ which dyd prophesie w harpes/ plaiteries & cymbales. And the multytude of thẽ were men to do seruyce in their offyces. The sonnes of Asaph: Zaur/ Joseph/ Nathaniah Asserealah/ to wayte on Asaph which prophesied by the kynge.

The sonnes of Jduthun: Godoliah/ Zuri/ Jsaiah/ Hasabiah and Mathathiah/ Semei syxe/ at the hãdes of their fathers Jduthun/ with harpes: which Jduthun prophesyed for to thanke & prayse the Lorde. The sonnes of Heman: Bokiahu/ Mathaniah/ Vziel/ Zubuel/ Jerimoth/ Hananiah/ Hanani/ Eliathah/ Gedalthi/ Romanthi Ezer/ Jesbokasah/ Malothi/ hothir & Mahazioth. All these were the sonnes of Heman ỹ kynges Seer of bylions with the worde of God/ to lifte vp the horne. God gaue to Heman. xiiij. sonnes & thre daughters. All these were at the hande of their father to synge in ỹ house of ỹ Lord with cymbales/ psalteries & harpes in ỹ seruice of the house of God. And* at the hand of the kyng was Asaph/ Jduthun and Heman: But the multitude of them were wyth their brethrẽ ỹ were connynge in the songe of the Lorde. And the numbre of all ỹ taught/ were two hundred foure skore and eight. And they cast Lottes indyfferentlye how they shulde wayte as well the smalle as the greate/ the scoler as well as the schole master.

* That is/ at ỹ kynges cõmaũdement: as aboue in the. xxiij. d.

And the fyrst lot of Asaph fell to Joseph. C
The seconde to Godoliah with his brethrẽ & sonnes/ twelue persones. The thirde fell to Zacur w his sonnes & brethrẽ beyng twelue persones. The fourth to Jzari w hys sonnes and brethren twelue persones.

The fyfte to Nathaniah with his sonnes & brethren twelue persones. The syxte to Bokiahu with hys sonnes & brethrẽ twelue persones. The seuenth to Jsrelah with his sonnes & brethrẽ twelue personnes. The eyght to Jsaiah with his sonnes & brethrẽ twelue persones. The nynthe to Mathaniah with his sonnes & brethrẽ twelue persones. The tenth to Semei with his sonnes & brethren twelue persones. The leuenth to Azarael w his sonnes & brethren twelue persones. The twelueth to Hasabiah with hys sonnes D
& brethren twelue persones. The thirtene to Subuel with his sonnes & brethrẽ twelue persones. The fourtene to Mathathiah w his sonnes & brethrẽ twelue persones. The fyftene to Jermoth w his sonnes & brethren twelue persones. The syxtene to hananiah with his sonnes & brethrẽ twelue persones The seuentene to Jesbokasah w hys sonnes & brethren twelue persones. The eyghtene to Hanani with his sonnes & brethrẽ twelue persones. The nynetene to Malothi w his sonnes and brethren twelue persones. The twentie to Eliathah w hys sonnes & brethrẽ twelue persones. The. xxi. to Hothir w hys sonnes & brethrẽ. xij. persones. The. xxij. to Gedalthi with his sonnes & brethrẽ. xij. persones. The. xxiij. Mahazioth w his sonnes & brethrẽ. xij. personnes. The. xxiiij. to Romãthi Ezer w his sonnes & brethrẽ. xij. personnes.

C The porters of temple are ordeyned euery man to the gate which he shulde kepe.

The. xxvi. Chapter.

A THe deuysyon of the porters amõge ỹ Corehites: Meselemiah ỹ sonne of Kore of the chyldren of Asaph. And the sonnes of Meselemiah

x were

were these: Zachariah the eldest / Jadiel the seconde / Zabadiah the thirde / Jathaniel the fourth / Elam the fyfte / Jehohanan the syxte Elioenai ỹ seuẽth. And Obed Edõ had sonnꝛ: Semeiah ỹ eldest / Jehosabad ỹ secõde / Joah the thirde / Sacar the fourth / Nathanael the fyfte / Ammiel the syxte / Jssacar the seuẽth and Polathai ỹ .viij. for God had blessed him.

And vnto Semeiah his sonne were sonnꝛ borne that ruled in the house of their father / for they were men of myght. The sonnes of Semeiah: Othni / Raphael / Obed and Elzabad & hys brethren men of actyuite / Elihu & Samachiah. All these were of the chyldrẽ of Obed Edom / which with their brethren and their children / actiue men & of strength to do seruice / were .lxij. of Obed Edom. And Meselemiah had sonnes & brethren / actiue men / xviij. And Hosah of the chyldren of Merari / had sonnes: Semri the chefe / yet he was not ỹ eldest / but hys father made him the chefest. Helkiah the seconde / Tabeliah ỹ thirde and Zacariah the fourth: so that all the sonnes & brethren of Hosah were .xiij.

Vnto these was deuyded the office of the portershepe as vnto heedes ouer the men ỹ wayted with their brethren and ministred in the house of the Lorde. And they cast lottes / the smalle as well as ỹ greate in ỹ houshold of their fathers / from gate to gate. And the East lot fell to Selemeiah. And for Zacariah his sonne a wise counceller / they cast lottes / and his lot came out towarde the North. And Obed Edoms lot fell to the South. And to hys sonnes fell* the councell houses. And to Suphim and Hosah fell the weste wyth the gate Salecheth / where the waye assendeth vpward / ỹ one waye beynge fast by ỹ other.

* Some reade: the house of Asuphim.

In ỹ East kepte syxe Leuites: in ỹ North iiij. a daye / & in the South .iiij. a daye / and in euery councell house two / & * in the watch houses / on ỹ hye waye westward foure: two in a house. These are ỹ deuysyons of ỹ porters amõg the sonnes of Korah & the sonnes of Merari. And of the Leuites Ahiah had ỹ ouersyght of ỹ treasure of the house of God / and of the treasure of the dedicat thynges.

* Some reade: in Parbar.

¶ As cõcernyng ỹ sonnes of Laadan which were Gersonites. Laadan had auncient fathers. Laadan the Gersonite had Jehieli. The sonnes of Jehieli: Zethan & Joel his brother / which were ouer ỹ treasures of ỹ house of the Lorde. Amonge the Amramites / Jzharites / Hebronites & Ozielites / was Subuel the sonne of Gerson the sonne of Moses a ruler ouer the treasure. And of his brethrẽ the sonnes of Eliezer / was Rahabiah / whose sonne was Jsaiah / & his sonne was Jozam / & his sonne Zechri / & hys sonne was Selomith / which Selomith & hys brethren were ouer all the treasures of the dedycate gyftes which Dauid the Kyng / & the aunciẽt heedꝛ / of the capitaynes ouer thousandes & hundredes / & the capitaynes of the hoste had dedicated of the spoyle wonne in battell / to maynteyne ỹ house of the Lorde: & ouer all ỹ Samuel the sear & Saul the sonne of Cis / and Abner ỹ sonne of Ner / & Joab ỹ sonne of Saruiah had dedicated. All ỹ was dedicated / was vnder ỹ hãd of Selomith & of hys brethren.

Of the Jzaharites Conaniah and hys sonnꝛ were in businesses without forth made officers & iudges ouer Jsrael. And of the Hebronitꝛ Hasabiah & his brethrẽ men of actiuite a thousand & .vij. hundred were officers in Jsrael on this side Jorda westward / in all businesses of ỹ Lord & seruyce of ỹ kyng. And Jediah was the chefest among ỹ kynredes & fathers of the Hebronites. And in the fourtie yere of ỹ kyngdõ of Dauid they were sought for. And there were founde of thẽ men of actyuite at Jezer in Galaad. And hys brethren were in mẽ of actiuite / two thousand & seuẽ hundred auncient heedes / which kyng Dauid made rulers ouer the Rubenites / Gaddites & the halfe trybe of Manasseh in all maters pertaynyng to God & bussynesses of ỹ kyng.

¶ Of ỹ princes & rulars ỹ mynistred vnto the kyng.

¶ The .xxvij. Chapter.

And these speake of the chyldrẽ of Jsrael: in the numbre of thẽ were auncient heedes & capitaynes of thousandes & hundredes / & officers ỹ serued ỹ kyng in all thynge accordyng to ỹ cõpanyes ỹ came in or wẽt out / moneth by moneth thorow out all ỹ monethes of ỹ yere. And euery cõpanye had .xxiiij. thousande. Ouer ỹ fyrst cõpanye in ỹ fyrst moneth / was Jasoboã the sonne of Zabdiel. And in hys numbre were xxiiij. thousand. And the chefest of all ỹ capitaynes in the hoste of the fyrst moneth was of the chyldrẽ of Pharez. Ouer ỹ cõpanye of ỹ seconde moneth Dodai an Ahohite / & in hys hoste was Makeloth a ruler. And in his cõpanye were .xxiiij. thousand. The chefe capitayne of ỹ thirde hoste in ỹ third moneth / was Banaiah ỹ sonne of Jehoiada ỹ preaste. And in his hoste .xxiiij. thousande. This is ỹ Banaiah mightie amõg thirtie & aboue thirtie. And in his parte was Amizabad hys sonne.

The fourth capitayne in ỹ fourth moneth was Asael the brother of Joab / & Zabadiah his sonne after hym. And in hys hoste .xxiiij. thousand. The fyfte capitayne in ỹ fyfte moneth was Samahut the Jezrahite: & in hys hoste .xxiiij. thousand. The syxt capitayne in the syxte moneth was Jra the sonne of Akes a Thekuite: & in hys hoste .xxiiij. thousande.

The seuenth Capitayne in ỹ seuẽthe monethe / was Helei the Phalonite / of the chyldren of

dren of Ephraim: & in hys hoste. xxiiij. thousande. The eight Capitayne in the eight moneth/was Sobocai an Hulathite of ỹ kynne of Sarah: & in his hoste xxiiij thousand. The nynthe Capitayne in ỹ nynthe monethe/was Abiezer an Anathothite of the sonnes of Jemini: and in his hoste. xxiiij. thousande. The tenth capitayne in the thenth monethe/was Mahari the Netophathite of the Zarahites: & in his hoste. xxiiij. thousand. The leuenthe monethe/was Banaiah the Pharathonite of the chyldrē of Ephraim: & in his hoste. xxiiij. thousande. The twelueth Capytayne in the twlueth monethe/was Heldai the Netophathite of Othoniel. & in his hoste. xxiiij. thousand. And the rulers ouer the tryb̄s of Israel ℂ were these. Amōg the Rubenites/was Eliezer the sonne of Zechri. Amonge ỹ Simeonites/was Saphatiah ỹ sonne of Maacah. Amonge the Leuites: Hasabiah the sonne of Kamuel. Amōge the Haromit̄s: Zadock. In Juda: Eliu of the brethrē of Dauid. In Issacar: Amri the sonne of Michael. In Zabulō: Iesmaiah the sonne of Abdiah. In Nephthalie: Jerimoth the sonne of Azriel. Amōge the childrē of Ephraim: Hosea ỹ sonne of Ozaiah In the halfe tribe of Manasseh: Joel ỹ sonne of Phadaiah. Of ỹ halfe trybe of Manasseh in Galaad: Iado the sonne of Zachariah. In Beniamin: Jaasiel the sonne of Abner. In Dan: Azariel the sonne of Jeroham. These are the Lordes in the trybes of Israel.

But Dauid toke not the numbre of them vnder. xx. yere: for the Lorde sayde he wolde encrease Israel lyke vnto the starres of the skye. And Joab the sonne of Zaruiah begāne to numbre. And though he fynished it not/ yet there fell wrath for that vpō Israel. And therfore the numbre was not put in ỹ chronycles of Kyng Dauid.

D Ouer the kynges treasure was Azmoth the sonne of Adiel. And ouer the treasure of the feldes/in the cyties/vyllages & castelles/ was Jehonathan/ the sonne of Oziah. And ouer the workmen in the feldes ỹ tylled the grounde/ was Ezri ỹ sonne of Chelub. And ỹ ouerlight of the vineyardes had Semeiah ỹ Ramathite. Ouer the wynecellers & treasure of wyne was Sabdi the Saphonite. And ouer ỹ olyuetrees & mulberytrees that were in the valeyes was Baal Hanan ỹ Gadarite. And ouer ỹ treasure of oyle was Joas And ouer the oxen ỹ fed in Saron was Setari the Saronite. And ouer the oxen in the valeyes was Saphat ỹ sonne of Adlai. And ouer ỹ camelles Ubil ỹ Ismaelite. And ouer the Asses was Jehadiah the Merothite. And ouer ỹ shepe was Jazis ỹ Hagarite. All these were ỹ rulers of ỹ substāce of kyng Dauid. And Jehonathā Dauids brothers sonne/a mā of counsell/a mā ỹ taught wisdome/& a writer he & Jehiel the sonne of Hachamoni wayted on the kynges sonnes. And Ahitophel was of ỹ kyngs counsell. And Husai ỹ Arachite was ỹ kyngs cōpanyā. And nexte to Ahitophel was Jehoiada ỹ sonne of Banaiah/ & Abiathar And ỹ capitayne of ỹ kings warre was Joab.

¶ Because Dauid was forbydden to buylde the tēple he exhorteth Salomon & the people to performe it.

¶ The. xxviij. Chapter.

And Dauid geathered to geather A all the Lordes of Israel: ỹ Lordes of the trybes/the Lordes of ỹ companyes that mynystred to ỹ kyng by course/the Lordes ouer the thousandes & ouer the hundredes/and the Lordes ouer all the goodes and catell of the kynge and of his sonnes/ w̄ the chamberlaynes warryoures & all actiue men vnto Jerusalem. And kyng Dauid stode vpon his fete and sayde.

Heare me my brethrē & my people: I had in myne hert to buylde an house of rest for ỹ Arcke of the couenaūt of the Lord/ & a [a] fote stole for oure God/ and had made redye to buylde. But God sayde to me: thou shalt not buylde an house for my name/ because thou art a mā of warre & hast shed bloude. Moreouer the Lorde God of Israel chose me of all ỹ house of my father/to be kyng ouer Israel for euer/ for he chose Juda to be a capitayne: & in the house of Juda ỹ house of my father/ & of the sonnes of my father he had a lust to me/to make me kynge ouer all Israel. And of all my sonnes (for the Lorde hath geuē me manye sonnes) he hath chosen Salomō my sonne/to sytt in the seate of the kyngdom of the Lorde ouer Israel. And he sayd vnto me: Salomō thy sonne/he shall builde my house & my courtes/ * for I haue chosen him to be my sonne/and I wilbe his father/ & wyll stablyshe his kyngdō for euer/ yf he wyll hardē him selfe to do my cōmaundementes/and my lawes/as it goeth this daye.

a. The fote stole &c. was ỹ mercye seate at which and on which God had promesed ỹ Hebrues to heare thē and speake vntothē: which was vpon the Arcke/ as it appeareth Exodi. xxv. b.

1 Para. xxij. c

And now I saye vnto you before all Israel the cōgregacion of ỹ Lord/ & in the audience of oure God: kepe & seke for all ỹ cōmaūdementes of the Lord youre God/ ỹ ye maye enioye a good lande & enheret youre childrē after you for euer. And thou Salomon my sonne: knowe God thy father and serue him with a pure herte and lust of soule. * For the Lorde sercheth all hertes & vnderstādeth all the Imagynacyons of thoughtes. If thou shalt seke him/he wylbe founde of the: But & yf thou forsake him/he wyll cast the of for euer. Take hede now/for the Lord hath chosen ỹ/to buylde an house of thy sanctuarye. Be stronge and do it.

Psal. xxij. c.

And Dauid gaue Salomō his sonne the paterne of the porche & of ỹ houses ỹ longed

therto / and of the stoze houses / vpper cham-
bzes / ynner parloures and of the house of the
mercieseate: and the example of all that was
in his mynde / bothe of the courtes of ỹ house
of the Lozde & of the treasure houses rounde
aboute / foz the treasures of ỹ house of God
and foz the treasure of the dedycate gyftes /
and of the companyes of the pzeastes & Le-
uites that wayted by course / & of all wozke-
manshype / that shulde serue foz the house of
the Lozde & foz all vesselles that shulde serue
in the house of the Lozd. And appoynted him
what wayghte of goulde shulde serue foz
thynges of gould thozou out all vesselles foz
whatsoeuer vse it serued: and what wayghte
of syluer shulde suffyce foz all maner of ves-
selles of syluer / foz whatsoeuer purpose they
serued.

And the wayghte of the goulden candel-
stykes and of their lampes of goulde / the
wayghte foz euery candelsticke and foz their
lampes. And foz the candelstykes of syluer
by wayght / bothe foz the candelstycke & also
foz her lampes accozdynge to the offyce of
D euery candelstycke. And ỹ wayght of gould
foz the tables of shew bzeede / table by table:
and lykewyse syluer foz the tables of syluer.
And foz fleshehokes / basens and dzynckyng
pottes of pure goulde. And foz cuppes of
gould by wayghte / cuppe by cuppe. And foz
cuppes of syluer by wayght / cupp by cuppe.
And foz the aulter of incense of tryed goulde
by wayght. And the symplytude of the seate
of the Cherubes that stretched oute their
wynges and couered the Arcke of the coue-
naunt of the Lozde. All was geuen me by
wzytynge of the hande of the Lozde / whych
made me vnderstãde all the wozckmãshippe
of the paterne.

And Dauid sayde to Salomõ his sonne:
hardẽ thy selfe and be strong and do it / feare
not noz lett thyne herte dyscourage the. Foz
the Lozde God my God is wyth the / and
shall not leaue the noz forsake the / vntyll
thou hast fynyshed all the wozke that must
serue foz the house of the Lozde. Beholde
the pzeastes and Leutes deuyded in compa-
nyes / foz to do all maner of seruice that per-
tayneth to ỹ house of God / and besyde that /
thou hast wyth the foz all maner of wozck-
manshippe / all that are wyllynge and wyse
foz any maner of seruyce. And the Lozdes &
all the people are at thy commaundemente
in all thynges.

¶ The offerynges of Dauid and of the pzynces foz ỹ
byldyng of the temple. Dauid dyeth and Salomõ his
sonne raygneth in his steade.

¶ The .xxix. Chapter.

And Dauid the kynge sayde vnto A
all the cõgregaciõ: God hath spe-
cyalye chosen Salomõ my sonne
which is yet younge and tender / &
the wozcke is greate / foz the house is not foz
man / but foz the Lozde God. Mozeouer I
haue pzepared wyth all my myghte foz the
house of God: golde foz thynges of goulde / &
syluer foz thyngs of syluer / bzasse foz thyngs
of bzasse / yzon foz thynges of yzon and wood
foz thynges of wood:: & onykes stones / *sett
stones / and of other gaye stones / and all ma-
ner of pzeciouse stones / and of marble great
aboundance. And yet because I haue lust to
the house of my God: I haue seuerall goulde
and syluer whych I geue to the house of my
God aboue all I haue pzepared foz the holy
house: euẽ thze thousand talentes of goulde
of Ophir / and seuen thousande talentes of
syluer tryed: to syle the walles of the house
with goulde where it becomethe / and wyth B
syluer where syluer is mete / and foz all ma-
ner of wozcke by the handes of Artyfycers.
And let me se who is wyllyng also / to fyll his
hande foz the Lozde this daye.

And the auncient lozdes and the lozdes of
the trybes of Israel / and the Capitaynes of
thousandes and hundzedes & the lozdes ouer
the substance of the kynge / were wyllyng &
gaue foz the seruyce of ỹ house of God / fyue
thousande talentes of goulde and ten thou-
sande peces of goulde coynes / and ten thou-
sande talentes of syluer / and .xviij. thousand
talentes of bzasse / and an hundzed thousande
talentes of yzon. And they that had pzeciouse
stones gaue them foz the treasure of ỹ house
of the Lozde / vnto the hande of Iehiel the
Gersonite.

And the people reioyced that they were so C
wyllynge: foz wyth a pure herte they were
wyllynge vnto the Lozde. And therto Dauid
the Kyng reioyced with great gladnesse. And
Dauid blessed the Lozd befoze all ỹ congre-
gacyon and sayde: Blessed art thou Lozde
God of Israel oure father / frõ euer and foz
euer. Thyne (O Lozde) is greatnesse / power
glozye / victozye and pzayse: foz all that is
in heauen and in erthe is thyne / and thyne
is the kyngdom (O Lozde) and thou art lifte
vp an heed aboue all.

And rychesse and honoure come of the / &
thou raygnest ouer all / and in thyne hande
is power and strenghte / and in thyne hande
it is to make greate and to geue strenghte
vnto all.

And nowe oure God / we thanke the / and
pzayse thy glozioule name. Foz what am I?
and what is my people? that we shulde ob-
tayne strenghte to be so wyllynge? But all
is of the / and of that we receaued of thyne
hande D

* Some reade. Tarbuncle / oz another pzecio-
se stone called Stibion.

hãde we haue geuẽ the. For we be but straũgers before ꝑ & tenauntes/ as were all oure fathers. Oure dayes on ꝑ erthe is but a shadowe/ and there is none abydynge. O Lorde oure God/ all this hepe that we haue prepared to buylde the an house for thy holy name/ cometh of thyne hande/ and is all thyne.

I wote my God/ that thou prouest the herte and hast pleasure in playnesse. And in playnesse of myne herte I haue wyllynglye geuẽ all this. And now I se thy people whych are here in gladnesse/ to offer wyllyngly to ꝑ. O Lorde God of Abraham/ Isaac and of Israel oure fathers/ kepe this for euer in the ymaginacyon of the thoughtes of the herte of thy people/ & prepare their hertes vnto the. And geue vnto Salomon my sonne/ a pure herte to kepe thy cõmaundementes/ thy testymonyes and thyne ordynaunces/ and to do all/ & to buylde the house which I entended.

And Dauid sayde to all the cõgregacion: blesse the Lorde youre God. And all the congregacyon blessed the Lorde God of their fathers/ & stowped & bowed thẽ selues vnto ꝑ Lorde & to the Kynge. And they offered offerynges vnto ꝑ Lord. And on ꝑ morow after the sayde daye/ they offered in burntofferynges vnto the Lorde a thousand oxen/ a thousand rammes & a thousande lambes w̃ their drynckeofferynges. And they slue plenteously for all Israel/ & did eate & dryncke before the Lorde the same daye with greate gladnesse. And they made Salomon ꝑ sonne of Dauid kyng ꝑ seconde tyme/ & annoynted him vnto the Lorde/ to be ruler/ and Sadock to be ꝑ preacte. *And so Salomon sate on ꝑ seate of the Lorde/ and was kyng for Dauid his father/ & prospered/ and all Israel obeyed him. And all the Lordes and men of power/ & therto all the sonnes of Kyng Dauid submitted them selues vnder kyng Salomon. And the Lord magnifyed Salomon on hye/ in the syght of all Israel/ and gaue hym so gloriouse a Kyngdome as none of all ꝑ were kynges before in Israel had.

ij. Reg. ij. c.

Now Dauid the sonne of Isai was kyng ouer all Israel. And ꝑ space he raigned ouer Israel was fourtie yere: seuẽ yere in Hebron & xxxiij. yere in Jerusalem. And he dyed in a good age: olde/ ryche & gloriouse: And Salomon his sonne raigned in hys steade. The actes of Dauid the kyng bothe fyrst & laste/ are writtẽ in the bokes of Samuel ꝑ seer & in the boke of Nathan the prophete/ & in the boke of Gad the seer of visyons/ wyth all his kyngdom & power & tymes ꝑ wẽt ouer hym & ouer all Israel/ & ouer all the kyngdomes of the erthe.

¶ The ende of the fyrst boke of the Chronycles of the Kynges of Juda.

The Chronycles of the Kynges of Juda. The seconde boke. The fyrst Chaptre.

¶ The offeryng of Salomon in the hylaulter at Gabaon/ where he receaueth an answer of God what wysdome shulde be geuen hym/ with the numbre of his charettes and horsemen.

¶ The fyrst Chapter.

AND Salomon the sonne of Dauid waxed strõge in his kyngdome/ and the Lorde his God was with hym & magnifyed hym on hye. And Salomõ comuned with all Israel/ the capitaynes ouer thousandꝭ & hundredes/ the iudges and all other Lordes & auncient heedes thorowout all Israel. And so Salomon & all the cõgregacion w̃ him/ wẽt to the hylaulter of Gabaon: for there was ꝑ tabernacle of the wytnesse of God/ *which Moses the seruaunte of the Lorde made in the wyldernesse. But the Arcke of God had Dauid brought frõ Kariath Jarim/ in to ꝑ place he had prepared therfore. For he had pytched a tente for it at Jerusalẽ. Moreouer ꝑ brasen aulter ꝑ Bezeleel ꝑ sonne of Uri/ ꝑ sonne of Hor had made/ was at Gabaõ also/ before ꝑ tabernacle of ꝑ Lord. And Salomõ & ꝑ cõgregacion wẽt to vyset it. And Salomon offered there before the Lorde vpon the brasen aulter that was by the tabernacle of wytnesse/ a thousande burntsacrefyces. And the same night God appered vnto Salomon & sayde to him: aske what I shall geue the. And Salomõ sayde vnto God: thou hast shewed great mercye vnto Dauid my father/ & hast made me kyng in his steade. *And now Lord God/ lett thy promyse vnto Dauid my father be true. For thou hast made me Kynge ouer a people lyke the dust of ꝑ erth in multytude. Wherfore geue me wysdome and knowledge how to behaue my selfe vnto this people: for who is able to iudge this people ꝑ is so great?

ij. Reg. ij. a.

¶ Then God sayde to Salomon/ because thou haddest this in thyne herte/ & dydest not aske treasure & rychesse/ honoure & the lyues of thyne enemyes/ nether yet longe lyfe: But hast asked wysdome & knowledge/ to iudge my pepole/ ouer which I haue made ꝑ kyng: wysdome & knowledge shalbe geuẽ the/ & I wyll geue ꝑ treasure/ rychesse/ & glorie also/ ꝑ among the kynges before the or after the/ none was or shalbe lyke ꝑ. And so Salomõ cam frõ ꝑ hilaulter ꝑ was at Gabaõ to Jerusalẽ frõ ꝑ tabernacle of witnesse & raigned at Jerusalem. And Salomõ geathered charettꝭ & horsemẽ: ꝑ he had a thousand & foure hũdred charettes/ & xij. thousand horsemen/ which he bestowed in ꝑ charet cities & aboute

the kyng at Jerusalē. And ỹ kyng made syl-
uer & goulde at Jerusalem as plenteous as
stones & Cedar trees as plentye as ỹ mulbe-
ry trees ỹ growe in the valeyes. And ỹ horses
ij.Reg.x.d. which Salomon had/were brought him out
of Egypt frō Keua. The kyngs marchaūtes
fet thē oute at Keua at a pryce. They came
and brought out of Egypte a charet for syxe
hundred sycles / and an horse for an hundred
& fyftie. And so brought they to all ỹ kynges
of the Hethites and to the kynges of Syria
thorow the handes of the sayde marchaūtes.

¶ Salomon sendeth to Hiram the kynge of Tire for
wood and workmen. ¶ The .ij. conde Chap.

AND Salomō determined to builde
an house for the name of the Lord/
& an house for his kyngdome: and
tolde out thre skore and ten thou-
sande men to beare burdens and foure skore
thousande to hewe in the mountayne/ & thre
thousande and syxe hundred to ouer se them.
ij.Reg.v.a *And Salomō sent to Hirā kyng of Tire
sayīg: As thou dydest deale w̄ Dauid my fa-
ther & dydest send him Cedar wodde/ to bylde
him an house to dwelle in/euen so deale with
me now: that I may bylde an house for the
name of ỹ Lord my God/to cōsecrat it to him
to burne swete odoures & to sett shewbreed
before him perpetuallye/& for burntsacrefi-
ce morynge & euenynge / & on the Saboth
dayes/& the first daye of euery new mone/ &
in ỹ solempne fests of ỹ Lord oure God/so to
cōtynew euer in Israel. And ỹ house which I
buylde is great: for great is oure God aboue
B all Gods: So that who can be able to builde
☞ him an house: whē that heuē / nether heauen
aboue all heauēs is able to receaue hī/what
am I then that I shulde buyld him an house?
nay/but to burne sacrefice before him: sende
me now therfore a connyng mā to worcke in
goulde/siluer/brasse/yron/scarlet/cremosyn
& Jacincte coloure/& ỹ can skylle to graue/
to be w̄ the connyng men ỹ are w̄ me in Juda
and Jerusalem/which Dauid my father dyd
prepare. And send me also Cedar trees/ firre
Some reade. trees & *Algume trees out of Libanon. For
Coral or Bra- I wote well thy seruaūtes can skille to hewe
syll. tymbre in Libanon. And se / my men shalbe
with thyne/ ỹ they maye prepare me tymbre
ynough. For ỹ house which I buylde is great
¶ & wōderfull. And beholde / I sent for thy ser-
uauntes the cutters & hewers of tymbre. xx
thousand quarters of beatē whete/ & .xx. thou
sand quarters of barleye/ & .xx. thousand ba-
thes of wyne/ & .xx. thousand bathes of oyle.
And Hiram kyng of Tire answered in wry-
tynge & sent to Salomon: because ỹ Lorde
loueth his people/therfore he hath made the
kyng ouer thē. And Hiram sayde moreouer:
blessed be the Lord God of Israel which hath
made bothe heauē & erthe / ỹ he hath geuen
Dauid ỹ kyng a wyse sonne ỹ hath discreciō
& vnderstandynge/to buylde an house for the
Lorde/& another for his kyngdom. And now
I haue sent a wyse mā & a mā of vnderstan- D
dyng called Hirā Abi/& is the sonne of a wo-
man of the daughters of Dan (how be it his
father was a Tiriā) & he can skylle to worke
in goulde/syluer/brasse/yron/stone / tymbre/
scarlet/Jacinct/bysse & cremosin: & graue all
maner of grauings/& to fynde out all maner
cotle worke ỹ shalbe sett before hym / w̄ thy
connyng men/& wyth the connyng mē of my
Lord Dauid thy father. And now the whete/
barleye / oyle & wyne which my Lorde hath
sayde/let him sende his seruauntes. And we
wyll cut wood oute of Libane / as moche as
thou shalt nede/& wyll bringe it to ỹ in ship-
pes by see to porte Japo: & thēce thou mayst
carye thē to Jerusalē. And Salomō numbred
all the straungers that were in the lande of
Israel / after the tyme his father Dauid had
numbred thē. And they were founde an hun-
dred & .xiij. thousande and syxe hundred. And
he set .lxx. thousand of thē to beare burthēs/
and .lxxx. thousand to hewe in ỹ mountayne/
and thre thousande and syxe hundred to cou-
rage and to set the people a worcke.

¶ The temple of the Lorde and the porche are bylded/
with other thynges therto belongyng.

¶ The .iij. Chapter.

AND Salomon begāne to bylde ỹ A
house of the Lorde at Jerusalē in ij.Reg.vi.a.
moūt Moriah/which was shewed
Dauid his father whē he prepared
a place in the threshyng floure of Ornan the
Jebusite. And he began to builde the seconde
daye of the seconde monethe ỹ fourth yere of
his raygne. And this is ỹ foundacion of Sa-
lomō in buyldyng ỹ houle of God. The length
was thre skore cubytes after ỹ olde cubyt/&
ỹ bredeth .xx. And ỹ porche at ỹ ende was as
large as the house bredethe .xx. cubytes: & the
height was an hundred & .xx. cubytes. And he
ouerlayed it on ỹ vnner syde w̄ pure goulde. B
And the great house he syled w̄ fyrre tree/
& ouerlayde it w̄ good gould/& graued therto
paulme trees and cheynes. And he paued the
house w̄ precious stone goodlye. And it was
goulde of Pharuaim. And he ouerlayde the
house: bothe beames/postes/walles & dores
w̄ gould/& graued Cherubes vpō ỹ walles.
And he made ỹ house moost holye/ whose
length was .xx. cubits lyke to ỹ breadeth of ỹ
house/& ỹ breadeth therof was also .xx. cubits
And he ouerlayde it w̄ ỹ best gould/ ỹ drue to
ỹ summe of .vi. hūdred talents. And ỹ waight
of ỹ nayles of gould was therto fiftie sycles.
And he ouerlayde ỹ vpper chābres w̄ gould. ¶
And he made in the house moost holy two
*Cherubs of Image worke/& ouerlayde thē *Exod.xxv.b.
w̄ gould. And ỹ wynges of ỹ Cherubes were
xx.

xx.cubytes longe. The one wynge was fyue cubytes & touched the walle of the houle / & the other wynge was likewyle fyue cubytes & touched ỹ wynge of the other Cherub. And the one wynge of ỹ other Cherub was fyue cubytes/& touched the walle of the houle / & ỹ other wynge was fyue cubytes alſo / and raught to ỹ wynge of the other Cherub. So ỹ the wynges of the ſayde Cherubes raught xx.cubitȝ. And they ſtode on their fete & loked
D inwardȝ. And he made a foze hangyng of Jacincte coloure/of ſcarlet/ cremoſyne & byſſe: & cauſed Cherubes to be bourdered theron. And he made before the houſe two pyllers of xxxv.cubytȝ longe. And ỹ heed ỹ was aboue on the toppe of one of thē was fyue cubytes. And he made ſoche chaynes as was in the quere/& put thē on ỹ heedes of ỹ pyllers / & made an hūdzed pomegranates & put thē on ỹ cheynes. And he rered vp ỹ pyllers before ỹ tēple: one on the ryght hand & another on ỹ lefte/& called ỹ ryght Jachin & ỹ lefte Boaz

¶ The aulter of bzaſſe/ the ſee/ the veſſelles to waſſhe with/ the candelſtyckes. &c.

¶ The.iiij.Chapter.

A iij.Reg.vij.d. And he made an aulter of bzaſſe.xx. cubytes longe & .xx.cubytȝ bzoade and ten cubytȝ hye. * And he caſt a bzaſen ſee of ten cubytȝ frō bzym to bzym / & rounde in cōpaſe & fyue cubytes hye: and a lyne of .xxx. cubytes myght haue cōpaſed it rounde aboute. And the facyon of oxen dyd compaſe it rounde aboute vnder it: that is to wete/ two rowes of oxen caſt when it was caſte dyd cōpaſe that ſee whych was ten cubytȝ wyde/ rounde aboute. And it ſtode alſo vpon twelue oxen: of whych thze loked Nozth/ thze Weſt / thze Southe & thze Eeſt/ and the ſee vpon them aboue an hye / and the
B hynder partes of thē inwarde. And ỹ thyckeſt of it was an handbzeede/& the bzyme lyke ỹ bzym of a cuppe / wt floures of lylyes. And it receaued & helde the thouſande bathes.

And he made ten lauers: & put fyue on the ryght hand & fyue on the lefte / to waſh with all. And in them they thzuſt the fleſſhe of the burntofferynges. But the ſee was foz the pzeaſtes to waſhe in. And he made ten can-
C delſtyckes of goulde in their facyons / & put them in the temple: fyue on the right hande & fyue on ỹ lefte. And he made alſo ten tables and put them in the temple: fyue on ỹ ryght ſyde and fyue on the lefte. And he made an hundzed baſens of goulde. And he made the courte of the pzeaſtes / and the great courte and dozes to it: and ouerlayde ỹ dozes of thē wt bzaſſe. And he ſet the ſee in the ryght ſyde of the Eeſt ende / to warde the Southe. And Hiram made pottes / ſhouelles and baſens.

And Hiram fyneſſhed the wozke he made foz kynge Salomon vnto the tēple of God: The two pyllers with their ſcalpes of ỹ two heedes that were on the toppes of ỹ pyllers: and the two wzethes to couer ỹ two ſcalpes of the heedes that were on the toppes of the pyllers: and foure hūdzed pomegranates foz the two wzethes/ two rowes of pomegranates foz euery wzethe/ to couer ỹ two ſcalpes of the heedes that were on the pyllers. And he made bottomes/ and lauers vpon the bottomes: and ỹ ſee with twelue oxen vnder it. And therto pottes/ ſchouelles/ fleſh hokes/ & D all their veſſelles dyd Hyzam Abi make foz kynge Salomon foz the houſe of the Lozd of bzyght bzaſſe. In the playne of Jozdā dyd ỹ kyng caſt thē/ in the thicke erthe/ betwene Socoth & Zaredatha. And made of all theſe veſſelles ſo myghtye greate aboundaunce/ ỹ the weight of bzaſſe couldе not be/ rekenede.

And Salomon made all the veſſelles that pertayned to the houſe of God: the goulden aulter and the tables wyth the ſhew bzeede vpon thē/ the cādelſtickes with their lampes to burne after the maner before the quere/ & that of pure goulde / and the floures and the lampes/ and the ſnoffers were goulde/ & that perfecte goulde: and the dzeſſynge knyues/ balens / ſpones and cenſers of pure goulde. And the ynner dozes of ỹ place mooſt holye/ and the dozes of the temple to / were goulde. And ſo was all the wozcke that Salomon made foz the houſe of the Lozde fyneſſhed.

And when the wozcke ỹ Salomon made in the houſe of the Lozde was fyneſſhed: then Salomon bzought in the gyftes dedycat by Dauid his father/ the ſyluer and the goulde and all the Jewelles/ and put them amonge the treaſure of the houſe of God.

¶ After the ſtoze houſes and the Arcke were put in ỹ temple/ the Glozye of the Lozde fylled the temple.

¶ The.v.Chapter.

THen Salomon geathered the el-
ders of Iſrael to geather and all ỹ A heedes of the trybes and auncient iij. Reg.viij.g. Lozdes amonge the chyldzē of Iſ- and.viij.a. rael/ vnto Jeruſalem: to bzynge the Arcke of the couenaunt of the Lozde oute of the cytie of Dauid which is Zion. And all the men of Iſrael reſozted vnto the kyng in the feaſte of the ſeuenthe monethe. And whē all the elders B of Iſrael were come / the Leuites toke vp ỹ Arcke. And ỹ pzeaſtes & the Leuitȝ bzought awaye the Arcke & ỹ tabernacle of witneſſe/ and all the holy veſſelles that were in the tabernacle. And kynge Salomon and all the cōgregacion of Iſrael that were aſſembled vnto him before the Arcke/ offered ſhepe and oxen/ ſo manye that they couldе not be tolde oz numbzed foz multitude.

And the pzeaſtes bzought ỹ Arcke of the

appoyntmēt of the Lorde vnto his place in ỹ quere of the tēple & place most holye: euē vnder the wyngs of the Cherubes/ ỹ the Cherubes stretched out their wynges ouer ỹ place of the Arcke & couered ỹ Arcke & her staues
C aboue on hye. And the staues of the Arcke/ were so longe/ ỹ they were sene alytle before the quere/ but not farre wythout. And there it remaineth vntothis daye. Moreouer there was nothyng in the Arcke saue ỹ two tables which Moses put therin at Horeb/ when the Lord made a couenaūt w̄ ỹ chyldrē of Israel/ after they were come out of Egypt. And whē the preastes were come out of the holy place (for all ỹ preastes ỹ were founde sanctyfied thē selues & dyd not wayte by course) But ỹ Leuites euery one of thē that were vnder Asaph/ Heman and Iduthun / & amonge their chyldren & brethrē/ were arayed in bysse and sange with Cymbales/ Psalteries & harpes standyng East from the aulter/ & with thē an hundred and .xx. preastes blowyng trōpettes
D And the trompette blowers & the syngers so agreed/ that it semed but one voyce in prayesynge & thankyng the Lord. And as the voice of the trompettes/ cymbales & instrumentes of melodye arose/ * & as they praysed ỹ Lord/ how ỹ he was good & ỹ hys mercye lasteth euer / the house of the Lorde was fylled w a cloude: so that the preastes coulde not endure to mynister by the reason of the cloude. For ỹ glorye of ỹ Lorde had fylled ỹ house of God.

Psalm. cv. a

C The wordes of Salomon to the people/ & the prayer he made to God.

C The .vi. Chapter.

A
ij. Reg. viij. b.

THen Salomon sayde: the Lorde hath spokē it/ how ỹ he wyll dwell in darcknesse. And I haue buylt an habytacyon for the and a place to dwelle in for euer. And the kynge turned his face & blessed the hole cōgregacion of Israel/ and all the cōgregacion of Israel stode. And he sayde: blessed be the Lorde God of Israel which spake wyth hys mouthe to my father Dauid & hath fullfylled it with hys handes/ for God sayde: sence the tyme I brought my people out of the lande of Egypt/ I chose no citie amonge all the tryb̄s of Israel to buylde an house in/ ỹ my name myght be there / neither chose I any man to be a ruler ouer my people Israel. But now I haue chosen Ierusalem to haue my name there/ & haue chosen Dauid to be ouer my people Israel.

ij. Reg. vij. a
xij. Reg. viij. b
i. Para. xxij. b

B *And it was in ỹ herte of Dauid my father to buylde an house for the name of the Lord God of Israel: But the Lorde sayde to Dauid my father: for as moche as it was in thyne herte / to buylde an houle for my name/ thou dydest well that thou haddest it in thyne hert. Notwithstādyng thou shalt not buylde ỹ house/ but thy sonne which shall Issue out of thy loynes/ he shall builde an house for my name. And the Lorde hath made good hys sayinge ỹ he hath spoken. For I arose in the rowme of Dauid my father/ & sate on ỹ seate of Israel/ as ỹ Lord promysed/ & haue buylt an house for the name of the Lord God of Israel. And therin I haue put ỹ Arcke wherin the couenaūt of the Lord made w̄ the chyldrē of Israel/ is. And he stepte forthe before the aulter of the Lord in the presence of all ỹ cōgregaciō of Israel/ & stretched out his hādes/ now Salomon had made a Brasen pulpyt of fyue cubytes longe & fyue cubytes broad/ and thre of height/ and had set it in ỹ middes of the great courte/ vpō ỹ he stepte & kneled downe vpō his knees before all ỹ cōgregaciō of Israel & stretched out his hādes to heauen & sayde: Lorde God of Israel there is no God lyke the ether in heauē or in erthe/ which kepest couenaūt and shewest mercye vnto thy seruaūtes that walke before the w̄ all their hertz. Which hast kepte with Dauid my father that thou promysedest him: thou saydest it with thy mouthe and hast fullfilled it with thyne hande/ as it is to se this daye.

C

Now Lorde God of Israel kepe w̄ thy seruaūt Dauid my father/ ỹ thou promysedest him sayīg: * thou shalt not be without one or other in my syght ỹ shall sytte vpō the seate of Israel. Of this cōdicion yet/ yet thy chyldrē wyll take heade to their wayes to walcke in my lawe / as thou hast walcked before me. Now Lorde God of Israel lett thy saying be true/ which thou saidest vnto thy seruaūt Dauid. How be it in very dede/ can God dwell w̄ mā on erthe? Beholde/ nether heauē nor heauē
D aboue all heauēs is able to cōtayne ỹ: how shulde ỹ house then which I haue buylt for ỹ do it? But turne to ỹ prayer of thy seruaūte & to his supplicaciō (O Lord my God) to herkē vnto ỹ voyce & prayer which thy seruaūt maketh before the. That thyne eyes be open ouer this house daye & nyght/ & ouer ỹ place of which thou hast sayde/ ỹ thou woldest put thy name there: to herkē vnto ỹ prayer which thy seruaunte prayeth at this place: herken therfore vnto the prayers of thy seruaūt & of thy people Israel/ which they praye in thys place. But heare thou it out of thy dwellyng place heauē: & whē thou hearest it be mercifull. * If a mā synne agaynst his neyboure/ & an adiuracio be layde to his charge/ to adiure him w̄ all/ & ỹ adiuracion come before thine aulter in this house: then heare thou frō heauen/ & worcke & iudge thy seruauntes / that thou rewarde ỹ euell & brynge his waye vpō his heed/ & iustefye the righteous & geue him accordynge to his righteousnesse.

ij. Reg. vij. a

ij. Reg. viij. d.

Lykewyse yf thy people Israel be put to ỹ worse before their enemyes / because they haue

haue synned agaynst the: Yet yf they turne & cõfesse thy name/ and make intercessyon and praye before ỹ in this house: then heare thou from heauen and be mercyfull vnto ỹ synne of thy people Israel/ and bringe thẽ agayne vnto the lande whych thou gauest to them and to their fathers.

If heauen be shutt vp / that there be no rayne/ because they haue synned agaynst ỹ: yet yf they praye at thys place and confesse thy name and turne from their synnes at thy scorgynge: then heare thou from heauen and be mercyfull vnto the synne of thy seruauntes and of thy people Israel/ that thou shew thẽ a good waye to walke in / & sende rayne vpon thy lande whych thou hast geuen vnto thy people/ for an enheritaunce.

If there chaunce darthe in the lande/ pestilence/ burnynge or smitinge of corne/ grashoppers or caterpillers/ or that their ennemyes belege thẽ in the cytyes of their awne lande/ or what soeuer plage or sycknesse it be. Then all the supplycacyons and prayers that shalbe made of all men amonge all thy people Israel/ whych shall know euery man his awne sore and his awne greffe/ and shall stretche out their handes towarde this house: thou shalt heare from heauen thy dwellynge place/ and shalt be mercyfull / & geue euery man accordynge vnto all hys waye/ euen as thou shalt knowe euery mannes herte: for thou onely knowest the hertes of the chyldren of Adam: that they may feare the and walke in thy wayes as longe as they lyue vpon the erthe/ whych thou gauest to oure fathers.

¶ Therto a straunger whych is not of thy people Israel/ yf he come from a farre lande for thy greate names sake and thy myghtye hande and stretched oute arme / and therfore come & praye at thys house: thou shalt heare hym frõ heauẽ thy dwellynge place/ & shalt do accordynge to all that the straunger calleth to the for. That all the nacions of ỹ erthe maye knowe thy name/ & feare the/ as doeth thy people Israel: and that it maye be knowẽ how that thys house whych I haue buylt/ is called after thy name.

When thy people shall go out to warre/ agaynst their ennemyes the waye that thou shalt sende them. If they praye to the/ the waye towarde thys cytye whych thou hast chosen/ and house which I haue built for thy name: then heare frõ heauen/ their supplicacion & prayer/ & helpe them in their ryght.

☞ If they shall synne agaynst the (as there is no man but that he shall synne) & thou be angrie with them and delyuer them to their enemyes/ and they leade thẽ awaye captyue vnto a lande ferre or neare/ yet yf their hertes come to them agayne in ỹ lande where they be in captyuyte/ and turne and praye vnto ỹ in ỹ lande where they be in captiuite/ saying: we haue sinned & haue done euell & wickedlye & turne agayne to the/ wyth all their hertes & all their soules/ in the lande of their captiuite where they be kepte in bondage/ and so praye towarde their lãde which thou gauest vnto their fathers/ and citie which thou hast chosen/ and to this house which I haue built for thy name: Then heare from heauen thy dwellinge place/ their supplicatiõ & prayers & iudge their cause/ & be mercyfull vnto thy people/ though they haue synned agaynst ỹ.

So now my God let thyne eyes be open and thyne eares attẽt vnto the prayers made in this place. And now vp Lorde God in thy restynge place: both thou and ỹ Arcke of thy strenghte/ and let thy prestes put on victorye and thy saynctes reioyse in goodnesse. And Lorde God turne not awaye ỹ face of thyne anoynted: But remembre the mercyes promysed to Dauid thy seruaunte.

¶ The fyre consumeth the sacrifyce. The Lorde appeareth to Salomon the second tyme.

¶ The. vij. Chapter.

And when Salomon had made an ende of prayẽge/ there came downe fyre from heauen and cõsumed the burnte offerynge and the sacrifyces. And the glorye of the Lorde fylled the house: ỹ the prest coulde not go in to ỹ house of the Lorde/ because the[a] glorye of ỹ Lorde had fullfylled the house of the Lorde. And all the children of Israel saw how the fyre came downe and the glorye of the Lorde vpon the house/ & stouped with their faces to the erthe vpon the pauement and bowed them selues & confessed vnto the Lorde/ that he was good and that hys mercye lasted euer.

And the kynge and all the people offered offerynges before the Lorde. So that kynge Salomon offered. xxij. thousand oxen / and an hundred and twentye thousand shepe. And so the kynge and all the people halowed the house of God. And the prestes wayted on their offyces / and the Leuites wyth instrumẽtes of musycke of the Lorde which kynge Dauid made to confesse vnto ỹ Lorde that hys mercye lasteth euer / when Dauid gaue prayse thorow their handes. And the prestes blew trompetes fast by them: and all Israel stode. Moreouer Salomon halowed ỹ myddle of the courte ỹ was before the Lorde: for there he offered burntoffrynges and the fatt of the peaceoffrynges/ because the brasen aulter which Salomõ had made/ was not able to receaue the burntoffrynges and the meateoffrynges and the fatte.

And Salomõ kepte a feast ỹ same season of seuen dayes/ and all Israel wyth hym/ an

a. The glorye of God fyllyng the house/ was as a vysyble cloude prefigurynge that God ought to be preached prayed & magnifyed thorow the whole worlde in ỹ congregacion of ỹ faythfull/ as he sayth Nume. xiij. b.

exceadynge great congregacyon/ euen from Hemath vnto the ryuer of Egipte. And the eight daye they made a geatheringe. For they kept the halowenge of the aulter seuē dayes & the feast seuē dayes. And the.xxiij.daye of the seuēth moneth/ he let the people departe into their tentes/ glad & merye in hert for the goodnesse ỹ the Lorde had shewed to Dauid/ to Salomon & to Israel hys people.* And so Salomon fynyshed the house of the Lorde & the kynges house and all that came in hys hert to make in the house of the Lorde and in hys awne house/ and that prosperously.

ij. Reg. ix. a.

And ỹ Lorde apered to Salomon by night and sayde to him: I haue heard thy peticion & haue chosen thys place for my selfe to be an house of sacrifyce. Moreouer yf I shut vp heauē ỹ there be no rayne/ or yf I cōmaunde the locustes to deuoure ỹ lande/ or yf I sende pestilēce amōge my people: yet yf my people that are named after my name/ shall humble thē selues & make intercession & seke my presence/ & turne frō their wycked wayes/ then will I heare frō heauen and be mercyfull to their synnes/ & will heale their lande. Therto myne eyes shalbe open & myne eares attent vnto the prayers made in this place. And fynally I haue chosen & sanctifyed this house/ that my name be there for euer/ & myne eyes & myne herte shalbe there perpetuallye.

D

And yf thou shalt walke before me as Dauid thy father walked/ to do accordynge to all ỹ I haue cōmaunded the/ & shalt obserue myne ordynaunces & my lawes: then I wyll stablyshe the seat of thy kyngedome/ accordynge to the couenaunt I made with Dauid thy father saying: *thou shalt haue euer one or other that shall rule in Israel. But and yf ye turne awaye & forsake myne ordynaūces & my cōmaundementes which I haue set before you/ and shall go & serue other Gods and bowe youre selues to thē: then wyll I plucke them vp by the rotes out of my lande whych I haue geuen them/ & b wyll cast thys house which I haue sanctifyed for my name out of my syght/ & will make a prouerbe & a tale of it amonge all naciōs. And thys house that is so hye/ shalbe a wonder to all ỹ passeth therby that they shall saye: why hath ỹ Lorde dealte on this fassyon with this lande and with this house? And it shalbe answered thē/ because they forsoke the Lorde God of their fathers which brought thē out of ỹ lande of Egipte/ and caught holde on other Gods/ and bowed to them & serued them: euē therfore brought he on them all this euell.

iij. Reg. viij. a. and xr. b.

ij. Para. vi. c.

b. Those are cast oute of the syght of God, whych by the ouertye of the fleshe feare not to be cast oute. Mach. vij. c. and Luc. xij. f.

¶ The cytyes that Salomon bylded after the house of God was fynyshed.

¶ The. viij. Chapter.

And after.xx. yere when Salomon had buylt the house of the Lorde & his awne house: he builte the cities that Hiram gaue hym/ & put of the childzen of Israel in thē. And Salomon wēt to Hemath Zobah and strengthed it. And he built Thadmor in the wildernesse and all the store cities which he buylt in Hemath. And he buylt Bethhoron the vpper & Bethhoron the nether/ and made them strōge cities with walles/ gates & barres. And Baalath & all ỹ stoare cities ỹ Salomon had/ & all ỹ charet cyties & the cities of horsemen/ & all ỹ Salomon had lust to builde in Ierusalē and Libanō/ & thorowout all ỹ lande of his dominiō

iij. Reg. ix. b.

And all the people ỹ were lefte of the Hethites/ Amorites/ Pherezites/ Heuites & Iebusites/ which were not of the childzen of Israel: euen the childzē of thē/ which were lefte after thē in the lande/ & were not cōsumed of the childzē of Israel/ thē did Salomon make tributaryes vnto this daye. But of ỹ chyldzē of Israel dyd Salomon make no bondemen in his worke: but they were men of warre & rulers & great Lordes with him/ & capitaynes ouer his charetes and horsemen. And kyng Salomons offycers that ouerlawe & ruled the people/ were two hundzed and fyftye.

B

And Salomon brought the daughter of Pharao out of ỹ citye of Dauid into ỹ house ỹ he had made for her. For he sayde: my wife shall not dwelle in the house of Dauid kinge of Israel/ for it is holy/ because the Arcke of the Lorde came into it.

C

And from thence forthe Salomon offered burnt offerynges vnto the Lorde on ỹ aulter of ỹ Lorde which he had built before ỹ porche to offer daye by daye accordynge to the commaundement of Moses/ & in the sabbotes & newmones/ and the thre solempne feastes of the yere/ the feast of swete breede/ the fest of wekes and the feast of bothes.

And Salomon put the sortes of prestes in companyes as Dauid hys father had ordered thē/ vnto ỹ offyces/ & the Leuites vnto their wayte/ for to prayse & mynystre before ỹ prestes daye by daye/ & ỹ porters by course at euery gate. For so had Dauid the man of God cōmaunded. And the cōmaundement of the kynge vnto the prestes & the Leuites cōcernynge whatsoeuer cause it was/ & cōcernynge the treasures/ was not disobeyed.

D

And all the worke of Salomon went lustely forwarde euē vnto the daye of the foundacyon of the house of the Lorde was layde: & from thence till he had fynished it/ that the house of the Lorde was perfecte. And then went kynge Salomon to Azion Gaber and to Eloth & to the sees syde in ỹ lande of Edom. And Hiram sent him by the hande of hys seruauntes

uauntes/shippes and seruaūtes that coulde skille of the see: Whych went wyth the seruauntes of Salomon to Ophir/& brought thence foure hundred and fyfftye talentes of gould/and brought it to kynge Salomon.

¶ The cōmunicacyon of Salomon wyth the quene of Saba/& the gyftes that the one gaue the other. The deeth of Salomon: after whom succeadeth Rehoboā.

¶ The.ix. Chapter.

A i.Reg.x.a. Math.xij.d. Luc.xi.d.

AND the quene of Saba heard of the fame of Salomō and came to proue him with ryddelles at Jerusalem/with a very great cōpanye/ and wyth camelles that bare swete odoures and plentie of goulde & precious stone. And when she was come to Salomon/ she communed with him of all that was in her herte. And Salomon soyled her all her questions/ that there was nothinge hid from Salomō/ which he tolde her not.

And when the quene of Saba had sene ỹ wisdome of Salomon and the house that he had built/and the meate of hys table and the syttinge of hys seruaūtes and the standynge of hys wayters/ and their apparell/and hys buttelars with their apparel/& his parloure out of which he wēt into the house of ỹ Lord/ there was no moare herte in her.

B And then she sayde to ỹ kynge: the sayinge which I heard in mine awne lande/of thine actes and of thy wysdome/is trueth. But I beleued not the wordes of thē/vntyll I came & myne eyes had sene it. And se/the one halfe of thy wysdome was not tolde me: thou exceadest the fame that I heard/happye are thy men/& happye are these thy seruauntes which stande before the all waye & heare thy wisdome. Blessed be ỹ Lorde thy God which had lust to the/ to make the kynge on hys seate/vnto the Lorde thy God. Because thy God loued Israel/ to make them contynew euer/therfore made he the kynge ouer them to do ryght and equyte.

C And she gaue the kyng an hundred and.xx talentes of goulde/and of swete odoures exceadynge great aboundaūce with precious stones/ ỹ there was no soche swete odoures as the quene of Saba gaue kynge Salomon. And therto the seruauntes of Hiram & the seruauntes of Salomon which brought goulde from Ophir/brought also * Algume wood and precyous stones. And the kynge made of ỹ Algume wood steyares in ỹ house of the Lorde and in the kynges palace/and harpes and psalteries for syngers. And there was no soche wood sene before in ỹ lande of Juda. And kynge Salomon gaue to ỹ quene of Saba all her desyre ỹ she asked aboue ỹ she brought vnto ỹ kinge. And so she turned & wēt awaye to her awne lande w̄ her seruaūtz

* Or/Almuge. of which.ij. Regum.x.b.

D

The summe of goulde ỹ came to Salomō in one yere/ was syxe hundred.lxvi. talentes of goulde/besydes that whych chapmen and marchauntes brought/and all the kynges of Arabia and dukes of countreyes brought gould & siluer to Salomon. And kynge Salomō made two hundred bokelars of goulde/ vi. hundred sicles of Beten goulde to a bokelar: & thre hundred shyldes of Beten goulde/ thre hundred sicles of goulde to a shilde/& he put thē in the house of ỹ forest of Libanon.

And ỹ kinge made a great seate of Iuorie and ouerlayde it with pure goulde. And ther were sixe steppes to the seate w̄ a fotestole of goulde fastened to ỹ seate: & pomelles on eche syde of ỹ syttinge place/ & two lyōs stādinge by the pomelles. And xij. lyons stode on ỹ one syde & on the other/vpon sixe steppes/ ỹ there was no soche in any kyngedome. E

And all the drynckynge vesselles of kynge Salomon were goulde/& all ỹ vessels of the house of ỹ forest of Libanō/were pure gould And as for syluer/it was counted nothynge worthe in ỹ dayes of Salomon. For ỹ kinges shippes went* to Tharsis w̄ the seruauntes of Hiram euery thre yere once. And the shippes of Tharsis brought gould/siluer/ỹ tethe of elephantes/apes and pecockes.

* Some reade. to the see. The That into Aphrica.

And kynge Salomon passed all ỹ kinges of the erthe in rychesse and wisdome. And all the kynges of the erthe sought ỹ presence of Salomon/ to heare the wysdome that God had put in his herte. And they brought euery man his present in vesselles of syluer & vesselles of goulde/and rayment/harnesse/swete odoures/horses and mules yere by yere.

And Salomō had foure thousande maūgers of horsses & charettes for thē/ & twelue thousande horsemē. And he bestowed thē in ỹ charet cities & with ỹ kinge at Jerusalē. And he raygned ouer all ỹ kynges frō Euphrates vnto the land of the Philistines & so to ỹ borders of Egipte. * And the kynge made syluer in Jerusalē as plenteous as stones/ & Cedar trees as plēteouse as the mulbery trees that growe in ỹ valeyes. And Salomō had horses brought him out of Egipte & out of all lādz. G

ij.Reg.x.d. ij.Paral.i.d.

* And the rest of ỹ actes of kynge Salomō both fyrst and last are wrytten in the boke of Nathan the Prophete and in the prophesye of Ahiah the Silonite and in the bysyons of Jadi the sear of bysyons agaynst Jeroboam the sonne of Nabat. And whē Salomon had raygned in Jerusalē vpon all Israel fourtye yeres/he layed him to rest wyth hys fathers/ & was buried in ỹ citie of Dauid his father/ & Rehoboā his sonne raygned in his steade.

ij.Reg.xi.g.

¶ The folishnes of Rehoboam/ and the deuysyon of hys reaulme.

¶ The.x. Chapter.

And

A ij.Reg.xij.a. AND Rehoboam went to Sichem: for to Sichē were all Israel come to make him kinge. And when Jeroboā the sonne of Nabat/beynge in Egipte hearde it (for he was fled for feare of Salomon the kynge) he returned out of Egipte. And they sent and called him. And so Jeroboā & all Israel came & comuned wyth Rehoboam & sayde. Thy father made vs a greuouse youcke: but remytte thou somewhat of the greuouse seruyce of thy father & of his heuye youcke that he put vpō vs/ & we will serue ỹ. And he sayd to thē: come againe after thre dayes to me. And ỹ people departed

B And kynge Rehoboam counceled with ỹ elders that stode before Salomō his father/ while he lyued/ & sayde: what councell geue ye me/ to answere thys people agayne? And they tolde him saying: If thou shalt be kinde to this people & please them and shalt speake louynge wordes to thē/ they wyll be thy seruauntes for euer. But he left the councell which the elders gaue him/ & tooke councell with the youngemen that were nursed vp wt hym & had stande in his presence/ & sayde to them: what aduise geue ye ỹ I maye answere thys people whych haue cōmuned wyth me sayinge: Abate somewhat of ỹ youcke which thy father dyd put vpon vs.

And the younge men that were nurced vp C with hym talked with hym sayinge: thus answere the people that spake to the sayinge. Thy father made oure youcke heuye: But make thou oure youcke somewhat lyghter. Thus wyse answere them: my lytle fynger shalbe heuyer then my fathers loynes. *For ij.Reg.xij.c. where my father put a heuie youcke vpō you I will put moare therto/ & where my father chastised you with whippes/ I will chastyce you with scorpions.

And when Jeroboam and all Israel were come ỹ thrde daye/ as ỹ kynge bade sayinge: come agayne to me ỹ thrde daye. The kynge answered thē cruelly/ for kynge Rehoboam lefte the councel of the aged mē/ & answered thē after ỹ aduise of the younge men saying. If my father made youre youcke greuouse/ I will adde therto/ & where my father chastised you wyth whyppes/ I wyll chastyce you with scorpions. And so the kynge herkened not vnto the people/ for the turnynge awaye was of God/ that ỹ Lorde myght make good hys sayinge whych he spake by the hand of Ahiah the Silonite to Jeroboam the sonne of Nabat.

D And when all Israel saw that the kynge wolde not heare them / the people answered ỹ kynge/ sayinge: what parte haue we with Dauid or enheritaunce wt the sonne of Isai? ij.Reg.xij.d. let euery man of Israel go to his tent. *And now Dauid se to thyne awne house. And therupon all Israel get them to their tentes/ so ỹ Rehoboam raygned ouer no moo of the childzen of Israel then dwelt in the cytyes of Juda. Then kynge Rehoboā sent to thē Haduram that was ouer ỹ tribute/ & the childzē of Israel stoned him with stones that he died But kynge Rehoboam made spede and gat hym vp to hys charet to flye to Jerusalem. And so Israel departed from the house of Dauid vnto thys daye.

¶ Rehoboam is forbidden to feyght agaynst Jeroboā. He hathe.xviij. wyues and thre score concubynes: & by them.xxviij. sonnes/ and.iij. score daughters.

¶ The.xi. Chapter.

AND when Rehoboam was come to A Jerusalē/ he geathered of the house ij.Reg.xij.e. of Dauid & Beniamin to ỹ nūbre of nyne score thousande choise mē of warre to fyght wyth Israel/ for to brynge the kyngdome agayne to Rehoboam. But ỹ worde of the Lorde came to Semeiah the man of God sayinge: speake vnto Rehoboā the sonne of Salomon kynge of Juda & to all Israel that are in Juda/ and to Beniamin and say: thus sayth ỹ Lorde. Go not nor fight with youre brethren: But returne euery mā to hys house/ for thys thynge is done of me. And they obeyed the wordes of the Lorde & B returned from goynge agaynste Jeroboā.

And Rehoboam dwelt in Jerusalem/ and built stronge cyties in Juda: as Bethlehem/ Etam & Thekua: Bethzur/ Socho & Odollam: Geth/ Mareshah & Ziph: Adurahim/ Lachis and Azecah: Zarah Aialon and Hebron. Which were the stronge cities of Juda & Beniamin. And when he had repayred soche stronge cyties/ he put cappytaynes in thē and store of vitaile/ & of oyle & of wine. And he ordened in all cyties shyldes & speares/ & made them exceadynge stronge. And so Juda and Beniamin were vnder hym. C

And the prestes & the Leuites that were in all Israel resorted to hym/ out of all their costes. In so moche ỹ the Leuites lefte their Suburbes & possessyons and came to Juda and Jerusalem: for Jeroboam & hys sonnes had cast them oute from ministrynge vnto ỹ Lorde. *And he ordeyned him prestes of hyl- ij.Reg.xij.g. aulters bothe to felde deuelles and also to ỹ calues which he had made. And after thē ther came of all ỹ trybes of Israel (soche as their hertes moued them to seke the Lorde God of Israel) to Jerusalem to offer vnto the Lorde God of their fathers. And so they strengthed the kyngedome of Juda & made Rehoboam the sonne of Salomon myghtye thre yere longe/ for thre yere they walked in the waye of Dauid and Salomon. D

And Rehoboam toke hym Mahalath the daughter

Abiah. daughter of Jerimoth the sonne of Dauid to wyfe / and Abihail the daughter of Eliab the sonne of Jsai / whych bare hym chyldren: Jeus / Samariah and Zaham. And after her he tooke Maacah the daughter of Absalom whych bare hym Abiah / Ethai / Ziza & Salumith. But Rehoboam loued Maacah the daughter of Absalō aboue all his other wyues & concubynes for he toke .xviij. wyues & thre score concubynes / and begat thre score daughters and .xxviij. sonnes. And Rehoboā made Abiah the sonne of Maacah the chefe ruler amonge his brethren / for to make hym kynge. And he played wisely & shatered of all hys chyldren thorow out all the countreyes of Juda & Beniamin in euery stronge citie. And he gaue them aboundaunce of vitayle / and asked manye wyues.

¶ Selak kyng of Egipt robbeth the temple of ỹ Lorde. Rehoboam dieth and Abiah his sonne succeadeth hym

¶ The .xij. Chapter.

A ij. Reg. xiiij. g. And whē Rehoboā had stablysshed the kyngedome / & made it stronge he forsoke the lawe of the Lorde / & all Jsrael wyth hym / *wherfore ỹ fyfte yere of kynge Rehoboam / Selac the kynge of Egipte came vp agaynst Jerusalē because they had trāsgressed agaynst ỹ Lord with twelue hundred charetes and thre score thousande horsemen. And the people were without numbre that came with him out of Egipt / with thē of Libia / & the* Succhites & the blackemores. And they toke the stroge cities that were in Juda & came to Jerusalē.

*Some reade. (Troglodites.

Then came Semeiah the Prophete to Rehoboam & to the Lordes of Juda ỹ were geathered to Jerusalem for feare of Selac / & sayde to thē: thus sayth the Lorde / ye haue
B lefte me / & therfore wyll I leue you also in ỹ handes of Selac. Wherupon the Lordes of Jsrael and the kynge humbled them selues & sayde: the Lorde is righteous. And when the Lord sawe that they submitted thē selues / ỹ worde of ỹ Lorde came to Semeiah sayinge: they meke them selues / and therfore I wyll not destroye them. But I wyll delyuer them somewhat / and my wrath shall not falle vpō Jerusalem. Neuerthelater they shalbe hys seruauntes / to knowe what difference is betwene my seruyce and the seruice of the kingedomes of other landes.

¶ And Selac kynge of Egipte came to Jerusalem and toke awaye ỹ treasures of the house of the Lorde / and the treasures of the kynges house / & shortlye he toke all. And he toke also ỹ shildes of goulde which Salomō made. In steade of which kynge Rehoboam made shyldes of brasse / and put thē in the kepinge of the capitaynes of hys garde whych wayted in the gate of the kynges house. And

as ofte as ỹ kynge wēt to ỹ house of ỹ Lorde / ỹ garde wēt & fett thē / & brought thē agayne vnto ỹ garde chābre. And so because he humbled him selfe / ỹ wrath of ỹ Lorde turned frō him / & destroyed not all together. And therto ther were many good thynges yet in Juda.

D And kynge Rehoboam waxed mightye in Jerusalem & raygned. And Rehoboā was .xli yere olde when he was made kynge / and he raygned .xvij. yeres in Jerusalem the cytye which the Lorde had chosen out of all ỹ tryb̄ of Jsrael to put hys name there. And hys mothers name was Naamah an Ammonite.
*And he dyd euel: for he prepared not hys herte to seke the Lorde. iij. Reg. xiij. k.

The actes of Rehoboam fyrst and last are writtē in the sayinges of Semeiah ỹ Prophete & of Ado the sear of bisyons / so moche as his genealogye and the perpetuall warre ỹ was betwene Rehoboā & Jeroboā during their life. And Rehoboā layde hym to slepe w̄ his fathers & was buried in ỹ citie of Dauid / and Abiah his sonne raygned in hys steade.

¶ The victorye of Abiah agaynst Jeroboam.

¶ The .xiij. Chapter.

In the .xviij. yere of kynge Jeroboam A began Abiah to raygne ouer Juda / iij. Reg. xv. a. & he raygned thre yere in Jerusalē. His mothers name was Michaiah the daughter of Uziel of Gabaah. And there was warre betwene Abiah and Jeroboam. And Abiah made a battell wyth an Hoste of kyghtynge men of foure hundred thousand chosen men. And Jeroboam put in araye to fyght agaynst him / with .viij. hundred thousand pycte men and stronge.

And Abiah stode vp vpō Semaraim an hyll in moūt Ephraim & sayde: heare me thou Jeroboam & all Jsrael. Becometh it not you to knowe how that ỹ Lorde God of Jsrael gaue ỹ kyngdome of Jsrael to Dauid for euer / euē to hym & to hys sonnes / wyth a* salted couenaunt. But Jeroboam the sonne of Nabat the seruaunt of Salomon the sonne of Dauid / rebelled agaynst the Lorde. And there B geathered to him lewde men and vnthryftes / and preuayled agaynst Rehoboam ỹ sonne of Salomon: for Rehoboā was younge and tender hearted & not stronge ynough for thē.

*Of this Numer. xviij.

And now ye thinke to preuayle agaynst ỹ kyngedome of ỹ Lorde in ỹ hande of ỹ sonnes of Dauid / because ye be a great multitude & haue with you the goldē calues whych Jeroboam made you for Gods. And haue ye not cast out the prestes of the Lord the sonnes of Aarō / & the Leuites / & haue made you prestes like the nacyons of other landes: euen whosoeuer cometh and filleth his hande with an ore & seuē rammes / the same is made preste to them that are no Gods.

But

But with vs is ỹ Lorde oure God whome
C we haue not forsaken/and the prestes of the
sonnes of Aaron ministringe vnto ỹ Lorde/
& ỹ Leuites in office/burnynge vnto ỹ Lorde
euery morynge & euery euẽ burnt offerings
and swete cẽse: & the shew breed put in ordre
vpõ a pure table: & the cãdlestycke of gouldе
with the lampes of ỹ same/to be lyght euery
euẽ. For we kepe ỹ watche of the Lorde oure
God: but ye haue forsaken hym. Moreouer
se/God is with vs in the forewarde/and hys
prestes/ and the rorynge trompettes to crye
alarum agaynst you. Ye chyldren of Israel
fyght not vỽ the Lorde God of youre fathers:
for it wyll not prospere wyth you.

But for all that Jeroboam sent men pry-
uely aboute to come behinde vpon thẽ: & so
they were before Juda/& the layers in wayte
were behynde thẽ. And whẽ Juda turned and
saw the battell behynde & before/ they cryed
vnto the Lorde/& the prestes blew ỹ trõpets
& the men of Juda gaue a showte. And as ỹ
D men of Juda showted/God smote Jeroboã &
all Israel before Abiah & Juda. And ỹ childrẽ
of Israel fled before Juda/& the Lorde dely-
uered thẽ into ỹ handes of Juda. And Abiah
& his people slue a great slaughter of thẽ: so ỹ
there were stryken downe deed of Israel fiue
hũdred thousand chosen mẽ. And so ỹ childrẽ
of Israel were brought vnder at that tyme/&
the children of Juda preuayled: because they
leaned vnto ỹ Lord God of their fathers. And
Abiah folowed after Jeroboã & wanne cer-
tayne cities from him: Bethel with ỹ townes
belongynge therto/ and Jesanah wyth the
townes that longed therto/and Ephron with
her townes. And Jeroboam recouered not
strength agayne in the dayes of Abiah. And
at the last the Lorde plaged him/ ỹ he dyed.

And Abiah wared myghtie/and toke him
xiiij. wyues/ and begat. xxij. sonnes and. xvi.
daughters. The rest of the actes of Abiah &
his wayes and his doynges are writtẽ in the
storye of the Prophete Ado. And when Abiah
was layde to slepe with his fathers/they bu-
ryed hym in the cytye of Dauid/and Asa his
sonne raygned in his steade. In whose dayes
the lande was quyet ten yere.

CAbiah dyeth after whom succeadeth Asa.

The. xiiij. Chapter.

AND Asa did that was good & ryght
4.Reg.xv.b. in the eyes of the Lorde hys God/
& toke awaye the aulters of straũ-
gers & the hylaulters/& brake the
Images and cut downe the groues/ and cõ-
maunded Juda to seke ỹ Lorde God of their
fathers/& to do accordynge to the lawe & cõ-
maundement. And he put awaye out of all ỹ
cities of Juda/the hilaulters & the ydoles: for
the kyngedome was quyet before hym. And
he built stroge cities in Juda: because ỹ lande
was in rest/& he had no warre in those yeres.
For the Lorde had geuen hym rest.

B And therfore he sayde to Juda: let vs build
these cytyes & compase thẽ with walles and
towres/ gates & barres/ whyle we haue the
lande quyet. For we haue sought the Lorde
oure God: & because we haue sought him/he
hathe geuẽ vs rest on euery syde. And so they
built and prospered. And Asa had an Armie
that bare shilde and speare/out of Juda thre
hundred thousande/& out of Beniamin that
bare shildes & drue bowes two hundred & .lxxx
thousande/and were all stronge men.

C And there came out agaynst thẽ Zarah ỹ
Morian wyth an Host of ten hundred thou-
sande/& thre hundred charettes/and came as
ferre of Maresa. And Asa went out to him/
& they put in araye to battell in the valeye of
Zephatah belyde Maresa. And Asa cryed
vnto ỹ Lorde hys God and sayde: Lorde it is
all one wyth the to helpe them that haue no
power/ wyth few or wyth manye: helpe vs
O Lorde oure God/ for we trust to the/ & in
thyne name be come agaynst thys multitude
Thou art the Lorde oure God/ let not man
D preuayle agaynst the.

And ỹ Lorde smote ỹ blacke Mores before
Asa and Juda/that they fled. And Asa and the
people that was with him/folowed after thẽ
as ferre as Gerar. And ỹ blacke Mores were
ouerthrowen/that there bode none a lyue of
thẽ/but were destroyed of the Lorde & of his
Hoste. And they caryed awaye a myghtye
great praye. And they smote all the cytyes
rounde aboute Gerar. For ỹ feare of ỹ Lorde
came vpon thẽ. And they robbed all the cities
for ther was exceadynge moche to be robbed
in them. And therto they smote the tentes of
catell and caryed awayed plentye of shepe &
camelles/and returned to Jerusalem.

CKyng Asa by the monicion of the Prophet Azariah after he had put downe the Idoles/ sacrifyeth to the Lorde. He depriueth his mother of her domynyon.

The. xv. Chapter.

AND ỹ spirite of God came on Aza- A
riah the sonne of Obed. And he wẽt
out agaynst Asa and sayde to hym:
heare me Asa & all Juda and Be-
niamin. The Lorde is with you/whyle ye be
with hym/and yf ye shall seke him/he wylbe
founde of you: but & yf ye shall forsake hym/
he wyll forsake you. There will come many
dayes in Israel/ in whyche there shalbe no
true God nor preste ỹ teacheth/nor any lawe.
And in their tribulacyõ they shall turne vnto
the Lorde God of Israel and shall seke hym/
& he shalbe founde of thẽ. And in those dayes
there shalbe no peace to thẽ that go out & in.
But great veracion vpon the enhabyters of
all landes

Iehosaphat. all landes. For one nacyon shall destroye a nother/ and one cytye a nother: for God wyll
B trowncе thē with all aduersyte. But pluckе you vp youre hertes & let not youre handes faynte/for youre worckes shalbe rewarded.

When Asa hearde those wordes & the prophesye of Azariah ỹ sonne of Obed the Prophete/he tokе courage & put awaye ỹ abhominacions out of all the lande of Juda & Beniamin/& out of the cities whych he wāne in mount Ephraim/ & renued the aulter of the Lorde that was before the porche of ỹ Lord. And he geathered all Juda & Beniamin/and the straungers wyth them out of Ephraim/ Manasseh and Simeon. For there fell many to hym out of Israel/ when they saw that
C God was wyth hym. And they assembled at Jerusalem the thyrde monethe of the fyftene yere of the raygne of Asa. And they offered vnto the Lorde that same tyme of the spoyle whych they had brought. vij. hundred oxen & vij. thousande shepe.

And they made a couenaunt to seke the Lorde God of their fathers/ w all their hertz & all their soules: so that all that sought not ỹ Lorde God of Israel/ shuld dye for it/ whether he were smalle or greate / mā or womā.
a. To sweare vnto ỹ Lorde/is to geue thy self wholly to him with a pure hert: whych thyng true worshyppers do / as is sayde of Dauid Psal. crrri. a. But to sweare by the Lorde/is to call on the name of ỹ Lord as a witnes and Judge / as it is sayde. Iosu. ỹ. c
And they a sware vnto ỹ Lorde with a loude voyce and showtynge & wyth trompetes and
D hornes. And all Juda reioysed in the othe/ for they had sworne wyth all their hertes / and sought hym with all their lust/ & he was founde of them. And the Lorde gaue thē rest rounde aboute.

And therto kynge Asa put Maacah hys mother out of auctoryte / because she had made an ydole in a groue: & brake downe her ydole & stampte it and burnt it by the broke Cedron. But they put not the hylaulters out of Israel: neuertheless the hert of Asa was pure all his life. And he brought into ỹ house of God the dedycat gyftes which he & hys father had dedicate/in goulde/syluer and other Jewelles. And there was no moare warre vnto the. xxxv. yere of the raygne of Asa.

C Asa/for feare of Baasa king of Israel/maketh a couenaunt with Benhadad kyng of Syria.

C The. xvi. Chapter.

A IN the. xxxvi. yere of the raygne of Asa/came Baasa kynge of Israel agaynst Juda & buylt Ramah / to the entent that he wolde let none ỹ pertayned to Asa king of Juda haue passage in and out. Wherupon Asa fet out syluer and goulde out of the treasures of the house of the Lorde and of the kynges house/ & sent it to Benhadad kynge of Syria that dwelt at Damasco/ & sayde. There is a cōfederacio betwene me and the / & so was betwene my father & thine/ wherfore I haue sent ỹ syluer and goulde / that thou go and breake thyne apoyntment with Baasa kynge of Israel/ ỹ he maye departe from me. And Benhadad B graunted vnto kynge Asa/ & sent ỹ capitayn of his armie agaynst ỹ cyties of Israel. And they bet Ion/ Dan/ Abelmaim & all ỹ store cities of Nephthali. And when Baasa hearde that/ he left buildynge of Ramah and let his worcke ceasе. And then Asa the kynge tokе all Juda & caryed awaye & stones & tymbre of Ramah wherwith Baasa was a buildinge: & he buylt therwith Gabaa & Mazphah.

At that same tyme Hanani the sear/ came C to Asa king of Juda & sayde to him: because thou trustest in ỹ kynge of Syria/ & trustest not in the Lorde thy God/ therfore is ỹ hoste of the kynge of Syria escaped out of thyne hande. Were not ỹ blacke mores and they of Libia a great hoste wyth exceadynge many charettes and horsemen? And yet because thou trustedest in the Lorde / he delyuered thē in to thyne handes. For ỹ eyes of ỹ Lorde beholde all the erthe/ to strength the hertes of thē that are hoale with him. Herein thou hast done folyshly/ and therfore from hencefoorthe thou shalt haue warre. Wherupon Asa was D wroth with the sear & put him in the conuertyng house/ for he was dysplesed wyth hym because of that. Moreouer Asa oppressed certayne of the people the same ceason.

The dedes of Asa both fyrst and last/ are written in the boke of the kynges of Juda & Israel. And the. xxxix. yere of hys raygne Asa fell sycke of his fete/ and that hys dysease exceadid. And therto in his sickness he asked no councell of the Lorde/ but of Physycyons. And at the last Asa fell on slepe wyth hys fathers and died when he had raygned. xli. yere. And they buryed hym in hys awne sepulchre whych he had made in the cytye of Dauid/ and layed hym in the bed whych he had fylled wyth swete odoures of dyuerse kyndz/ made by ỹ crafte of ỹ potecaryes. And they dyd exceadynge great coste aboute buriēge of him.

C Iehosaphat succeadeth after Asa/ whych causeth the feare of the Lorde to be renued amonge the people.

C The. xvij. Chapter.

AND Iehosaphat his sonne raygned A in hys stede & was myghtyer then Israel. And he put souldyoures in all the stronge cytyes of Juda / and set rulers bothe in the lande of Juda and also in the cytyes of Ephraim which Asa his father had wonne. And the Lorde was wyth Iehosaphat / because he walked in the olde wayes of hys father Dauid / and sought not Baals: But sought the Lorde God of his father and walked in hys cōmaundementes & not after the doynges of Israel. Therfore ỹ Lorde stablysched ỹ kyngdome in his hande/

and all

and all Juda brought hym presentes/that he
B became exceadynge ryche & gloryouse. And
hys hert was corageous in the wayes of the
Lorde/and he put downe yet moare of the
hilauiters and groues out of Juda.

And the thride yere of hys raygne he sent
of his Lordes: Benhail/Abdiah/Zachariah/
Nathanael & Michaah to teache in the cities
of Juda: and wyth them/Semeiah/Natha-
niah/Zabadiah/Asahel/Semiramoth/Je-
honathan/Adoniah/Thobiah and Thobodo-
niah Leuites: & wyth thē Elisama & Jozam
preastes. And they taught in Juda/& had the
boke of ỹ law w̄ thē/& wēt aboute thorowout
C all the cyties of Juda & taught the people.

And the feare of the Lorde fell vpon all ỹ
kyngedomes of the landes that were rounde
aboute Juda/that they durst not warre w̄
Jehosaphat. And ỹ Philistines brought Je-
hosaphat giftes & tribute syluer. And therto
the Arabiens brought hym of shepe/seuen
thousande & seuen hundred rammes/& seuen
thousandes & seuen hundred he gottes. And so
Jehosaphat prospered & grue vp on hye. And
he built in Juda/castels and store cities. And
he had great substaūce in the cities of Juda/
& fyghtinge men & mē of myght in Jerusalē.

And this is the order in the houses of their
D fathers/of the capitaynes ouer thousandes
in Juda: Ednah the cappytayne and wyth him
of fyghtynge men thre hundred thousande.
And nexte to hym Jehohanan a cappytayne &
w̄ hym two hundred & .lxxx. thousande. And
by his syde Amaziah the sonne of Zechri wil-
lynge vnto ỹ Lorde/& with him two hundred
thousande mightie men. And of ỹ children of
Beniamin/Eliada was a mā of myght/and
had with him armed with bowes and shildes
two hundred thousande. And by hys syde Je-
hosabad wyth whome were an hūdred & .lxxx
thousande trimmed for warre. These wayted
on the kynge/beside those which the kinge
had put in strōge cities thorowout all Juda.

¶ After Ahab had asked councell of the foure hundred
Prophetes/he put Micheah in prison. He dyeth with
the shott of an Arrow.

¶ The .xviij. Chapter.

A iij. Regū. xxij. a.

AND Jehosaphat became very ryche
and gloryouse/& ioyned affinite w̄
Ahab. And after certayne yeres he
went downe to Ahab to Samaria
And Ahab slue shepe & oxen plenteously for
hym & for the people that came with hym/&
entreated him to go vp vnto Ramoth in Ga-
laad. And Ahab kynge of Israel sayde to Je-
hosaphat kynge of Juda: wylt thou go wyth
me to Ramoth in Galaad? And he answered
him/I wylbe as thou/and my people shalbe
as thyne and we wyll be with the in ỹ warre.

But Jehosaphat sayde vnto the kynge of
Israel: aske I praye ỹ/the worde of ỹ Lorde.
And the kynge of Israel geathered to gether
B of the Prophetes foure hundred men/& sayde
vnto thē: shall we go to Ramoth in Galaad
to fyght/or shall I cease? And they sayde/go:
ỹ Lord shall deliuer it into ỹ kingꝭ hāde. And
Jehosaphat sayde/is there yet here neuer a
Prophete more of ỹ Lordes/that we myght
aske of hym? And the kynge of Israel sayde
to Jehosaphat/there is yet one/to aske the
Lorde by hym: But I hate him/for he neuer
prophesyeth me good/but allwaye euell/one
Micheah the sonne of Jemla. And Jehosa-
phat sayde: let not the kynge saye so.

Then ỹ kynge of Israel called one of hys
chāberlaynes & sayde: fetche hether quyckly
Micheah the sonne of Jemla. And the kinge
of Israel and Jehosaphat kynge of Juda sate
ether of thē on hys seate in their apparell/in
C a thre shynge flowre beside the gate of Sa-
maria/& all the Prophetes prophesyinge be-
fore thē. And one Zedekiah the sonne of Cha-
nanah made hym hornes of yron and sayde/
thus sayth the Lorde: wyth these thou shalt
wynowe Syria vntyll thou hast brought thē
to nought. And all the Prophetes prophesyed
euē so sayinge: Go vp to Ramoth in Galaad
and prospere/for the Lorde shall delyuer it
into the hande of the kynge.

And the messenger that went to call Mi-
cheah/spake to him saying: beholde/ỹ wordꝭ
of the Prophetes are pleasaunt to the kynge
with one assent/let thy wordes I pray the/be
lyke one of theirs/& speake ỹ which is plea-
saunt. And Micheah sayde: as truly as the
Lorde lyueth/euē what my God sayeth/that
will I speake. And when he was come to the
kynge/the kynge sayde to hym: Micheah/
shall we go to Ramoth in Galaad to fyght/
D or shall I be in rest? And he answered: a go ye
& prospere/for the Lorde shall delyuer it into
youre handꝭ. But ỹ kynge sayde to him: how
oftē tymes shall I adiure the ỹ thou saye no-
thinge but truthe to me/in ỹ name of ỹ Lord.

Then he sayde: I se all Israel shatered in ỹ
mountaynꝭ/as shepe ỹ haue no shepard. And
the Lorde sayde: these haue no master/let thē
returne euery mā to his house in peace. Then
sayde ỹ kynge of Israel to Jehosaphat/did I
not tell ỹ/that he wolde not prophecye good
vnto me/but euell?

And he answered: therfore heare ye the
worde of the Lorde. I saw the Lorde syt vpō
his seat/and all the cōpanye of heauen stan-
dynge on his ryght hande & on his lefte. And
ỹ Lorde sayde: who shall deceaue Ahab kyng
of Israel/that he maye go & be ouerthrowen
E at Ramoth in Galaad. And whyle one sayde
thus & a nother that/there came out a spirite
and stode before the Lorde and sayde: I will
deceaue

a. This speaketh the Prophet by an Ironye/that is/in derisyō or mockage: & therby tawnteth as it were the false Prophetes whych had falsly prophecyed vnto the kyng. as ye se here & iij. Reg. xxij. c.

Iehosaphat. deceaue him. And ỹ Lord sayde to him/ how? And he sayde: I will go out & wylbe a lyinge spirite in ỹ mouthꝫ of all his prophetes. And ỹ Lord sayde/ thou shalt deceaue him & shalt preuayle/ go out & do euē so. And now behold ỹ Lord hath put a lyinge spirite in ỹ mouthꝫ of all these thy prophetes/ & yet ỹ Lorde hath
F spokē euell agaynst ỹ. And Zedekiah ỹ sonne of Chananah, wēt to & smote Micheah vpō ỹ cheke/ & sayde: by what waye wēt ỹ spirite of ỹ Lorde frō me/ to speake in the? And Micheah sayde: thou shalt se ỹ daye when thou shalt rūne frō chābre to chambre/ for to hyde thy selfe. Then sayde ỹ kinge of Israel/ take ye Micheah & deliuer him to Amō ỹ gouerner of ỹ citie/ & to Joas ỹ kingꝫ sonne & saye/ thus sayth ỹ kynge: put this felow in prison/ and fede him wᵗ breade & water of tribulaciō/ vntyll I come agayne in peace. And Micheah sayd: yf thou come agayne in peace/ thē hath not ỹ Lorde spokē in me. And Micheah saide moreouer/ herken to ye people euery one of you. And so ỹ kynge of Israel & Iehosaphath ỹ kynge of Juda went vp to Ramoth in Galaad. Then sayde ỹ kinge of Israel to Iehosaphat: chaūge ỹ & get ỹ to battell/ but se ỹ thou
G haue thine awne apparell vpō ỹ. And ỹ king of Israel chaunged himselfe/ & they went to battell. But the kynge of Syria cōmaunded the cappytaynes of hys charetes sayinge: se ỹ ye fyght not agaynst small or great/ saue agaynst the kynge of Israel onlye.

And whē the capitaynes of ỹ charetꝫ saw Iehosaphat/ they had wēt he had bene ỹ king of Israel/ & therfore cōpased aboute him/ to fighte. But Iehosaphat cryed out/ & ỹ Lorde holpe him. & God tyled thē awaye from him. For whē ỹ capitaynꝫ of ỹ charetes perceaued ỹ it was not the kinge of Israel/ they turned backe agayne frō hym. And a certē mā drew his bowe ignorantlye & smote ỹ king of Israel betwene ỹ Joyntes of his habergyne. And he sayde to the charet mā/ turne thine hand and carye me out of ỹ hoste/ for I am hurte. And the battell arose that daye. How be it ỹ king of Israel contynued standynge in his charet agaynst the Syriens vntyll euen. And about the sonne goinge downe he dyed.

¶ After Iehosaphat was rebuked by the prophet Jehu-he called agayne the people to the honouryng of the Lorde God.

¶ The. xix. Chapter.

A And Iehosaphat kinge of Juda returned to hys house safe & sounde to Jerusalē. And Jehu the sonne of Hanani the sear/ wēt out agaynst him & sayde to kynge Iehosaphat: oughtest thou to helpe ỹ wycked/ & to loue thē ỹ hate ỹ Lorde. In this verely is ỹ wrath of the Lorde vpō ỹ. Neuerthelater there are good thinges
sounde in ỹ/ in ỹ thou hast put awaye grouē out of ỹ lande/ & hast prepared thine herte to seke God. And as Iehosaphat dwelt at Jerusalē/ he wēt to agayne & wēt amōge ỹ people frō Berlabe to moūte Ephraī/ & brought thē agayne vnto ỹ Lorde God of their fathers. And he set Judgꝫ in ỹ lande/ thorowout all ỹ stroge cities of Juda/ citie by citie/ & saide to
B ỹ Judges: take hede what ye do/ for ye be not Judges in the law of mā/ but of God/ whych is with you in the wordes of the law. Wherfore let the feare of the Lorde be with you/ & take hede and do it. For there is no vnryghtwisnesse in ỹ Lord oure God* nor regardinge
C of persones/ nor takynge of rewardes.

Roma. ij. b. Act. x. c. Ephes vi b. Coloss. iij. d.

Moreouer in Jerusalē did Iehosaphat set of ỹ Leuitꝫ & of ỹ prestes & of ỹ aūciēt heedꝫ of Israel/ ouer ỹ customꝫ of ỹ Lord & causes of stryke. And then they returned agayne to Jerusalē. And he charged thē sayinge: do euē so in ỹ feare of ỹ Lord wᵗ truthe & pure herte.
D And whatsoeuer come to you of youre brethrē ỹ dwell in their cities/ betwene bloud & bloude/ law/ cōmaūdemēt/ ordynaūces & customes: se that ye warne thē/ ỹ they trespace not agaīst ỹ Lord/ leste wrath come vpō you & on youre brethrē. Thus do & ye shall not offende. And se here Amariah ỹ preste which is heed ouer you in all matters of the Lorde/ & Zabadiah the sonne of Jsmael a ruler in the house of Juda/ he is ouer all causes concerninge the kynge/ with offycers of ỹ Leuites before you. Take courage to you and go vpō it/ and the Lorde shalbe with the good.

¶ The meruelouse victorye that the Lord gaue Iehosaphat kyng of Juda agaynst the Moabites/ and the chyldren of Ammon/ and them of Seir.

¶ The. xx. Chapter.

A Fter ỹ came ỹ childrē of Moab & ỹ childrē of Ammō & wᵗ thē of ỹ Ammonitꝫ agaynst Iehosaphat to battell. And ther came ỹ tolde Iehosaphat sayinge: ther cometh a great multitude agaynst ỹ frō the other syde ỹ see out of Syria And se they be in Hasason Thamar whych is Engadi. And Iehosaphat fearedꝫ set him selfe to seke ỹ Lorde/ & proclaymed fastynge thorowoute all Juda. And Juda gathered themselues to gether for to aske cōcell of ỹ Lord. And therto there came oute of all ỹ cyties of Juda to seke ỹ Lorde. And Iehosaphat stode in ỹ cōgregaciō of Juda & Jerusalē in ỹ house of ỹ Lord before ỹ new courte & sayde: Lorde
B God of oure fathers/ art not thou God in heauē/ & raygnest not thou on all ỹ kingedomes of the hethen? And in thyne hand is power & might/ ỹ no mā can stande before ỹ. Art not thou oure God which dydest cast out ỹ enhabiters of this lande before thy people Israel/ & gauest it to the seed of Abrahā thy louer for

ỹ euer?

euer? And they dwelt therin and haue built ỹ a temple therin vnto thy name/ & sayde: whē euell cometh vpon vs/ as the swerde of iudgemēt/ pestilēce or hongre: then yf we stande before thys house & before the (for thy name is in thys house) & shall crye vnto the in oure trybulacion/ thou shalt heare and helpe.

And now beholde/ the childzen of Ammon & Moab & mount Seir/ by which thou woldest not let Israel go/ when they came out of Egipte: but they departed frō thē & destroyed thē not. And se/ how they rewarde vs/ to come for to cast vs out of thy possession which thou hast posessed vs wyth all. O oure God/ wylt thou not iudge them? for we haue no mycht agaynst thys great companye that cometh agaynst vs. Nether wot we what to do: but oure eyes be vnto the.

And as all Juda stode before the Lorde w̄ their yoūge ones/ their wiues & their childzē: the spirite of the Lorde came vpō Jahasiel ỹ sonne of Zachariah the sonne of Banaiah ỹ sonne of Jeiel ỹ sōne of Mathaniah a Leuite of ỹ sonnȝ of Asaph/ euē as he was in ỹ middȝ of ỹ cōgregaciō. And he sayde: herkē all Juda & the enhabiters of Jerusalē/ and also kynge Jehosaphat. Thus sayth the Lorde vnto you be not aferde or faynte hearted by reason of thys great multitude. For the warre is not youres/ but Gods. And to morow ye shall go downe to thē: se/ they come vp at Ziz/ and ye shall mete thē in ỹ flaggȝ of ỹ broke before ỹ wilderneße of Jeruel. Moreouer it belōgeth not to you for to fight in this quarell: but stepe forth & stande & beholde ỹ helpe of ỹ Lorde which is w̄ you: feare not/ nor let youre hertȝ fayle you/ O ye of Juda and of Jerusalē. To morow go out to thē: for the Lorde is w̄ you.

And Jehosaphat bowed him selfe with his face to ỹ citie/ & all Juda & the enhabiters of Jerusalē fell before the Lorde/ to bowe thē selfȝ vnto ỹ Lord. And ỹ Leuitȝ & the chyldzē of ỹ Cahathites & of ỹ Corahites stode vp/ to prayse ỹ Lord God of Israel w̄ a loude voyce on hie. And so they arose erlye in ỹ morynge & get thē out vnto ỹ wylderneße of Thekua. And as they wēt out Jehosaphat stode & said heare me Juda & ye enhabiters of Jerusalē. Beleue in ỹ Lord youre God/ & so shall ye cōtinue: & beleue his prophetȝ & so shal ye prosper. And he gaue ỹ people coūcell/ & set ỹ singers of ỹ Lord & thē ỹ praysed in holy apparell/ to go out before ỹ armie & to saye: praise ỹ Lord for his mercie lasteth euer. And what tyme they begāne to laude & prayse/ then the Lorde set layers awayte agaynst ỹ childzē of Ammon & Moab & moūte Seir/ to destroye thē vtterlye & to wype thē out. And whē they had made an ende of the enhabiters of Seir/ then they holpe to destroye eche other.

And when Juda came to Mazphah in the wilderneße/ they loked vnto ỹ multitude. And beholde/ they were deed carcales fallē to the erthe/ and none escaped. And Jehosaphat & his people wēt to robbe awaie ỹ spoyle of thē & founde amōge thē aboūdaūce of goodes & raymēt & of pleasaūt Jewelles/ & caught frō them more then they coulde cary awaye: so ỹ they were thre dayes in geatherynge of the spoyle/ it was so moche. And ỹ fourthe daye they assēbled in ỹ valeye of blessinge/ for there they blessed ỹ Lorde. And therfore they called ỹ name of ỹ sayde place ỹ valeye of blessynge vnto this daye. And so all the men of Juda & Jerusalē returned & Jehosaphat amōge the thyckest of thē/ for to go agayne to Jerusalē w̄ gladneße: for the Lorde had made them to reioyse of their ennemyes. And they came to Jerusalē w̄ psalteryes & harpes & trōpetes/ euē vnto the house of the Lorde. And ỹ feare of God fell in the kyngedomes of all landes/ when they had heard that the Lorde fought agaynst the enemyes of Israel. And so the realme of Jehosaphat was in trāquilite: for his God had geuen hym rest on euery syde.

And Jehosaphat raygned vpō Juda/ and was. xxxv. yere olde whē he begāne to raygne & raygned. xxv. yere in Jerusalē. And his mothers name was Asuba ỹ daughter of Silhi. And he walked in the waye of Asa his father & bowed not therfrō/ to do ỹ was pleasaūt in the syght of the Lord. Yow be it they put not downe the hillaulters/ nether dyd the people yet prepare their hertes vnto the God of their fathers. The rest of the actes of Jehosaphat fyrst and last are wrytten in the worckes of Jehu the sonne of Hanani/ whych noted thē in the boke of the kynges of Israel.

After this/ Jehosaphat king of Juda ioyned him selfe with Ohoziah kynge of Israel/ whych was a wycked doar. And he coupled him selfe with him/ to make shippes to go to Tharsis. And they made the shyppes in Aziō Gaber. And Elieser ỹ sōne of Dodanah of Maresa prophesied agaynst Jehosaphat/ saīg: because thou hast ioyned thy selfe w̄ Ohoziah ỹ Lord hath brokē thy worckȝ. And ỹ shippȝ were brokē ỹ they were not able to go to Tharsis.

¶ Jehosaphat dyeth & Jehoram succeadeth him which putteth to death his brethren/ and is oppressed of the Philistines/ and dyeth of the flyx.

¶ The. xxi. Chapter.

Jehosaphat layde him to rest w̄ his fathers/ & was buried with his fathersī ỹ citie of Dauid & Jehoram his sonne raigned in his roume: which Jehorā had other brethrē/ sōnȝ of Jehosaphat: Asariah Jehiel Zachariah Asariah Michael & Sephatiah. All these were ỹ sonnȝ of Jehosaphat king of Juda. And their father gaue thē manye

Ohozias. thē manye great giftes in syluer/ goulde and other preciouse things with stronge cities in Juda: but ỹ kyngedome he gaue to Iehozā/ because he was ỹ eldest. And whē Iehozam was vp vpō ỹ kīgdome of his father & setelde he slue all his other brethrē wt ỹ swerde/ & diuerse of ỹ Lords of Israel therto* Iehozā was xxxij. yere olde whē he begāne to raygne/ & he B raygned viij. yere in Jerusalē. And he walked in ỹ wayes of the kings of Israel/ like as dyd ỹ house of Ahab (for a daughter of Ahab was his wife) & he wrought euell in ỹ eyes of the Lorde. How be it ỹ Lorde wolde not destroye ỹ house of Dauid/ because of the couenaūt ỹ he had made wt Dauid/ & as he promeled to giue a lyght to him & to his sonnes for euer.

iij. Reg. xviij.

In his dayes ỹ Edomits departed frō vnder ỹ hāde of Juda & made thē a kīg. And Iehozā wēt forth wt his lords & all his charets wt him & roade by nyght & layde on ỹ Edomits. Which cōpased him in & ỹ capitaynes of his charets. And so Edō departed frō vnder ỹ hāde of Juda C vnto this daye. That same tyme also did Iobnah departe frō vnder his power/ because he lefte ỹ Lorde God of his fathers. Moreouer he made hilaulters in ỹ moūtayns of Juda/ & caused the enhabiters of Jerusalē to comitt adulterye/ & he* thrust Juda out of ỹ waye.

* Dr. prouoked Juda to synne.

And ther came a writinge to him frō Elias the prophete of this tenoure. Thus sayth the Lord God of Dauid thy father: because thou walkedest not in ỹ wayes of Iehosaphat thy father & in ỹ wayes of Asa king of Juda/ but walkedst in the wayes of ỹ kyngs of Israel & hast made Juda & the dwellers of Jerusalē go a whorynge/ like to ỹ whorynge of ỹ house of Ahab/ & hast therto slayne thy brethrē ỹ were thy fathers house/ whych were better then thou: Therfore beholde the Lorde will smyte the with a myghtie plage in thy folke/ in thy childrē/ in thy wiues and in thy goodes. And thou shalt haue moche dysease thorow infirmitie in thy bowelles/ vntill thy bowelles fal out by reason of thy sycknesse/ daye by daye.

D And the Lorde stered vp agaynst Iehozā ỹ spirite of ỹ Philistins & the Arabiās ỹ border on ỹ blacke mor. Which came agaynst Juda & all to tare ỹ lande/ & caried awaye all ỹ substaūce ỹ was foūde in ỹ kings house/ & therto his sonnes & his wiues: so ỹ there was neuer a sonne lefte him saue Iehoahaz his yoūgest sonne. And after all ỹ/ the Lord smote him in his bowelles wt an incurable disease. And in processe of tyme/ euē about ỹ ende of two yere his gutts fell out by reason of his sickenesse: & so he died of euell diseases. But they made hī no bonefyre/ like ỹ bonefires of his fathers. Whē he begāne to raygne/ he was xxxij. yere olde/ & raigned in Jerusalē. viij. yere. And* he walked not pleasaūtly/ & they buryed hī in ỹ citie of Dauid: but not in ỹ sepulchres of ỹ kīgs

* The. lxx. reade. He died without praple. Some. he walked with oute desyre to do well.

C Ohozias raygneth in ỹ rowme of Iehozam/ Jehu kyng of Israel kylleth Ohozias. Athaliah putteth to deeth all the kynges lynage/ onely Joas escapeth.

C The. xxij. Chapter.

A Nd ỹ enhabiters of Jerusalē made Ohozias his youngest sonne kyng in his stede. For ỹ mē of warre that came wt the Arabyās in ỹ hoste/ had slayne all his elder sonns. And so Ohozias ỹ sonne of Iehozam kinge of Juda/ was made kynge. Two & fourtie yere olde was he when he beganne to raygne/ & raygned one yere in Jerusalē. His mothers name was Athaliah B ỹ daughter of Amri. And he walked also in ỹ wayes of the house of Ahab/ for hys mother was his coūceler for to do euell. Wherfore he did ỹ displeased ỹ Lord like to ỹ house of Ahab for they were hys coūcelers after ỹ deeth of his father/ to his destrucciō. And he also walked after their coūcell. And Iehozā sonne of Ahab kyng of Israel wēt to fight wt Hazael kyng of Syria at Ramoth in Galaad: & they of Ramoth woūded him. Wherfore he returned to be healed in Jezrael of ỹ wounds which were geuē him at Ramoth/ whē he fought wt Hazael king of Syria. And Ohozias ỹ sonne C of Iehozā kinge of Juda wēt downe to se Iehozā ỹ sonne of Ahab at Jezrael/ because he was diseased.* For it was thrust into Ohozias of God to go to Iehozā/ & ỹ whē he was come he shuld go out wt Iehozā agaynst Jehu the sonne of Namsi whome the Lord had annoynted to destroye the house of Ahab.

* For it was thrust &c. of god. vnderstande to thyntent that he cōming to Iehoram might be ouerthrowē of Jehu.

And as Jehu was executynge iustice vpō ỹ house of Ahab. He founde ỹ Lords of Juda & the sonnes of the brethren of Ohozias that wayted on Ohozias/ & he slue them. And he sought Ohozias/ & they caught hym where he was hid in Samaria/ and brought him to Jehu. And whē they had slayne him they buried him: because (sayde they) he was ỹ sonne of Iehosaphat which sought the Lorde wt all his hert. And there was none of the house of D Ohozias/ that coulde obtayne to be kynge.

For Athaliah ỹ mother of Ohozias/ whē iiij. Reg. xi. a. she sawe her sonne was deed/ arose & spake wt all the seed of the kyngedome of the house of Juda. But Iehosabeath the daughter of the kynge toke Iehoas ỹ sonne of Ohozias and stale hym frō amonge the kynges sonnes ỹ were slayne/ & put him & his nource in a slepinge chābre. And so Iehosabeath ỹ daughter of kynge Iehozā & wife of Iehoiada ỹ preste (because she was ỹ syster of Ohozias) hid him frō Athaliah ỹ she slue him not. And he was with them hid in the house of God syx yere. And Athaliah raygned ouer the lande.

* Dr. Joas.

C Iehoas ỹ sonne of Ohozias is made kyng. Athaliah is put to deeth.

C The. xxiij. Chapter.

A iiij. Reg. xi. a.

AND in ỹ seuẽth yere Jehoiada toke hert/ & made a bonde with the capitaynes of hundredes Azariah the sonne of Jeroham/ Ismael ỹ sonne of Johanã/ Azariah ỹ sonne of Obed/ Maasiah the sonne of Adaiah and Elisaphat the sonne of Zechri. And they went aboute in Juda and geathered the Leuites out of all the cytyes of Juda and the auncyent heedes of Israel: and they came to Jerusalem. And all the congregacyon made a bonde wyth the kynge in the house of God. And Jehoiada sayde to them: beholde/ the kynges sonne must raygne ouer the chyldren of Dauid/ as the Lorde hath sayde.

B This is it therfore ỹ ye shall do. The thirde parte of you prestes & Leuites whych come in the Saboth daye/ shall kepe the dores & a nother thirde parte shalbe in the kingꝛ house & a nother thyrde parte shalbe in the gate of the foundacyõ/ & all the people shalbe in the

* Exod. xxvij. b *courtꝛ of ỹ house of ỹ Lorde. And ther shall none come into the house of ỹ Lorde/ saue ỹ prestes & the Leuites ỹ ministre. They shall go in/ for they are holy: & all the people shall kepe the watche of the Lorde. And ỹ Leuitꝛ shall cõpase ỹ kynge rounde aboute/ & euery mã his wepõ in his hãde: & whatsoeuer other mã come into the house of the Lorde/ he shall dye for it: and they shalbe with the kynge/ as he cometh in and as he goeth out.

And ỹ Leuites & all Juda did in all thingꝛ as Jehoiada the preste commaunded/ & toke euery mã his men: bothe thẽ that came in and C thẽ ỹ went out the saboth daye: for Jehoiada the preste did let none of ỹ cõpanies departe. And Jehoiada the preste delyuered to the capitaynes of hũdredes speares & shildꝛ & boukelars ỹ pertayned to kynge Dauid & were in the house of God. And he set all the people & euery man his wepon in his hande/ frõ the right corner of the house to ỹ lefte corner of the house/ alonge by the aulter and the house rounde about the kynge. And they brought out the kynges sonne and put vpon hym the crowne and the *testymonye/ and made hym kyng. And Jehoiada & his sonnes annoynted hym and sayde: God saue the kynge.

* That is/ the lawe of God. Deut. xvij. d.

When Athaliah hearde the noyse of the people runnynge & praysynge the kinge/ she went amõge the people in to the house of the Lorde. And when she saw the kynge stande at his pyler in the enterynge/ and the Lordes and trompetes about the kynge/ and all the people of the lande reioysynge & blowinge wyth trompetes/ and the syngers wyth instrumentes of musycke teachinge to prayse. Then she rent her clothes and cryed: treason treason. And Jehoiada the preste went out with the capitaynes of hundredes that were apoynted to gouerne the hoste/ and sayde to them: haue her out wythout the arayes and whosoeuer foloweth her/ let hym be slayne with the swerde. For the preste sayde: slee her not in the house of the Lorde. And they layde handes on her/ and when she was come out D to the entrynge of the horsgate in the kynges house/ they slue her there.

*And Jehoiada made a bonde betwene hym iiij. Reg. xi. d. and all the people and the kynge/ to be the Lordes people. And all the people went to the house of Baal and destroyed it/ & brake hys aulters and hys ymages/ and slue Mathan the preste of Baal before the aulters. And Jehoiada put the offyces of the house of the Lorde in the handes of the prestes the Leuites/ which Dauid had deuyded in companyes for the house of the Lorde/ to offer burntofferynges vnto the Lorde/ as it is wrytten in the law of Moses/ wyth reioysynge and syngynge/ as it was ordeyned by Dauid. And he set porters vnto the gates of the house of the Lorde/ that none that was vncleane in any poynte shulde entre in.

And he toke the capitaynes of hundredes and the nobles/ and the gouernoures of the people & all the folke of the lande/ & brought the kyng downe out of the house of ỹ Lorde/ and they went thorow the hye gate in the kynges house/ and set the kynge vpon the seate of the kyngedome. And all the people of the lande reioysed/ & the cytie was in trãquilite: but they slue Athaliah wyth the swerde.

C Jehoas duryng ỹ lyfe of Jehoiada kepeth the lawe/ but after hys deeth he regardeth it not. He killeth Zachariah the Prophete. Jehoas is killed of hys awne seruauntes/ and after hym raygneth Amaliah.

C The .xxiiij. Chapter.

JEhoas was seuẽ yere olde when he A began to raygne/ and he raigned iiij. Reg. xii. d. fourtye yere in Jerusalem. Hys mothers name was Zebiah of Berlabe. And Jehoas dyd ỹ pleased the Lorde all the dayes of Jehoiada the preste. And Jehoiada gaue hym two wyues/ and he begat sonnes and daughters.

It chaunsed after that/ that Jehoas was mynded to mende the house of the Lorde. And vpon that he geathered to gether the prestes and the Leuites and sayde to them:

*go out thorow the cyties of Juda and gea- iiij. Reg. xij. a. ther of all Israel syluer/ to strength ỹ house of youre God/ yere by yere/ & se that ye hast the thynge: how be it the Leuites were slacke. Then the kynge called Jehoiada that B was the chefest/ and sayde to hym: why requyrest thou not of the Leuytes to brynge in/ out of Juda and Jerusalẽ the summe apoynted by Moses the seruaũt of the Lorde/

and by

Amaziah.

and by the congregacio of Israel/for the tabernacle of wytnesse. For wicked Athaliah & her childre had broken the house of God/& had therto bestowed all the dedicat gyftes of the house of the Lorde/aboute Baals.

Wherfore at the kynges cōmaundement/ they made a cofer/and set it at the gate of the house of the Lorde: and made proclamacyon thorow Juda and Jerusalem to bryng in to the Lorde* the taracio of Moses the seruaut of God/which he set vpon Israel in the wyldernesse. And the Lordes and all the people reioyced and brought in and cast in to the cofer vntill it was full. And whē the tyme came that the cheste shulde be brought in by the handes of the Leuites at the apoyntment of the kynge/whē they saw ꝑ there was moche moneye: then came the kynges scrybe & one apoynted by the hye preste/ and powred out that was in the cofer/& then toke it & caryed it to hys place agayne/ & thus they dyd daye by daye/and geathered moche moneye.

Exod.xxx.h.

And the kynge and Jehoiada gaue it to worckemē that wrought vpon the house of the Lorde/ and hyred Masons & carpenters to redresse the house of the Lorde/ and lodyd they artifycers in yron and brasse/to repayre the house of the Lorde. And the worckemen wrought & the worcke mended thorow their handes: and they made the house of God as it ought to be/and strengthed it. And when they had fynyshed it/ they brought the rest of the moneye to the kynge and Jehoiada/ & therwyth were made vessels for the house of the Lorde: euen vessels to mynystre with all and to serue for burntofferynges as ladelles and vessels of goulde and syluer. And they offered burntofferynges in the house of the Lorde contynually all the dayes of Jehoiada. And Jehoiada waxed olde and full of yeres and dyed. [a] An hundred and thirtye yere olde was he when he dyed. And they buryed him in the citie of Dauid amōge the kynges because he had done good in Israel/ and on God and on his house. And after the deeth of Jehoiada/ came the Lordes of Juda & made obeysaunce to the kynge. And then he herkened vnto them. And so they lefte the house of the Lorde God of their fathers/ and serued groues and Images. And then came there wrath vpō Juda & Jerusalem/ for thys their trespaces sake. Notwythstandynge yet God sent Prophetes to thē/ to bryng thē agayne vnto the Lorde. And they testifyed vnto them But they wolde not heare.

a. Note thys agaynst them which saye that God sayde to Noe/ Gen.vi. that mē shulde lyue no moare but an hundred and.xx. yeres.

And the spirite of God came vpon Zacharyah the sonne of Jehoiada the preste/ and he stept vp aboue the people and sayde to them. Thus sayth God: why transgresse ye the cōmaundementes of ꝑ Lorde? ye shall therfore not prospere/ but as ye haue forsakē hym/ so shall he forsake you* Wherupō they cōspired agaynst him and stoned him wyth stones/ at the commaundement of the kynge: euen in ꝑ courte of ꝑ house of ꝑ Lorde. And so Joas the kynge remēbred not the kyndenes which Jehoiada his father had done to him/ but slue his sonne. And whē he dyed/ he sayde: ꝑ Lorde se and require a reconynge.

Math.xxiij.d.

And when the yere was out/ the host of ꝑ Syriens came agaynst hym: and they came to Juda and Jerusalem/ and destroyed all the Lordes of the people frō amonge the people and sent all the spoyle of them vnto ꝑ kynge to Damasco. And though the armie of Syria came with a smalle companye of men/ yet ꝑ Lorde deliuered a very great hoste into their handes/ because they had forsaken the Lorde God of their fathers. And therto they serued Joas accordynge.

And as sone as they were departed from hym/ though they left hym in great diseases: yet hys awne seruauntes conspired agaynst him for the bloude of the childrē of Jehoiada the preste/ & slue him on his beed. And when he was deed/ they buryed hym in the cytye of Dauid: but not in the sepulchres of ꝑ kinges And these are they ꝑ conspired agaynst hym: Zabad the sonne of Samaath an Ammonite and Jehosabad ꝑ sonne of Simrith a Moabite. And hys sonnes and the summe of the tare that came to him/ and the foundacio of the house of God/ are writtē in the storie of ꝑ booke of kynges. And Amaziah hys sonne raygned in his steade.

¶ Amaziah ouercometh ꝑ Edomytes. And Joas kyng of Israel ouercometh and kylleth Amaziah.

¶ The.xxv. Chapter.

Amaziah was.xxv. yere olde when he begāne to raygne/ & he raygned xxix. yere in Jerusalem. Hys mothers name was Jehoiadan of Jerusalē. And he did that pleased the Lorde: but not with ꝑ hoale hert. And as sone as he was seteled in the kyngedome/ he slue thē ꝑ killed the kynge hys father. But he slue not their chyldren as it is wrytten in the law/ euen in the boke of Moses to whome the Lorde commaunded sayinge:* the fathers shall not dye for the childrens causes/ nor the chyldren for the fathers/ but euery man shall dye for hys awne synne. And Amaziah geathered Juda to gether & made capitaynes ouer thousandz & ouer hundredz in ꝑ houses of their fathers thorowout all Juda and Beniamin. And he numbred them from twētye yere & aboue/ & founde thē thre hundred thousande lustie mē able to go to battell/ and that couldehandle speare and shylde. And he hyred therto an hundred thousande fyghtynge men out of

iiij. Reg.xiij.g.

iiij. Reg.xiij.h.

Deut.xxiiij.c.

iiij. Reg.xiij.h

Joas. Israel/ for an hundred talentes of syluer.

But there came a man of God to hym and sayde: kynge/ let not the armye of Israel go with the: for the Lorde is not with Israel nether wt any of the house of Ephraim. Or elles yf thou neades wylt/ then go & do it/ & make thy selfe stronge to battell: & thou shalt se/ ỹ God shall make ỹ fall before thine enemyes. For God hath power to helpe or to cast doune And Amaziah sayde agayne to ỹ mā of God/ what shall we do then/ for the hundred talēts which I haue geuē vnto the hoste of Israel? And the man of God sayde: the Lorde is able to geue the moche moare then that.

And then Amaziah seuered the armie that was come to hym out of Ephraim / to go whome agayne. Wherfore they were exceadynge wrothe with Juda/ & returned to their awne whome in great angre.

And Amaziah toke herte & caryed out his hoste & wēt to saltdale.* Where he slue of the iiij. Reg. xiiij. b childrē of Seir ten thousande. And other ten thousande ỹ chyldrē of Juda toke alyue/ and caried thē vnto the toppe of a rocke & cast thē downe frō the toppe of the rocke/ that they al to burst: but ỹ mē of ỹ armie which Amaziah had turned backe & wolde not let go with his D people to battell/ ranne vpō ỹ cities of Juda from Samaria vnto Bethhoron & slue thre thousande of them and wanne moche spoyle.

And it chaunced/ after that Amaziah was come from the slaughter of ỹ Edomitꝛ/ & had brought the Gods of the children of Seir/ he set thē vp to be his Gods/ & bowed hym selfe before thē & burned cense vnto thē. Wherfore ỹ Lord was wroth wt Amaziah & sent to him a prophete/ & sayde to him: why seke st thou ỹ Gods of ỹ people which were not able to delyuer their awne people out of thyne handꝛ? E And as ỹ prophete spake to him/ he saide to ỹ prophete: haue men made the of the kynges councell? cease/ leste thou be beaten. And the prophete ceased & sayde: I am sure that God hath takē counsell to destroye ỹ/ because thou hast done this/ & obeyest not my councell.

Then Amaziah kyng of Juda toke aduise & sent to Joas the sonne of Jehoahaz ỹ sonne of Jehu kynge of Israel & sayde: come/ & let vs se ether other. And Joas kynge of Israel sent agayne to Amaziah king of Juda sayīg: iiij. Reg. xiiij. c. a thistell in Libanon sent to a Cedar tree of Libanon sayinge: *geue thy daughter to my sonne to wife. But there came ỹ wilde beastꝛ F of Libanon & troade downe ỹ thistell. Thou thinkest: se/ I haue beatē ỹ Edomitꝛ/ therfore thyne hert aryseth to glorifye thy selfe. Now byde at home: what neadeth ỹ to prouoke to euell/ that thou perishe and Juda with the.

But Amaziah rested not: for it came of God/ euē to delyuer thē into ỹ handꝛ of their enemyes: & that be cause they had sought the Gods of the Edomites. And Joas kynge of Israel came vp: & they saw ether other/ both he & Amaziah kynge of Juda at Bethsames in Juda. And Juda was put to the worse before Israel/ & fled euery mā to hys tent. And Joas kynge of Israel toke Amaziah kynge of Juda ỹ sonne of Jehoas ỹ sonne of* Ohoziah at Bethsames: & brought hym to Jerusalē/ & tare the walle of Jerusalē frō the gate of Ephraim vnto the corner gate/ foure hundred cubytes lōge. And he toke all the goulde & syluer & all the Iuelles that were founde in the house of God wyth Obed Edom & the treasure of the kynges house and hostages/ and returned to Samaria.

*After ỹ Greek with the cōcordaunce of ỹ iiij. of the kynges. xiiij. d. Some reade. Jehoahaz.

And Amaziah ỹ sonne of Jehoas kinge of Juda lyued after the deethe of Joas sonne of Jehoahaz kynge of Israel xv. yere. The rest of ỹ actes of Amaziah fyrst & last are writtē in the boke of the kinges of Juda and Israel. And after that tyme that Amaziah dyd turne awaye from the Lorde/ they conspired treason agaynst hym in Jerusalem: and he fled to Lachis. Whether they sent after hym and slue hym there / and brought hym vp wyth horsses and buryed hym wyth hys fathers in the cytye of Juda.

C After ỹ deeth of Amaziah raygneth Oziah whych is strycken with the lepre/ and Joatham raygneth in hys rowme.

C The. xxvi. Chapter.

THen all the people of Juda toke A Oziah which was. xvi. yere olde/ & iiij. Reg. xiiij. c. made hym kynge in the rowme of hys father Amaziah. And he buylt Eloth and brought it agayne to Juda after the kyng was layde to rest with his fathers. Sixtene yere olde was Oziah whē he began to raygne/ & he raygned. lij. yere in Jerusalē. His mothers name was Jecaliah of Jerusalem. And he dyd that pleased the Lorde / in all poyntes as dyd hys father Amaziah. And he sought God whyle Zacharias the teacher to se God lyued: and as longe as he sought ỹ Lorde/ God made hym prosper e.

And he went to battell agaynst the Philistines & brake downe the walles of Geth/ & the walles of Jabneh & ỹ walles of Asdod/ and built cities aboute Asdod & amonge the B Philistines. And God holpe him agaynst the Philistines & agaynst the Arabiens ỹ dwelt in Gurbaal/ & agaynst the Meunites. And ỹ Ammonites gaue tribute to Oziah/ and hys name spred abroade euen to Egipte: for he played the mā & exceaded. Moreouer Oziah buylt towres in Jerusalem ouer the corner gate/ & ouer the valeye gate/ and ouer other corners/ and made thē stronge. And he buylt towres in ỹ wildernesse & digged many wellꝛ

For he

Joatham. For he had moche catell/ bothe in the valey and also in the playne:and plowmen and vynedressers in the mountaynes and in Charmel/for he loued husbandrye.

And Dziah had an host of fyghtynge men that went out to warre in the armye & were tolde & numbred by Jeiel the scrybe & Maasiah an officer/vnder the hande of Hananiah one of ỹ kynges Lordes.And ỹ hoale nũbre of the auncyent heedes of the men of myght were.ij.thousande & fyue hundred and vnder the handes of thẽ was the armie of the hoste/ thre hundred & seuẽ thousand / & fyue hũdred that made warre wyth myght & strenght / to helpe the kynge agaynst hys enemyes. And
C Dziah prouyded thẽ thorow oute all ỹ hoste shildes/speares/helmetes/habergynnes/bowes & slynges for stones.And he made engynes in Jerusalem by the crafte of artifycers to be on ỹ towres & corners/to shote arowes & great stones wᵗ all. And hys name spreade farre abroade/for he was wonderlye holpe/ vntyll he was become myghtye.

And in his greatnesse hys hert arose/ ỹ he was marred:& transgressed agaynst ỹ Lorde his God. For he went in to the temple of the Lorde to burne cense vpon the aulter of incense. But Asariah the preste went in after him with foure skore prestes of the Lorde ỹ were bolde men. And they stepte to Dziah ỹ kynge & sayde to him:it pertayneth not to the Dziah to burne cense vnto the Lorde/but to the prestes the childzen of Aaron that are cõsecrate for to burne incense.Come out of the
D sanctuarye/ for thou hast trespaced / and it shalbe no worshepe to ỹ before ỹ Lorde God.

And Dziah was wroth & had cense in hys hande to offer/and in his indignaciõ agaynst
iij.Reg.xv.a. the preste/* ỹ leprosye sprãge in his foreheed before the prestes in the house of the Lorde/ euen besyde the incense aulter. And Asariah the chefe preste wᵗ all the other prestes loked vpon hym:& beholde he was a leper in his forehead/ & they vexed him thence. And therto he was fayne to go out/because ỹ Lorde had plaged him.And Dziah the kynge cõtynued a lepre vnto the daye of his deethe & dwelt in an house at lybertye : how be it / he was cast out of the house of the Lorde. And Joatham his sonne had the gouernaunce of the kyngs house and iudged the people of the lande.

The rest of the actes of Dziah both fyrst and last/did Esaiah the prophete the sonne of Amos write.And when Dziah was layde to rest with his fathers/they buryed him wᵗ his fathers in ỹ felde of the buriall of the kinges. For they sayde:he is a leper. And Joathã his sonne raygned in hys steade.

C Joatham raygneth & ouercometh the Ammorites. Ahaz hys sonne raygneth after hym.

The.xxvij.Chapter.

Joatham was.xxv.yere olde when A he begãne to raygne/ and raygned xvi.yere in Jerusalẽ. Hys mothers name was Jerusah ỹ daughter of Zadoc.And he dyd that pleased ỹ Lorde in all poyntes as dyd hys father Dziah: saue/ that he came not to the temple of the Lorde/ and that the people dyd yet corrupt them selues. He built the hie gate of the tẽple of ỹ Lorde/ B & on the walle Ophel he buylt moche. Moreouer he built cytyes in the mountaynes of Juda/and in the wood coũtre he built castelles and towres.

And he fought with the kynge of ỹ childrẽ of Ammon/and preuayled agaynst thẽ. And C the childrẽ of Ammõ gaue him the same yere an hundred talẽtes of syluer/& tẽ thousande quarters of whete & as moche barleye. So moche also did ỹ childrẽ of Ammon geue him the seconde yere and the thyrde too. And Joatham became mightie/ because he directed hys waye before the Lorde hys God.

The rest of ỹ actes of Joatham & all hys D warres and hys wayes are wrytten in the boke of the kynges of Israel & Juda.He was xxv.yere olde when he beganne to raygne/ & raygned.xvi.yere in Jerusalẽ.And whẽ Joathã was layde to reste with hys fathers/they buryed hym in the cytye of Dauid:and Ahaz his sonne raygned in his steade.

C The wyckednesse of Ahaz kyng of Juda. After him raygneth Hezekiah.

C The.xxviij.Chapter.

Ahaz was.xx.yere olde when he be- A ganne to raygne/and raygned.xvi iij.Reg.xvi.a. yere in Jerusalem. And he dyd not that pleased the Lorde/ as dyd hys father Dauid:but walked in ỹ wayes of the kynges of Israel/and made therto Baals of metall.And he offered cense in the valeye of ỹ childrẽ of Hennon/and burnt his childrẽ in fyre after the abhominacyon of the nacyons which ỹ Lord cast out before ỹ childrẽ of Israel.And he offered burnt cense in hilaulters and on moũtaynes & vnder euery grene tre.

Wherfore ỹ Lorde his God delyuered him into the hand of the kynge of the Syriens: whych bet him & caryed awaye a great multitude of his captiue in to Damascon. And therto he was delyuered into the hande of the kynge of Israel which slue of his a myghtye slaughter.For Phakeh ỹ sonne of Romeliah slue in Juda an hundred & twẽtye thousand in one daye/ & all fyghtynge men: a that because they had forsaken ỹ Lorde God of their fathers.And Zechri a myghtye man in mouñt Ephraim slue Maaliah the kynges sonne/ & Asricam the Lorde stuarde of houshold/ and Elcanah that was next to the kynge.And the B

chyldren of Israel toke prysoners of theire brethren two hundred thousand wyues/sonnes & daughters/ & therto caryed awaye moche spoyle of the/and brought it to Samaria.

But there was a prophete of the Lordes named Obed which went out to ỹ Host that came to Samaria & sayde to the:se/because ỹ Lorde God of youre fathers was wroth wt Juda/he deliuered the into youre handes. And ye haue slayne the with cruelnesse ỹ reacheth vp to heauen. And now ye purpose to kepe vnder the chyldren of Juda and Jerusalem & to make them bondemen and bondwemen. What other thynge do ye (ye vnhappye) then offende ỹ Lorde youre God. But now heare me/& delyuer the captyues agayne which ye haue taken of youre brethren: for the great wrath of the Lorde is vpon you.

And certayne of the heedes of ỹ chyldren of Ephraim/as Azariah ỹ sonne of Johanan Barachiah ỹ sonne of Meshimeloth/Jehezekiah the sonne of Selum & Amasa ỹ sonne of Hadalai stode vp agaynst them that came fro warre/ and sayde vnto them:ye shall not ¶ bringe in the captiues hyther. For where we haue offended the Lorde all readye/ye entende to adde more to oure synnes & trespace. For oure trespace is great all readye/ & there is fearce wrath vpo Israel. And vpon ỹ the me of armes lefte the captyues & the spoyle before the Lordes & all the congregacyon.

And there arose certayne apoynted therto by name/& toke the prysoners & clothed all ỹ were naked amonge the/of ỹ spoyle/& arayed the & shoed the & gaue the to eate & to drynke & anoynted the/ & caryed all that were feble of them vpon asses & brought the to Jericho ỹ citie of Paulme trees fast by their brethre: and then returned to Samaria agayne.

And at that same tyme kynge Ahaz sent vnto the kynges of Assur to haue helpe. And the Edomites came yet agayne & slue of Juda & caryed awaye some captyues. And the Philistins inuaded ỹ cities in ỹ lowe countrey and the south of Juda:and toke Bethshames/ Aialon/Gaderoth & Socoh with the townes longynge therto/& Thimna with ỹ townes of the same. & Gimso with her townes/& dwelt therin. For the Lorde brought Juda lowe/ because of Ahaz kynge of Juda which made Juda naked & transgressed agaynst ỹ Lorde. And ¶ thiglath palneser kynge of Assur came vpo him and besieged him/but preuayled not ¶ agaynst him. For Ahaz toke awaye out of ỹ house of the Lorde & out of the kynges house & out of the Lordes houses/& gaue vnto the kinge of Assur/though it holpe him not. And therto in the very tyme of his tribulacion did kynge Ahaz trespace yet moare agaynst the Lorde. For he offered vnto the Gods of them of Damasco which bette him & sayd/ because the Gods of the Syriens healpe the/therfore will I offer to the/ that they maye helpe me also. But they were his destruccion & the destruccion of all Israel. And Ahaz geathered to gether the vessels of the house of God and brake the/ & shut vp the dores of the house of the Lorde/& made him aulters in all corners of Jerusale. And in all ỹ cities of Juda eyther by citie he made hylaulters to burne incense vnto other Gods/& angred ỹ Lord God of his fathers. The rest of his actes & all his wayes bothe first & last are writte in the boke of the kinges of Juda & Israel. And whe Ahaz was layde to rest wt his fathers/theye buryed him in the cytye of Jerusalem: but brought hym not vnto ỹ sepulchres of the kinges of Juda. And *Hezekiah his sone raigned in his steade

* Or (as some wyll) Jehezekiah.

¶ Hezekiah restoreth vnto the tẽple of ỹ Lorde all the thynges ỹ had not bene regarded of hys predecessoures.

¶ The.xxix.Chapter.

HEzekiah begane to raygne whe he was .xxv. yere olde/ & raygned .xxix. yere in Jerusale. And his mothers name was Abiah the daughter of Zachariah. And he dyd that was right in the syght of the Lorde in all poyntes as did Dauid his father. He opened the dores of ỹ house of the Lorde in ỹ fyrst yere & fyrst moneth of his raigne/& he repaired the. And he brought in the prestes & the Leuites & geathered the to gether in to ỹ eest strete: & sayde vnto the. Heare me ye Leuites:purifye youre selues & halow the house of the Lorde God of youre fathers/ & bringe out ỹ fylthinesse out of the holy place. For oure fathers haue trespaced & done euelfauoredly in ỹ eyes of ỹ Lord oure God: & haue forsake him/and turned awaye theire faces fro ỹ habitacio of ỹ Lorde & turned to their backes. And belyde ỹ they haue shut vp ỹ dores of ỹ porche & quenched ỹ lapes & haue nether burned ce nor offered burntoffrynges in ỹ holy place vnto ỹ God of Israel.

Wherfore ỹ wrath of ỹ Lord fell on Juda & Jerusale: & he shatered the & made them so thynne that men hisse at it/eue as ye se with youre eyes. For se/ oure fathers were ouerthrowe with the swerde & oure sonnes/oure daughters & oure wiues were caried awaye captiue for ỹ same cause. Now haue I in my hert to stryke a couenaunt wt the Lorde God of Israel: ỹ his wrath may cease. Now therfore my sonnes be not neclygent:for ỹ Lorde hath chosen you to stande before him/and for to minister and burne offerynges to him.

¶ Then ỹ Leuites arose: Mahath ỹ sonne of Amasai & Joel ỹ sonne of Azariah beynge of the chyldren of ỹ Cahathites: & the sonnes of Merari/Kis the sonne of Abdi & Azariah the sonne of Jehaleel: & of ỹ Gersonites/Joah the sonne

¶ Ye.xxix.a.

ꝑ sonne of Simma & Eden ꝑ sonne of Joah: & of ꝑ sonnes of Elizaphan/ Simri & Jeiel: & of the sonnes of Asaph/ Zacharias & Mathaniah: & of the sonnes of Heman/ Jehiel & Semei: & of ꝑ sonnꝫ of Jeduthun/ Semaiah & Oziel. And they geathered their brethrē & purifyed thē selues/ & then wēt at ꝑ cōmaūdemēt of the kyng by the worde of the Lord/ for to clense the house of the Lorde. And the preastꝫ wēt into ꝑ house of ꝑ Lorde to clense it/ & brought out all the vnclennesse that they founde in ꝑ tēple of ꝑ Lord/ & in ꝑ courte of the house of the Lorde. And the Leuites toke
D it & caried it out in to the broke Cedrō. They begāne the fyrst daye of the fyrst moneth to purifye/ & came the eight daye to the porche of the Lord: so ꝑ they had purged the house of the Lorde in eight dayes and the .xvi. daye of the fyrst moneth they made an ende.

And then they wēt in to Hezekiah ꝑ kyng & sayde: we haue clensed all the house of the Lord/ & the aulter of burntoffrynꝫ wythall his vessels/ & ꝑ shewbreede table with all his apparell: & therto all the vessels which kyng Ahaz dyd cast a syde when he raygned & trāsgressed/ them we haue repayred & sanctifyed:
E & se/ they are before the aulter of the Lorde.
* Or/ Jehezekiah. And* Hezekiah the kyng rose erlye & geathered the Lordes of the cytye & went vp to the house of the Lorde. And there were brought seuē oxen/ seuē rammes/ seuē lambes & seuē kyddes to be a synneofferynge for the kyngdom/ for the sanctuarye & for Juda. And he cōmaunded the preastes ꝑ sonnes of Aaron to offer them on the aulter of the Lorde.

And they slue ꝑ oxē: & ꝑ preastꝫ receaued ꝑ bloude & sprynkled it on ꝑ aulter: and they slue the rammes & sprynkled the bloude vpō the aulter: & they slue the lambes & sprinkled ꝑ bloud vpō ꝑ aulter. And then they brought forth the kyddes of ꝑ synneofferyng before ꝑ kyng & ꝑ cōgregaciō which put their hādes vpon thē. And the preastes slue thē & offered the bloude of thē vpō the aulter/ to make sa-
F tisfaccion for all Israel: for the kynge sayde: ꝑ the burntoffryng & ꝑ synneoffryng shulde serue for all Israel. And they set the Leuites in the house of the Lord wt cymbales/ psalteries & harpes accordyng to ꝑ cōmaundemēt of Dauid & of Gad the kynges seer of visiōs & of Nathan the prophete. For so was the cōmaundemēt of the Lorde thorow the hāde of his prophetes. And so the Leuites stode with the instrumentes of Dauid/ and the preastes wt trompettes. And Hezekiah cōmaunded to offer the buntofferyng vpon the aulter. And whē the burntofferyng beganne/ ꝑ songe of ꝑ Lorde beganne/ & the trompettes with the instrumentes of Dauid kyng of Israel. And all ꝑ cōgregacion bowed thē selues/ and the syngers sange/ & the trōpettes blew/ & cōtinued vntyll ꝑ burntofferyng was fynesshed.

And whē they had made an ende of ꝑ burntofferyng/ ꝑ kyng & all ꝑ were wt him kneled downe & bowed thē selues & gaue prayse & thanckes. And Hezekiah the kyng & ꝑ lordꝫ bade ꝑ Leuites to prayse ꝑ Lord wt ꝑ wordꝫ of Dauid & of Asaph ꝑ seer of bysions. And the Leuites praysed ꝑ they reioyced agayne/ and the other stowped & bowed them selues.
G

And Hezekiah answered & sayd: now ꝑ ye haue fylled youre hādes to ꝑ Lord/ go to and bryng in ꝑ sacrefyces & thankofferyngꝫ in to ꝑ house of ꝑ Lord. And ꝑ cōgregaciō brought in the sacrefyces & thankofferynges/ & all ꝑ were wyllyng brought burntoffrynges. And ꝑ nūbre of ꝑ burntoffrynges which ꝑ cōgregacion brought in was .lxx. oxē & an hūdred rāmes & two hūdred lambes: & all for burntoffrynges to the Lord. And besyde ꝑ they dedicated sixe hūdred oxē & thre thousand sheepe.

But the preastes were to few/ & were not able to flaye all ꝑ burntoffrynges. Wherfore their brethrē the Leuites holpe them tyll the worke was ended/ & vntill the preastes were sanctifyed. For the Leuitꝫ were purer herted to sanctifie thē selues then the preastes. And therto ꝑ burntoffrynges were manye wt the fatte of the peaceofferynges & the drynckofferynges ꝑ belonged to the burntofferyngꝫ. And so the seruyce pertaynynge to the house of ꝑ Lord wēt forward. And Hezekiah reioyced & all the people/ ꝑ God had made ꝑ folcke so readye: for the thynge was sodenly done.

¶ Hezekiah remeth the feast of passouer.

¶ The .xxx. Chapter.

AND Hezekiah sent to all Israel & Juda: & therto wrote letters to Ephraim & Manasseh/ ꝑ they shulde come to the house of the Lorde at Jerusalem/ to offer passouer vnto the Lorde God of Israel. And the kyng helde a councell with his Lordes and all the cōgregacyon at Jerusalem to kepe the feast of passouer in ꝑ seconde moneth. For they coulde not kepe it at ꝑ time: for there were not preastes ynowe sanctifyed/ nether was ꝑ people geathered to geather to Jerusalē. And ꝑ thyng pleased the kyng & all the cōgregacion. And they decreed ꝑ it shulde be proclaymed thorow out all Israel frō Berlabe to Dan/ ꝑ they shulde come & holde ꝑ feast of passouer vnto ꝑ Lord God of Israel at Jerusalem: for they had not often done it/ as it is writtē how they shuld.

And the messengers wēt with letters of ꝑ hand of the kyng & of his Lordes thorou out all Israell and Juda/ at the cōmaundement of the kyng which sayde: chyldren of Israel/ turne agayne vnto the Lord God of Abrahā/ Isaac and Israel/ and so wyll he turne to the

remnaunt of you that are escaped out of the
☞ handes of the kynge of Assur. And be ye not
lyke youre fathers and youre brethē which
trespaced agaynst ỹ Lorde of youre fathers/
whych therfore gaue them vp that they are
B wasted as ye se. Wherfore be not styffenec-
ked lyke vnto youre fathers/but yelde youre
selues vnto ỹ Lord/ & come to his holy place
which he hath sanctified for euer / and serue
the Lorde youre God / that hys wrath maye
turne frō you. For yf ye turne vnto ỹ Lorde/
then youre brethē & youre childrē shall fynde
cōpassion in the presence of thē that holde thē
captyue/ that they maye come agayne vnto
this lande: for the Lorde youre God is full of
mercye and compassyō/ & wyll not turne hys
face from you/ yf ye turne agayne to him.

And the postes went from cytie to cytye
thorou oute the lande of Ephraim and Ma-
nasseh & euē vnto Zabulō. But they laughed
them to schorne & mocked thē. Neuertheles
yet dyuerse of Asser / Manasseh and of Zabu
lon meakened thē selues & came to Jerusa-
lem. And therto the hād of God was in Juda/
to make thē of one accorde to do the cōmaun-
dement of the kyng & the capitaynes/ whych
was accordyng to ỹ worde of the Lord. And
so there assembled to Jerusalē moch people
& a myghtie great congregacion/ to holde the
feast of swete breade in the seconde moneth.

And they arose and put awaye ỹ aulters
C ỹ were in Jerusalem. And therto all the in-
cense they dyd awaye & cast thē into ỹ broke
Cedron. And they slue passeouer ỹ fourtene
daye of the second moneth. And the preastes
& Leuites sanctifyed thē selues for shame/
& brought in ỹ burntofferynges into ỹ house
of the Lorde. And they stode in their stādyng
after their maner accordynge to the lawe of
Moses ỹ mā of God. And ỹ preastes sprynk-
led the bloude receauynge it of the handes of
ỹ Leuites. And because there were many in
the cōgregacion ỹ were not sanctifyed: and
therfore dyd ỹ Leuites sley passeouer for all
ỹ were not cleane to sanctifye thē to ỹ Lord.

There was very moche people oute of E-
phraim/ Manasseh/ Jsakar and Zabulon ỹ
were not cleane/ and therfore dyd eate passe-
ouer otherwyse then wrytynge specyfyeth.
But Hezekiah prayed for thē & sayd: ỹ good
Lorde be mercyfull to all ỹ sett their hertes
to seke the God ỹ is the Lorde God of their
fathers/ though they do it not accordynge to
D the clennesse of the holy place. And the Lord
heard Hezekiah & healed the people. And so
the childrē of Jsrael that were founde at Je-
rusalem/ helde the feast of swete breade seuē
dayes with great gladnesse/ and the Leuites
and the preastes praysed the Lorde daye by
daye with lowde instrumentes.

And Hezekiah spake hertely vnto ỹ Leui-
tes that had good vnderstādyng of the Lord.
And they dyd eate that feast seuē dayes long
& offered peaceofferynges & thanked ỹ Lord
God of their fathers. And the hoale assemble
toke councell to kepe seuē dayes moo: & they
helde those seuē dayes wt gladnesse. For Heze-
kiah kyng of Juda gaue for heaueoffrynges
to ỹ cōgregaciō a thousand oxen & seuē thou
sand shepe. And ỹ Lords gaue to ỹ cōgrega-
cyon for heaueoffrynges a thousand oxen &
ten thousand shepe. And the preastes sancti-
fyed them selues/ that they were ynowe.

And all the cōgregacion of Juda with the
preastes & Leuites / & all the congregacyon
that came out of Jsrael and the straungers/
both that came out of the lande of Jsrael and
ỹ dwelt in Juda/ reioysed: & there was great
ioye in Jerusalē. For sence the tyme of Sa-
lomon the sonne of Dauid kyng of Jsrael it
happened not so in Jerusalē. And the preasts
& the Leuites arose & blessed the people/ and
their voyce was hearde / & their prayer went
vp vnto his holy dwellyng place heauen.

¶ After Hezekiah had called agayne the people vnto ỹ
waye of the Lorde/ he ordeyneth the preastes/ vnto whō
he cōmaundeth to geue tythes.

¶ The. xxxi. Chapter.

AND whē they had finesshed all this:
then all Jsrael that were founde in
the cyties of Juda / went oute and
brake the Jmages & cut downe the A
groues/ and all to brake the hylaulters and
ỹ other aulters thorow out all Juda & Ben-
iamin/ Ephraim and Manasseh/ vntyll they
had made an ende of thē. And afterwarde all
the childrē of Jsrael returned euery man to
his possessyon in their awne cyties.

And Hezekiah set ỹ preastes and the Le-
uites in their ordre to wayte by course/ euery
mā accordīng to his office whither preaste or
Leuite: for ỹ burntoffrings & peaceoffrings/
& to ministre & to thanke and to praye in the
gates of the lodge of the Lord. And the kyng
gaue a porcyon of his substaunce for burnt-
offrynges at morynng & euē/ & for burntof-
ferynges on ỹ Saboth dayes & new mones
& other solempne feasts/ accordyng* as it is
wrytte in the lawe of the Lorde. And he bade
ỹ people ỹ dwelt in Jerusalē to geue ỹ parte * Num. xxviij &
of the preastes & Leuites / ỹ they myght be B
mayntened in the lawe of the Lorde. And as
sone as the worde came abroade the childrē
of Jsrael brought aboundāce of fyrst frutes
of corne/ wyne/ oyle & honye / & of all maner
of frutes of ỹ feld: & the tythes of all maner
of thyngs brought they in plēteously. And ỹ
childrē of Jsrael and Juda that dwelte in ỹ
cyties of Juda/ they also brought in ỹ tythes
of oxen & shepe / & tythes of dedycate thyngs
which

which were dedicated to the Lord their God/ and put thē on heapes. In the thirde moneth they beganne to laye the heapes/ & fynesshed them the seuenth.

And whē Hezekiah and the Lordes came & saw the heapes/ they blessed the Lorde and his people Israel. And Hezekiah questioned with the preastes & the Leuites concernyng the heapes. And Azariah the cheke preaste of the house of Sadock answered him and sayde sense they beganne to bryng the heaue offerynges into the house of the Lorde/ we haue eaten and had ynough/ and yet lefte aboundaunce/ for the Lorde hath blessed his people and therof is this heape lefte. And Hezekiah bade dresse vp ỳ store houses aboute ỳ house of the Lorde. And so they dyd/ and caryed in the heaue offerynges and the tythes and the dedycat gyftes euen of fydelyte.

Ouer which Chonaniah ỳ Leuite had ỳ rule wt Semei his brother next to hī. And Jehiel/ Asariah/ Nahath/ Asael/ Jerimoth Josabad/ Eliel/ Jesmachiah/ Mahath and Bananiah were ouer seares ordeyned by Chonaniah and Semei his brother/ at the appoyntement of Hezekiah the kyng/ and Asariah the ruler of ỳ house of God. And Chore ỳ sonne of Jemma the Leuite porter of the East dore had the ouersyght of the frewyll offerynges of God/ to geue heaue offrynges vnto the Lorde/ and was ouer thynges most holy. And vnder him were Eden/ Miniamin/ Jesua/ Semeiah/ Amariah and Sechemiah in the cyties of the preastes of their fydelyte/ to geue to their brethren their porcyons/ as well to the small as to the great.

And to the males also that were rekened from thre yere and aboue amonge all that wēt in to the house of the Lord daye by daye/ to do seruyce and to wayte by course. And to the preastes that were rekened in the housholdes of their fathers from twentie yere & aboue/ to wayte when their courses came. And to them that were rekened thorow out all their babes/ wyues/ sonnes and daughters thorow out all the congregacion. For to the fydelytie of thē dyd men comitt their santified gyftes. And therto amonge the chyldrē of Aaron the preastes were men named by name in the feldes of the suburbes of all their cyties/ cytie by cytie/ for to geue porcions to all the males of the preastes/ and to all that were rekened amonge the Leuites.

And of this maner dyd Hezekiah thorow out all Juda/ and dyd that was good/ ryghte and truthe/ before the Lorde his God. And in all the worckes ỳ he beganne in the seruyce of the house of God/ to seke his God after the lawe and commaundement/ that dyd he with all his herte/ and prospered.

Sennaherib/ which shulde haue be seaged Jerusalē is stryken of the Aungell. Hezekiah dyeth after whō succeadeth Manasseh.

The .xxxij. Chapter.

After these deades & truthe/ Sennaherib kyng of Assur came & entred in to Juda & pytched agaynst the stroge cyties & thought to draw thē to him. And when Hezekiah saw ỳ Sennaherib was come and that he was purposed to fyght agaynst Jerusalē: he toke councell wt his capitaynes & men of might/ to stoppe the water of the fountaynes ỳ were without the cytie: & they were content to helpe hym. And so there geathered moche people to geather & stopte all the welles & the broke that ranne thorow the myddes of the lande/ entendynge ỳ the kyngs of Assur shulde not fynde moche water when they came. And he wēt to lustelye & built vp the walle where it was broke/ and made towres aboue vpon/ & yet another wall without/ and repayred Melo the cytye of Dauid/ and made many dartes & shildes. A iiij. Reg. xviij. c

And he sett Capitaynes of warre ouer the people & geathered thē to geather into ỳ large strete of the gate of the citie & spake ientelye to them/ saying. Plucke vp youre hertes and be strong: Be not afrayed or in any wyse discouraged for drede of the kyng of Assur/ & of ỳ great multitude ỳ is with him: * for there is one greater with vs then wt him. With him is an arme of flesh: But with vs is ỳ Lorde oure God for to helpe vs and to fyght oure batayles. And ỳ people were well couraged with the wordes of Hezekiah kyng of Juda. B iiij. Reg. vi. c

After ỳ Sēnaherib kyng of Assur sent of his seruaunts to Jerusalē (he hym self lyinge before Lachis & all his kyngdom wt him) vnto Hezekiah kyng of Juda & vnto all Juda ỳ were at Jerusalē sayīg. Thus sayth Sēnaherib kyng of Assur: * where in do ye trust/ or ye ỳ are be seged in Jerusalē? Hezekiah deceaueth you/ to delyuer you to deeth/ hōgre/ & thyrst/ sayīg: the Lord oure God shall ryde vs out of the hāde of the kyng of Assur. Is it not that Hezekiah ỳ put downe his hyaulters & his other aulters/ & cōmaunded Juda and Jerusalem sayinge: before one aulter ye shall bowe youre selues & vpon ỳ offer also. C iiij. Reg. xviij. c

Moreouer haue ye not hearde what I & my fathers haue done vnto the people of all landes: were the Gods of the people of other lands able to saue their lādes out of my hād: which of all the Gods of those nacyons that my fathers destroyed was it/ that coulde delyuer his people out of myne hand/ that youre God shuld be able to deliuer you out of myne hande: Wherfore now lett not Hezekiah deceaue you ether perswade you of thys facyon/ nor yet beleue hym. For as no God D

amonge

amonge so manye nacyons & kyngdomes/ was able to ryddehys people out of myne hãde & the hãdes of my fathers: euẽ so moche lesse shall youre God kepe you oute of myne hãde. And yet moare dyd his seruaũt̃ speake agaynst the Lord God & agaynst his seruaũt Hezekiah. And therto he wrote a letter to raile on ỹ Lord God of Israel & spake therin sayīg: as the Gods of the nacyons of other landes haue not delyuered their people out of myne hande / no moare shall the God of Hezekiah delyuer hys people out of myne hande. And they cryed wyth a lowde voyce in the iewes speache vnto ỹ people of Jerusalem ỹ were on the walles / to feare them and to dysmaye them / that they myght haue taken the cytye.

¶ And they spake agaynst the God of Jerusalem / as agaynst the Gods of ỹ nacyons of ỹ erth / which are the worcke of ỹ hãdes of men.

But Hezekiah the kyng and the prophete Jsaiah sonne of Amoz prayed concernyng ỹ thynge & cryed vp to heauen. And the Lorde sent an angell & destroyed all the mẽ of warre and the Lord̃s & capytaynes of the hoste of the kyng of Assur / ỹ he turned his face with shame towarde his awne lande. And whẽ he was come in to the house of his God / he was there ouerthrowen vỽ the swerde euẽ by thẽ that issued oute of hys bowelles. And so the Lorde saued Hezekiah & the enhabyters at Jerusalem out of the handes of Sennaherib kynge of Assur & of all other / & mayntened thẽ on all sydes. In so moche that manye brought presentes vnto the Lorde to Jerusalem and precioule gyftes to Hezekiah kyng of Juda: so that he was magnified in ỹ sight of all nacyons from thence forth.

F *In those dayes Hezekiah was sycke vnto
iiij. Reg. xx. a. the deeth and besought the Lorde: whych an-
Jsai. xxxviij. a swered him & shewed him a wonderfull myracle: But Hezekiah dyd not accordīg to the curtesye shewed him / for his hert arose: and therfore came there wrath vpon hym & vpon Juda and Jerusalẽ. Not withstãdyng Hezekiah mekened him selfe for ỹ a rysyng of hys herte / bothe he and the enhabyters of Jerusalem. Wherfore the wrath of the Lord fell not vpon them in the dayes of Hezekiah.

And Hezekiah had exceadynge moche rychesse & honoure. And he geathered him treasure of syluer / gouide / precioule stones / spices / shildes & of all maner pleasaũt Juelles: & made store houses for the frutes of corne / wyne & oyle: & stables for all maner of beaG stes / and foldes for shepe. And he made hym townes because he had catell of shepe & oxen great aboundance. For God had geuen hym substaunce exceadyng moche. And the sayde Hezekiah stopped the vpper water sprynges of Gihon & brought them downe to the west syde of ỹ cytie of Dauid. And Hezekiah prospered in all his worckes. But when the Ambassadoures of the Lordes of Babylon were sent to him to enquyre of the wonder ỹ chaũced in the land / God lefte him: to tempte hym ỹ all that was in his hert myght be knowen.

The rest of the dedes of Hezekiah and his goodnesse are writtẽ in the bisyon of Jsaiah the prophete the sonne of Amoz in ỹ boke of ỹ kinges of Juda and Jsrael. And then Hezekiah layde him to rest with hys fathers / and they buryed him in the hyest sepulchre of the sonnes of Dauid: and Juda & the enhabiters of Jerusalẽ dyd him worshippe at his deeth. And Manasseh his sonne raigned ī his steade.

¶ Manasseh is taken presoner / and after he cometh oute he destroyeth the Jdoles. He dyeth / and after him succeadeth Amon. After Amõ was kylled of his awne people / Josiah his sonne raygneth for him.

¶ The. xxxiij. Chapter.

Manasseh was. xij. yere olde whẽ he A
iiij. Reg. xxi. a. was made kyng / & raigned. lv. yere in Jerusalẽ. And he dyd wickedlye in the syght of the Lord / lyke vnto the abhominacions of the hethen which the Lorde cast out before the chyldren of Jsrael. For he wẽt to & buylt agayne the hylaulters which Hezekiah his father had brokẽ downe. And he rered vp aulters vnto Baals & made groues & bowed him selfe vnto all the hoste of heauẽ and serued them. And he buylt aulters in the house of the Lorde: Of which ỹ Lorde had layde * in Jerusalẽ shall my name be for iij. Reg. viij. b. euer. And he made aulters vnto all the hoste of heauen in the two courtes of the house of the Lorde. And he burnt his chyldren in fyre in the valey of the sonnes of Hennon. And he obserued dysmalle dayes & occupyed wytchcrafte and sorsery / and mayntened workers with spirites & sears of fortunes: & wrought moche euell in the syght of ỹ Lord / to angre him with all.

And he put the kerued Jmage of an Jdole B which he had made / in the house of God. Of which house God sayde to Dauid and to Salomon his sonne / in this house here in Jerusalẽ whych Jhaue chosen out of all ỹ tribes / * Jwyll put my name for euer / & no moare bryng ỹ feate of Jsrael frõ of the land which ij. Reg. vij. b. Jhaue ordeyned for youre fathers. Jf so be iij. Reg. viij. b they shalbe dyligent to doo all Jhaue commaunded by Moses in all the lawe ordinaũces and maners. But Manasseh made Juda and the enhabiters of Jerusalem to erre and to do worse then the heathẽ which the Lorde destroyed before the chyldren of Jsrael. And when the Lorde spake to Manasseh & to hys people / they attended not to him.

Wherfore the Lorde brought vpon them the Capitaynes of the hoste of the Kynge of Assur /

Assur/which toke Manasseh in an holde and bounde hym w̄ chaynes & caryed hym to Babilon. And when he was in trybulacyon he besought the Lorde his God/& humbled hym selfe exceadynglye before the God of hys fathers/& made intercessyon to hym: & he was entreated of him and hearde hys prayer and brought him agayne to Jerusalem into hys kyngdō. And then Manasseh knewe how ꝑ the Lorde was the very God.

C After ꝑ he buylt a wall without the cytye of Dauid on ꝑ west syde of Gihon in ꝑ broke & so forth to fysh gate & roūde aboute Ophel & brought it vp of a very great heyght/& put capitaynes of warre in all the stronge cities of Juda. And he toke awaye straunge Gods & the Idole out of the house of God/& all the aulters that he had buylt in the mount of the house of God & in Jerusalem/& cast thē out of the cytie. And he made an aulter vnto the Lord & sacrefyced theron peaceofferynges & thankofferynges/& charged Juda to serue ꝑ Lord God of Israel. Neuertheless ꝑ people dyd offer styll in the hylaulters/how be it vnto the Lorde their God onlye.

D The rest of the actes of Manasseh and his prayer vnto his God/& the wordꝭ of the sears of vysions ꝑ spake to him in the name of the Lorde God of Israel/are writtē amonge the deades of the kyngꝭ of Israel. And his prayer & how that he was heard/& all hys synne & trespace/& the places where he made hy aulters & set vp groues & kerued Imagꝭ before he was mekened/are writtē amōge ꝑ deades of the sears of vysions. And when Manasseh was layde to rest w̄ his fathers/they buryed him in his awne house: and Amon hys sonne raigned in his rowme. Amon was .xxij. yere olde/when he beganne to raigne/& raygned two yere in Jerusalē. And he dyd ꝑ displeased the Lord lyke vnto Manasseh his father/for Amō sacrificed to all ꝑ kerued Imagꝭ which Manasseh his father made/& serued them/& mekened not hī selfe before the Lord as Manasseh his father had mekened himselfe: But Amon trespaced greatly. Wherfore his awne seruauntes conspired agaynst hym and slue him in his awne house. And the people of the land slue all ꝑ had conspired agaynst kynge Amon. And therto ꝑ people of the lāde made Josiah his sonne kyng in his rowme.

C Josiah destroyeth the Idoles & restoreth the tēple: in which is founde the boke of the lawe. He sendeth to Holdah the prophetisse for councell.

The .xxxiiij. Chapter.

A 4ij. Reg. xxi. a. JOsiah was made Kynge when he was .viij. yere olde/& he raigned in Jerusalē .xxxi. yere. And he dyd ꝑ pleased the Lord/& walked in the wayes of Dauid his father bowing neither to the ryght hande or to the lefte. In so moche ꝑ the eight yere of his raigne/whē he was yet a lad/he begāne to seke after the God of Dauid his father. And in ꝑ twelueth yere he beganne to pourge Juda & Jerusalē of hy aulters/groues/kerued Images/and Images of metall: so ꝑ they brake downe the aulters of Baals euē in his presence/& the ydoles that were vpon thē/he caused to be destroyed. And the groues/kerued Images/and Images of metall he brake & made dust of thē/& strawed it vpon the graues of thē that had offered to thē. And he burnt the bones of ꝑ preastꝭ vpō the aulters/& clensed Juda and Jerusalem. B And euē so dyd he in the cyties of Manasseh/ Ephraim/Simeō & of Nephthali therto. And in ꝑ wyldernesses of thē roūde about he plucked a sonder the aulters & the groues and did beate thē & stampe them to powder/and bete downe the ydoles thorow out all the lande of Israel: & then returned to Jerusalē agayne.

And in the .xviij. yere of his raigne whē he had purged ꝑ lād & ꝑ tēple/he sent Saphan the sonne of Azaliah/and Maasiah ꝑ gouernoure of the cytie and Joah ꝑ sonne of Joahaz the recorder/to repayre the house of the Lorde his God. And when they came to Helkiah the hye preaste/men deliuered thē ꝑ money that was brought in to ꝑ house of God/ which the Leuitꝭ that kept the enteries had geathered of ꝑ hādꝭ of Manasseh & Ephraim & of all ꝑ yet remayned in Israel & of all Juda & Bēiamin & of ꝑ enhabiters of Jerusalē. And they put it in the hādꝭ of ꝑ workemen that had the ouersyght of the house of ꝑ Lord. which gaue it to ꝑ labourers that wrought on the house of the Lord/to repayre & mende it/& to masons and carpenters to bye hewed stone & timbre for to make couplꝭ & beamꝭ for ꝑ houses which ꝑ kingꝭ of Judah had destroied: C And ꝑ men wrought in ꝑ worcke of fidelite.

And the ouer sears of thē to courage them forwarde/were Jahath & Obadiah Leuites of the chyldrē of Merari: and Secharia and Mesulam of the childrē of the Cahathites/& as manye other of ꝑ Leuites as coulde skille of instrumētes of Musick. And ouer ꝑ bearers of burthens & ouer all that wrought/in whatsoeuer workemanshipe it were/were there scribes/officers & porters of ꝑ Leuitꝭ.

And as they brought out ꝑ money ꝑ was brought into the house/Helkiah the preaste foūde the boke of the lawe of the Lord geuē by Moses. And Helkiah answered and sayd to Saphan the scrybe: I haue founde ꝑ boke of the lawe in the house of the Lorde/& gaue the boke to Saphan. And Saphan caryed the boke to the kyng/and brought the kynge worde agayne/saying: all ꝑ was cōmitted to thy seruauntes/that do they. And they haue D powred

powred out the money that was founde in ỹ house of the Lorde and haue delyuered in to the hãdes of the ouer seers of ỹ workemen. And then Saphan ỹ scribe shewed ỹ kyng/ saying: Helkiah the preaste hath geuen me a boke/ and he read it before the kyng.

And whẽ the kyng had hearde the wordes of the lawe/ he tare his clothes/ & cõmaũded Helkiah and Ahikam the sonne of Saphan and Abadon the sonne of Micah & the sayde Saphan the scribe & Asaia a seruaunt of the kynges/ saying: go & enquire of the Lord for me & for thẽ ỹ are lefte in Israel and Juda/ cõcernyng the wordes of the boke ỹ is foũde. For great is the wrath of the Lord ỹ is fallẽ vpon vs/ because oure fathers kept not the worde of the Lord/ to do after all ỹ is writtẽ in this boke.

And Helkiah w thẽ that pertayned to the kyng went to Holdah a prophetisse wyfe of Selum ỹ sonne of Thekohath the sonne of Hasarah keper of the wardrope (which prophetisse dwelt in Jerusalẽ in ỹ secõde warde) & they comuned so w her. And she sayde vnto thẽ: thus sayth the Lorde God of Israel/ tell ye ỹ man ỹ sent you to me. Euẽ thus sayth ỹ Lorde: se/ I will bryng euell vpõ this place and vpon the enhabiters therof/ euen all the curses ỹ are writen in the boke which they haue reade before the kyng of Juda/ because they haue forsakẽ me and haue offered vnto other Gods to angre me w all maner workes of their hãdes/ therfore is my wrath set on fyre aga ynst thys place & shall not be quenched.

And as for the kynge of Juda which sent you to enquire of the Lorde/ so shall ye saye vnto him: thus sayth the Lord God of Israel cõcernyng the wordes which thou hast hearde Because thyne hert dyd melt and thou dydest meke thy selfe before God whẽ thou heardest his wordes agaynst this place and agaynst the enhabiters therof: & humbledest thy selfe before me/ and tarest thy clothes and wepest before me/ ỹ haue I hearde also sayth ỹ Lord. Beholde I wyll take ỹ to thy fathers & thou shalt be put in thy graue in peace/ and thyne eyes shall not se all the myscheue that I will bryng vpõ this place & vpõ ỹ enhabyters of ỹ same.* And they brought the kyng worde agayne. Then the Kynge sent & geathered to geather all the elders of Juda and Jerusalẽ. And the kyng went vp in to the house of the Lorde/ & all the men of Juda and the enhabiters of Jerusalẽ & the Preastes & Leuites & all the people great and smalle: & reade all the wordes of the boke of the couenaũt that was founde in the house of the Lorde. And ỹ Kyng stode at his standynge & made a couenaunt before the Lorde/ to folowe the Lord and to kepe his cõmaundementes/ his wytnesses and his statutes with all his herte and w all his soule & to fulfyll the wordes of the appoyntmẽt wrytten in the sayde boke.

And he made to come forth all ỹ were foũde in Jerusalem and Beniamin/ & the enhabyters of Jerusalẽ promeled to kepe the couenaunt of ỹ God which was the God of their fathers. And Josiah put awaye all maner of abhominacyons out of all landes ỹ pertayned to the chyldrẽ of Israel/ and brought all ỹ were foũde in Israel to serue ỹ Lord their God. And they turned not a syde frõ after the Lord God of their fathers as lõg as he lyued.

¶ Josiah holdeth passeouer. He fyghteth agaynst the kyng of Egypt/ and dyeth. The people bewayle hym.

¶ The .xxxv. Chapter.

AND Josiah held the feast of passeouer vnto the Lorde in Jerusalẽ/ and they slue passeouer in the .xiiij. daye of the fyrst moneth. And he set the preastes in their offyces & ayded them in the seruyce of the house of the Lorde. And he sayde to the Leuites that taught thorow out all Israel and were sanctifyed vnto the Lorde: put the holy arcke in the house which Salomon ỹ sonne of Dauid kyng of Israel did builde/ ye neade not to beare it vpõ youre shoulders. Wherfore now serue the Lorde youre God & his people Israel. And prepare youre selues by youre auncient housholdes & companyes/ accordyng to the wrytynge of Dauid Kynge of Israel/ and the wrytyng of Salomon his sonne. And stande in the holy place accordyng to ỹ deuysions of ỹ aunciẽt houshouldes of youre brethrẽ the chyldren of of the people/ and after the deuysyon of the auncient housholdes of the Leuites/ & kyll passouer/ sanctifye & prepare youre brethrẽ that they may do accordynge to the worde of the Lord by the hand of Moses.

A iiij. Reg. xxiij c
ij. Esdr. i. a.

And Josiah gaue to the comen people in lambes & kyddes/ for passeouer offerynges only/ vnto all ỹ were present .xxx. thousande by tale/ & thre thousand orẽ/ euẽ of the kyngs substaunce. And his Lords gaue wyllyngly both vnto the people & also vnto the preastes & vnto the Leuites. Helkiah/ Zacharias & Jehiel/ rulers of the house of God/ gaue vnto the preasts for passeouer offerynges two thousand & fyue hundred lambes & kyddes/ & thre hũdred oxen. And Conaniah with Semeiah and Nathaneel his brethren/ and Hasabiah and Jaiel and Josabad Lordes of the Leuites/ gaue vnto the Leuites fyue thousande passeouer offerynges/ & fyue hundred oxen.

B

And so the seruice went forwarde: and the preasts stode in their places/ & ỹ Leuites in their cõpanies at the kynges cõmaundemẽt. And they slue passeouer: & ỹ preasts sprinckled the blonde receauynge it of the Leuites/

and

Eliakim. Jehoacin. Zedekiah.

and the Leuites stripte the beastz. And they kett awaye the burntofferynges/ to geue thē vnto the comen people as they were deuyded by aunciēt houses/ foz to offer vnto ỹ Lozd/ lyke as it is wzytten in the boke of Moses. ¶ And so dyd they w̄ the oxen to. And they dzessed the passeouer with fyre as ỹ maner was. But the other halowed dedycat beastes they sodde in pottes/ caulderns & pannes & deuyded thē quyckelye amōge all ỹ comen people. And afterwarde they made readye foz them selues & foz the pzeastes and foz the chyldzen of Aaron/ which were busied in offerynge of burntofferynges & the fatt vntyll nyght. And therfoze the Leuites pzepared foz thē selues and foz the pzeastes the sonnes of Aaron. And the syngers the chyldzen of Asaph stode in their standyng accozdyng to the cōmaundemēt of Dauid and Asaph/ Yeman & Jduthun the kynges sear of visions: & ỹ pozters wayted at euery gate/ and might not departe from their seruyce: But their bzethzē the Leuites pzepared foz thē. And so all the seruyce of the Lozde went fozwarde the sayde daye/ in offeryng passeouer of burntoffrynges vpō the aulter of the Lozde/ accozdyng to the cōmaundement of kynge Josiah.

And so the chyldzen of Jsrael ỹ coulde be founde / offered passeouer the same tyme and kepte the feast of swete bzedde seuen dayes. And ther was no passeouer lyke to ỹ / kepte in Jsrael frō ỹ tyme of Samuel ỹ pzophete: nether dyd anye of the kynges of Jsrael holde soche a passeouer feast as dyd Josiah and the pzeastes and Leuitz & all Juda/ & as moche of Jsrael as coulde be had / & the enhabiters D of Jerusalē. And this passeouer was holdē in the .xviij. yere of the raygne of Josiah.

xxxv. Reg. xxiij. f *After all this/ whē Josiah had finisshed the tēple/ Necho kyng of Egypt came vp to fight agaynst Carcamis vpon Euphzates/ and Josiah wēt out agaynst him. And the other sent messengers to him/ sayinge: what haue J to do with the thou kyng of Juda? J came not agaynst the nowe at this tyme/ but agaynst an house with whom J haue warre/ and God bade me haste. Leaue of therfoze and medle not w̄ God which is w̄ me/ leaste he destroye the. Neuertheles Josiah turned not his face frō him/ but made hym readye to fyght wyth him/ & herkened not vnto the wozdes of Necho out of the mouthe of God. And when he was come to fyght in the valeye of Magedo/ the shoters shotte agaynst the kyng Josiah. And ỹ kyng sayde to his seruauntz: carie me awaye/ foz J am soze hurte. And his seruaūtes had him out of ỹ charet and put him in a nother/ & bzought him to Jerusalē where he dyed & was buried in the sepulchze of his fathers. *And all Juda & Jerusalē mourned foz

Zacha. xij. d.

Jolias. And Jeremiah lamēted Jolias/ & all syngynge men & syngynge wemen speake of Jolias to this daye/ & made it an ordinaunce in Jsrael: & they be wzyttē in lamentacyons. The rest of ỹ actes of Jolias & hys goodnes in folowynge the wzytyng of the lawe/ & hys deades fyzst & last are wzytten in the boke of the kynges of Jsrael and Juda.

¶ After Jolias raigneth Jehoahaz / after Jehoahaz Jehoakim / after Jehoakim Jehoacin / after Jehoacin Zedekiah / in whose tyme all the people were caryed away to Babilon and were bzought agayne ỹ. lxx. yere after / by kyng Cyrus.

¶ The .xxxvi. Chapter.

And the people of ỹ lande toke Je= A hoahaz ỹ sonne of Jolias & made him kyng foz his father in Jerusa= lem. And Jehoahaz was .xxiij. yere olde whē he beganne to raigne/ & he raigned thze monethes in Jerusalē. Foz the kynge of Egypt put him downe at Jerusalē & merced the lande in an hūdzed talentes of syluer & a talent of goulde. And ỹ kyng of Egypt made Eliakim his bzother kyng vpō Juda & Jerusalē/ & turned his name vnto Jehoakim/ but Jehoahaz hys bzother Necho toke & caryed him to Egypt. And Jehoakim was .xxv. yere olde whē he begāne to raigne/ & he raigned a xi. yere in Jerusalē: & he dyd ỹ displeased the Lozde his God. Agaynst him came Nabucho donozoz kynge of Babilon & bounde hym in fetters to carye him to Babilon. Therto the kyng Nabuchodonozoz caryed of the vessels of the house of the Lozd to Babilon and put them in his temple at Babilon. The rest of ỹ actes of Jehoakim & his Abhominacyons/ and that was layde to his charge/ are wzittē in the boke of the kynges of Jsrael: and Je= hoacin hys sonne raigned in hys steade. Je= hoacin was .viij. yere olde whē he beganne to raigne/ & he raigned thze moneth̄z & ten dayes in Jerusalē: & dyd ỹ dyspleased ỹ Lozd. And whē ỹ yere was out/ kyng Nabuchodonozoz sent and fet him to Babilon with ỹ goodlye vessels of the house of ỹ Lozd/ & made Zede= kiah is* bzother kyng ouer Juda & Jerusalē.

B

* Here bzother is taken foz vn= cle/ by a maner of speache of ỹ Hebzu.

And Zedekiah was .xxi. yere olde when he begāne to raigne/ & raigned a xi yere in Je= rusalem. And he dyd that displeased the Lozd his God/ & humbled not him selfe befoze Je= remiah the pzophete at the mouth of ỹ Lozd. And therto he rebelled agaynst Nabuchodo= nozoz which had receaued on othe of hym by God/ & was to styfe necked & to harde herted to turne vnto ỹ Lozd God of Jsrael. Therto all ỹ rulers of ỹ pzeastes with ỹ people tres= paced a pace after all maner of abhomyna= cyons of the hethen & poluted the house of ỹ Lozde which he had halowed in Jerusalem.

C

And ỹ Lozde God of their fathers sent to thē by his messengers/ sendynge thē be tymz: foz he

for he had compassyon on hys people and on his dwellynge place. But they mocked the messengers of God and despised their wordes & mysused his prophetes/ vntyll the wrath of the Lord so arose agaynst hys people that it was past remeadie. And so he brought vpō them the kyng of Caldeye & slue their young men with ỳ swerde in their holy tēple / & nether spared younge man nor mayden / nether olde man / nether so moche as hym ỳ stowped for age: But gaue all into his hande.

And all ỳ vessels of ỳ house of God bothe great and smalle/ & the treasures of ỳ house of God/ & the treasures of the kynge and hys
D Lordes he caryed to Babilon euery whit. And they burnt the house of God & brake downe the walles of Jerusalem / and burnt all the palaces therof with fyre with all the goodly stoffe therof / and marred it. And he caryed awaye them that had escaped the swerde / to Babilon / where they were seruaūtes to him & his chyldren / vntill the kyngdom of Persia beganne to rule / to fulfyll the worde of the Lorde by the mouthe of Jeremiah / vntyll ỳ lande had her pleasure of her Sabothes: for as longe as she laye desolate / she kepte Sabboth vntyll she had fulfylled .lxx. yeres.

1.Esdr.1.a Jeremie.xxv.c. and.xxvi.c.

* And the fyrst yere of Cyrus kyng of Persia to fynisshe the worde of the Lord by ỳ mouth of Jeremiah / the Lorde stered vp the spirite of Cyrus kyng of Persia / ỳ he made a proclamacion thorou out all his kingdom / & therto sett it vp in wrytynge / sayinge: Thus sayth Cyrus kyng of Persia / all the kyngdomes of the erthe hath the Lord God of heauen geuē me / which hath charged me to builde him an house in Jerusalem that is in the land of Juda. Wherfore whosoeuer is amonge you of all his people / ỳ Lord his God be with him / and let him go vp.

¶ The ende of the second boke of the Chronycles of the Kynges of Juda.

¶ The fyrst boke of Esdras the Prophete.

¶ Cyrus sendeth agayne the people that was in captiuitye / and restored them their holy vessels: And commaundeth them to buylde agayne the temple.

¶ The fyrst Chapter.

A
* Ebru. Cores:

IN the fyrst yere of* Cyrus kynge of Persia (that the worde of the Lorde spokē* by the mouth of Jeremy myght be fulfylled) the Lorde stered vp the sprete of Cyrus kynge of Persia / ỳ he caused it be proclamed thorou out all his empyre / ye and by wrytinge also /

sayīg: Thus sayth Cyrus ỳ kyng of Persia: The Lorde God of heauē hath geuen me all the kyngdomes in the lande * and hath com- Esa.xliiij.d.
maunded me to buylde him an house at Jerusalem in Juda. Wholoeuer now among you B is of his people / the Lorde his God be wyth him / & let him go vp to Jerusalem in Juda / & buylde the house of the Lorde God of Israel. He is the God that is at Jerusalem. And whosoeuer remayneth yet in eny maner of of place (where he is a straunger) let the men of his place helpe him with syluer & goulde / with good & catell / besyde ỳ which they wyllynglye offer / for ỳ house of God at Jerusalē. ¶ obloquium filiū: ¶ quā fine data.

Then gat vp ỳ pryncypall fathers of Ju- ¶
da and Benjamin / & the preastes and Leuites / & all they whose sprete God had rayled to go vp / and to buylde the house of ỳ Lorde at Jerusalem. And all they that were aboute them / strenghthed their hand with vessels of syluer and golde / with good & catell / and Jewels / besyde that which they gaue of their awne frewyll. And Kynge Cyrus brought ¶ vasa tēpli per Nabuchodonosor ablata cirus restituit.
forth of the vessels of the house of the Lorde / which Nabuchodonosor had taken oute of Jerusalē / & put in the house of his God. But D
Cyrus the kyng of Persia brought thē forth by Mithridates the treasurer / & numbred thē vnto Sesbazar the prynce of Juda. And this is the numbre of thē: thirtie basens of gould / and a thousand basens of syluer / & nyne and twentie knyues / thyrtie cuppes of goulde / & of other syluer cuppes foure hundred & ten / and of other vessels a thousande. So that all ỳ vessels both of goulde & syluer / were fyue thousand & foure hūdred. Sesbazar brought them all vp / wyth thē that came vp out of ỳ captiuite of Babilon vnto Jerusalem.

¶ The nombre of them that returned frō captiuitie.

¶ The seconde Chapter.

THese are the chyldren of the land ỳ went vp out of the captyuite (whō A
Nabuchodonosor the kyng of Babilon had caried awaye vnto Babilon) and came agayne vnto Jerusalem and into Juda / euery one vnto hys cyte / and came wt Zorobabel: Jesua / Nehemiah / Saraiah / Raelaiah / Mardochai / Bellan / Melphar / Begauai / Rehum & Baanah. This is now ỳ numbre of the men of the people of Israel: The chyldren of Phares / two thousande / an hundred / & two and seuentye: the chyldren of Saphatiah thre hundred and two & seuētye: the chyldren of Arath / seuen hundred & fyue and seuentye: the chyldrē of* Pahath Moab * Some reade the captayne of Moab.
amōge the chyldrē of Jesua Joab / two thousande eight hundred and twelue: the chyldrē of Elam / a thousande / two hundred & foure and fyftye: the chyldren of Zethua / nyne hundred / & fyue & fourtye: the chyldrē of Sacai /

seuen

seuē hūdzed & thze scoze: the chyldzē of Bani/ syxe hundzed & two and fourtye: the chyldzen of Bebai/ syxe hundzed and thze & twentye/ the chyldzen of Asgad/ a thousande two hundzed and two & twentye: the chyldzen of Adonicam/ syxe hundzed & syxe & syxtye: the chyldzen of Beguai/ two thousand and syxe and syxtye: the chyldzen of Adin/ foure hundzed & foure and syxtye: the chyldzen of Ater of Hezekiah/ eyght and nynetye: the chyldzē of Bezai/ thze hundzed and thze and twentye: the chyldzen of Jozath/ an hundzed & twelue: the chyldzen of Hasum/ two hundzed and thze & twentye: the chyldzen of Gebar/ fyue and nynetye: the chyldzen of Bethlehem/ an hūdzed and thze & twentye: the men of Netopha syxe
B and fiftye: the men of Anathoth/ an hundzed/ and eyght and twentye: the chyldzē of Asmaueth/ two & fourtye: the chyldzen of Kariath Jarim/ Cephirah and Beeroth seuē hundzed and thze and fourtye: the chyldzen of Ramah and Gabaah/ syxe hūdzed and one & twentie: the men of Machmas/ an hundzed and two and twentye: the men of Bethel and Ai/ two hundzed and thze and twentye: the chyldzē of Nebo/ two and syxtye: the chyldzen of Magbis/ an hundzed and syxe and syxtye: the chyldzen of the other Elam a thousande/ two hūdzed and foure and syxtye: the chyldzen of Harim/ thze hundzed and twentye: the childzē of Lodhadid and Ono/ seuen hundzed and fyue and twentye: the chyldzen of Jericho/ thze hūdzed and fyue & fourtye: the chyldzen of Senaah/ thze thousande/ syxe hundzed & thirtye.

The preastes. The chyldzen of Jedaiah of the house of Jesua/ nyne hundzed and thze & seuentye: the chyldzen of Emer/ a thousande and two and fiftye: the chyldzen of Phashur/ a thousande and two hundzed/ and seuen and fourtye: the chyldzen of Harim/ a thousande and seuentene.

The Leuites. The chyldzen of Jesua and Cadmiel of the chyldzen of Hodauiah/ foure
C and seuentye. The syngers/ the chyldzen of Asaph/ an hundzed and eyght and twentye. The chyldzen of the dozekepers. The chyldzē of Selum/ the chyldzen of Ater/ the chyldzen of Talmon/ the chyldzē Akub/ the chyldzen of Hatita/ and the chyldzen of Sobai: all to geather an hundzed and nyne and thirtye.

The Nethinims/ the chyldzen of Ziha/ the chyldzē of Halupha/ the chyldzē of Tabaoth/ the chyldzen of Ceros/ the chyldzē of Sieha/ the chyldzen of Phadon/ the chyldzen of Lebanah/ the chyldzen of Hagabah/ the chyldzē of Acub/ the chyldzen of Hagab/ the chyldzē of Samlai/ the chyldzen of Hanan/ the chyldzen of Gadel/ the chyldzē of Gahar/ the chyldzen of Reaiah/ the chyldzen of Razin/ the chyldzen of Necuba/ the chyldzen of Gasan/ the chyldzen of Asa/ the chyldzē of Phaseah/ the chyldzen of Besai/ the chyldzen of Asena/ the chyldzen of Meunim/ the chyldzen of Nephussim/ the chyldzen of Bachuc/ the childzen of Hacupha/ the chyldzen of Harhur/ the chyldzē of Bezeluth/ the chyldzē of Mahira/ the chyldzē of Harsa/ the chyldzē of Barcom/ the chyldzē of Sisara/ the childzē of Thamah/ the chyldzen of Neziah/ the chyldzē of Hatipha.

The chyldzen of Salomons seruauntes/ The chyldzen of Sotai/ the chyldzen of Sophereth/ the chyldzen of Pharuda/ the chyldzen of Jaalah/ the chyldzen of Darcon/ the chyldzen of Gedell/ the chyldzen of Saphatiah/ the chyldzen of Hattill/ the chyldzen of Pochereth of Zebaim/ the chyldzen of Ami. All the Nethinims and the chyldzen of Salomons seruauntes were all to geather/ thze hundzed and two and nynetye.

And these went vp also/ Thelmelah/ Thel Harsa/ Cherub/ Addon and Emer. But they could not shewe their fathers house noz their sede/ whether they were of Israel. The chyldzen of Dalaiah/ the chyldzen of Tobiah/ the chyldzen of Necoda/ syxe hundzed and two & fiftye. And of the chyldzē of the pzeastes. The
D chyldzen of Hobaiah/ the chyldzen of Hakoz/ the chyldzen of Berzilai/ which toke one of the daughters of Berzilai the Galaadite to wyfe/ and was counted amonge the same names: these soughte the regyster of their byzth/ and founde none/ therfoze were they put frō the pzesthode. And Hathirsatha sayde vnto them/ that they shulde not eate of the most holy/ tyll there rose vp a pzeast with the
*lyghte and perfectnesse. Exodi.xxviij.6.

The whole cōgregacion as one man/ was two and fourtye thousande/ thze hundzed and thze scoze: besyde their seruauntes and maydens/ of whom there were seuen thousande/ thze hundzed and seuen and thyztie. And they had two hundzed syngyng men and wemen/ seuen hundzed and syxe and thyztye hozses/ two hundzed and fyue and fourtye Mules/ foure hundzed and fyue and thyztie Camels/ and syxe thousand/ seuen hundzed and twentye Asses. And certayne of the chefe fathers/ when they came to the house of the Lozde at Jerusalem/ they offered wyllyngly vnto the house of God/ þ it shulde be sett in his place/ and gaue after their abylyte vnto the treasure of the wozcke/ one and thze scoze thousand dzāmes/ & fyue thousande pounde of syluer/ and an hundzed pzeastes garmentes. So the pzeastes and the Leuites/ and certayne of þ people and the syngers/ and the pozters/ and the Nethinims dwelt in their cyties/ and all Israel in their cyties.

Numerus eor[illegible] habilone captiui [illegible]

¶ After the foundacion of þ temple once renued they sacrifyce vnto the Lozde.

The.iij.Chapter.

A ij. Eldr.viij.a iij. Eldr.v.c.

AND when the seuenth moneth cam/ & the chyldren of Israel were now in their cyties / the people came to geather euen as one man/vnto Jerusalem. And there stode vp Jesua the sonne of Josedec and his brethren the preastes/and Zorobabel the sonne of Salathiel & his brethren/and buylded the aultare of the God of Israel/to offre burntoffrynges theron / as it is wrytten in the lawe of Moses the man of God/& the aultare set they vpō his sockettes (for there was a fearfulnes amōge them because of the nacions and landes) and offered burntofferynges theron vnto the Lorde * in the morynge and at euen. And helde ỹ feast B of Tabernacles as it is wrytten / and offered burntsacrifices daylie in order/accordyng to the custome/daye by daye. Afterwarde the daylie burntofferynges also/ and of the new Mones & of all the feast dayes of the Lorde that were halowed/and all maner of frewill offerynges/ which they dyd of their awne frewyll vnto the Lorde.

* Num.xxviij.a.

Vpon the fyrst daye of the seuēth moneth beganne they to offre burntsacrifyces vnto the Lorde. But the foundacion of the temple of the Lorde was not yet layed. Neuertheles they gaue money vnto the masons and carpenters/and meate and drynke and oyle vnto them of Zidon and of Tire / to bringe thē Cedre tymbre from Libanus by See vnto *Joppa/accordynge to the cōmaundemēt of Cyrus the kynge of Persia.

* Otherwyse/ Japho.

C In the seconde yere of their commynge vnto the house of God at Jerusalē in ỹ seconde moneth / beganne Zorobabel the sonne of Salathiel/ and Jesua the sonne of Josedec/ & the remnaunt of their brethrē the preastes and Leuites/and all they that were come out of the captyuite vnto Jerusalem / & appoynted the Leuites from twentye yere olde and aboue/to se that the worcke of the house of the Lorde went forwarde. And Jesua stode with his sonnes and brethren / and Cadmiel with his sonnes/and the chyldren of Juda/to forther the worckemen of the house of God/ namely the chyldren of Henadad with their chyldren and their brethren the Leuites.

And when the buylders layde the foundacion of the temple of the Lorde/the preastes stode in their araye / with trompettes. And ỹ Leuites the chyldren of Asaph with cymbales/to prayse the Lorde * after the maner of i. Para.xvij.b. D Dauid kynge of Israel. And they sange together/geuynge prayse and thankes vnto the Lorde/ because he is gracious / and because hys mercy endureth for euer vpon Israel. And all ỹ people shouted loude in prayse vnto the Lorde/ because the foundacyon of ỹ house of the Lorde was layde. Many also of the olde preastes and Leuites and auncient fathers/which had sene ỹ fyrst house: whē the foundacio of this house was layed before their eyes / wepte wyth a loude voyce. And many shouted with ioye / so that the noyse gaue a great sounde/in so moch ỹ the people coulde not knowe the ioyfull sounde for the noyse of the weppynge amonge the people: for the people shouted with a loude crye/so that the noyse was herde farre of.

gaudiū recedētiū templi Jerosolymitani.

C The buyldynge of the temple is hyndered/and let.

The.iiij.Chapter.

BVt when the aduersaryes of Juda A and Benjamin hearde/ ỹ the chyldren of the captyuyte buylded the temple vnto the Lorde God of Israel/they came to Zorobabel and to ỹ princypall fathers / and sayde vnto them: We will buylde with you: for we seke the Lorde youre God lyke as ye do. And we haue done sacrifyce vnto him/sence the tyme that Assor Hadon the kynge of Assur brought vs vp hyther. But Zorobabel and Jesua and the other auncient fathers of Israel answered them: It belongeth not to you/ but to vs to buylde the house vnto oure God: for we oure selues wyll buylde alone vnto ỹ Lorde oure God of Israel/*as Cyrus the kynge of Per- i. Eldr.i.a sia hath commaunded vs.

Then the folcke of the lande hyndered the people of Juda / and made them afrayed to buylde/and hyred counceilers agaynst them B and hyndered their deuyce / as longe as Cyrus the kynge of Persia lyued / vntyll the raygne of Darius kyng of Persia. But whē Ahasuerus was kynge / in the begynnynge of hys raygne wrotte they vnto hym a complaynte agaynst them of Juda and Jerusalē.

And in the tyme of Artharerses/wrote Bisellam / Mithridates / Tabeel and the other of their councell vnto Artharerses the kynge of Persia. But the scripture of ỹ letter was wrytten in the Syrians speach/and was interpretated in the langage of the Syrians. Rehum the chaunceler/and Samsai ỹ scrybe/wrote thys letter agaynst Jerusalem to Artharerses the kynge.

We Rehum ỹ * chaunceler/ and Samsai the scrybe/and other of the councel of Dina/ of Arphasath / of Tarplat / of Persia / of Arach/of Babilon/ of Susan / of Deha/ and of Elam/and other of the people / whom the greate and noble Asenaphar brought ouer/ and set in the cyties of Samaria / and other on this syde the water/and * in Ceneeth. And this is the summe of the letter that they sent vnto kynge Artharerses.

* Or (as some wyll) president of the councell.

* Or / peace or health.

Thy seruauntes the men on this syde the C water and in Ceneeth. Be it knowne vnto ỹ kynge/

kynge/that the Jewes are come vp from the to vs vnto Jerusalem a cytie sedycyous and frowarde/and buylde the same/and laye the foundacion of the walles therof/and repayre them. Be it knowne now therfore vnto the kynge / that yf this cytie be buylded and the walles made vp agayne / then shall not they geue trybute/tolle/ and yearly custome/ * & euē vnto ỹ kynges shall this hurt redownde. But now that we all are therby whych destroyed the tēple/ we wolde no longer se ỹ kynges dishonoure. Therfore sent we out/ & caused the kyng to be certifyed therof: That it maye be soughte in the Chronycles of thy progenitours/ and so shalt thou fynde in the same Chronycles/& perceaue/that this citie is sedycious & noysome vnto kynges & lādz/ and ỹ they cause other also to rebell of olde/ & for ỹ same cause was this cytie destroyed. Therfore do we certifye ỹ kyng/that yf this cytie be buylded/and the walles therof made vp/ thou shalt kepe nothynge on this syde ỹ water by the reason of it.

mali semper melio ribus conatibz obstat

*Some reade. And the kinges tribute may incurre damage.

Then sent the kyng an answere vnto Re-
D hum the chaunceler/and Samsai the Scribe/& to the other of their counceil ỹ dwelt in Samaria/ & vnto the other beyonde ỹ water. Peace & salutacion. The letter which ye sent vnto vs/hath bene opēly red before me/ and I haue cōmaunded to make search: and it is foūde/ ỹ this cytie of olde hath made insurreccion agaynst kynges/& how ỹ vprore & rebellion hath bene cōmitted therin. There haue bene myghtie kynges also at Jerusalē which haue raigned ouer all that is beyonde the water/& tolle/trybute & yearly custome was geuen vnto them. Do ye now after thys commaundemēt/ forbyd the same men / that the cytie be not buylded/tyll I haue geuē cōmaundement. Take hede now that ye be not negligent here in/lest the kynge haue harme there thorow.

Now when Kyng Artharerses letter was red before Rehum ỹ chaunceler and Samsai the Scrybe and their councell / they wēt vp in all the haste to Jerusalem vnto the Jewes/& forbad thē with vyolence and power. Then ceassed the worcke of the house of God at Jerusalē/& contynued so vnto the seconde yere of Darius kynge of Persia.

¶ By the exhortacyon of Aggeus and Zachary is ỹ temple buyled agayne.

¶ The.v. Chapter.

A
tij. Esdr. vi. a.

THe Prophetes / Aggeus and Zachary the sonne of Ido/prophecied vnto the Jewes that were in Juda and Jerusalem/in the name of the God of Israel. Then gat vp Zorobabel the sonne of Salathiel/ and Jesua the sonne of Josedec/and begānne to buylde the house of God at Jerusalem/ and wyth them the Prophetes of God whych helped them. At the same tyme came to them Thathanai the captayne on this syde the water/and Starbuzanai/and their councelers/ and sayde thus vnto them: Who hath cōmaunded you to builde this house/and to make vp ỹ walles therof? Then tolde we thē the names of the men / ỹ made thys buyldynge. But the eye of their God came vpō the Elders of the Jewes/that they coulde not cause them to ceasse / tyll the matter was brought before Darius/and tyll they had answered by letters therunto. B

This is the copye of the letter that Thathanai the captayne on thys syde the water/ and Stharbuzanai / and their councellers of Apharsach (which were on this syde ỹ water) sent vnto kyng Darius. And this is ỹ entent of the wordes that they sent vnto hym: Vnto Darius the Kynge / All peace. Be it knowne vnto the kynge/ that we came into Jewri to the house of the greate God/which is buylded w * roughe stone / & beames are layed in the walles/and ỹ worcke goeth fast forth/& prospereth in their hādes. We asked therfore the Elders & sayde vnto them: Who hath commaunded you to buylde this house/ and to make vp the walles therof? We asked their names also/that we myght certifie the/ and haue written the names of the men that were their rulers. C

* Rab. Sale. w Marble.

But they answered vs with these wordz/ and sayde: We are the seruauntes of the God of heauen and erth/& buylde the house ỹ was buylded many yeres a goo * which a greate kyng of Israel buylded and set vp. And after oure fathers had prouoked the God of heauē vnto wrath/*he gaue thē ouer in to ỹ hande of Nabuchodonozor the kyng of Babilon ỹ Caldee/which brake downe thys house/and caryed the people awaye vnto Babilon.

iij. Reg. vi. a Salomon. ij. Para. iij. a. deus nemus velum qui prius est scriptū

iiij. Reg. xxiiij. and. xxv.

*But in the fyrst yere of Cyrus the Kynge
D of Babilon/ the same kynge Cyrus cōmaunded to builde this house of God/for ỹ vesselles of goulde & syluer in ỹ house of God / which Nabuchodonozor toke out of the tēple at Jerusalem/& brought thē into the tēple at Babilon/those dyd Cyrus the Kynge take out of the temple at Babilon/*and delyuered them vnto Salbazar by name/ whō he made captayne/& sayde vnto him. Take these vessels/ go thy waye and bryng them vnto the tēple at Jerusalem/and lett the house of God be buylded in hys place. Then came the same Salbazar and layde the foundacyon of the house of God at Jerusalē. Sence that tyme hath it bene in buyldyng/and yet is it not fynished. Yf it please the kynge now/ lett there be search made in the kynges treasure house which is at Babilon / whether it haue bene

i. Esdr. i. a

i. Esdr. i. b

kyng Cyrus cõmaundement/ that the house of God at Jerusalẽ shulde be buylded: & sende vs the kynges mynde concernyng the same.

¶ At the cõmaundement of Darius kyng of Perlia/ after the temple was buylded and dedycate/ the chyldren of Israel kepe the feast of vnleuended bredde.

¶ The .vi. Chapter.

THen cõmaunded kyng Darius / ỹ search shulde be made in ỹ libzary of the kyng treasure house/which laye at Babilon.* So at Egbathanis in a castell ỹ lyeth in the land of ỹ Medes/there was foũde a boke/ & in it was there an acte wzytten after this maner: In ỹ fyrst yere of kyng Cyrus/ commaunded the same kyng Cyrus to buylde ỹ house of God at Jerusalẽ/in ỹ place where ỹ sacrifice is made/ & to laye the foundacion to beare thze skoze cubyts height/ & thze skoze cubytes bredth/ & thze walles of roughe stones / & one wall of tymber/ & ỹ expences shalbe geuẽ of ỹ kyngs house. And the goulde and syluer vessell of ỹ house of God (which Nabuchodonozor toke out of the tẽple at Jerusalẽ/ & brought vnto Babilon) shalbe restozed agayne / that they maye be brought vnto the temple at Jerusalem to their place into the house of God.

A 1ij. Esdr. vi. c.

*Some reade And there was foũde in a cofer (that was in the palace in the lãde of Medes (a volume: and therin was wzytten soche a memoziall. &c.

Get you farre frõ thẽ therfoze / thou Thathanai captayne beyonde ỹ water/ & Sthar-
B buzanai/ & youre councelers which are beyonde the water/get ye awaye from thẽ. Let thẽ wozcke in the house of God/that the captayne of the Jewes and their Elders maye buylde the house of God in his place. I haue commaunded also / what shalbe done to the Elders of Juda foz the buyldynge of ỹ house of God/ that there shall dyligently be taken of the Kynges goodes / euẽ of the rentes beyonde the water/and geuẽ vnto ỹ men / and ỹ they be not hyndzed. And yf they haue nede of calues/lambes/oz goates/foz ỹ burntofferynge vnto the God of heauẽ/wheate/salt/ wyne & oyle/after the custome of the preastz at Jerusalẽ/there shalbe geuen thẽ daylie as is accozdyng: & se that this be done with oute faute/that they maye offre swete sauoures vnto the God of heauẽ/ & praye foz ỹ kyngs lyfe/ & foz his chyldzẽ . This cõmaundement haue I geuẽ. And what mã so euer he be that altereth these wozdz / there shall a beame be takẽ frõ his houle/ & set vp/ & he shalbe hãged theron/ & his house shalbe pzysed foz ỹ deade.

But the God that dwelleth in heauen/de-
C stroye all kynges & people/ that put to their hande to alter & to breake downe the house of God at Jerusalem . I Darius haue commaunded/that this be dilygently done.

Then Thathanai ỹ captayne beyonde the water/and Stharbuzanai with their councelers (to whom kyng Darius had sent) dyd their diligence. And the Elders of the Jewes buylded/ & they pzolpered thozow ỹ pzophecienge of Aggeus the pzophet and Zachary the sonne of Ado: & they buylded/ & set vp the wozcke/accozdynge to the cõmaundemẽt of the God of Israel/ & after the cõmaundemẽt of Cyrus/Darius and Artharerles kynges of Perlia. And they perfourmed the house vn to the thirde daye of the moneth Adar/ ỹ was in ỹ syxte yere of the raigne of kyng Darius.

*And the chyldzẽ of Israel/ the preastes/ ỹ Leuites/ & the other chyldzẽ of the captyuite helde the dedycacion of ỹ house of God wyth ioye/ & offered at the dedycacion of the house of God/ an hũdzed calues/ two hũdzed lambz foure hundzed goates: & foz the synofferynge foz all Israel twelue he goates / accozdynge to the nombze of the trybes of Israel/ & set ỹ preastz in their courses/ & ỹ Leuites in their offyces to mynister vnto God which is at Jerusalẽ as it is wzyttẽ in the boke of Moses.

ij. Esdr. vi. a.

festũ dedicationis ecclesie et que offerebantur.

And the chyldzen of the captyuyte helde
D Passeouer vpõ the fourtenth daye of the fyrst moneth: foz the preastes and Leuitz had purifyed thẽ selues/ so that they were al cleane as one man/ & kylled Passeouer foz all ỹ chyldzen of the captyuite/ and foz their bzethzen the preastes/and foz them selues. And ỹ chyldzen of Israel which were come agayne out of captyuyte/ & all soch as had separated thẽ selues vnto them from the fylthynesse of the Heythen in the lande/ to seke the Lozde God of Israel/ate & heide the feast of vnleuended bzed seuẽ dayes with ioye: foz the Lozde had made them glad/ & turned the hert of the kyng of Assur vnto them/so that their handes were strengthed in ỹ wozcke of the house of God/ which is the God of Israel.

festũ transitus ḡmõ celebrabat.

per dies septem vescebãt pane haud fermentato.

¶ By the commaundement of Artharerses / Esdras taketh his companyones the chyldzẽ of Israel/ and returneth to Jerusalem.

¶ The .vij. Chapter.

AFter these actes in ỹ raigne of Ar-
A tharerses Kynge of Persia / there went vp frõ Babilon / Esdzas the sonne of Saraiah/ the sonne of Asariah/ the sonne of Helkiah/ ỹ sonne of Sellum/the sonne of Zadoc/the sonne of Ahitob/ the sonne of Amariah/ the sonne of Asariah/ the sonne of Maraioth/ ỹ sonne of Zaraiah/ the sonne of Ozi/the sonne of Boki/ ỹ sonne of Abisua/the sonne of Phineses / the sonne of Eleazar/the sonne of Aaron ỹ chefe preast This Esdzas was a quicke scrybe in ỹ lawe of Moses/*which ỹ Lozd God of Israel dyd geue. And ỹ kynge gaue him all ỹ he requyred/accozdyng to ỹ hãde of ỹ Lozde his God vpon him. And there went vp certayne of the chyldzẽ of Israel/ & of the preastes/and of the Leuites/of the syngers/of the pozters / and of the

iij. Esdr. vij. a.

Ezr. xx. a

of the Nethinims vnto Jerusalem/in the seuenth yere of kynge Artharxerses. And they came to Jerusalem in the fyfth moneth/that is the seuenth yere of the kyng. For vpon the fyrst daye of the fyrste moneth/deuysed he to go vp from Babilon: and on the fyrst daye of the fyfthe moneth came he to Jerusalem/ according to the good hande of God vpō him. For Eldras prepared his hert to seke ỹ lawe of the Lord/and to do it/and do teach the preceptꝫ and iudgment in Jsrael.

Artaxerxes dedit Esdre scribe
Esdras docuit legem dei in Israel

And this is the coppe of the letter/ ỹ kyng Artharxerses gaue vnto Eldras the preest/ ỹ scribe/which was a teacher in the wordes of ỹ Lorde & of his statutes ouer Jsrael. Vnto Eldras the preest and scrybe in the lawe of ỹ God of heauē/peace and salutacyon. I haue cōmaunded/that all they of the people of Jsrael/and of the preestes and Leuites in my realme / whych are mynded of their awne good wyll to go vp to Jerusalē / that they go with the/beynge sent of the kynge and of the seuē Lordes of the counceli/ to vyset Juda & Jerusalem / accordynge to the lawe of God/ which is in thy hand: And that thou shuldest take with the/syluer and goulde / whych the kyng & ỹ lordes of his councell geue of their awne good will vnto ỹ God of Jsrael (whose habytacion is at Jerusalem) and all ỹ syluer & goulde ỹ thou canst fynde in all the coūtre of Babilon: with it that the people & preestꝫ geue of their awne good wyll vnto the house of God at Jerusalem.

¶ Take thou the same/ & bye dylygently wt the same money/ calues/ lambes/ goates/ & meateofferynges & drynckeofferynges/ to be offered vpō the aultare of the house of youre God at Jerusalem. And loke what it lyketh the and thy brethrē to do wyth the remnaunt of the money/ ỹ do after ỹ wyll of youre God. And the vessels that are geuen the for the mynystracyon in the house of thy God/ those deliuer thou before God at Jerusalem.

And whatsoeuer thynge more shall be nedefull for the house of thy God/ whych is necessary for the to spende/ let the same be geuē out of the kyngꝭ chamber. I kyng Artharxerses haue cōmaunded all ỹ treasures beyonde the water / that loke whatsoeuer Eldras the preeste and scrybe in the lawe of the God of heauen/requyreth of you/ that ye fulfyll the same dyligently/ vntyll an hundred talentes of syluer / vntyll an hundred quarters of wheate/and tyll an hūdred Batthes of wyne/ ‡ iij. Reg. vij. d. and tyll an hūdred * Batthes of oyle/and salt without measure. Whatsoeuer belongeth to the lawe of the God of heauē/let the same be done with dylygence for the house of ỹ God of heauē/that there come no wrath vpon the kynges realme and his chyldren.

And knowen be it vnto you / that ye shall haue no auctoryte to requyre taxynge & custome/ & yearly rentes vpō any of ỹ preestꝭ/ Leuites/ syngers/ porters/ Nethinims & mynisters in ỹ house of this God. But thou Eldras (after the wysdome of the God that is in thy hande) sett thou iudges and arbyters / to iudge all the people that is be yonde Jordan/ euen all soch as knowe the lawe of thy God: and them that knowe it not / those se that ye teache. And whosoeuer wyll not dylygently fulfyll the lawe of thy God / and the kynges lawe/ shall haue his iudgmēt for ỹ deade whether it be vnto death/ or to be banyshed/ or to be cōdemned in goodꝭ/ or to be put in prison.

esdras cōstituit in lege dei prudentes

Supplicia ad decretum regis Persarum

*Praysed be ỹ Lord God of oure fathers/ which so hath inspired the kyngꝭ hert to garnysh the house of God at Jerusalem: & hath enclyned hys mercy vnto me in the presence of the kyng/ & his councelers/ and before all the kyngꝭ hye estates. And I was counforted (according to the hāde of the Lorde my God ouer me) & so geathered I the headꝭ of Jsrael to geather/ that they myghte go vp with me.

iij. Eldr. viij. c.

esdras gratias agit pro Rege.

¶ The nombre of them that returned to Jerusalem with Eldras.

¶ The viij. Chapter.

A iij. Eldr. viij. c.

These are ỹ heades of their fathers that were named/ which wente vp with me frō Babilon / what tyme as kynge Artharxerses raigned. Of the chyldren of Phinehes/ Gerlom: of ỹ chyldren of Jthamar/ Daniel: of the chyldren of Dauid / Hatus: of the chyldrē of Jecaniah/ of the chyldren of Pharos / Zachary/ & wyth him were nombred an hundred & fyftie men. Of the chyldrē of Pahath Moab / Elioeani the sonne of Zarahiah / and wyth hym two hundred men. Of the chyldren of Zechaniah ỹ sonne of Jahaziel/ and with him thre hundred men. Of the chyldren of Adin Abed the sonne of Jonathan/ and with him fyftie men. Of the chyldren of Elam / Jsaiah the sonne of Athaliah/ and with him seuentie men. Of the chyldren of Saphatia/ Zabadiah ỹ sonne of Michael/ and with him foure score men.

hijc quor. nomina recensentur babilonē una cū eo ministerat religuis

Of the chyldrē of Joab/ Obadiah ỹ sonne of Jehiel / and wyth hym two hundred and eyghtene men. Of the chyldrē of Selomith/ the sonne of Josphiah/ and with him an hundred and thre men.

Of the chyldren of Bebai / Zachary the sonne of Bebai/ and with him eyght & twentye men. Of the chyldrē of Asgad / Johanan/ the sonne of Hahatan/ and with him an hundred and ten men. Of the last chyldrē of Adonicam/ and these were their names: Eliphelet/ Jehiel and Samaiah / and with thē thre score men. Of the chyldrē of Begui / Uthai/ and Zabud and with them seuētye men. And

I geathered thẽ to geather by the water that renneth towarde Ahaua/and there abode we
C thre dayes. And whẽ I loked amõge ẏ people and the preastes/I founde no Leuites there. Then sent I Elieser/Ariel/Semeiah/Elnathan/Jarib/Elnathan/Nathan/Zachary & Mosollam ẏ rulers/and Joiarib and Elnathan the teachers/& those sent I vnto Edo ẏ chefest at Casphia/ that they shulde fetch vs mynisters for the house of oure God/and I tolde thẽ what they shulde saye vnto Edo and to his brethren the Nethinims at Casphia.

And (accordynge to the good hande of oure God vpon vs) they broughte vs a wyse man from amonge the chyldren of Moholi the sonne of Leui the sonne of Israel/euẽ Sarabia with his sonnes and brethrẽ/eyghtene And Hasabia/and with him Isaiah of ẏ chyldren of Merari/with his brethren and their sonnes/twentie. And of the Nethinims/whõ
D Dauid & the Prynces gaue to minister vnto the Leuites/two hundred and twentye/all named by name.

And euen there at the water beside Ahaua/caused I a[a] fastynge to be proclamed/ ẏ we myghte humble oure selues before oure God/to seke of him a ryghte waye for vs/& oure chyldren and all oure substaunce/. For I was ashamed to requyre of the kyng/souldyers and horsmen/to helpe vs agaynst the enemye in the waye. For we had sayde vnto the kynge: The hande of oure God is vpõ all them that seke him in goodnes/and hys vyolence and wrath vpon all them that forsake
E him. So we fasted/and soughte this at oure God/and he harde vs.

And I toke out twelue of the chefe preastes/Sarabia and Hasabia/and ten of their brethren wyth them/and weyed them there the syluer and goulde and vessels for ẏ heueofferynge vnto the house of oure God/which the kynge and the Lordes of hys councell & prynces/and all Israel that were at hande/had geuẽ to the heueofferyng: & there weyed I them vnder their hande syxe hũdred & fyftie talentes of syluer/& in syluer vessel an hundred talentes/and in goulde an hundred talentes/twentye cuppes of goulde of a thousande drãmes/and two costly ornamentes of good brasse/as cleare as goulde/& sayde vnto them: Ye are holy vnto the Lord/therfore are the vessels holy also/and so is the syluer & goulde that is geuen of a good wyll vnto ẏ Lorde God of youre fathers: Watch ye therfore and kepe it/tyll ye weye it downe before the chefe preastes and Leuites/and auncient fathers of Israel at Jerusalem in the chestes of the house of the Lorde. Then toke ẏ preastes and Leuites that weyed syluer & goulde and vessell/to bryng it to Jerusalem vnto ẏ
F house of oure God. So we brake vp/from the water of Ahaua on the twelueth daye of the fyrst moneth/to go vnto Jerusalem: and the hande of oure God was vpon vs/and delyuered vs from the hande of the enemyes & preuy waytinges by the waye. And we came to Jerusalem/& abode there thre dayes. But
G on ẏ fourth daye was the syluer and goulde/and vessell weyed in the house of oure God vnder the hande of Meremoth the sonne of Uzriah the preast/and with him Eleazar the sonne of Phinehes/and with them Josabad the sonne of Jesua/and Noadiah the sonne of Benoi ẏ Leuites/acordyng to ẏ nombre & weyght of euery one. And the weyght was all wrytten vp at the same tyme.

And the chyldren of the captyuite/whych were come out of preson/offered burntofferynges vnto the God of Israel: twelue bullockes for all Israel/syxe & nynetye rãmes/seuen and seuentye lambes/& twelue goates for a synofferynge/all to the burntofferynge of the Lorde. And they delyuered the kynges commyssyon vnto the kynges offycers/& to ẏ capytaynes on this syde ẏ water. And they promoted the people and the house of God.

C Eldras complayneth on the people that had turned them selues from God/and maryed with ẏ gentyles.

C The. ix. Chapter.

When all this was perfourmed/the rulers came to me/and sayde: The
A people of Israel/and the preastes/and Leuites are not separated frõ the nacyons in the landes as touchyng their abhomynacyons/namely of the Cananites/Hethites/Pherelites/Jebusites/Ammonites/Moabites/Egypcyans/and Amorites.
* For they haue taken the daughters of the same/and their sonnes/and haue myxte the holy sede with the nacyons in the landes: and the hand of the prynces and rulers hath bene pryncipall in this trespace.

* Whẽ I harde thys/I rente my clothes and my rayment/and plucte of the hearre of my heade and of my beerd/and sate mournyng. And there resorted vnto me all soch as feared the worde of the Lorde God of Israel because of the greate transgressyon. And I sate mournynge vntyll the euenynge sacrysyce. And aboute the euenynge sacrysyce I rose vp fro my heuynes/and rẽte my clothes
B and my rayment/and fell vpon my knees/& spred out my handes vnto the Lord my God/and sayde.

My God/I am ashamed/and darre not lifte vp myne eyes vnto the my God: for oure wyckednesses are growne ouer oure heede/& oure trespaces are waxen greate vnto ẏ heauen. Sence ẏ tyme of oure fathers haue we bene in greate trespace vnto this daye/* and because

because of oure wyckednesses haue we and oure kynges bene delyuered into the hãde of the kynges of the nacyons/ in to the swerde/ in to captiuyte/in to spoyle/ and into confusion of face/as it is come to passe thys daye.

¶ But now is there a lytle and sodayne graciousnes come from the Lorde oure God / so that some of vs are escaped/ ꝑ he maye geue vs a nayle in hys holy place / that oure God maye lyghte oure eyes / and geue vs a lytle lyfe in oure bondage. For we are bondmen/ & oure God hath not forsakẽ vs in oure bondage/and hath enclyned mercy vnto vs in the syghte of the kynges of Persia / ꝑ he shulde geue vs lyfe/ and promote the house of oure God/& to sett vp the desolacyon therof / & to geue vs an hedge in Juda and Jerusalem.

And now O oure God/what shall we saye after this: for we haue forsakẽ thy cõmaundemẽtes/which thou hast cõmaunded by thy seruauntes the Prophetes / and sayde : The lande vnto which ye go to possesse it is an vncleane land thorow ꝑ fylthines of the people of the landes / in their abhominacyõs wherwith they haue made it full of vnclennes on D uery syde.* Therfore shall ye not geue youre daughters vnto their sonnes / and their daughters shall ye not take vnto your sonns and seke not their peace and welth for euer/ that ye maye be stronge/and enioye the good in the lande / and that ye and youre chyldren maye haue ꝑ inheritaũce of it for euermore.

And after all thys that is come vpon vs (because of oure euell deades & greate trespace)thou oure God hast spared oure wyckednesses/and hast geuen vs a delyueraunce as it is come to passe this daye.

As for vs/we haue turned backe/ & haue let go thy commaundementes/to make contracte wt the people of these abhominacions. Wilt thou then be wroth at vs/tyll we be vterly consumed/ so that nothynge remayne/ and tyll there be no delyueraunce? O Lorde God of Jsrael/thou art righteous/for we remaine yet escaped/as it is this daye.Beholde in thy presence are we in oure trespace / for because of it is there no standyng before the.

Deus permittebus dat remanẽt.

¶ The people repente them and turne / & put awaye their straunge wyues.

¶ The.x. Chapter.

A tij. Esdre. viij. g. AND when Esdras prayed after this maner / & knowleged/ wepte/and laye before ꝑ house of God / there resorted vnto hym oute of Jsrael a very greate cõgregacion of men and wemẽ/ and chyldren:for the people wepte very sore. And Sechaniah the sonne of Jehiel one of ꝑ chyldren of Elam/answered/ and sayde vnto Esdras:We haue trespaced agaynst ꝑ Lord oure God / in that we haue taken straunge wyues of all the people of the lande. Now there is hope yet in Jsrael cõcernynge thys therfore let vs make a couenaunt now with oure God / that we shall put awaye all the wyues(and soch as are borne of them)accordynge to the councell of the Lorde/ & of them that feare the commaundemẽt of oure God/ that we maye do accordyng to the lawe. Get the vp therfore/ for the matter belongeth vnto the.We wyll be with the / be of good comforte/and do it.

Solubre co Filia

* Then rose Esdras/and toke an othe of ꝑ iij. Esdre. ix. a. rulers/preastes and Leuites/ & of all Jsrael/ that they shulde do accordyng to this worde: B and they sware . And Esdras stode vp before the house of God / and went in to the chãber of Johanan the sonne of Eliasib . And when he came thither/he ate no bred/ nor dranke water : for he mourned because of the transgression of thẽ that had bene in captyuite.

And they caused a proclamacion be made thorow out Juda and Jerusalem/ vnto all ꝑ chyldren which had bene in captyuyte / that they shulde geather thẽ selues to geather vnto Jerusalem:And that whosoeuer came not with in thre dayes accordynge to the deuyce of the rulers and Elders / all hys substaunce shulde be forfett/ and be put out from the cõgregacion of the captyue.

Then all the men of Juda and Benjamin geathered them selues to geather vnto Jerusalem in thre dayes / that is on the twentie daye of the nyenth moneth:and all the people sate in the strete before ꝑ house of God / and trembled because of the matter / and for the rayne. And Esdras the preaste stode vp / and sayde vnto them:* Ye haue transgressed/that ye haue taken straunge wyues/ to make the trespace of Jsrael yet more:cõfesse now therfore vnto the Lorde God of youre fathers / & do hys pleasure / and separate youre selues from the people of the land/ & frõ the straũge wyues.Then answered all the cõgregacion/ and sayde with a loude voyce: Lett it be done as thou hast sayde.But ꝑ people are many/ & it is a rainye wether/ & they can not stande here without/nether is this a worcke of one daye or two/for we are many that haue offended in this transgressyon . Lett vs appoynte oure rulers therfore in all the cõgregacion/ ꝑ all they which haue takẽ straunge wyues in oure cyties/maye come at ꝑ tyme appoynted/ & the elders of euery cytie & their Judges wyth them / tyll the wrath of oure God be turned awaye from vs for this offence.

Deut. vij. a
Judic. xij. a

Fodus illicite in extraneis mulieribus rescinditur.

Then were appoynted Jonathan ꝑ sonne of Asahel and Jahasia ꝑ sonne of Thekuah ouer this matter: And Mosollam & Sabathai the Leuites holpe them.And the chyldrẽ of the captyuite dyd euen so . And Esdras the ¶

preast/ and the auncyent heades thorow the house of their fathers / & all that were now rehearsed by name/ separated them selues/ & sate them downe on the fyrst daye of ỹ tenth moneth to examẽ this matter. And of ỹ fyrst daye of the fyrste moneth they* made an ende of all the men ỹ had taken straunge wyues.

*That is/ fynished their busynesse in nombrynge all the men ỹ had &c.

And amonge the chyldren of the preastes there were men founde ỹ had takẽ straunge wyues/ namely amonge the chyldrẽ of Jesua the sonne of Josedec & of his brethrẽ/ Maasiah/ Eliezer/ Jarib and Godoliah. And they gaue their handes there vpõ/ that they wolde put awaye their wyues: and for their trespace offerynge to geue a ramme for their trespace. Amonge the chyldren of Emer/ Hanani and Zabadiah. Amonge the chyldren of Harim/ Maasiah/ Eliah/ Semeiah/ Jehiel/ and Oziah. Amonge the chyldren of Phashur/ Elioenai/ Maasiah/ Ismael Nathanael/ Jozabed and Eleasah. Amonge the Leuites / Josabed/ Semei & Kelaiah/ whych same is Kalithah/ Pathahiah/ Juda & Eleazar. Among ỹ syngers/ Eliasib. Amonge ỹ porters Selum/ Telem and Uzi.

D Of Israel. Amonge the chyldren of Pharos/ Remiah/ Jeziah/ Melchiah / Miamin/ Eleazar/ Melchiah/ and Banaiah. Amonge the chyldren of Elam/ Mathaniah / Zacharyy/ Jehiel/ Abdi / Jerimoth & Eliah. Amõge the chyldren of Zethua / Elioenai / Eliasib/ Mathaniah / Jerimoth / Zabad and Aziza. Amonge the chyldren of Bebai/ Jehohanan/ Hananiah/ Zabai and Athalai. Amonge the chyldren of Beoni/ Mosolam/ Maluch / Adaiah/ Jasub/ Saal and Jerimoth. Amonge

*Some reade. the captayne of Moab.

the chyldrẽ of* Pahath Moab/ Edna/ Calal/ Banaiah/ Maasia/ Mathaniah / Bezeleel/ Benui and Manasseh. Amonge the chyldren of Harim/ Eliezer/ Jeziah / Melchiah / Semeiah/ Simeon/ Benjamin/ Malluch and Samariah. Amonge the chyldrẽ of Hasem/ Mathnai/ Mathathah/ Zabed / Eliphelet/ Jeremi/ Manasseh & Semei. Amõge ỹ chyldrẽ of Bani/ Madai/ Amrã/ Huel/ Baneah/ Cheluhi/ Badaiah/ Maniah/ Maremoth/ Eliasib/ Mathaniah/ Mathanai/ Jaasan/ Bani / Benui/ Semeiah/ Salamiah/ Nathan/ Adaiah/ Machnadabai/ Salai/ Sarai/ Asarael/ Selemiahu/ Samariah/ Selũ/ Amariah/ and Joseph. Amõge the chyldrẽ of Nebo/ Jaiel/ Mathathiah/ Zabed/ Zabina/ Jedai/ Joel and Banaiah. All these had taken straunge wyues. And amõge ỹ same wyues there were some/ that had borne chyldren.

¶ The ende of the fyrst boke. of Esdras.

The seconde boke of Esdras/ otherwyse called the boke of Nehemiah.

¶ Nehemiah buttelar to kynge Artaxerses prayeth to God for the people.

¶ The fyrst Chapter.

THese are the actes of Nehemiah ỹ sonne of* Hachalia. It fortuned in ỹ moneth* Casleu in the twentie yere / that I was in the castell at Sulan: and Hanani one of my brethrẽ came with certayne men of Juda / and I asked them how ỹ Jewes dyd that were delyuered & escaped from the captyuite/ & how it went at Jerusalẽ. And they sayde vnto me: The remnaunt of the captyuyte are there in the lande in greate misfortune and rebuke. *The walles of Jerusalẽ are brokẽ downe/ and the gates therof are brent with fyre.

*Otherwyse Helchiah.

* The moneth Casleu (as the Jewes call it) is to vs Nouember with parte of december added therto.

iij. Reg. xxv. b

Delebur ierusalẽ

Whẽ I hearde these wordes/ I sat me downe and wepte/ and mourned two dayes/ & fasted and prayed before the God of heauen & sayd: O Lorde God of heauen / thou greate & terryble God/ *thou that kepest couenaunt and mercy for them that loue ỹ and obserue thy commaundementes: let thyne eares harkẽ/ & thyne eyes be open / ỹ thou mayest heare ỹ prayer of thy seruaũt/ which I praye now before the daye and nyghte for the chyldren of Israel thy seruauntes / and knowledge ỹ synnes of the chyldren of Israel / whych we haue committed agaynst the.

Exo. xx. a. and. xxxiiij. a Deut. vij. b

B

oratio esdre.

And I & my fathers house haue synned also. We haue bene corrupte vnto the / in that we haue not kepte the cõmaundemẽtes/ statutes & lawes/ which thou commaũdedst thy seruaunt Moses. Yet call to remembraũce ỹ worde that thou cõmaundedst thy seruaũt Moses/ and saydest: Yf ye transgresse / then wyll I scater you abroade amonge ỹ naciõs. But yf ye turne vnto me/ and kepe my commaundementes and do thẽ: though ye were cast out vnto the vttermost parte of heauen yet wyll I geather you from thence / & wyll bryng you from thence/ euẽ vnto the place/ ỹ I haue chosen for my name to dwell there They are thy seruauntes/ & thy people whõ thou hast delyuered thorow thy great power and myghtie hande. O Lord/ let thyne eares herken to the prayer of thy seruaũt / and the prayer of thy seruauntes/ whose delyre is to feare thy name/ and let thy seruaũt prosper this daye/ & graunte him mercy in the syght of this man: for I was the kynges butelar.

C confessio peccati.

q̃ mala fecimus contra te.

q̃ bona mandasti nobis.

D

¶ After Nehemiah had obtayned letters of Arthaxerses he cometh to Jerusalem/ & buyldeth the walles.

¶ The seconde Chapter.

In

IN ỹ moneth Nisan in the twētieth yeare of kynge Arthaxerles/when the wyne stode before hym/ I toke vp ỹ wyne/ & gaue it vnto ỹ king & I was heuy in his presence. Then sayd ỹ king vnto me: why lokest thou so sadly? Thou art not sicke/ that is not the matter/ but thou art heuy herted. Neuertheles I was sore afrayed & sayde vnto the kynge: God saue the kyngs life for euer/ shulde I not loke sadly? the citie of my fathers buryall lyeth waste & the gats therof are consumed with fyre. Then sayde ỹ kynge vnto me: what is thē thy requeste? then made I my prayer to ỹ God of heauē/ & sayde vnto the kynge: yf it please ỹ kynge/ & yf thy seruaūt be fauoured in thy sighte. I be seke ỹ sende me in to Juda vnto the cytye of my fathers buryall/ that I maye buylde it.

B And the kynge sayde vnto me/ & so dyd the quene ỹ sat by him: how longe shall thy iourney cōtinue/ & whē wilt thou come agayne? And it pleased ỹ kynge to sende me/ and I set him a tyme/ & sayde vnto ỹ kynge: yf it please the kynge/ let him geue me letters to ỹ capitaynes beyonde the water/ ỹ they maye conueye me ouer/ till I come into Juda: & letters vnto Asaph the Lorde of the kynges wood/ ỹ he maye geue me wood for beames to ỹ gats of the palace/ which are harde on the house & harde on the walles of the cytye/ and for the house that I shall entre in to. And the kynge gaue me accordynge to ỹ good hande of God vpon me: And when I came to the captaynes beyonde the water/ I gaue them the kynges letters. And the kynge sent captaynes and horsmen wyth me.

But when Sanabalat the Horonite and Tobiah the seruaūt of ỹ Ammonites hearde ỹ/ it greued thē sore/ ỹ there was come a mā which soughte the welth of the childrē of Israel. And when I came to Jerusalē/ and had C bene there thre dayes/ I gat me vp in ỹ night season/ & a fewe men wyth me: for I tolde no man what God had geuē me in my hert to do at Jerusalem: and there was not one beast wt me/ saue it that I rode vpon. And I rode by nyghte vnto the valley porte before the Dragon well/ and to the Dongeporte/ and considered the walles of Jerusalē that were brokē downe/ and the portes therof consumed with the fyre. And I wēt ouer vnto the wellporte/ and to the kynges condyte/ and there was no rowme for my beast/ that it coulde go vnder me. Then wēte I on in the nyghte by ỹ broke syde/ & considered the wall/ and turned back and came home agayne to the valley porte.

And the rulers knewe not whither I wēte or what I dyd: for hither to had I not tolde ỹ Jewes & the prestes/ the councelers and the D rulers/ & ỹ other ỹ laboured in ỹ worcke. And I sayde vnto them: ye se the myserye ỹ we are in/ how Jerusalē lyeth waste/ & how ỹ gates therof are brēt with fyre/ come let vs buylde vp ỹ walles of Jerusalē/ ỹ we be no more a rebuke. And I tolde thē of the good hande of my God whych was vpō me: and the kynges wordes that he had spokē vnto me. And they sayde: then let vs get vp/ & buylde: and their handes were strengthed to good.

But when Sanabalat ỹ Horonite/ and Tobiah the seruaunt of the Ammonites/ and Gesem the Arabian herde it/ they laughed vs to skorne/ & despised vs/ & sayde: what is this that ye do? Wyll ye fall awaye agayne from the kynge? Then answered I thē/ and sayde: the God of heauen he it is that causeth vs to prospere: & we be his seruauntes. Let vs get vp and buylde. As for you/ ye haue no porciō nor right, nor remembraunce in Jerusalem.

¶ The nombre of them that buylded the walles.

¶ The. iij. Chapter.

AND Eliasib the hie prest gat him vp A wt his brethren ỹ prestes/ & builded the Shepegate. They repared it/ & set vp the dores of it: euen vnto the tower Meah repared they it/ namely vnto ỹ *tower of Hananeel. Nexte vnto him builded Jere. xxxi. g. the men of Jericho. And beside him buylded Zach. xiiij. c. Sachur the sonne of Amri. But ỹ fyshporte dyd the children of Asanah buylde/ they couered it/ and set on the dores/ lockes & barres of it. Nexte vnto him buylded Marmoth the sonne of Uziah the sonne of Hakoz. Nexte vnto him buylded Mosolam the sonne of Barachiah the sonne of Meselabeel. Nexte vnto hym buylded Sadoc the sonne of Baana. Nexte vnto hym buylded they of Thekua. But their greate men put not their neckes to the seruyce of their Lorde. B

The Oldegate buylded Jehoiadah ỹ sonne of Paseah/ & Mosolā the sonne of Besodiah they couered it/ and set on the dores/ lockes & barres of it. Nexte vnto them buylded Malatiah of Gabaon/ & Jadon of Merano/ men of Gabaon & of Mazphah for the seate of ỹ captayne on thys syde the water. Nexte vnto hym buylded Uziel the sonne of Harhaiah ỹ goldsmyth. Nexte vnto hym buylded Hananiah the *Apotecarys sonne/ & they repayred Jerusalē vnto ỹ brode wall. Nexte vnto hym buylded Raphaiah the sonne of Hur/ ỹ ruler of the halfe quarter of Jerusalē. Nexte vnto him buylded Jedaiah the sonne of Haremaph ouer against hys house. Nexte vnto hym buylded Hatus the sonne of Hasaboniah. But Melchia the sonne of Harim/ and Hasub the sonne of Pahath Moab buylded the other pece/ and the tower beside the fornace. Nexte vnto hym buylded Selum the sonne of Halohes the ruler of the halfe

*Some reade. the sonne of Haracaim. C

quarter of Jerusalem/ and hys daughters.

The valley gate buylded Hanun/ & the citesins of Zanoah. They builded it/ and set on the dores/ lockes & barres therof/ & a thousande cubytes on the wall/ vnto the Dongepoyte. But the Dongepoyte buylded Melchiah ỹ sonne of Rechab/ the ruler of ỹ fourth
Some reade. Bethhacharā. parte of the vyneyardes: he buylded it/ & set on the dores/ lockes & barres therof. But the Wellgate builded Selum the sonne of Cholhosah/ the ruler of ỹ fourthparte of Maspha He builded it/ & couered it/ & set on the dores/ lockes/ & barres therof/ & the wall vnto the pole of Siloah by the kynges garden/ vnto the steppes that go downe from the cytie of Dauid. After him builded Nehemiah ỹ sonne of Asbok/ the ruler of the halfe quarter of Bethzur/ vntyll the other syde ouer agaynst the sepulchres of Dauid/ & to the pole Asuia and vnto the house of the myghtye.

After hym buylded the Leuites/ Rehum the sonne of Bani. Nexte vnto hym buylded
E Hasabiah the ruler of the halfe quarter at Keilah in his quarter. After hī buylded their brethrē/ Bauai ỹ sonne of Henadad/ ỹ ruler of the halfe quarter of Keilah. After hym buylded Ezer the sonne of Josua the ruler of Maspha the other pece harde ouer agaynst ỹ harnesse corner. After him buylded Baruch the sonne of Zabai the other pece worshyppfully & costly/ frō the corner vnto the dore of the house of Eliasib the hie prest. After hym buylded Marimuth the sonne of Uziah the sonne of Hacos the other pece/ frō the dore of ỹ house of Eliasib euē as lōge as ỹ house of Eliasib extēded. After him builded ỹ prestz/ ỹ
F mē of ỹ coūtre. After him buylded Benianin & Hasub ouer agaynst their house. After thē Asariah the sonne of Maasiah the sonne of Ananiah nexte vnto hys house. After hym buylded Benui the sonne of Henadad ỹ other pece from the house of Asariah vnto the turnynge/ and vnto the corner.

After him buylded Phalel ỹ sonne of Usai ouer agaynst the corner and the hye tower/ which lieth out ouer from the kynges house/ besyde ỹ courte of the prison. After him Phadaiah the sonne of Pharos (as for the Nethinims they dwelt in Ophel/ vnto the Watergate/ towarde the east where the tower lyeth out). After hym buylded they of Thekua the other pece ouer agaynst ỹ greate tower/ that
ij. Par. xxviij. c lieth outwarde/ & vnto the wall of* Ophel.

But from the Horsgate forth buylded the
G prestes/ euery one ouer agaynst hys house. After thē buylded Zadok the sonne of Emer ouer agaynst hys house. After hym buylded Semeiah the sonne of Sechaniah ỹ keper of the eastgate. After him buylded Hananiah the sonne of Selemiah/ & Hanun the sonne of Zalaph the fyrte/ ỹ other peace. After him builded Mosolam the sonne of Barachiah ouer agaynst hys chest. After hym buylded Melchiah the goldsmythes sonne/ vntill the house of the Nethinims/ & of the merchaūtes ouer agaynst the coūcell gate/ & to the parler in the corner. And betwene the parlour of the corner vnto the Shepegate buylded ỹ goldsmythes and the merchauntes.

¶ The buyldyng of Jerusalem is hyndred and let/ but the Jewes buylde it beyng readye harneysed; lest their enemyes shuld inuade them.

¶ The. iiij. Chapter.

BUt when Sanabalat heard that A we builded the wall/ he was wroth & toke greate indignaciō & mocked the Jewes & sayde before hys brethren and the hoste of Samaria: what do the impotent Jewes? shall they be thus suffred? shall they offre? shal they perfourme it in one daye? shall they make ỹ stones whole agayne ỹ are brought to dust/ & brent? And Tobiah the Ammonite beside him saide: let thē builde on/ yf a fore go vp/ he shall breake downe their stonye wall. Heare O thou oure God/ how we are despised/ turne their shame vpon their awne heade/ ỹ thou mayest geue them ouer in to despisynge in ỹ lande of their captiuite. Couer not their wickednesse/ & put not out their sinne frō thy presence: for they haue prouoked the buylders. Yet buylded we the wall/ and ioyned it whole together/ vnto the halfe heygth. And the people were well mynded to laboure.

But when Sanabalat/ & Tobiah/ & the B Arabians/ & Ammonites/ & Asdodits hearde ỹ the walles of Jerusalē were made vp/ and that they had begonne to stoppe vp ỹ gappes they were very wroth/ & cōspired al to gether to come & fight agaynst Jerusalē/ & to make an hinderaūce therin. Neuertheles we made our prayer vnto oure God/ & set watchmen vpō the wall daye & nyght ouer agaynst thē. And Juda sayde: the strength of the bearers is to feble/ & ther is to moch dust/ we are not able to buylde on the wall. And oure aduersaryes thought: they shall not knowe nether se/ tyll we come in the myddes amonge thē/ & slaye thē/ and hynder the worcke. But when the Jewes ỹ dwelt besyde thē/ came out of al the places where they dwelt aboute vs/ and tolde vs as good as ten tymes/ then set I the people after their kinreds with their swerds/ speares & bowes beneth in the lowe places
C behynde the wall/ & loked/ & gat me vp/ and sayde vnto the chefe men & rulers/ and to the other people: be not ye afraied of thē* thinke vpō ỹ greate Lorde which ought to be feared ij. Esd. i. b. and ir. f. & fyghte for youre brethren/ sonnes/ daughters/ wyues/ and houses. Neuertheles when

oure

oure enemyes hearde ꝯ we had gottē worde of it/ God broughte their coūcell to noughte/ and we turned all agayne to the wall / euery one vnto his laboure. And frō that time forth it came to passe/ ꝯ the halfe parte of the yōge men dyd the laboure/ & the other halfe parte helde the speares/ shyldes/ bowes/ and brestplates: and the rulers stode behynde all the house of Juda/ which buylded on the wall/ & bare burthens / from those that laded them. With one hande did they the worke/ and with the other helde they their weapen. And euery one that buylded/ had hys swerde guirde by hys syde/ and so buylded they. And the trompetters stode beside me.

And I sayde vnto the pryncipall men/ and rulers/ and to the other people: the worcke is greate & large/ & we are separated vpon the wall one farre from another. Loke in what place now ye heare the noyse of ꝯ trōpet / resorte ye thither vnto vs* Oure God shal fight for vs/ & we will be labouringe in ꝯ worcke. And the halfe parte of thē helde ꝯ speares frō ꝯ morninge spринge/ till ꝯ starres came forth. And a tꝯ same tyme sayde I vnto the people: euery one abyde with hys seruaunt at Jerusalem/ that in the night season we maye geue attendaunce to the watch/ and to laboure on the daye tyme. As for me and my brethren/ & my seruauntes/ and the men of the watch behynde me/ we put neuer of oure clothes/ so moch as to washe oure selues.

Exo. xiiij. c.

¶ The people are vexed with hongre. Nehemiah forbydeth Usurye. He requyreth not the lyuyng of a captayne.

¶ The .v. Chapter.

AND there arose a greate cōplaynte of ꝯ people/ & of their wiues agaynst their brethren the Jewes. And ther were some ꝯ sayde: oure sonnes & dauhters are to many/ let vs take corne for thē & eate/ ꝯ we maye lyue. Some sayde: let vs set oure landes/ vyneyardes and houses to pledge/ & take vp corne in ꝯ darth. But some sayde: let vs borowe money of the kinges tribute for oure landes & vyneyardes. Now are oure brethrens bodyes as oure awne bodies and their children as oure children: els shulde we subdue oure sonnes and daughters vnto bondage / and some of oure daughters are subdued allready/ * and no strength is there in oure handes/ & other men shall haue oure landes and vyneyardes.

* After ꝯ hebrue Some reade: & we haue not wherwyth to redeame them.

But when I heard their complaynte and soch wordes/ it displeased me sore/ and I aduysed so in my mynde/ that I rebuked ꝯ counceilers / and the rulers/ and sayde vnto them: *wyll ye requyre vsury one of another? And I brought a greate congregaciō agaynst thē and sayde vnto them: we (after oure abilyte) haue boughte oure brethrē the Jewes/ which were solde vnto the Heythen. And wyll ye sell youre brethren/ whō we haue boughte vnto vs? Then held they their peace/ and coulde fynde nothynge to answere.

adu'sus v serē.

Deut. xxiij. c.

And I sayde: It is not good that ye do. Ought ye not to walke in the feare of God/ because of the rebuke of the Heythen oure enemyes? I and my brethrē/ & my seruauntes haue lent them money and corne: but as for vsury/ iet vs leaue it. Therfore this same daye se that ye restore them their landes agayne/ their vyneyardes/ oyle gardens and houses/ and the hundred parte of ꝯ money of ꝯ corne/ wyne and oyle that ye haue wonne of them. Then sayde they: we wyll restore thē agayne and wyll requyre nothynge of them/ and wil do as thou hast spoken. And I called ꝯ prestes/ and toke an ooth of them/ that they shulde do so. And I shoke my lappe / and sayde: God shake out euery man after the same maner from hys house and laboure/ that mayntayneth not thys worde: euen thus be he shaken out/ and voyde. And all the congregacyon sayde: Amen/ and praysed the Lorde. And the people dyd so.

in timore dei

And from the tyme forth that it was committed vnto me to be a captayne in the lande of Juda / namely from the twentyeth yeare vnto the two and thyrtyeth yeare of kynge Arthaxerles (that is twelue yeare) I and my brethrē lyued not of soch sustenaūce as was geuen to a captayne: for the olde captaynes that were before me / had bene chargeable vnto the people/ and had taken of them bred and wyne/ and forty sycles of syluer: yee and their seruauntes had oppressed the people. But so dyd not I/ and that because of ꝯ feare of God. I laboured also in the worke vpō the wall/ and boughte no lande. And all my seruaūtes came thither to gether vnto ꝯ worke. Moreouer there were at my table an hundred and fyfty of the Jewes & rulers/ which came vnto me/ from amonge the Heythen/ that are aboute vs. And there was prepared me daylye an ore/ and syx chosen shepe/ and byrdes/ and euer once in ten dayes a greate summe of wyne. Yet requyred not I the lyuynge of a captayne for the bondage was greuous vnto the people.* Thynke vpō me my God vnto the best/ accordynge to all that I haue done for thys people.

ij. Esdras. vi. & and. xiij. b.

¶ The buyldyng is yet agayne hyndred and left.

¶ The .vi. Chapter.

AND whē Sanabalat / Tobiah and Gesem the Arabian/ and the other of oure enemyes heard that I had buylded ꝯ wall/ & ꝯ there were no mo gappes therin (howbeit at the same tyme had I not hanged the dores vpon the gates)

Sanabalat

of Hariph/an hundred & twelue:the children of Gabaon/fiue & nyentye:the men of Bethlehem & Nethophah/an hundred and eyght & foure score:the mē of Anathoth/an hundred & eight and twētie:the men of Beth Asmoth/
D two and fortye:the men of Kariath Jarim/ Cephirah & Beeroth/seuen hundred & thre & fortye: the men of Ramah and Gaba/ syre hundred & one & twentye:the men of Machmas /an hundred and two and twentye: the men of Bethel and Ai/ an hundred and thre and twentye: the men of Nebo/ an hundred and two and fyftye: the children of the other Elam/a thousande/two hundred and foure & fyftye:the children of Harim/thre hundred & twentye:the childrē of Jericho:thre hundred and fyue and fortie:the children of Lodhadid and Ono/seuen hundred and one and twētie: the childrē of Senaah/thre thousandde/nine hundred and thyrtye.

The prestes. The children of Jadaiah of the house of Jesua/ nyne hundred and thre & seuentye:the children of Emer/ a thousande and two and fyftye: the children of Pashur/ a thousande / two hundred and seuen and fortye : the children of Harim / a thousande and seuentene.

The Leuites. The children of Jesua of Cadmiel amonge the children of Hoduah/
E foure and seuētye. The syngers. The childrē of Asaph/ an hundred and eyght and fortye. The porters: The children of Selum / the children of Ater / the children of Talmon/ the children of Acub/the children of Hatita/ the children of Sobai/all together an hundred and eyght and thyrtye.

The Nethinims. The children of Siha/ ỹ children of Hasupha/the children of Tebahoth/the children of Ceros/ the children of Sia/ the children of Phadon / the children of Lebanah the children of Hagaba) the children of Salmai/the children of Hanan the children of Gidel/the children of Gaher/ the children of Raaia / the children of Razin/the children of Necoda/ the children of Gesem/the children of Usa/ the children of Phaseah / the children of Besai /the childrē of Meunim / the children of Nephusasim/ the children of Bachuc/the children of Hacupha/the children of Harhur / the children of Bazlith/the children of Mahida/ ỹ childrē of Harsa/the children of Bercos/the childrē of Sissera/the children of Thamah/ ỹ childrē of Neziah/the children of Hatipha.

The children of Salomons seruauntes: The children of Sotai/the children of Sophereth / the children of Pherida/the childrē of Jaala/the children of Darcon/ the children of Gidel/ the children of Saphatiah/ the children of Hatil/the children of Pochereth of Zabaim/the children of Amon. All the Nethinims and the children of Salomōs seruaūtz/were thre hūdred & two & nynetye.

And these wente vp also of Thel Mela/ Thel Harsa/Cherub/Addon & Emer: but they
F coulde not shewe their fathers house nor their sede/ whether they were of Israel. The children of Dalaiah/ the childrē of Tobiah and the children of Necoda/syre hundred and two and fortye. And of the prestes the childrē of Habaiah:the children of Hacos/the children of Berstlai/whych toke one of ỹ daughters of Berstlai the Galaadite to wyfe/ and was named after their name. These soughte the register of their generacion & when they founde it not/they were put from the prestehode. And Hathirsatha sayde vnto them/that they shulde not eate of the moost holy/ tyll there came vp a Preast wyth the lyght and perfectnesse.

The whole congregacion as one mā/was two and fortye thousande thre hundred/ and thre score:beside their seruauntes and maydes / of whom there were seuen thousande/ thre hundred and seuen and thirtye. And they had two hundred and seuen and fortye syn-
G gynge men and wemen / seuen hundred and syre and thyrtye horses/two hundred & fyue and fortye Mules/ foure hundred and fyue and thyrtye Camels: syre thousande/ seuen hundred and twentye Asses.

And certayne of the auncyent fathers gaue vnto the worcke. Hathirsatha gaue to the treasure a thousande drāmes/fiftie basens/ fyue hundred and thyrtye prestes garmentes. And some of the chefe fathers gaue vnto the treasure of the worcke/twētie thousande dramnes/ two thousande and two hundred pounde of syluer. And the other people gaue twentye thousande drāmes/ and two thousande pounde of syluer/& seuen & thre score prestes garmentes. And the prestes and Leuites/the Porters/the syngers/ and ỹ other of the people/ and the Nethinims/and all Israel/dwelt in their cytyes.

¶ Esdras geathereth to gether the people and readeth to them the lawe. They kepe the feast of tabernacles or bothes.

¶ The.viij. Chapter.

NOw when the seuen monethe drue Anye/& the children of Israel were in their cyties/ all the people geathered thē selues together as one man vpon the strete before the Watergate/ and sayde vnto Esdras the scrybe/ ỹ he shulde fetch the boke of the lawe of Moses/ whych the Lorde commaunded to Israel. * And Esdras the preast brought the lawe before the congregacion both of men and wemen/& of all that coulde vnderstande it/vpon the fyrst

ij. Esd. iij.a.
iij. Esd. ix.c.
Deut. xxxi.c.
iij. Reg. xxiij.a

daye of

daye of the feuenth moneth/ & red therin in ỹ ſtrete that is before the Watergate (from the morninge vntyll the noone daye before men and wemen & ſoch as coulde vnderſtande it: & the eares of all ỹ people were inclined vnto ỹ boke of the lawe. And Eldras the ſcribe ſtode vpon an hye pulpit of wod/ whych they had made for the preachinge/ & beſyde hym ſtode Mathathiah/ Sema/ Ananiah/ Uziah/ Helkiah/ & Maaſeiah/ on hys ryghte hand: and on hys lefte hande ſtode Phadaiah/ Miſael/ Melchiah/ Haſum/ Haſebadanah/ Zachary and Moſolam.

B And Eldras opened the boke before all the people/ for he ſtode aboue all the people. And whē he opened it/ all the people ſtode vp. And Eldras prayſed the Lorde the greate God. And all the people anſwered Amen/ Amen/ with their handes vp/ & bowed thē ſelues/ & worſhipped the Lorde with their faces to the grounde. And Jeſua/ Baani/ Serabiah/ Jamī/ Acuba/ Sebathai/ Hodaiah/ Maaſiah/ Celita/ Azariah/ Jozabed/ Hanā/ Phalaiah/ & the Leuites/ cauſed ỹ people to geue hede vnto ỹ lawe/ & the people ſtode in their place. And they red in the boke of the lawe of God diſtinctly & planely/ ſo ỹ men vnderſtode the thinge that was red. And Nehemiah (whych is Hathirſatha) & Eldras the preſt & ſcrybe/ and the Leuites ỹ cauſed the people to take hede/ ſayde vnto all the people: thys daye is holy vnto the Lord youre God: be not ye ſory therfore/ & wepe not. For all ỹ people wepte when they herde the wordes of the lawe.

C Therfore ſayde he vnto them: * go youre waye/ and eate the fat/ & drynke ỹ ſwete/ & ſende parte vnto thē alſo that haue not prepared thē ſelues: for this daye is holy vnto our Lorde/ be not ye ſory therfore: for the ioye of ỹ Lorde is youre ſtrength. And the Leuites ſtilled al ỹ people/ & ſayde: holde youre peace for the daye is holy/ vexe not ye youre ſelues. And all the people wēte their waye to eate & drincke/ & to ſende parte vnto other/ & to make greate myrth/ becauſe they had vnderſtād the wordes that were declared vnto them.

And on the nexte daye were geathered together the cheke fathers amonge all ỹ people and the preſtes and Leuites/ vnto Eldras the ſcrybe/ ỹ he ſhulde teach them the wordes of the lawe. And they founde written in ỹ lawe Leui.xxiij.f. *how ỹ the Lorde had cōmaunded by Moſes that the childrē of Iſrael ſhulde dwell in bothes in the feaſt of the ſeuenth moneth. And ſo they cauſed it be declared and proclamed in all their cytyes/ & at Jeruſalem/ ſayinge: D go vp vnto the moūt & fetch Olyue braūches/ Pynebraunches / Myrtbraunches/ Palmebraunches/ & braunches of thicke trees/ to make bothes as it is wrytten.

And the people went vp/ and fett them/ & made them bothes/ euery one vpon the rofe of his houſe/ & in their courtes/ & in the courtes of the houſe of God/ & in the ſtrete by ỹ Watergate/ & in ỹ ſtrete by porte Ephraim. And al the cōgregaciō of thē ỹ were come agayne out of the captyuyte/ made bothes/ & dwelt therin: for ſence the tyme of Joſua the ſonne of Nun vnto thys daye/ had not the chyldrē of Iſrael done ſo/ & ther was very greate gladneſſe. And euery daye frō the fyrſt daye vnto the laſt/ red he in the boke of ỹ lawe of God. And ſeuen dayes helde they the feaſt/ and on the eyght daye the geatherynge together/ accordynge vnto the maner.

¶ The people repent & forſake their ſtraunge wiues. Eldras recyteth the benyfytes of God and the ſynnes of the people.

¶ The.ix. Chapter.

IN the foure & twentye daye of this moneth came the childrē of Iſrael to gether with* faſtinge & ſack clothes/ and erth vpō thē/ & ſeparated the ſede of Iſrael frō all the ſtraunge chyldrē and ſtode & knowleged their ſynnes / and the wyckednelles of their fathers / & ſtode vp in their place/ & red in the boke of the lawe of ỹ Lorde their God foure tymes on ỹ daye/ and they knowleged/ & worſhipped ỹ Lorde their God foure tymes on the daye. And the Leuites ſtode on hye/ namely Jeſua/ Bani/ Cadmiel/ Sabaniah/ Buni/ Sarebiah/ Bani & Chanani/ & cryed loude vnto the Lorde their God. And the Leuites/ Jeſua Cadmiel Bani Haſabniah Serebiah Hodiah Sebaniah/ Phathahiah/ ſayde: ſtande vp prayſe ỹ Lorde youre God for euer: & let thāk̄ be geuē vnto the name of thy glorye/ whych excelleth all thankeſgeuinge & prayſe. Lorde/ thou alone B haſt made heauē/ & the heauen of all heauēs/ with all their hooſt/ the erth & all ỹ is therin/ the ſee and all that is therin: thou geueſt life vnto all/ & the hooſt of heauen bowe thē ſelu̇ vnto the. Thou art the Lorde God / that haſt choſen Abra̅/ & brought hym out of *Ur in Chaldea/ *& calledſt him Abraha̅ & foundeſt his hert faythfull before the* & madeſt a couenaunt with him to geue vnto hys ſede the lande of the Cananites Hethites Amorites/ Pherelites Jebuſites & Gergelites/ and haſt made good thy wordꝭ: for thou art righteous *and haſt conſydered the myſery of oure fathers in Egipte/ & heard their cōplaynte by the reed ſee/ and ſhewed tokens and wonders vpon Pharao/ & on all hys ſeruauntes/ & on all the people of hys lande: for thou kneweſt ỹ they were preſumptuous & cruell agaynſt them/ and ſo madeſt thou* the a name as it is this daye. And the reed ſee dydeſt thou deuyde in ſunder before them/ ſo that they wēt thorow

Gen.xi.d. Gen.xvij.a. Gen.xv.d. Exo.iij.b. Some reade. & them.

Sanabalat & Gelem sent vnto me / sayinge
* After ỹ Grec. Some reade. In Ceph arim. come & let vs mete together* in the vyllages vpon the playne of ỹ citie Ono. Neuertheles they thoughte to do me euell. Notwythstandinge I sent messengers vnto them / sayinge: I haue a greate busyn̄ to do / I cannot come downe. The worcke shulde stande styll / yf I were negligent / & came downe to you. Howbeit they sent vnto me as good as foure tym̄ after ỹ same maner. And I gaue the same answere. Then sent Sanabalat hys seruaunt
B vnto me the fyfth tyme / wyth an open letter in his hande / wherin was wrytten: it is tolde the Heythen / & Gesem hath sayde it / ỹ thou & ỹ Iewes thinke to rebell: for ỹ which cause thou buyldest the wall / & wylt be their kyng in these matters / and hast ordeyned the Prophetes to preach of the at Jerusalem / and to saye: He is kynge of Juda.

Now shall this come to the kynges eares: come now therfore / & let vs take our coūcell together. Neuertheles I sent vnto him saying there is no soche thynge done as thou sayist: thou hast fayned it out of thyne awne hert. For they were all mīded to make vs afrayed
C & thoughte: they shall withdrawe their hand̄ fro ỹ worke / ỹ they shall not laboure. Howbeit I strengthed my hande the more. And I came vnto the house of Semaiah the sonne of Delaiah the sonne of Mehetabeel / and he had shut him selfe within / & saide: let vs come together in to the house of God / euē vnto the myddes of the tēple / & shutte the dores of the tēple: for they wyll come to slaye the / yee euē in ỹ night will they come to put the to death. But I sayd: shuld any soch mā as I flye? Who is that / being as I am / that wyll go in to the tēple / to saue his life? I will not go in.

For I perceaued / ỹ God had not sent him: Yet spake he prophecie vpō me / neuertheles Tobiah & Sanabalat had hired him for money. Therfore toke he ỹ money / ỹ throughe feare I shuld so do / & sinne: ỹ they might haue an euel reporte of me / to blaspheme me. Wy
D God thinke thou vpō Tobiah & Sanabalat accordynge vnto these their workes / & of the Prophet Noadiah & of the other Prophetes / that wolde haue put me in feare.

And the wall was fynished on the fiue and twentye daye of ỹ moneth* Elul / in two and fyftye dayes. And when all oure enemyes heard therof / all the Heithen ỹ were aboute vs / were afrayed / & their courage fayled thē: for they perceaued / that thys worke came of God. And at the same tyme were there many of the chefe of Juda / whose letters wēte vnto Tobiah / & frō Tobiah vnto thē (for ther were many in Juda that were swore vnto hym: for he was the sonne in lawe of Sechaniah ỹ sonne of Arah / and his sonne Jehohanan had the daughter of Mosolam the sonne of Barachiah & they spake good of hym before me / and tolde hym my wordes) and Tobiah sent letters / to put me in feare.

* Elul is compared to oure Juli with part of August ioyned therto / it was their fyrst mone in order.

¶ After the wall ones buylded is the watch apoynted. They that returned frō the captiuyte are nombred.

¶ The .vij. Chapter.

Now when we had buylded ỹ wall I hanged on ỹ dores / & the porters syngers & Leuit̄ were appoynted. And I cōmaunded my brother Hanani / & Hananiah the ruler of the palace at Jerusalē: for he was a faythfull mā / & feared God more then dyd many other) and I sayde vnto thē: let not the gates of Jerusalē be opened vntyll ỹ sonne be whote. And whyle they are yet stādinge in the watch / the dores shall be shut & barred. And there were certayne citesyns of Jerusalē appoynted to be watchmē euery one in hys watch / & aboute hys house. As for the cytie / it was large of rowme / and greate / but the people were fewe therin / and the houses were not buylded.

And my God gaue me in my hert / that I geathered to gether the principall men & the people to nōbre thē & I founde* a regyster of the nōbre of thē / which came vp afore out of the captiuite: & founde wrytte therin:* these are the sonnes of the lande ỹ wēt vp from ỹ captyuytye of the carying awaye (whō Nabuchodonosor ỹ king of Babilō had brought awaye) & came agayne to Jerusalē & Juda / euery one vnto his cytye / which came wt Zorobabel: Jesua / Nehemiah / Asariah / Raamiah / Nahamani / Mardochee / Belsan / Mespharath / Beguai / Nahum and Baanah.

* Some reade. the boke of the Genealogye. i. Esdr. ỹ. a. B

This is the nōbre of the men of ỹ people of Israel. The children of Pharos were two thousande / an hundred & two & seuentye: the childrē of Saphatiah / thre hundred & two & seuentye: ỹ children of Arah / fyre hundred & two and fiftye: the chyldrē of Pahath Moab amonge the chyldrē of Jesua and Joab / two thousande / eight hundred / and eightene: the children of Elam / a thousande / two hundred
C & foure & fyftie: the childrē of Zathua / eyght hundred & fyue & fortye / ỹ chyldrē of Zachai seuē hundred & thre score: ỹ childrē of Banui fyre hundred & eight & fortie: the chyldren of Bebai / fyre hundred & eyght & twentye: the children of Asgad / two thousande / thre hundred and two & twentye: the children of Adonicam / fyre hundred & seuen & thre score: the children of Begoai / two thousande / & seuen and thre score: the children of Adin / fyre hundred and fyue and fyftye: the chyldrē of Ater of Hezekiah / eyght and nyentye.

The children of Hasom / thre hundred and eighte & twentye: the children of Bezai / thre hundred and foure & twentye: the chyldren of Hariph /

thorow the myddes of the see drye shood: and their persecuters threwest thou in to ỹ depe as a stone/in ỹ mightie waters/& leddest thē on the daye tyme in a cloudy pyler/ & on the nyghte season in a pyler of fyre/to shewe thē lyghte in the waye that they wente.

potēcia dei ꝑdicat

¶ *Thou camest downe also vpō moūt Sinai/and spakest vnto them from heauē/and gauest them righte iudgmentes/true lawes good commaundementes and statutes/and declaredst vnto them thy holy Saboth/and commaundedst them preceptes/ordinaūces/ and lawes/by Moses thy seruaunt:and*gauest them bred from heauen when they were hongrye/and*broughtest forth water for thē out of the rock when they were thyrstye:and promysedst them/that they shulde go in/and take possession of the lande/ouer whych thou haddest lyfte vp thyne hande for to geue thē.

Exod.xix.a. Deut.iiij.b.

Exo.xvi.b.

Num.xx.b.

But oure fathers were proude and hardnecked/so that they folowed not the commaundementes/and refused to heare/& were not myndefull of the wonders that thou diddest for them:but became obstynate & heady in so moche that they turned backe to their bondage in their disobedyence. But thou my God forgauest/and wast gracious/mercyfull/pacyent/and of greate goodnesse/and forsokest them not. *And though they made a moulte calfe (and sayde:Thys is thy God/ that broughte the out of the lande of Egipte) and dyd greate blasphemyes/yet forsokest thou them not in the wyldernes/accordynge to thy greate mercy. * And the cloudy pyler departed not from them on the daye tyme to leade them the waye/nether the pyler of fyre in the nyght season/to shewe them lyghte in the waye that they wente.

Exod.xxxij.a.

Exo.xiij.d.

And thou gauest them thy good spyrete to enforme them/*& wythheldest not thy Manna from their mouth/* and gauest them water when they were thyrstye. Fortye yeares longe madest thou prouysyon for them in ỹ wyldernesse/so that they lacked nothynge: *their clothes waxed not olde/ and their fete swelled not. And thou gauest them kyngedomes and nacyons/and partedst them accordynge to their porcions/so that they possessed *the lande of Sehon kynge of Hesebon/and the lande of Og the kynge of Basan. And their chyldren multiplyedst thou as the starres of heauen/and broughtest them in to the lande wherof thou haddest spoken vnto their fathers/that they shulde go in to it/and haue it in possessyon.

Exo.xvi.b. Exo.xvij.b.

Deut.viij.b.

Num.xxi.e.

And the chyldren went in/and possessed the lande/*and thou subduedst before thē the inhabyters of the lande/euen the Cananites/& gauest them in to their hande/& their kinges and the people of the lande/ that they myght do with thē what they wolde. And they wāne their stronge cyties/& a fat [a] lande/and toke possession of houses ỹ were full of all maner goodes/welles dygged out/ vyneyardes/oylegardens/and many frutefull trees: & they ate & were fylled/& became fat/and lyued in welth thorow thy greate goodnes. Neuerthelesse they were disobedient/& rebelled agaynst the/ and cast thy lawe behynde their backes/ and slewe thy prophetes(which exhorted thē so earnestly/that they shulde cōuerte vnto ỹ) and dyd greate blasphemies. Therfore gauest thou them ouer in to the hande of their enemyes that vexed them.

Jos.xxiij.a.

And in the tyme of their trouble they cried vnto the/and thou hardest them from heauen and thorow thy greate mercy thou gauest them [b] sauiours/whych helped them out of ỹ hande of their enemyes. But whē they came to rest/ they turned back agayne to do euell before the: therfore lefte st thou them in the hande of their enemyes/so that they had the dominion ouer them. So they cōuerted/and cryed vnto the/ and thou herdest them from heauen/and many tymes hast thou deliuered them accordynge to thy greate mercy/ and testyfyedst vnto them/that they shulde turne agayne vnto thy lawe.

Notwithstandynge they were proude/and herkened not vnto thy cōmaundemētes/ but synned in thy lawes* (whych a mā shulde do/ & liue in them)& turned the shoulder awaye/ & were stysnecked/& wolde not heare. And many yeares diddest thou forbeare them/& testifyedst vnto them thorow thy spyrete/euē by the office of thy prophetes/and yet wolde they not heare. Therfore gauest thou thē in to ỹ hande of ỹ nacios in the landes. But for thy great mercyes sake thou hast not vtterly cōsumed them/nether forsaken thē: for thou art a gracious and mercyfull God.

Leuit.xviij.a. Rom.x.a. Galat.iij.b. Ezech.xx.b.

*Now oure God/thou greate God/ mightie and terrible/ thou that kepest couenaunt and mercy/regarde not a lytle all ỹ trauayle that hath happened vnto vs/& oure kynges/ princes/prestes/prophetes/fathers & all thy people/ sence the tyme of the kynges of Assur vnto this daye. Thou art ryghteous in al ỹ thou hast broughte vpon vs: for thou hast done righte. As for vs/ we haue bene vngodly/& oure kings/princes/preastes & fathers haue not done after thy law/nor regarded thy cōmaundemētes/& thy earnest exhortacyōs wherwith thou hast exhorted them/and haue not serued the in their kyngdome/ and in thy greate goodes that thou gauest them/and in the large and plenteous lande whych thou gauest them/ and haue not conuerted from their wycked workes. Beholde/ therfore are we in bondage thys daye: yee euen in the lande that

ij.Esdr.i.b. and iiij.c. Daniel.ix.a.

Josu.ij.iij.iiij.

a. This fat lāde signifieth a frutefull grounde that abosideth wyth all good thinges as it is sayd of fat bred of Aser. Gene. xlix.c.

legem promerentis prophetas occidisti

b. Sauiours are here called the princes or captain(which saued ỹ people frō their enemyes. Jud.iij.b

misericors dens & peccantes:

volentes longe ante tradi sibi viros crudelissimos:

Laudant dei misericordia: & tollerat peccatores nisi sine peccato

lande that thou gauest vnto oure fathers/to eniope the frutes and goodes therof/beholde there are we bondmen. And greate is the increase of it vnto the kynges/ whō thou hast set ouer vs because of oure synnes/and they haue dominion ouer oure bodyes and catell/ and we are in great trouble. And in all thys make we a sure couenaunt/and write it/and let oure prynces/ Leuites & prestes seale it.

¶ The names of them that sealed the couenaunt betwene God and the people.

¶ The.x. Chapter.

A These sealers were: Nehemiah (that is) Hathirsatha ꝑ sonne of Hachaliah & Zedekiah / Sarai ah/Asariah/Jeremy/Phashur/Amariah/ Malchiah/ Hatus/ Sebaniah/ Malluch/ Harim/Merimoth/Obadiah/Daniel Jenthon/Baruch/Mosolam/Abiah/Miamin/ Maaliah/Belgai and Semeiah: these were prestes. The Leuites were: Jesua the sonne of Azariah / Benui amonge the chyldren of Henadad & Cadmiel. And their brethrē: Sechaniah/Hodiah/Celita/Phalaiah/Hanan/ Micha/Rohob/Hasabiah/Sachur/Serebiah/Sabaniah/Hodiah/Bani & Baninu. The heades of the people were: Phares/Pahath Moab / Elam/Zathua/ Bani/ Boni/ Asgad/Bebai/Adoniah/Begoai/Adin/Ater Hezekiah/ Asur/ Hodiah/ Hasum / Bezai/ Hariph/Anathoth/Nebai/Magphias/Mosolam/ Hesir/ Meselabel/ Zadoc/ Jaddua/ Phalatia/Hanan/Anaiah/Hosea/Hananiah Hasub / Halohes/Phaleha/Sobek/Rehū/ Hasebnah/Maaliah/Ahiah/Hanan/Anan/
B Malluch/Harim and Baanah.

And the other people/the prestes/Leuites Porters/syngers/Nethinims/& all they that had separated thē selues from ꝑ people in the landes vnto ꝑ lawe of God/with their wiues sonnes & daughters / as many as coulde vnderstande it/and their lordes that had rule of them/receaued it for their brethren.

Iosu.xxiij.c.k. y.Par.xv.c. *And they came to sweare/& to bynde thē selues with an ooth to walke in Gods lawe/ which was geuen by Moses the seruaunt of God/that they wolde obserue & do accordinge vnto all the cōmaundementes/iudgmentes & statutes of the Lorde oure God:* & that we wolde not geue our daughters vnto ꝑ people in the lande/ nether to take their daughters for oure sonnes. *And yf ꝑ people of ꝑ lande brought ware on the saboth/& all maner of victayles to sell/ ꝑ we wolde not take it of thē on the saboth and on the holy dayes.* And ꝑ we wolde let the seuenth yeare be fre concer-
C nynge all maner of charge.

Deut.vij.a. ij.Esd.xiij.c. Leui.xxv.a. Deut.xv.a.

And we decreed a statute vpō oure selues/ to geue yearly ꝑ thirde parte of a sycle to the ministracion in ꝑ house of oure God/namely to ꝑ shewbred/to ꝑ daylye meatofferynge/ to the daylie burntofferynge of the sabothes/ of the new mones & feast dayes/ & to the thingꝭ ꝑ were sanctifyed/and to the synofferynges/ to reconcyle Israel wyth all/ & to all the busynes in the house of oure God.

And we cast the lot amonge the prestes/ Leuites & the people/ for offerynge of ꝑ wod to be brought vnto the house of oure God frō yeare to yeare/after ꝑ houses of oure fathers ꝑ it might be brent at tymes appoynted/ vpō ꝑ aultare of ꝑ Lord oure God/as it it writtē in the lawe: & yearly to bringe the firstlinges D of oure lande/ & the firstlinges of oure frutes of all trees/yeare by yeare/vnto ꝑ house of ꝑ Lorde: & the firstlinges of oure sonnes/ & of oure catell/as it is written in the lawe: & the firstlinges of oure oxen and of oure shepe/ ꝑ we shulde bringe all this to the house of oure God vnto ꝑ prestes that mynister in ꝑ house of oure God: and ꝑ we shulde bringe ꝑ fyrstlynges of oure dowghe/ and of oure heueofferynges/and the frutes of all maner trees/ of wyne also and of oyle/ vnto the prestes to the chestes of the house of oure God. And the tithes of oure lande vnto the Leuites/that ꝑ Leuites myght haue the tithes in all the cytyes of oure mynystracyon.

And the prest ꝑ sonne of Aaron shall with the Leuites haue also of the tithes of the Leuites/so that the Leuites shall bringe vp the tithes of their tithes vnto the house of oure God to the chest in the treasure house. For ꝑ chyldren of Israel & the chyldren of Leui shall bryngе vp the heueofferynges of the corne/ wyne and oyle vnto the chestes. And there shalbe the vessels of ꝑ sanctuary/ & ꝑ prestes that mynister/and ꝑ porters & syngers/ that we forsake not the house of oure God.

¶ Who dwelled in Jerusalem after it was buylded & who in the cytyes of Juda.

¶ The.xi. Chapter.

A And the rulers of the people dwelt at Jerusalē. But the other people cast lottes therfore/so that amōge ten one parte went to Jerusalem in to the holy cytie to dwell/ & nyne partes in ꝑ cities. And the people thanked all the men that were wyllynge to dwell at Jerusalem.

These are the heades of the lande ꝑ dwelt in Jerusalem and in the cities of Juda. And euery one dwelt in his possessyō/ & in their cytyes of Israel/the prestes/ Leuites/the Nethinims/and the chyldren of Salomons seruauntes. And at Jerusalem dwelt certayne of the chyldren of Juda and of Beniamin.

Of the chyldren of Juda: Athaiah ꝑ sonne of Uziah the sonne of Zachary/the sonne of Amariah/the sonne of Saphatiah/ ꝑ sonne of Mahalaleel/of the childrē of Phares. And Maaliah

Maaliah the sonne of Baruch/ the sonne of Chal Hole/the sonne of Halaia/the sonne of Adaia/the sonne of Joiarib/the sonne of Zachary/the sonne of Siloni. All the childrē of Phares that dwelt at Jerusalem/were foure C. and eight and thre score valeaunt men.

These are the childrē of Ben Jamin: Sallu the sonne of Mesullam/ ꝑ sonne of Joeb/ the sonne of Phadaiah/the sonne of Colaiah the sonne of Maliah/the sonne of Ithiel/the
B sonne of Isaiah. And after him Abai/ Selai nyne hundreth and eyght and twentye. And Joel the sonne of Zechri had the ouersyght of them: & Juda the sonne of Senuah ouer the seconde parte of the citie.

1. Par. 9. b. Of the prestes there dwelt: Jedaiah the sonne of Joiarib/Jachin. Saraiah ꝑ sonne of Helkiah ꝑ sonne of Mosolam/ ꝑ sonne of Zadoc/the sonne of Meraioth/the sonne of Ahitob/was prince in the house of God: and his brethren that perfourmed the worke in ꝑ house: of whom there were viij. C. and xxij. And Adaiah the sonne of Jeroham/ ꝑ sonne of Phalaliel/the sonne of Amazi/ ꝑ sonne of Zachary/the sonne of Phashur the sonne of Melchiah and hys brethren/ chefe amonge the fathers: of whō there were two hundreth and two and fortie. And Amasai the sonne of Asarael the sonne of Ahasai ꝑ sonne of Mosolamoth/the sonne of Emer: and his brethrē were valiaunt men/of whom there were an hundreth & eight & twentye. And their ouersear was Zabdiel the sonne of Hagdolim.

C 1. Par. 9. b. Of the Leuites: Semeiah the sonne of Hasub/ the sonne of Azerikam/the sonne of Hasabiah the sonne of Boni: and Sabathai and Josabad of the chefe of the Leuytes/in the outwarde busynes of the house of God. And Mathaniah the sonne of Micha/ the sonne of Zabdi/ the sonne of Asaph/whych was the pryncipall to begynne the thankesgeuinge vnto prayer. And bakbukiah the seconde amonge hys brethren/ and Abda the sonne of Sammua/the sonne of Galal/the sonne of Jduthun. All the Leuytes in the holy citie were two hundreth and foure & foure score. *And the porters Acub and Talmon/ 1. Par. 9. c. and their brethrē that kepte the portes/were an hundreth and two and seuentye. As for ꝑ relydue of Israel/the prestes and Leuites/ they were in al the cities of Juda/euery one in his inheritaunce.

And the Nethinims dwelt in Ophel: and Ziha and Galpha belonged vnto the Nethinims. The ouersear of the Leuites at Jerusalem/was Uzi the sonne of Baani/ ꝑ sonne of Hasabiah/ the sonne of Mathaniah/ the sonne of Micha.

D Of the childrē of Asaph there were syngers aboute the busynes in ꝑ house of God: for it was the kynges cōmaundement concerninge them/that the syngers shulde deale faithfully euery daye as accordinge was.

And Pathaiah the sonne of Meselabel of the childrē of Zarah the sonne of Juda next te the kynge in all matters concernynge the people and their byllages/ thorow oute all their regyons. And the childrē of Juda that were without in the townes of their lande/ dwelt some at Kariath Arbe/and in the byllages therof/and at Dibon/and in the byllages therof: and at Cabzeel/ & in the byllages therof: & at Jesua/ Moladah/ Bethphalet/ Hazersual/Berlabe and in their byllages: & at Sikelag and Moconah/and in their byllages: And at Enremon/Zarah/ Jerimuth/ Zonoah/ Odollam and in their byllages: At Lachis/ and in the feldes therof: At Azekah/ and in the byllages therof: and dwelt from Berlabe vnto the valley of Hennom.

The childrē of Ben Jamin of Gaba/dwelt at Machmas/Aia/ Bethel and in their byllages. And at Anathoth/Nob/Ananiah/ Hazor/Ramah/Gethaim/Hadid/Zeboim/ Nabalath/Lod/Ono & in the carpēters valley. And certayne of the Leuites that had porcions in Juda/dwelt in Ben Jamin.

¶ The prestes and Leuytes which cam with Zorobabell to Jerusalem are numbred: & the wall is dedycate.

¶ The. xij. Chapter.

THese are the prestes and Leuites A that wente vp with Zorobabel the sonne of Salathiel & with Jesua: Saraiah/Jeremy/Esdras/Amariah/Meluch/Hatus/Sechaniah/Rehum Merimoth/Ado/Genthoi/Abiah/Miamin/ Maadiah/Bilgah/Semaiah/Joiarib/Jadaiah/ Salu/ Amok/ Helkiah & Jadaiah. These were the heades amonge the prestes and their brethren in the tyme of Jesua. The Leuites were these: Jesua/ Bennui/ Cadmiel/ Sarabiah/ Juda & Mathaniah ouer the offyce of thankesgeuynge/they and their brethren: Bacbukiah and Uni and their brethren/were aboute them in the watches.

Jesua begat Joakim. Joakim begat Eliasib. Eliasib begat Joiada. Joiada begat Jonathan. Jonathan begat Jadua. And in the tyme of Joakim were these the chefe fathers amonge the prestes: vnder Saraiah Maraiah/ vnder Jeremy Hananiah/ vnder Esdras Mosolam/ vnder Amariah Jehoanan/ vnder Milico Jonathan/ vnder Sebaniah Joseph/vnder Harim Edna/vnder Maraioth Helcai/vnder Idia Zachary/ vnder Genthō Mosolā/ vnder Abia Zechri/vnder Miniamin & Moadia Peltai/ vnder Bilgah Samua/ vnder Semeiah Jehonathan/ vnder Joiarib Mathnai/vnder Jadaiah Uzi/vnder Selai Kelai/vnder Amok Eber/vnder Hel-

chiah Halabiah/vnder Jadaiah Nathanael.
B And in the tyme of Eliasib. Joiada/Johanan & Jadua/were the cheke fathers amõge the Leuites/and the prestes wrytten vnder ỹ raygne of Darius the Persian. The chyldren of Leui ỹ principall fathers were written in the Cronicles/vntyll the tyme of Jonathan the sonne of Eliasib. And these were ỹ cheke amonge the Leuites/Halabiah/ Serebiah and Jesua the sonne of Cadmiel/and their brethren ouer agaynst them/ to geue prayse and thankes/acordynge as Dauid ỹ man of God had ordeyned it/one watch ouer agaynst another. Mathania/Balbukiah/ Obadiah/Mololam/Talmon & Abub were porters in the watch at ỹ thresholdes of the gates. These were in the tyme of Joiakim the sonne of Jesua the sonne of Josedec/and in the tyme of Nehemiah the captayne and of the preste Eldras the scrybe.

And in the dedycacyon of the wall at Jerusalem/were the Leuites soughte out of al their places/ that they myghte be broughte to Jerusalem/to kepe the dedicacion & gladnesse/with thankesgeuinges/with synginge with Cymbales/Psalteries and harpes. And the chyldren of the syngers geathered them selues together frõ ỹ playne countre aboute Jerusalem/and from the byllages of Nethophathi/and from the house of Galgal/& out of the feldes of Geba and Asmaueth: for the syngers had buylded them byllages aboute Jerusalem. And the prestes and Leuites purifyed them selues/ and clensed the people/ the gates and the wall.

C And I caused the princes of Juda to go vp vpõ ỹ wall/& appoynted two greate queers of thankesgeuynge/which wente on ỹ right hande of the wall towarde the Donggate/& after them wente Hosaiah/and halfe of the princes of Juda/& Asaria/Eldras/Mosolã Juda/Ben Jamin/Semeiah and Jeremy: and certayne of the prestes chyldren with trõpettes/namely Zachary the sonne of Jonathan/ the sonne of Semeiah/ the sonne of Mathaniah / the sonne of Michaiah / the sonne of Zecur/the sonne of Asaph/and hys brethren/Semeiah/Asarael/Melalai/Galalai/Maai/ Nathanael and Juda and Hanani/with the musicall instrumentes of Dauid the man of God.

And Eldras the Scrybe before them/towarde the Wellgate/& they wente vp ouer agaynst them vpon the steppes of the cytye of Dauid at the goynge vp of the wall to the house of Dauid/ vnto the Watergate Eastwarde.

The other queer of thankesgeuynge wẽt ouer agaynst them/and I after thẽ/and the halfe parte of the people vpon the wall/towarde the Fornacegate vpwarde/vntyll the brode wall/ and to the porte of Ephraim/& to the Oldgate/and to the Fyshgate/and to the tower of Hananeel/ and to the tower of Meah/vntyll the Shepegate. And in ỹ prese longate stode they styll/and so stode the two D queers of thankesgeuynge of the house of God/and I and the halfe of the rulers wyth me/and the prestes/namely Eliakim/Maasiah/Miniamin/Michaiah/ Elioenai/Zacharyy/Hananiah/with trõpettes/and Maasiah/Semeiah/Elearsar/Uzsi/Jehohanan/ Melchiah/Elam and Ser. And the syngers sange loude/& Jestahiah was the ouerseer.

And the same daye were there greate sacrifyces offred/ & they reioyced: for God had geuẽ them greate gladnesse/so that both the wyues & chyldren were ioyfull/ & the myrth of Jerusalem was herde farre of.

At the same tyme were there men appoynted ouer the treasure chestes (wherin were ỹ Heueofferynges/ the fyrstlynges and the tythes) that they shulde geather them out of ỹ feldes aboute the cyties/ to destribute them vnto the prestes and Leuites acordinge to ỹ lawe: for Juda was glad of the prestes/ and Leuites/that they stode and wayted vpon ỹ offyce of their God/and the offyce of the purifycaciõ. And the syngers and porters stode after the commaundement of Dauid and of Salomon his sonne: *for in the tyme of Dauid and Asaph/were the chefe syngers founded/and the songes of prayse and thankesgeuynge vnto God. In the tyme of Zorobabel and Nehemiah/dyd all Israel/geue porciõs vnto the singers and porters/euery daye his porcion/& they gaue thynges halowed vnto the Leuites/& the Leuites gaue thynges ỹ were sanctifyed/vnto the children of Aaron. i. Par. xxiij. a

C Deuteronompe is read/and when they haue heard it/they separate from them all straungers &c.

C The. xiij. Chapter.

AND what tyme as the boke of Moses was red in ỹ eares of ỹ people there was founde wrytten therin/ *that the Ammonites and Moabites shulde neuer come in to the congregacyon of God/because they mett not the chyldren of Israel wyth bred and water/ *and hyred Balaam agaynst them/that he shulde curse them: neuertheles oure God turned the curse in to a blessynge. Now when they herde the Lawe/ they separated from Israell euery one that had myxte hym selfe therin. And before thys had the Preest Eliasib delyuered the chest of the house of oure God vnto hys kynsman Tobiah: for he had made hym a great chest/ and there had they afore tyme layed the meatofferynges/ frankencense/ vessell/ and the tythes of corne/ wyne and

Deut. xxiij. a.

Nu. xxiij. a.

wyne and oyle (acordinge to the cōmaunde-
ment geuen to the Leuytes/ syngers & poz-
ters) and the heueofferynges of the pzestes.

But in all thys was not I at Jerusalem:
foz in ỹ two & thirtieth yeare of Artharerses
kynge of Babilon/ came I vnto the kynge/
and after certayne dayes optayned I lycence
of the kynge to come to Jerusalē. And I gat
knowlege of the euell that Eliasib dyd vnto
Tobiah/ in that he had made him a chest in ỹ
courte of the house of God/ and it greued me
B soze/ and I cast fozth all ỹ vessels of ỹ house
of Tobiah out of the chest/ & cōmaunded thē
to clense the chest. And thither bzoughte I
agayne the vessels of the house of God/ the
meatofferynge and the incense.

And I perceaued/ that the pozcions of the
Leuites were not geuen them/ foz the which
cause ỹ Leuites & syngers were fled/ euery
one to his lāde foz to wozke. Then repzoued
I the rulers/ and sayde: why fozsake we the
house of God? But I geathered them to ge-
ther/ & set them in their place. Then bzought
all Juda the tythes of cozne/ wyne and oyle
vnto ỹ treasure. And I made treasures ouer
the treasure/ euen Selemiah the pzest/ and
Zadoc the scrybe/ and of the Leuytes Pha-
daiah & vnder their hande Hanan the sonne
of Zacur the sonne of Mathaniah: foz they
1. Eldzas. v. c. were coūted faythfull/ and their offyce was
to distrybute vnto their bzethzen. *Thyncke
vpon me O my God here in/ and wype not
out my mercy/ that I haue shewed on ỹ house
of my God/ and on the offycers therof.

At the same tyme sawe I some tredynge
wyne pzesses on the Saboth and bzinginge
Sabbat Solvebat: in clusters/ and asses laden wyth wyne/ gra-
pes/ fygges/ and bzinginge all maner of bur
thens vnto Jerusalem/ vpon the Saboth
daye. And I rebuked thē earnestly the same
daye that they solde ỹ bytayles. There dwelt
men of Tyze also therin/ whych bzoughte
fysh and all maner of ware/ and solde on the
¶ Saboth vnto the chyldzen of Juda and Je-
rusalem. Then repzoued I the rulers in Ju-
da/ and sayde vnto thē: what euell thynge is
thys that ye do/ & breake the Saboth daye?
Dyd not oure fathers euen thus/ and oure
God bzoughte all this plage vpon vs & vpō
this cytye? And ye make the wzath mozе yet
vpon Israel/ in that ye breake the Saboth.
*Rab Sal/ the euening shado we came to the portes. R. Abz. Ezra/ the shado we touched the portes.

And it foztuned/ that when* the pozters of
Jerusalē made shadowe before ỹ Saboth/ I
cōmaunded to shutt the gates/ & charged ỹ
they shulde not be opened tyll after the Sa-
both: and some of my seruauntes set I at the
gates/ ỹ there shulde no burthen be bzoughe
in on the Saboth daye. Then remayned the
chapmen and marchauntes once oz twyce
ouer nyghte without Jerusalē with all ma-
ner of wares. Then repzoued I them soze/ &
sayde vnto thē: why tary ye all nyght aboute
the wall? If ye do it once agayne/ I will laye
handes vpō you. From that tyme fozth came
they no mozе on the Saboth. And I sayde
vnto the Leuites whych were cleane/ that
they shulde come and kepe the gates/ to ha-
lowe the Saboth daye. Thynke vpon me (O
my God) cōcernynge this also/ and spare me
acozdynge to thy greate mercy.

And at the same tyme sawe I Jewes/ that
maried wyues of Asdod/ Ammō & of Moab
and their chyldzen spake halfe in the speache
of Asdod/ and coulde not speake in the Je-
wes language/ but by the tonge myghte a
man perceaue euery people. And I repzoued
them/ and cursed them/ and smote certayne
men of them/ and pluckte them by/ and toke
an ooth of them by God: Ye shall not geue
youre daughters vnto their sonnes/ nether
shall ye take their daughters vnto youre son
nes/ oz foz youre selues. Dyd not Salomō
the kynge of Israel synne therin? and yet
amonge many Heythen was there no kynge
lyke hym/ and he was deare vnto hys God/
and God made him kynge ouer all Israel/ &
yet neuertheles outlandysh wemen caused
hym to synne? And shall we then obeye vnto
you/ to do all thys great euell/ and to trans-
gresse agaynst oure God/ & marye straunge
wyues?

And one of the chyldzen of Jehoiada the
sonne of Eliasib the hye pzest/ had made a cō
tracte wyth Sanabalat the Hozonite: but
I chaced him frō me. O my God/ thinke thou
vpon them that are quyte of the pzesthode/
and haue defyled the couenaūt of the pzest-
hode and of the Leuites. Thus clensed I thē
from all soch as were outlandish/ and ap-
poynted the courses of the pzestes and Leui-
tes/ euery one to his offyce/ and to offre
the wod at tymes appoynted/ and
the fyzst frutes. Thynke thou
vpon me (O my God)
foz the best.

¶ The ende of the seconde boke of Eldzas/
otherwyse called the boke of
Nehemiah.

The boke of Esther

¶ Kyng Ahasuerus/which is called Artharexres maketh a royall feast / wherunto the quene Vasthi wyll not come: for which cause she is deuorced.

¶ The fyrst Chapter.

IN the tyme of Ahasuerus which raygned fro India vnto Ethiophia/ouer an hundreth & seuen & twētye landes/ what tyme as he sate on hys seate royall in the castell of Susan in the thirde yeare of his raygne/ he made a feast vnto all his princes & seruauntes/namely vnto the mightie men of Persia & Media/to the capitaynes & rulers of hys countrees/that he might shewe the noble riches of his kingdome/and the glorious worshippe of his greatnesse/many dayes longe/ euen an hundreth and foure score dayes.

And when these dayes were expyred/the kynge made a feast vnto all the people that were in ỹ castell of Susan/both vnto greate & small/seuen dayes longe in the courte of ỹ gardē by ỹ kynges palace: where there hanged whyte/reed & yalow clothes/fastened wt coardes of lynnen & scarlet in siluer rynges/ vpon pylers of Marble stone.

The bēches were of goulde & syluer made vpon a pauement of grene/ whith / yalowe & black Marble. And the drinke was caried in vessels of goulde/& there was euer chaūge of vessell. And the kinges wine was moch acordinge to the power of the kynge. And no man was appoynted what he shulde drinke: for the kinge had cōmaunded all the officers of his house/that euery one shulde do as it liked him. And the quene Vasthi made a feast also for the wemen in the palace of Ahasuerus. And on the seuenth daye when the king was mery of the wyne/he cōmaunded Mehuman/Bartha/Harbona/Bagatha/ Abagatha/Zathar and Carcas/the seuen chamberlaynes (that dyd seruyce in ỹ presence of kynge Ahasuerus(to fetch the quene Vasthi with the crowne regal)that he might shewe ỹ people & princes her fairnesse: for she was bewtyfull. But the quene Vasthi wolde not come at the kynges worde by hys chamberlaynes. Then was the kynge very wroth/& his indignacion kyndled in him.

And the kynge spake to the wyse men that had vnderstandinge in the ordinaunces of ỹ lande for the kinges matters must be hādled before all soch as haue knowlege of ỹ lawe and iudgemēt: and the nexte vnto him were/ Carsena/Sethar/Admatha/Tharsis/ Mares/Marsana & Mamucan/the seuen princes of the Persians/& Meedes/which sawe the kynges face/and sat aboue in the kyngdome/ What lawe shulde be executed vpō the quene Vasthi/because she dyd not acordinge to ỹ worde of the kinge by his chāberlaynes. Then sayde Mamucan before the kynge & the princes: the quene Vasthi hath not onely done euell agaynst ỹ kinge but also agaynst all the princes & all the people in all ỹ landes of kynge Ahasuerus for this dede of ỹ quene shall come abrode vnto all wemen/so ỹ they shall despyse their husbandes before their eyes/and shall saye: the kinge Ahasuerus cōmaunded Vasthi the quene to come before him/but she wolde not. And so shall the princesses in Perlia & Media saye likewise vnto all ỹ kinges princes/when they heare of this dede of the quene/thus shall there aryse despytefulnes and wrath ynough. If it please the kynge/ let there go a commaundement from him/and let it be wrytten acordynge to the lawe of the Persians & Medians (& not to be trāsgressed) ỹ Vasthi come no more before kynge Ahasuerus/& let ỹ kynge geue ỹ kingdome vnto another ỹ is better then she.

And that this wrytinge of ỹ kinge which shalbe made / be publysshed throwe out all his empyre (which is greate (that all wyues maye holde their husbādes in honoure/both amonge greate and smal.

This pleased the kynge and the prynces/ and the kynge dyd acordinge to the worde of Mamucan. Then were there letters sent forth in to all the kynges landes/in to euery lande acordinge to the wrytynge therof/and to euery people after their language/ that euery mā shulde be lorde in his awne house. And thys caused he be spoken after the language of hys people.

¶ After the quene put awaye/certen goodly young damoselles are searched oute. Edilla otherwyse called Esther/pleaseth the kyng/and is made quene. Mardocheus openeth vnto the kyng those that wolde betraye hym.

¶ The.ij. Chapter.

AFter these actes when the displeasure of king Ahasuerus was layed he thoughte vpō Vasthi/ what she had done/ and what was cōcluded concerninge her. Then sayde the kynges seruauntes: Let there be fayre younge virgins sought for the kynge/and let the kynge appoynte ouerseers in all the landes of his empyre / that they maye bringe together all fayre younge byrgyns vnto the castell of Susan to the wemens buyldinge/vnder the hande of Hagei the kynges chamberlayne/ that kepeth the wemen/ and let hym geue them their apparell. And loke which damsell pleaseth ỹ kinge/let her be quene in Vasthis steade.

steade. This pleased the kynge/and he dyd so.

In the castell of Sulan there was a Iewe/whose name was Mardocheus/ ỹ sonne of Iair, the sonne of Semei/ ỹ sonne of Cis ỹ sonne of Jemini/which was caried awaye
t.Reg.xxiiij.e. from Jerusalem/*whan Jechoniah ỹ kynge of Juda was led awaye/ (whom Nabuchodonozor the kynge of Babilō caryed awaye) and he norished Hadasah (that is Esther) hys vncles daughter: for she had nether father nor mother/ and she was a fayre and beuty-
B full damsell. And when her father and mother dyed/ Mardocheus receaued her as hys awne daughter.

Now when the kynges cōmaundemēt and cōmissyon was publyshed/ & many damsels were brought together vnto the castell of Sulan vnder ỹ hande of Hagei/ Esther was takē also vnto ỹ kynges house vnder ỹ hande of Hagei ỹ keper of the wemē/ & the damsell pleased him/ & she founde grace in his sighte And he caused her oyntment to be geuen her/ and her gyftes/ & gaue her .vij. notable gētyl wemen of the kynges house/ & arayed both her & her gentyll wemē very rychelye in the house of the wemen. But Esther shewed not her people nor her kynred: for Mardocheus had charged her/ ỹ she shulde not tell it. And Mardocheus walked euery daye before the courte of the wemens buyldinge/ ỹ he might knowe how Esther dyd/ and what shulde become of her.

And when the appoynted tyme of euery damsell came that she shulde come to ỹ kinge Ahasuerus/ after that she had bene twelue monethes in the deckynge of the wemen (for their deckynge must haue so moch tyme/ namely sixe monethes wyth Balme & Myrre/ & sixe monethes wyth good spyces/ so were the wemē beutifyed) then wente there one dāsell vnto ỹ kynge/ & what so euer she requyred/ ỹ must be geuen her to go wyth her out of the wemēs buyldinge vnto ỹ kyngs palace. And when one came in the euenynge/ ỹ same wēt
C frō him on the morow into ỹ seconde house of wemen/ vnder the hande of Salagas ỹ kings chāberlayne/ which kepte the cōcubins. And she must come vnto ỹ kinge nomore/ except it pleased the kynge/ and that he caused her to be called by name.

Now when the tyme came of Esther the daughter of Abihail Mardocheus vncle (whō he had receaued as hys awne daughter) that she shulde come to the kynge/ she desyred nothinge but what Hagei the kinges chamberlayne the keper of the wemen sayde.

And Esther founde fauoure in the syghte of all them that loked vpon her. And Esther was taken vnto kynge Ahasuerus in to the house royall/ in the tenth moneth whych is called Tebeth/ in the seuenth yeare of hys raigne.

And the kynge loued Esther aboue all the wemen/ and she founde grace and mercy in his syghte before all the virgyns: and he set the quenes croune vpon hir head/ and made D her quene in steade of Vasthi. And the kinge made a great feast vnto all hys prynces and seruauntes (whych feast was because of Esther) and let the landes be in quyetnes/ and gaue royall gyftes.

And whan the virgyns were geathered together the seconde tyme/ Mardocheus sat in ỹ kinges gate. And as yet had not Esther shewed her kynred and her people/ accordinge as Mardocheus had bydden her: for Esther dyd after the worde of Mardocheus/ like as whē he was her tutoure. At the same tyme whyle Mardocheus sat in the kynges gate/ two of the kynges chamberlaynes Bagathan and Thares which kepte the doze/ were wroth/ & sought to laye their handes on ỹ kynge Ahasuerus: wherof Mordocheus gat knowledge/ and tolde it vnto quene Esther/ & Esther certyfyed the kynge therof in Mardocheus name. And when inquisycion was made/ it was founde so. And they were both hanged on tre: and it was wrytten in the Cronycles before the kynge.

¶ Haman the Macedonian/ after he was exalted/ obtayned of the kyng that all the Jewes shulde be put to deeth/ because Mardocheus had not done hym worshyp/ as other had.

¶ The .iij. Chapter.

A Fter these actes dyd the kynge promote Haman ỹ sonne of Amadatha the Agagite/ and set hym hye/ & set his seate aboue al the princes that A
were with him. And all the kynges seruaūts that were in the gate/ bowed their knees/ and dyd reuerēce vnto Haman: for the kynge had so commaunded. But Mardocheus bowed not the knee/ and worshipped him not. Then the kynges seruauntes whych were in the kynges gate/ sayde vnto Mardocheus: why trāsgressest thou the kynges cōmaundemēt? And when they spake this daylye vnto hym/ B
& he folowed thē not/ they tolde Haman/ that they myghte se whether Mardocheus maters wolde endure: for he had tolde thē/ that he was a Iewe. And whē Haman sawe/ that Mardocheus bowed not the knee vnto hym/ nor worshypped hym/ he was full of indignacyon & thought it to lyttell to laye handes onely on Mardocheus: for they had shewed him ỹ nacio of Mardocheus/ but he sought to destroye all the Iewes the nacion of Mardocheus/ that were in the whole empyre of Ahasuerus.

Haman Sapor
Nāgmissenus

In the fyrst moneth (that is the moneth Nisan) in the twelueth yeare of kynge Ahasuerus they cast Phur (ꝑ is a lott) before Hamā/on what daye & what moneth this shuld be done: & it went oute the twelueth moneth that is the moneth Adar. And Haman sayde vnto kinge Ahasuerus: There is a people scattered abrode and dispersed amōge all people in all the landꝛ of thyne empire/ & their lawe is cōtrary vnto al people/ & they do not after the kynges lawes/ nether is it the kingꝛ profet to suffre thē after this maner. If it please the kynge/ let him wryte/ that they maye be destroyed/ & so will I weye downe ten thousande talentes of syluer/ vnder the handes of the workmen/ to be brought into the kinges chamber. Then toke the kynge his ringe frō hys hande/ & gaue it vnto Haman the sonne of Amadatha the Agagite the Jewes enemie And the kynge sayde vnto Haman: Let the syluer be geuen the/ and that people also/ to do with all what pleaseth the.

Then were the kynges scrybes called on the thirtenth daye of the fyrst moneth/ and there was written (acordynge as Haman cō maunded) vnto the kynges prynces and to the captiues euery where in the landes/ and to the rulars of euery people in ꝑ countreyes on euery syde/ acordynge to the wrytynge of euery nacyon/ and after their language in the name of kynge Ahasuerus/ and sealed with the kynges rynge. And the wryttinges were sent by postes in to all the kynges landes/ to rote out/ to kyll/ and to destroye all Jewes/ both yonge and olde/ chyldren and wemen in one daye (namely vpon the thyrtenth daye of the twelueth moneth/ whych is the moneth Adar) and to spoyle their goodes.

Thys was the summe of the wrytinge/ ꝑ there shulde be a cōmaundement geuen in all landes/ to be publisshed vnto all people/ that they shulde be ready agaynst the same daye. And the postes wente in all the haste acordynge to the kynges commaundement. And in the castell of Susan was the commaundement deuysed. And the kynge and Haman sate and dranke. But the cytye of Susan was disquieted.

¶ Mardocheus geueth the quene knowlidge of the cruell decree of the kyng agaynst the Jewes.

¶ The.iiij. Chapter.

When Mardocheus perceaued all that was done/ he rēte his clothes and put on sack cloth/ and asshes/ and wente out in to the myddes of the citie/ and cried loude and lamētably/ and came before the kinges gate: for there might no man entre within the kynges gatē/ that had sack cloth on. And in all landes and places/ as farre as the kynges worde and commaundement extended/ there was greate lamentacyon amonge the [a] Jewes and many fasted/ wepte/ mourned/ and laye in sack clothes and in asshes. So Esthers damsels/ and her chamberlaynes/ came and tolde it her. Then was the quene exceadingly astonyed. And she sent rayment/ that Mardocheus shulde put them on/ and laye the sack clothe from hym. But Mardocheus wolde not take them. Then called Esther Hathath one of the kynges chamberlaynes (whych stode before her) and gaue hym a commaundement vnto Mardocheus/ that he myght knowe what it were/ and wherfore he dyd so. So Hathath wēte forth to Mardocheus vnto the strete of the cytye/ whych was before the kynges gate.

And Mardocheus tolde him of all ꝑ had happened vnto him/ and of the summe of syluer that Hamā had promysed to weye doune in the kynges chāber because of the Jewes for to destroye them (and he gaue him the coppye of the cōmaundement/ that was deuysed at Susan to destroye them/ that he myghte shewe it vnto Esther/ and to speake to her & charge her/ that she shulde go in to the kinge and make her prayer and supplicacion vnto hym for her people.

And whē Hathath came in/ & tolde Esther the wordes of Mardocheus/ Esther spake vnto Hathath/ and cōmaunded hym to saye vnto Mardocheus: all the kynges seruauntes/ and the people in the landes of the kyng knowe/ that whosoeuer cōmeth within the courte vnto the kynge/ whether it be man or woman/ which is not called/ the cōmaundement is that the same shall dye immedyatly/ excepte the kynge holde out the gouldē scepter vnto hym/ that he maye lyue. As for me/ I haue not bene called to come in to ꝑ kinge now this thirtie dayes.

And when Mardocheus was certified of Esthers wordꝛ/ Mardocheus bad saye agayne vnto Esther: thinke not to saue thine awne life/ whyle thou art in ꝑ kinges house before all Jewes: for yf thou holdest thy peace at this tyme/ then shall ꝑ Jewes haue helpe and delyueraunce out of another place/ and thou and thy fathers house shalbe destroyed. And who knoweth whether thou art come to ꝑ kyngdome/ for this tymes sake? Esther bad/ geue Mardocheus this answer: Go thou thy waye then/ & geather together all the Jewes ꝑ are founde at Susan/ and fast ye for me/ ꝑ ye eate not & drinke not in thre dayes/ nether daye nor nighte. I and my dāsels will fast lykewyse/ & so wyll I go in to the kynge cōtrary to the cōmaundemēt: yf I perishe/ I perishe. So Mardocheus wente his waye/ & dyd all that Esther had cōmaunded him.

¶ Esther

a * The Jewes were fyrst called Hebrues/ of Heber the eldest sonne of Sale sone of Arpharat/ as it appeareth. Genes. xi. b. & i. Paral. i. c. after were they called Israel of Jacob/ & after Jewes of one of the sonnes of Jacob that is to wete of Juda.

¶Esther entreth in to the kyng and byddeth him and Haman to a feast. Hamā prepareth a gallouse for Mardocheus.

¶The.v. Chapter.

A ANd on the thirde daye put Esther on her royall apparell/& stode in ỹ courte of the kyngs palace within ouer agaynst the kynges house. And the kynge sate vpon hys royall seate in the kynges palace ouer agaynst the gate of the house. And when the kynge sawe Esther the quene standynge in ỹ courte/she founde grace in his syghte. And the kynge helde out the golden scepter in hys hande towarde
B Esther. So Esther stepte forth/& touched the toppe of the scepter. Then sayde the kynge vnto her: What wilt thou quene Esther? and what requyrest thou? aske euen the halfe of ỹ empyre/& it shall be geuē the. Esther sayde If it please ỹ kinge/let ỹ kinge & Haman come this daye vnto ỹ banket ỹ I haue prepared. The kynge sayde: cause Haman to make haste/that he maye do as Esther hath sayde.

Now when the kynge & Haman came to ỹ banket ỹ Esther had prepared/ỹ kyng sayde vnto Esther at the banckett of wyne Esther/ what is thy peticyō? and it shalbe geuen the. And what requyrest thou? If it be euen the halfe of the empyre/it shalbe done.

C Then answered Esther and sayde: my petition & desyre is/yf I haue founde grace in the syght of the kynge/& yf it please ỹ kinge to geue me my petition/and to fulfyll my request/then let the kynge & Haman come to the bancket ỹ I shall prepare for thē/and so will I do to morow as the kinge hath sayde.

Then went Haman forth the same daye ioyfull and mery in his mynde. And when he sawe Mardocheus in the kynges gate/ỹ he stode not vp and kneled before hym/he was full of indignacion at Mardocheus. Neuertheles he refrayned him selfe: and whē he came home/he sent/and called for his frendes/ and Zares hys wyfe/& tolde thē of the glory of his riches/& the multitude of his children all to gether how ỹ kinge had promoted him so greatly/and how that he was takē aboue the prynces and seruaūtes of the kynge. Ha-
D mā sayde moreouer: Yee & Esther the quene let no man come with the kinge vnto ỹ banket ỹ she had prepared/excepte me/& tomorow am I bidden vnto her also with ỹ kinge. But in all thys am I not satisfyed as longe as I se Mardocheus the Iewe syttinge at ỹ kynges gate. Then sayde Zares hys wyfe & all hys frendes vnto hym: Let them make a galowes of fyfty cubites hie/and tomorow speake thou vnto the kinge/ỹ Mardocheus maye be hanged theron/yf thou cōmest merely with the kynge vnto the banckct. Hamā was well content wyth all/and caused a galowes to be prepared.

¶The kyng turneth ouer the Chronycles & fyndeth the sydeyne of Mardocheus: & then to the cōfusyō of Hamā/cōmaūdeth Mardocheus to be had in honoure.

¶The.vi. Chapter. A

THe same night could not ỹ kinge slepe/and he cōmaunded to bringe the Cronycles and storyes: whych when they were red before ỹ kinge they happened on ỹ place where it was written/how Mardocheus had tolde/that the kynges two chāberlaynes (whych kepte the threshold) sought: to laye handes on kynge Ahasuerus. And the kynge sayde: what worshippe & good haue we done to Mardocheus therfore? Then sayde the kynges seruaūtes B
that ministred vnto him. There is nothynge done for hym. And the kynge sayde: Who is in the courte? (for Haman was gone in to ỹ courte without before the kyngs house/that he myght speake vnto the kynge to hange Mardocheus on ỹ tre/that he had prepared for him.) And ỹ kinges seruaūtes sayde vnto him: beholde/Haman standeth in the courte. The kynge sayde: let him come in. And when Haman came in/the kynge sayde vnto hym: what shall be done vnto the man/ whom the kynge wolde fayne bringe vnto worshyppe? But Haman thought in hys hert: Whom shulde the kynge els be glad to bringe vnto worshyppe/but me? And Haman sayde vnto the kynge: Let the man vnto whom the kynge wolde be glad to do worshyppe/ be broughte hyther/ that he maye be arayed wyth the royall garmentes whych the kynge vseth to weare: and the horse that the kynge rydeth vpō/and that the crowne royall maye be set vpon hys heed. And let this rayment and horse be deliuered vnder the hande of one of the kynges prynces/ that he maye araye the man withall (whō the kinge wolde fayne hououre) and cary hym vpō the horse thorow the strete of the citie/& cause it to be proclamed before him: thus shall it be done to euery mā/whom the kinge wolde fayne honoure. C

The kynge sayde: make haste/and take as thou hast sayde/the rayment and the horse: & do euen so with Mardocheus the Iewe that sytteth before ỹ kynges gate/& let nothinge fayle of all that thou hast spoken. Then toke Haman the rayment and the horse/& arayed him/and brought hym on horsbacke thorow the streate of the citie/and proclamed before hym: Euen thus shall it be done vnto euery man whom the kinge is disposed to honoure. D
And Mardocheus came agayne to ỹ kynges gate/but Haman gat him home in all ỹ haste mourninge with bare heade/and tolde Zares his wyfe & all his frendes/euery thynge that

had happened him. Then sayde his wise men & Zares his wyfe vnto him: If it be Mardocheus of the sede of the Jewes/ before whom thou hast begonne to fall/ thou canst do nothynge vnto hym/ but shalt fall before hym. ¶Whyle they were yet talkinge with him/ came the kynges chamberlaynes/ and caused Haman to make haste to come vnto the bãcket that Esther had prepared.

¶ The quene biddeth the king and Hamã agayne/ and prayeth for her selfe and her people. She accuseth Haman: and he is hãged on the gallouse/ which he had prepared for Mardocheus.

¶ The.vij. Chapter.

AND when the kynge and Hamã came to ỹ banckет that quene Esther had prepared/ ỹ kynge sayde vnto Esther on the seconde daye at the bancket of wyne: what is thy petitiõ quene Esther/ that it maye be geuen the? And what requyrest thou? Yee/ aske euen halfe of ỹ empyre/ & it shall be done. Esther the quene answered and sayde: If I haue founde grace in thy syghte (O kynge) & yf it please the kynge then graunte me my lyfe at my desyre & my people for my petitiõs sake: for we are sold I & my people bothe to be destroied/ to be slaine & to perisshe. And wolde God we were solde to be bondmen and bondwemen/ then wolde I holde my tõge/ * so shulde not the enemye be so hye to the kynges harme. The kynge Ahasuerus spake and sayde vnto quene Esther: what is he that? Or where is he that darre presume in his mynde to do soch a thinge after that maner? Esther sayde: the enemye and aduersary is this wicked Haman.

* Some reade. although the enemye shulde not recompẽce the kynges harm.

¶ As for Hamã/ he was exceadingly afraied before the kinge & the quene. And the kynge arose from the bãcket and from the wyne in hys displeasure and wente in to the palace garden. And Haman stode vp/ and besoughte quene Esther for hys lyfe: for he sawe that there was a mischefe prepared for hym of the kynge allready.

And when the kynge came agayne out of the palace garden into the parler where they had eaten/ Haman had layed hym vpon the bed that Esther sat vpon. Then sayde ỹ kinge wyll he force the quene also beside* me in ỹ house? As sone as that worde wẽte out of the kynges mouth/ they* couered Hamans face. And Harbonah one of the chamberlaynes ỹ stode before the kynge/ sayde. Beholde/ there standeth a galowes in Hamans house fyftie cubytes hye/ whych he had made for Mardocheus/ that spake good for the kynge. The kynge sayde: hange hym theron. So they hanged Haman on the galowes that he had made for Mardocheus. Then was the kynges wrath pacyfyed.

* Or/ in my presence.

* To couer hys face/ is/ to shewe him worthye of deeth.

¶ After the deeth of Haman is Mardocheus exalted: & then are ther comfortable letters sent vnto ỹ Jewes.

¶ The.viij. Chapter.

THe same daye dyd kynge Ahasuerus geue the house of Haman the Jewes enemye/ vnto quene Esther. And Mardocheus came before ỹ kynge: for Esther tolde how that he belõged vnto her. And the kynge put of hys fynger rynge/ which he had takẽ from Haman/ and gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Hamã. And Esther spake yet moze before the kynge/ and fell downe at hys fete/ & besought hym/ that he wolde put awaye the wyckednes of Haman the Agagite/ and his deuice that he had ymagined agaynst the Jewes. And the kyng helde out the goulden scepter vnto Esther. Then rose Esther/ & stode before the kynge/ and sayde: yf it pleale the kynge/ & yf I haue founde grace in his sight/ & yf it be cõueniẽt for the kynge/ & yf it be accepted in his sight then let it be wrytten/ that the letters of the deuyce of Haman the sonne of Hamadatha the Agagite/ maye be called agayne: whych letters he wrote/ to destroye the Jewes in all the kynges landes. For how can I se ỹ euell that shall happen vnto my people? & how cã I loke vpon the destruccion of my kynred?

Then sayde the kynge Ahasuerus vnto quene Esther/ and to Mardocheus the Jewe: Beholde/ I haue geuen Esther the house of Haman/ and him haue they hanged vpon a tre/ because he layed hande vpon the Jewes. Wryte ye now therfore for the Jewes/ as it lyketh you in the kynges name/ & seale it with the kynges rynge (for the wrytinges that were wrytten in the kynges name/ and sealed wyth the kynges rynge/ durst no man dysanulle.) Then were the kynges scrybes called at the same tyme in the thirde moneth/ that is the moneth Siuan/ on the thre and twentyeth daye.

And it was wrytten (as Mardocheus cõmaunded (vnto the Jewes and to the prynces/ to the Debytyes and captaynes in the landes from India vntyll Ethiopia/ namely an hundred and seuen and twentye landes/ vnto euery one accordynge to the wrytynge therof/ vnto euery people after their speche/ and to the Jewes accordynge to their wrytinge and language.

And it was wrytten in the kynge Ahasuerus name/ and sealed with the kinges ringe. And by postes that rode vpon swyfte ponge Mules/ sent he the wrytynges/ wher in the kynge graunted the Jewes (in what cytyes so euer they were) to geather them selues to gether/ and to stande for their lyfe/ and for to rote

* To stande for their lyfe/ is a maner of speakyng famyliar to the Hebrues / for that we saye/ to defende their lyues / and shyft them selues frō the cruell persequucyon of their enemyes.

to rote oute/to slaye / and to destroye all the power of the people & lande that wolde trouble them/with chyldren and wemen / and to spoyle their good vpō one daye in all ỹ lādes of kynge Ahasuerus namely vpon the thyrteenth daye of the twelueth moneth/which is the moneth Adar.

The summe of the wrytynge was / how there was a cōmaundemēt geuē in all landes to be publisshed vnto all ỹ people / that the Jewes shulde be ready agaynst that daye to auenge them selues on their enemyes. And the postes that rode vpon the Mules/ made haste with all spede/accordyng to ỹ kynges worde:and the commaundement was deuysed in the castell of Susan.

As for Mardocheus/he went oute frō the kynge in royall apparell of yelow & whyte/ and with a greate crowne of goulde/beynge arayed with a garment of lynnē and purple/ and the cytie of Susan reioysed & was glad: but vnto the Jewes there was come lyght & gladnesse/and ioye & worshyppe. And in all landes and cyties/ into what places soeuer the kynges worde and commaundemēt reached/there was ioye and myrth/prosperite & good dayes amonge the Jewes: in somoch that many of the people in the lande became of the Jewes belefe/ for ỹ feare of ỹ Jewes came vpon them.

¶ At the cōmaundement of the kynge the Jewes put their aduersaries to deeth. The sonnes of Haman are hanged. The Jewes kepe a feast daye in remembraunce of their delyueraunce.

¶ The.ix. Chapter.

A IN the twelueth moneth / that is the moneth Adar / vpon the thyrteenth daye, which the kinges worde and cōmaundement had appoynted/that it shulde be done/euen vpō the same daye that the enemyes shulde haue destroyed the Jewes to haue oppressed them/ it turned contrary wyse / euen that the Jewes shulde subdue their enemyes. Then geathered the Jewes together in their cyties within all ỹ landes of kynge Ahasuerus / to laye hande on soch as wolde do them euell/ and no man coulde withstand them: for the feare of them was come ouer all people. And all the rulers in the landes/and prynces and Debities/ and officers of the kynge promoted the Jewes: for the feare of Mardocheus came vpon them. For Mardocheus was greate in the kynges house/ & the reporte of hym was noysed in all lādes/how he increased & grewe.

B Thus the Jewes smote all their enemies with a sore slaughter/and slewe & destroyed/ and dyd after their wyll vnto soch as were their aduersaries. And at the castell of Susan slewe the Jewes and destroyed fyue hundreth men: & slewe Pharsandatha/ Delphō/ Aspha tha / Phorata / Adalia / Aridatha/ Pharmastha/Arisai/Aridai/Vaizatha/ the ten sonnes of Haman the sonne of Hamadatha ỹ enemye of the Jewes:but on his goods they layed no handes. At the same tyme was the kynge certyfyed of the nombre of those that were slayne at ỹ castell of Susan. And ¶ the kynge sayde vnto quene Esther: The Jewes haue slayne & destroyed fyue hundreth men at ỹ castell of Susan/ & the ten sonnes of Haman: What shall they do in the other landes of the kynge? What is thy peticyon/ that it maye be geuen the? & what requyrest thou more to be done? Esther sayd: If it please the kynge/let him suffre the Jewes to morow also to do accordyng vnto this dayes cōmaundemēt/ that they maye hange Hamās ten sonnes vpon the tre. And the kyng charged to do so/ & the cōmaundemēt was deuysed at Susan/ & Hamans ten sonnes were hanged. And the Jewes geathered thē selues together at Susan/ vpō the fourteenth daye of the moneth Adar/and slewe thre hundreth men at Susan / but on their goodes they layed no handes.

As for the other Jewes in ỹ kynges lādes/ they came together/ & * stode for their lyues/ & gat rest from their enemyes: and slewe of their enemyes fyue & seuētye thousand/how beit they layed no handes on their goodes. This was done on the thirteenth daye of the moneth Adar/ & on the fourteenth daye of the same moneth rested they / whych daye they ordeyned to be a daye of feastyng & gladnesse But the Jewes at Susan were come together both on the thyrteenth daye & on ỹ fourteenth/ & on the fyfteenth daye they rested/and the same daye ordeyned they to be a daye of feastynge & gladnes. Therfore the Jewes ỹ dwelt in the villages and vnwalled townes/ ordeyned the fourteenth daye of the moneth Adar/to be a daye of feastyng and gladnes/ and one sent gyftes vnto another.

* Loke in the next chapter before at the letter d.

And Mardocheus wrote these actes / and sent the wrytyngs vnto all the Jewes ỹ were C in al the landes of kynge Ahasuerus / both nye & farre/that they shulde yearly receaue & holde the fourteenth & fyftenth daye of the moneth Adar/as the dayes wherin ỹ Jewes cam to rest frō their enemies/ & as a moneth wherin their payne was turned to ioye/ and their sorowe into prosperite:that they shulde obserue the same as dayes of wealth & gladnes/and one to sende gyftes vnto another/ & to distribute vnto the poore.

And the Jewes receaued it that they had begonne to do / and that Mardocheus wrote vnto them: how that Haman ỹ sonne

of Hamadatha all the Jewes enemye/had deuyed to destroye all the Jewes / & caused to cast Phur (that is Lot) for to put them in feare/& to brynge them to naughte: and how Hester wente and spake to the Kynge / that thorow letters his wycked deuyce (which he ymagined agaynst the Jewes) might be turned vpon his awne heede/ and how he & hys sonnes were hanged on the tre. For ỹ which cause they called this daye Phurim after the
* That is/ Lot. name of *Phur/accordyng to all the wordes of this wrytyng: and what they them selues had sene/and what had happened vnto them.

And the Jewes set it vp/ and toke it vpon them and their sede/& vpō all soch as ioyned them selues vnto them / that they wolde not mysse to obserue these two dayes yearly/accordynge as they were wrytten and appoynted/how that these dayes are not to be forgot
G ten/but to be kepte of chylders chyldrē amōge all kynredes in all landes & cytyes. They are the dayes of Phurim/which are not to be ouerslipte amonge the Jewes/ & the memoryall of them oughte not to perysshe from their sede.

And quene Hester the daughter of Abihail & Mardocheus the Jewe wrote wyth all auctorite/to confirme this seconde wrytyng of Phurim/and sent the letters vnto all the Jewes in the hundreth & seuē & twenty landes of the empyre of Ahasuerus / wyth frendly and faythfull wordes / to confirme these dayes of Phurim / in their tyme appoynted / accordynge as Mardocheus the Jewe and Hester the quene had ordeyned cōcernynge them: lyke as they vpō their soule and vpon their sede had confirmed the actes
Hest.ix.c. of the * fastynges and of hir cōplaynte. And Hester cōmaunded to stablish these actes of this Phurim/and to wryte them in a boke.

¶ The glorie and noblenes of Ahasuerus: and Authorite of Mardocheus.

¶ The.x. Chapter.

AND the kynge Ahasuerus layed tribute vpon the lande/ and vpon the Jles of the see. As for all ỹ worke of his power and auctorite/ & the greate worshippe of Mardocheus / whych the kynge gaue him/beholde/it is wrytte̅ in the Cronycles of the kynges of Media and Persia. For Mardocheus the Jewe was the seconde nexte vnto kynge Ahasuerus / and greate amōge the Jewes/& accepted amōge the multitude of his brethren / as one that seketh ỹ welth of his people/ and speaketh the best for all his sede.

¶ The ende of the boke of Esther.

The boke of Job.

¶ Job is plaged of God by the losse of his goodes and chyldren.



¶ The fyrst Chapter.

IN the lāde of Hus there was a man called Job: an innocent & vertuous man/soch one as feared God & eschued euell. This mā had .vij. sonnes/ and .iij. daughters. Hys substaunce was .vij. M. shepe. iij. M. camels .v. C. youck of oxen .v. C. she asses / and a very greate housholde: so that he was one of the most principall men amonge all them of the east countre. And his sonnes went / & made banchettes: one daye in one house / another daye in another/ & sent for their .iij. systers to eate & drincke with them. So when they had passed ouer ỹ tyme of their banchettyng rounde aboute/Job sent for them / & clensed them agayne/and gat vp early/& offered for euery one a brentoffrynge. For Job thought thus: peraduenture my sonnes haue done some offence/and haue bene vnthankfull to God in their hertes. And thus dyd Job euery
B daye. Now vpō a tyme/when ỹ a* seruaūtes of God *b cam & stode before the Lord/Sathan
a* By the seruauntes of God here/vnderstāde/not onely angelles/by whō he ordereth the course & workes of the worlde: but also the godly & chosen/whom he continually careth and prouydeth for. Job.ij.a.

b * Cam & stode before the lorde. Thynck not that God some tyme apeareth to the angelles/and sometyme not/for the good aungelles do all waysse se the face of God: Nether commeneth God ether with the aungelles or with the deuell with bodely speache but the holy ghoost in the scriptures speaketh many thynges vnto vs accordynge to oure fealynge/and vseth a maner of speakynge familyar to vs/ attrybutynge appearyng speakyng enquiryng and answerynge to God and to aungelles/which thynge mā onely vseth/to thyntēt that we therby maye the easelyar perceaue his meanynge. The commynge of the aungelles here is no nother thyng than to geue accountes of the office inioyned them: which they geue/ knowyng that God seyth wyth what trust they dyd it: and to geue thanckes/and wayte for their reward. They came (sayth Origen) honouryng magnifying/prayseing/ geuynge thanckes. Of Sathan also wryteth he thus. He cam/nether with goyng to/or cōmynge in/but he cam in thought/councell/& most wycked desyre to accuse the ryght welle before God. His thought and desyre are take̅ as a cōmyng. The deuyll then is counted to haue come into the syght of God/not that the most wycked cam in deade in the syght of the good God/but because his cruell & most wycked thoughtes cam into the syght of God. And thus euen now a dayes also cometh the deuyll with them in to the syght of God / in that he dayly accuseth/fyndeth faute/vexeth/persecuteth & troubleth the godly.

than cam

than cam also amonge them. And the Lorde sayde vnto Sathan: From whence cōmest thou? Sathan answered the Lorde/ & sayd: I haue gone aboute the lande and walcked thorow it.

Then sayde the Lorde vnto Sathan: hast thou not cōsydered my seruaunt Job/ how ỹ he is an innocent and vertuous mā: loch one as feareth God/ and eschueth euell / and that there is none lyke him in the lande? Sathā answered/ and sayde vnto the Lorde: Dothe Job feare God for nought? hast thou not pre serued him/ his house/ and all his substaunce on euery syde? hast thou not blessed the worckes of his handes? Is not his possessyon encreased in the lande? But laye thyne hande vpon him a lytle/ touche once all that he hathe/ and (I holde) he shall curse the to thy face. And the Lorde sayd vnto Sathan: lo all that he hath / be in thy power: only vpon hym self se that thou laye not thyne hande. Then went Sathan forth from the Lorde.

¶ Now vpō a certayne daye whē his sonnes and daughters were eatynge/ and drinckīng wyne in their eldest brothers house / there came a messenger vnto Job/ & sayde: Whyle the oxen were a plowynge/ & the Asses going in the pasture besyde them: the Sabees cam in violently/ and toke thē all awaye: ye they haue slayne thy seruaūtes with the swearde/ and I only ranne my waye/ to tell the.

And whyle he was yet speakynge/ there came another/ and sayde: The fyre of God is fallen from heauen / it hath consumed/ and brent vp all thy shepe and seruauntes: and I only ranne my waye/ to tell the. In ỹ meane season whyle he was yet speakynge / there cam another/ and sayde: ¶ The Caldees made thre armies/ & fell in vpon thy camels/ which they haue caried awaye / yee and slayne thy seruauntes with the swearde: and I only am gottē awaye/ to tell the: Whyle he was speakynge/ there came yet another/ & sayde: Thy D sonnes and daughters were eatyng & drynckynge wyne in their eldest brothers house/ & sodenly there came a mightie greate wynde out of the South / & smote the .iiij. corners of the house: which fell vpon thy chyldren/ so that they are deed: and I am gotten awaye alone/ to tell the.

Then Job stode vp/ and rente hys clothes shaued his heade/ fell doune vpō the grounde/ worshipped/ and sayde: Naked came I out of my mothers wombe / & naked shall I turne thyther agayne. The Lorde gaue / and the Lorde hath taken awaye * now blessed be ỹ name of the Lorde. In all these thynges dyd Job not offende/ *ner murmured folyshly agaynst God.

* The Greke & Origen adde herunto. As it hath pleased the the Lorde so is it done.

* The Greke addeth with his lyppes.

¶ Job is plaged w̄ soare byles/ & afterwarde is mocked of his wyfe. His fryndes visyte him/ & haue compassion on hym.

¶ The .ij. Chapter.

IT happened also vpō a tyme/ that when the seruauntes of God cam & stode before the Lorde/ Sathan came amōge them/ & stode before him. a* And the Lorde sayde vnto Sathan: From whence commest thou? Sathan answered and sayde: I haue gone aboute the lande/ and walcked thorow it.

a* God is here described alwynge & demaundyng/ not that he vnto whō all thinges are knowē should therby learne any thinge: but that the deceates & ranckour of Sathā which alwayes lyeth in wayte/ might be vnto vs the better knowen/ to thintent ỹ we shulde walke the more warely.

Then sayde the Lorde vnto Sathan: hast thou not consydered my seruaunt Job/ how that he is an innocent and vertuous mā soch one as feareth God/ and eschueth euell / and that there is none lyke him in the land? But thou mouedest me agaynst hym / to punysh him: yet is it in vayne/ for he contynueth still in his godlynesse. Sathā answered ỹ Lorde/ and sayde: Skynne for skynne? yee a man will geue all ỹ euer he hath/ for his lyfe. But laye thyne hande vpon him/ touche him once vpō the bone and flesh/ and (I holde) he shall curse the to thy face. Then sayde the Lorde vnto Sathan: lo/ there hast thou him in thy power/ but spare his lyfe.

So went Sathan forth from the Lorde/ and smote Job with maruelous sore byles/ from the sole of the fote vnto hys crowne: so that he sat vpon the grounde in the asshes/ and scraped of the fylth of hys sores wyth a pot sherde.

Then sayd his wyfe vnto him: Dooste thou C contynue in thy pefectnes? curse God/ and dye. But Job sayde vnto her: Thou speakest lyke a folysh woman. Seynge we haue receaued prosperite at the hande of God/ wher fore shulde we not be content with aduersyte also? In all these thynges / dyd not Job synne with his lyppes.

Now when Jobs frendes herde of all the trouble / that happened vnto hym / there came thre of them/ euery one from hys awne place: namely / Eliphas the Thamanite/ Baldad the Suhite / and Zophar the Naamathite.

For they were agreed together to come/ D to shewe their compassyon vpon him/ and to comforte hym. So when they lyfte vp their eyes a farre of/ they knewe him not.

Then they cryed/ and wepte: then euery one of them rente hys clothes/ and sprynckled dust vpon their heades in the ayre. They sat them doune by him also vpō the grounde vij. dayes and .vij. nightes. Neither was there eny of them that spake one worde vnto hym/ for they sawe that hys payne was very greate.

¶ The

¶ The wordes of Job/ wherin he declareth that thys present lyfe is myserable: & that the deeth of the rygh tewes is ioyouse and fortunable

¶ The.iij. Chapter.

AFter this opened Job hys mouth/ and/ *a curled his daye/ and sayde: lost be that daye/ wherin I was borne: and the nyght/ in the whych it was sayde: there is a mā chylde conceaued The same daye be turned to darckneſſe/ and not regarded of God from aboue/ nether be shyned vpō with lyght: but be couered with darckneſſe/ and the shadowe of death. Lett the dymme cloude fall vpon it/ and let it be lapped in with sorowe. Let the darck stormе ouercome that nyght/ lett it not be reckened amōge the dayes of the yeare/ ner counted in the monethes. Desyred be that nyght/ & discōmended: let b* thē that curse the daye/ euē thole ẏ be ready to rayse vp mourninge geue it also their curſſe. Lett the starres be dymme thorow darckneſſe of it. Let it loke for lyght/ but let it se none/ nether the rysyng vp of the fayre morning: because it shut not vp the wombe that bare me/ ner hyd these sorowes fro myne eyes.

Alas/ why dyed I not in the byrth? Why dyd not I perysh/ as sone as I came oute of my mothers wombe? Why set they me vpon their knees? Why gaue they me suck wyth their brestes? Then shulde I now haue lyen styll/ I shulde haue slepte/ & bene at rest: like as the kynges and lordes of the erth/ which buylde them selues specyall places: As the prynces ẏ haue greate substaunce of gould/ and their houses full of syluer. O that I vtterly had no beynge/ or were as a thynge borne out of tyme (that is put aſyde) ether as yonge chyldren/ which neuer sawe the light There must the wycked ceaſſe from their tyranny/ there soch as are ouerlaboured be at rest: there are those lett out fre/ whych haue bene in prison/ so that they heare nomore the voyce of the oppressoure: There are small and greate: the bonde man/ and he that is fre from his master.

Wherfore is the lyght geuen to him that is in misery? and lyfe vnto them/ that haue heuy hertes? Whych longe for death/ yf it come not: & search for it moare then for treasure which also wolde be exceding glad/ & reioyce yf they founde their graue. That shuld be ioye to ẏ man whose waye is hyd */ which God kepeth backe from him. For my syghes come before I eate/ & my roaringes fall out like flowyng water. For ẏ thyng ẏ I feared/ is come vpon me: and the thynge that I was afrayed of/ is happened vnto me? Was I not happy? Had I not quyetneſſe? Was I not in rest? And now cōmeth soch mysery vpō me.

¶ Job is reprehended of impacience and iniustice/ and of the presumpcion of his awne righteweſnes.

¶ The.iiij. Chapter.

THen answered Eliphas the Themanyte and sayd vnto him: Yf we beginne to cōmen with the peraduenture thou wylt be dyscontent/ but who can withholde him self from speakynge? Beholde/ thou hast bene a teacher of many/ and hast comforted the weery handes.

Thy wordes haue set vp those that were fallen/ thou hast refreſshed the weake knees. But now that the plage is come vpon the thou shrenckest awaye: now that it hath touched thy selfe/ thou arte faynt harted. Is not this thy feare/ thy stedfastneſſe/ thy pacīēce/ and the perfectneſſe of thy wayes? Consyder (I praye the) whoeuer perysshed beynge an innocēt? Or/ whē were the godly destroyed? As I haue sene them that plowe vanytie & sowe malicie reape the same. With the blast of God dyd they perysh/ and with the brēth of his anger cōsumed they awaye. The a* roaryngе of the lyon/ the voyce of the lyonesſe/ and the teeth of the lyons whelpes are brokē The lyon perisheth/ for lacke of praye & the lyons whelpes are scatered abrode.

And vnto me was ẏ worde hydde/ & myne eare hathe receaued a lytell therof. In ẏ phātalyes and thoughtes of the vysyons of the nyght/ when slepe cometh on men: feare came vpō me and drede & made my bones to shake And when the wynd passed by before my presence it made the hearres of my flesshe stand vp. He stode there and I knew not his face/ an ymage ther was before me and ther was stylnes/ so that I heard thys voyce. b* Shall man be purer than God? Or shall man be purer than this maker? * Beholde ther is no truſt to his seruaūtes/ & in his aungelles hath he founde frowardnes. How moche moare in them that dwell in houses of claye/ whose foundacion is but erth: which shalbe consumed by the Moth. They shalbe smyttē frō the mornynge vnto the euenyng: yee they shall perysh euerlastyngly/ & no man thinck therō. Is not their d* dignitie takē awaye wt them/ they shall dye and not in wysdome.

B

a* By the roaryng/ the voyce/ & the teethe/ are vnderstand the blasphemyes & bacbytynges that are vsed agaynst the innocent/ as it is sayde Prouer. xxx.b. By the symilytude of the lyō he meaneth/ that the wycked shall perysshe how great or myghty soeuer they be.

D

b* Shall mā be moare iuste &c. Of this prynciple will Elyphaces reason thus agaynst Job. yf God wolde destroye an innocent/ it shulde foiowe that mā were moare ryghtwelle and pure than God/ but this is impossible/ for the contrarye is shewed vnto me by reuelacyon.

c* Beholde their is no truſt &c. He laboureth in confirmynge that which he had before propounded. The summe of the reason is/ Aungelles are not purer than God/ ergo not men.

d* Dignitye/ sygnifyeth here whatsoeuer they haue wherin they excell other/ whether it be rychesse or honoure/ power or connynge &c. For none of these shall redeame them from deeth.

¶ The.v. Chapter.

¶ The ende of a fole. The tyghtwelnes of God. The Lorde chasteneth his/ and delyuereth them agayne.

Name-

AName me one els/yf thou cãst fynde eny: yee loke aboute the/vpon eny of the holy men. As for the folysh man/ displeasure kylleth hym and anger slayeth the ignorant. I haue sene my selfe/ when the folish was depe roted/ that hys bewty was sodenly destroyed / that his chyldren were without prosperite or health: that they were slayne in the dore / and no man to delyuer them: that his haruest was eaten vp of the hungrye: that the weapened man had spoyled it/ and that the thurstie had droncke vp his ryches. It is not the earth ẏ bringeth forth trauayle/ nether cõmeth sorow out of ẏ grounde: but it is mã/ that is borne vnto mysery/ lyke as the byrde for to fle.

B But now wyll I speake of the Lorde/ and talke of God: whych doth thynges / that are vnsearcheable/ and marueles without nombre: Which geueth rayne vpõ the earth / and poureth water vpon all thynges: which settet vp them of lowe degre/ and sendeth prosperite/ to those that are in heuynesse: which destroyeth the deuyces of the sotyll / so that they are not able to performe ẏ thinges that they take in hande: whych compaseth the wyse in their awne craftynesse / and ouerthroweth the counceil of the wycked: In so-
C moch ẏ they runne into darcknesse by fayre daye / & grope about them at the none daye/ lyke as in the nyght.

a* He delyuereth the ꝑce. This sentence propounded after the maner of a Prophecye/ sygnifyeth all one wyth that of Paul. i. Cor. x. c God is faythfull which shall not suffre you to be tempted aboue youre strengthe / but shall in the myddes of the temptacyon make a waye to escape oute.

And so he delyuereth the poore from the swearde/ from their mouth/ and frõ the hãde of the cruell/ that ẏ poore maye haue hope/ and that the mouth of the oppressoure maye be stopped.

Beholde/ happye is the man/ whom God punysheth: therfore/ despyse not thou ẏ chastenynge of the Almyghty. For though he make a woũd/ he geueth a medicine agayne: though he smyte / hys hande maketh whole agayne.

Elyphas meaneth: he hath verely wrapt the in many mischeues/ but whe the seuenth cometh/ & when it shall seame to him that ẏ offence is sufficiẽtly punished & that thou hast left thyne impacyencye (for that layeth he to Job/ thoughe vniustly) then wyll he prosper the ẅ so great

a* He delyuereth the oute of lyre troubles/ so ẏ in the seuenth there can no harme touche the. In the myddest of honger he saueth the from death: and when it is warre / from the power of the swearde.

He shall kepe the from the perlous tonge so that when trouble commeth / thou shalt not nede to feare. In destruccion & derth thou shalt be mery/ & shalt not be afrayed for the beastes of the earth: But the castels in the lande shall be confederate with the / and the beastes of the felde shall geue the peace.

Yee thou shalt know/ that thy dwellynge place shalbe in rest: thou shalt beholde thy substaunce/ & be nomore punyshed for synne Thou shalt se also/ that thy sede shall encrease/ and that thy posterite shalbe as the grasse vpon the erth. Thou shalt come to thy graue in a fayre age / lyke as the corne sheues are brought in to ẏ barne in due season. Lo/ this is ẏ matter/ as we oure selues haue proued by experience. Therfore now that thou hearest it/ take better hede to thy self.

health/ ẏ thou shalt after leade thy lyfe moast fortunately.

C Job answereth/ that his ẏ payne is moare grenouse. then his faute/ yet not withstãding he delyteth therin

C The. vi. Chapter.

Job answered/ and sayde: O ẏ my misery were weyed/ & my punishment layed in the balaunces: for then shulde it be heuyer / then the sande of the see. This is the cause / that my wordes are so soroufull.

a* The Arrowes of the almyghtye after some mennes opinion/ are the sorenesse of his iudgment & his wrath: after some other/ they are ẏ trouble whych the lawe mouethin
B the hertes of men/ while they therby are styrred to hate thẽ selues / and so are healthfully killed: as it is sayd Psal. xxxvij. a Some agayne expounde them to be the crosse of mysery and wretchednes wherin God had now wrapped hym. For the Sayntes (saye they) receaue their crosse of the hãd of God. The same wyll/ that this sentence be a increasyng & amplyfying of that/ which his aduersarye had scarcely layde

For a* the arowes of the almyghty are in me/ whose indignacion hath dronckẽ vp my spyrete/ and the terryble feares of God fyght agaynst me. Doth the wylde asse roare whẽ he hath grasse? Or cryeth the oxe/ when he hath fodder ynough? That which is vnsauery/ shalt it be eaten with oute salte/ or is there any taste in ẏ whyte of an egge.: The thynges that some tyme I myght not awaye withall/ are now my meate for very sorow. O that I myght haue my desyre: O that God wolde graunte me the thyng/ that I longe for: That he wolde begynne & smyte me: that he wolde let his hãd go/ & hew me downe. Then shulde I haue some cõforte: yee I wolde desyre him in my payne/ that he shulde not spare / for I wyll not be agaynst ẏ wordes of ẏ holy one.

What power haue I to endure? Or/ what is myne end/ that my soule myght be pacient? Is my strength the strength of stones? Or/ is my flesshe made of brasse? Is it not so that ther is in me no helpe: b* that my substaũce is taken from me. He that is in tribulacyon ought to be cõforted of his neyghbour: * but the feare of the Lord is cleane awaye: Myne awne brethren passe ouer by me as the water broke/ that hastely runneth thorow the valleyes. But they that feare the hore frost/ the snowe shall fall vpon them.

When their tyme cõmeth / they shalbe destroyed and perysshe: and when they be set on fyre/ agaynst him. Eliphas in the begynnyng of the fourth Chapter had sayde/ that the plage was came vpõ him & had touched him. With this (saye they) meateth he nowe. Beholde it not onely toucheth me / but woundeth me with Arrowes / and those venoumed with venoume/ hapely with the gall of dragõs/ with which touchyng/ both my blond wareth woode/ and all my spyrete is supped vp. Moreouer God hathe not onely throwẽ these dartes vpon me/ but also his dreadefull feares/ that is/ whatsoeuer he hathe that is terryble/ layeth he on me.

b* That my substaunce is taken frõ me. The Chald interpr. hathe. Wysdome is departed from me / and that/ after Rab. Mos. the wysdome of dysclynge iudging & trying of thynges. As though he shuld saye/ so soare is my greefe/ sythe my helpe is taken from me/ that I am not permytted to breathe so longe/ tyll I maye call to remembraunce what is most acceptable to God. Some reade. Is not all the strength of myne inforcemẽt gone from me.

c* But the feare of the Lorde &c. As thoughe he sayd. But alas/ now a dayes/ ther is no feare of the Lorde leaft: and therfore it is no maruell/ yf charitie also which is ioyned to the feare of God/ be not in vse.

kynde/they shalbe remoued out of their place/ for ỳ pathes that they go in/are croked: they haste after vayne thynges/and shall perysh. Consydre the pathes of Theman/& ỳ wayes of Saba/wherin they haue put their trust. Confounded are they/that put eny confidence in them: for when they cam to opteyne ỳ D thynges ỳ they loked for/they were brought to confusion.

Euen so are ye also come vnto me: but now that ye se my mysery/ye are afrayed. Dyd I desyre you/to come hyther? Or/to geue me eny of youre substaunce? To delyuer me frō the enemyes hande/or to saue me from the power of the myghtie? Teach me and I will holde my tonge: and yf I do erre/shewe me wherin.

Wherfore blame ye then the wordes/ỳ are well and truly spoken? which of you can reproue them? Sauyng only that ye are cotyll to check mens sayinges/and can speake many wordes in the wynde. Ye fall vpon the fatherlesse/& go about to ouerthrowe youre awne frende. Wherfore loke not only vpon me/but vpon youre selues: whether I lye/ or no. Turne into youre awne selues (I praye you) be indifferent iudges/and cōsydre myne vngyltynesse: whether there be eny vnrygh-tuousnesse in my tonge/or vayne wordes in my mouth.

¶ Job sheweth that this lyfe is but a battayll or warfare.

¶ The.vij. Chapter.

IS not the lyfe of man vpon earth a very batayll? Are not hys dayes lyke ỳ dayes of an hyred seruaūte? For lyke as a bonde seruaunt desyreth the shadowe/& as an hyrelynge wolde fayne haue an ende of his worcke: Euen so haue I laboured whole monethes longe (but in vayne) and many a carefull nyght haue I tolde. When I layed me downe to slepe/I sayde: O whē shall I ryse? Agayne/I longed sore for the night. Thus am I full of sorowe/ tyll it be darcke. My flesche is clothed wyth wormes/fylthynesse and dust: my skynne is wythered/and crompled together: my dayes B passe ouer more spedely/then a weeuer can weeue out his webbe: and are gone/or I am a warre. O remembre/that my lyfe is but a wynde/and that myne eye shall nomore se ỳ pleasures therof/yee & that none other mās eye shall se me eny more. For yf thou fasten thyne eyes vpon me/I come to naught lyke as a cloude is consumed & banished awaye/ euen so he that goeth downe to hell/cōmeth nomore vp/ner turneth agayne into hys house/nether shall his place knowe him eny more.

C Therfore I wyll not spare my mouth/but will speake in the trouble of my spryte/in ỳ bytternesse of my mynde will I talke. Am I a see or a whalfysh/that thou kepest me so in preson? When I thynke: my bedd shall comforte me. I shall haue some refreshynge by talckinge by my self vpon my couche: Then troublest thou me wyth dreames/& makest me so afrayed thorow vysions/that my soule wysheth rather to be strangled/& my bones to be deed.

& I can se no remedy/I shall lyue nomore: D Spare me then/for my dayes are but vayne What is man/that thou hast him in soch reputacion/and settest somoch by him? Thou takest diligent care for him/& sodenly doest thou trye him

Why goest thou not fro me/ner lettest me alone/so longe tyll I swalow downe my spetle? I haue offended/what shall I do vnto the/O thou preseruer of men? Why hast thou made me to stande in thy waye/& am so heuy a burden vnto my self? Why doest thou not forgeue me my synne? Wherfore takest thou not awaye my wyckednesse. Beholde/ now must I slepe in the dust: & yet thou seekest me to morow in ỳ mornyng/I shalbe gone.

¶ Job is reprehended and noted to haue deserued hys payne. A descripcion of hipocrisye.

¶ The.viij. Chapter.

THen answered Baldad the Suhite/& sayde: How longe wylt thou A talke of soch thynges? how longe shall thy mouth speake so proude wordes? Doth God peruerte the thyng that is iustfull? Or/doth the Almyghtye destroye the thynge that is ryght? When thy sonnes synned agaynst him/dyd not he punish them for their wyckednesse? If thou woldest now resorte vnto God by tymes/and make thyne humble prayer to the Almyghtye: yf thou woldest lyue a pure and a godly lyfe: shulde he not wake vp vnto the immediatly/& geue the/the bewtie of rightuousnesse agayne? In so moch/that wherein soeuer thou haddest lytle afore/thou shuldest now haue greate aboundaunce. Enquere of them that haue B bene before the/search dylygently amonge thy forefathers: Namely/that we are but of yester daye/and consydre not/that oure dayes vpon earth are but a very shadowe. They shall shewe the/they shall tell the/yee they wyll gladly confesse the same.

Maye a ryshe be grene wythout moystnesse? maye ỳ grasse growe wythout water? No: but (or euer it be shot forth/and or euer it be gathered) it withereth/before eny other herbe. Euen so goeth it with all them/that forget God: and euen thus also shall the ypocrytes hope come to naught. His confydence C shalbe destroyed/for he trusteth in a spyders webbe.

webbe. He leaneth him vpō his house/but he shall not stande: he holdeth him fast by it/yet shall he not endure. Oft tyme a thynge doth florysh/and men thynke that it maye abyde ye Sonne shynynge: it shuteth forth ye braunches in his garden/it taketh many rotes/ in so moch that it is lyke an house of stones.

D But yf it be taken out of his place/euery mā denyeth it/saying: I knowe the not. Lo/ thus is it wt him/that reioyseth in his awne doynges: and as for other/ they growe oute of the earth.

Beholde/God wyll not cast awaye a vertuous man/ nether wyll he helpe the vngodly. Thy mouth shall he fyll wt laughynge/& thy lyppes wyth gladnesse. They that hate the/shalbe confounded/ and the dwellynges of the vngodly shall come to naught.

¶ Job declareth the benefytes of God/& that mannes ryghtewesnes is nothynge.

¶ The.ix. Chapter.

AIob answered/& sayd: As for that/ I knowe it is so of a treuth/that a man compared vnto God/can not be iustified. If he wyll argue with him/he shall not be able to answere him vn to one amonge a thousande. He is wyse of hert/and myghtie in strēgth. Who euer prospered/ that toke parte agaynst hym? a* He translateth the mountaynes/or euer they be aware/& ouerthroweth them in hys wrath. He remoueth the earth out of her place/that her pylers shake wyth all. He commaundeth the Sonne/ and it ryseth not: he closeth vp ye starres/as it were vnder a sygnet. He hym selfe alone spredeth out the heauens/ and goeth vpon the waues of the see. He maketh the baynes of heauen/the Orions/ the.vij. starres and the secrete places of the south. He doth greate thynges/soch as are vnsearcheable/yee and wonders without nombre.

If he cam by me/ I myght not loke vpon him: yf he went his waye/ I shulde not perceaue it. If he be hasty to take eny thynge awaye/who will make him restore it agayne? Who wyll saye vnto hym: what doest thou? He is God/whose wrath no man maye withstande: but the proudest of all must stoupe vnder him. How shulde I then answere him? or what wordes shulde I fynde out agaynst him? Yee though I be rightuous/ yet wyll I not geue him one worde agayne/but mekely submytte my self to my iudge. All be it ye I call vpon him/and he heare me/ yet am I not sure/ ye he hath herde my voyce: he troubleth me so with the tempest/ and woundeth me out of measure without a cause. He wyll not let my spyrete be in rest/ but fylleth me with bytternesse.

a* God translateth the mountaynes/not only these of ye erth/ but also the arrogāt & proude tyrauntes/& the great realmes of the worlde/ which by a borowed speache are often times in the Scripture sygnyfyed by mountaynes & hylles. So trāslated he Pharao. Exodi.xiiij.g. & kynge Senacherib. Esaie. xxxvij.g

If men wyll speake of strength/ he is the strongest of all: yf men wyll speake of ryghtuousnes/ who darre be my recorde. b* If I will iustifye my self/ my awne mouth shall cōdemne me: yf I wyll put forth my selfe for a perfecte man/he shall proue me a wycked doer: For that I shulde be an innocēt/my cōscyence knoweth it not/ yee I my selfe am weery of my lyfe.

This one thyng wyll I saye: He destroyeth both the ryghteous & vngodly. And though he slaye sodenly wyth the scourge/ yet laugheth he at the punyshment of the innocent. As for the worlde/he geueth it ouer in to the power of the wycked/ soch as the rulers be/ wherof all landes are full. Is it not so? where is there eny/but he is soch one?

My dayes haue bene more swyfte then a runner: they are gone sodenly/and haue sene no good thynge. They are passed awaye/as the shippes that be good vnder sayle/and as the Aegle that hasteth to the praye. When I am purposed to forget my complaynynges to chaunge my countenaunce/ & to cōforte my selfe: then am I afrayed of all my workes/ for I knowe/ thou fauourest not an euell doer. If I be then a wycked one/why haue I laboured in vayne? Though I washed my selfe with snowe water/& made myne handes neuer so clene/yet shuldest thou dyppe me in the myer/and myne awne clothes shulde defyle me. For he that I must geue answere vnto/and with whom I go to lawe/is not a mā as I am. Nether is there eny dayesman to reproue both the partes/ or to laye his hande betwixte vs. Let him take his rod awaye fro me/yee let him make me no more afrayed of him/and then shall I answere him wythout eny feare. For as longe as I am in soch fearfulnesse/I can make no answere: And why? it greueth my soule to lyue.

b* Here is it good to se that Job presumeth not of his awne ryghtwesnes/ but playnely cōfesseth hym selfe vnryghtwes & a synner before god/ although before the worlde he had lyued blamelesse. God loketh on the herte though men looke but onelyon ye outward apperāce. His aduersaryes thought that he shulde neuer haue had soche a crosse layde on hym/ in lesse then he had also outwardly & openly lyued in wyckednesse. Yet answereth Job in dyuerse places that he therin was not culpable/ & therfore accuseth as it were after the maner of men/the iudgemēt of God/ concernynge soch as are outwardly ryghtwes: & studious to lyue vertuously: namely soche as lyue without blame amonge men/ & that bothe entende & do well to all men/ and yet are wrapped in many myseries and wretchednes often tyme ouer cruell. And herin lyeth the cheke of the cōtrauersy betwyxt Job and his aduersaryes/that Job defendeth hym selfe not to haue deserued his punnishment by his outwarde lyuynge: where as his aduersaryes armed onely with manly and fleashly wytt/thought God to be vnryghtwes/yf he wolde so greuously punnishe him that had not bene an outwarde synner agaynst him. Job/ his conscyence bearynge hym wytnesse/ had lyued innocently and streyghtly/ and hurt no man/had alwayse feared God/& worshypped him onely/ his chyldren also had he nourtred to the feare of God/ and coulde of no man be accused of wyckednes. yet wytnesseth he iustly here (as all the godly do) that he was not vtterly with oute synne/ for other wyse had he bene a lyar. i. Johñ. i. If we saye/ we haue no synne/ we deceaue our selues/and trueth is not in vs. Wherfore in the places where he sayth that he hathe not deserued his punnyshmēt/and that shulde seame to shew him blamelesse knowe/that he speaketh of hys outwarde maner of lyuinge/ not of the inwarde thoughtes and desyers of the heart/wherin he was vndouted an offender.

¶ The.x. Chapter.

¶ Job is weery of his lyfe/& setteth out his fragilitie before God. He desyreth tyme to repēt. A descripcō of deeth.

Neuer-

NEuertheleſſe/now will I put forth my wordes: I wyll ſpeake out of ye very heuyneſſe of my ſoule/ & wyll ſaye vnto God: O do not cõdemne me/but ſhewe me the cauſe / wherfore thou iudgeſt me on this maner. Thinckeſt thou it well done/to oppreſſe me/to caſt me of(being a worke of thy handes) and to manteyne the councell of the vngodly? Haſt thou fleſchy eyes then/or doeſt thou loke as man loketh? Are thy dayes as the dayes of man / and thy yeares as mãs yeres? that thou makeſt ſoch inquiſycion for my wickedneſſe/& ſearcheſt out my ſynne? where as(notwithſtandynge) thou knoweſt that I am no wycked perſon/ and that there is no man able to delyuer me out of thyne hande / Thy handes haue made me/& faſhoned me alltogether roũde about/ wilt thou then deſtroye me ſodenly? O remẽbre(I beſeke the) how that thou madeſt me of the moulde of the earth / and ſhalt bringe me to earth agayne.

Haſt thou not milked me/as it were milck: and turned me to cruddes lyke chefe? Thou haſt couered me wyth ſkynne and fleſh / and ioyned me together wyth bones & ſynowes. Thou haſt graũted me lyfe/ & done me good: and the diligent hede that thou tokeſt vpon me/hath preſerued my ſpyrete.

Though thou hydeſt theſe thynges in thine hert yet am I ſure/ that thou remẽbreſt thẽ all. Wherfore dideſt thou kepe me/ when I ſynned/and haſt not clenſed me fro myne offence? If I do wickedly / wo is me therfore: If I be ryghteous/yet darre I not lyft vp my heade: ſo full am I of confuſyon / & ſe myne awne myſery.

Thou hunteſt me out(beynge in heuyneſſe) as it were a Lyon / and troubleſt me oute of meaſure. Thou bringeſt freſh wytneſſes agaynſt me/thy wrath increaſeſt thou vpõ me/ very many are ye plages ye I am in. Wherfore haſt thou brought me oute of my mothers wombe? O that I had peryſched / & ye no eye had ſene me. If they had caried me to my graue/as ſone as I was borne/then ſhulde I be now/as though I had neuer bene.

Shall not my ſhort lyfe come ſoone to an ende? O holde the fro me/let me alone/that I maye eaſe my ſelf a lytle afore I go thyther/ from whence I ſhall not turne agayne. Namely/to that lande of darckneſſe & ſhadowe of death: yee into that darck clowdy lande & deadly ſhadowe/where as is no ordre/but terrible feare as in the darckneſſe.

¶ Job is vniuſtly reprehended of Sophar. God is incomprehenſyble. He is mercyfull to the repentaunte.

¶ The .xi. Chapter.

THen anſwered Sophar the Naamathite/and ſayd: Shulde not he that maketh many wordes/be anſwered? Shulde he that bableth moch/be cõmended therin? Shulde men geue eare vnto ye only? Thou wylt laugh other men to ſcorne / and ſhall no body mocke the agayne? Wylt thou ſaye vnto God: The thing that I take in hande is perfecte/& I am clene in thy ſyght? O that God wolde ſpeake / and open his lippes agaynſt the / that he myght ſhewe the(out of his ſecrete wyſdome) how manyfolde hys Lawe is: then ſhuldeſt thou knowe/that God had forgotten the/ becauſe of thy ſynnes.

Wylt thou fynde out God wt thy ſeking? wilt thou attayne to the perfectneſſe of the almyghtye? He is hyer then heauen / what wilt thou do? Deper then the hell/ how wylt thou then knowe hym? His length exceadeth the lenght of the erth/ & his bredth ye bredth of the ſee. Though he turne all thynges vp ſyde downe/cloſe them in/or thruſt them together/who darre check hym therfore?

For it is he that knoweth the vanyte of men: he ſeyth their wyckedneſſe alſo / ſhulde he not then cõſidre it? A vayne body exalteth hym ſelfe/& the ſonne of man is lyke a wyld aſſes foale. If thou haddeſt now a right hert/ and lyfteſt vp thyne handes towarde hym: yf thou woldeſt put awaye the wyckedneſſe which thou haſt in hande/ſo that no vngodlyneſſe dwelt in thy houſe: Then myghteſt thou lyft vp thy face wythout ſhame/ then ſhuldeſt thou be ſure/& haue no nede to feare

Then ſhuldeſt thou forget thy myſery/and thyncke nomore vpon it/then vpon the waters that runne by. Then ſhuld thy lyfe be as cleare as the noone daye / and ſpringe forth as the morninge. Then myghteſt thou haue coumforth/in the hope that thou haſt: & ſlepe quyetly/whẽ thou art buryed. Then ſhuldeſt thou take thy reſt / and no man to make the afrayed/yee many one ſhuld ſet moch by the. As for the eyes of ye vngodly/they ſhalbe cõſumed/and not eſcape: their hope ſhalbe myſery and ſorow of mynde.

¶ Job in ſhewyng hys pacyence declareth the myghe and power of God.

¶ The .xii. Chapter.

SO Job anſwered/and ſayde: Then (no doute) ye are the men alone / & wyſdome ſhall peryſh wyth you. But I haue vnderſtãdyng as well as ye/and am no leſſe then ye. Yee who knoweth not theſe thinges? Thus he that calleth vpon God/and whõ God heareth/ is mocked of hys neyghboure: the godly and innocent mã is laughed to ſcorne. Godlyneſſe is a light deſpyſed in the hertes of the ryche / and is ſet for

for them to stomble vpō. The houses of robbers are in wealth & prosperite/ & they ỹ maliciously medle agaynst God/ dwell without care: yee God geueth all thinges rychely with hys hande.

B Aske the catell/ & they shall informe the: the fowles of the ayre/ & they shall tell the: Speake to the earth/ & it shall shewe ỹ: Or to the fysshes of the see/ and they shall certifie the. What is he/ but he knoweth that the hande of the Lorde made all these? In whose hande is the soule of euery lyuyng thinge/ & the breth of all men. Haue not ỹ eares pleasure in hearing/ & the mouth in tastinge the thinge ỹ it eateth? Amonge olde personnes there is wysdome/ & amonge the aged is vnderstandinge. Yee with God is wysdome and strength/ it is he that hath councell and forknowlege. If he breake downe a thing/ who can set it vp agayne? If he shut a thing/ who wyll open it? Beholde/ yf he withholde ỹ waters/ they drye vp: yf he let them go/ they destroye the earth. With hym is strength and wysdome: he knoweth bothe the disceauer & hym that is disceaued.

Sapien. iij. a. Job. xxxiij. a.

Esaie. xvij. d. Apocal. iij. b. Esa. l. a.

☞ He caryeth awaye ỹ wyse men/ as it were a spoyle/ & bringeth the iudges out of their wyttes. He lowseth the gyrdle of kynges/ & gyrdeth their loynes with a bonde. He ledeth D awaye the Preastes in to captyuyte/ & turneth the myghtye vpsyde downe. He taketh the verite frō out of the mouth/ & disapoynteth the aged of their wysdome. He poureth out confusyon vpon Princes/ & comforteth them that haue bene oppressed. Loke what lyeth hyd in darcknesse/ he declareth it opēly: and the very shadowe of death bringeth he to lyght. He bothe increaseth the people/ & destroyeth them: He maketh thē to multiplye/ & driueth thē awaye. He chaūgeth the herte of the Princes & Kynges of the earth/ & disapoynteth thē: so that they go wandringe out of the waye/ & grope in the darcke without light/ stackering to & fro lyke dronckē men.

Ff. Par. xvij. c. Ezech. xiij. b.

Luc. xij. a.

C Job reproueth his frendes vp their awne sayinges/ and condemneth hypocrysye.

C The. xiij. Chapter.

A LO/ all this haue I sene with myne eye/ heard with myne eare/ & vnderstand it. Loke what ye knowe/ that same do I knowe also/ nether am I inferior vnto you. Neuertheles I am purposed to talke with the almyghtie/ & my desyre is to comen with God. As for you/ ye are worckmasters of lyes/ & vnprofytable Phisiciās all to gether. Wolde God ye kepte youre tonge/ that ye myght be takē for wyse men. Therfore heare my wordes/ & ponder the sentence of my lyppes. Will ye make answere for God wyth lyes/ and mayntayne hym with disceate? Will ye accepte the person of God/ & intreate for hym? Shall that helpe you/ when he calleth you to rekoning. Thynke ye to begyle him/ as a man is begyled? He shall punysh you/ & reproue you/ yf ye do secretly accepte any personne. Shall he not make you afrayed/ when he sheweth hym selfe? Shall not hys terrible feare fall vpon you? youre remembraūce shalbe lyke vnto the dust/ & youre pryde shalbe turned to claye. Holde youre tonges now/ and let me speake/ for there is come thinge come into my mynde. *a Wherfore do I beare my flesh in my teth/ & myne soule in myne hādes? Lo/ there is nether comforte nor hope for me/ yf he will slaye me. But yf I shewe & reproue myne awne wayes in his syght/ he is euē the same/ that maketh me whole: & why? there maye no hypocrite come before hym. Heare my wordes/ & ponder my sayinges wt youre eares. *b Beholde/ now haue I prepared my iudgement/ & knowe that I shalbe founde ryghtwes. What is he/ that will go to lawe with me? For yf I holde my tōge/ I shall dye. Neuertheles graunte me two thinges/ and then will I not hyde my selfe from the.

Withdrawe thyne hande frō me/ & let not the fearfull drede of the make me afrayed. And then sende for me to the lawe/ ỹ I maye answere for my selfe: or els/ let me speake/ & geue thou the answere. How greate are my mysdedes & synnes? Let me knowe my trāsgressions & offences. *c Wherfore hydest thou thy face/ and holdest me for thyne enemye? Wilt thou be so cruel & extreme vnto a flyg leafe/ & folowe vpon drye stubble? ỹ thou layest so sharpely to my charge/ & wilt bterly vndo me/ for ỹ synnes of my youth? Thou hast put my fote in the stockes: thou lokest narowly vnto all my pathes/ & marckest the steppes of my fete: where as I (notwithstanding) must consume lyke as a foule carion/ and as a cloth that is moth eaten.

B *a. Wherfore &c. These both are prouerbyally spoken/ of them that offer their lyues to Jeoparby/ and spare not thē selues. For he spareth not hi selfe that teareth his flesshe with his teeth: & agayne he that beareth his soule in his hande/ carryeth it as a thynge ready to be solde/ euē as though he wolde streyght leaue it/ & cast it of.

*b Beholde &c. this is his meaning. The summe of my contēcyon was this/ thus dyd I order and defend my cause agaynst youre reasons: that my hope is to be iustified. Armed with this fayth/ I come without feare vnto iudgemēt He wil not pronounce him vnrightwes that so vnfaynedly hath trusted to his mercye. Hipocrit/ they nyer they are to iudgement the moare the feare: I thenyer I am to deth the more strōg is my hope.

*c. Wherfore hydest thou my face. What the hydinge of hys face meaneth loke Deute. xxxi. d.

C Job describeth the lyfe of a man/ and prophesieth of the resurrecyon. Hope sustayneth the godly/ tyll they obtayne that they loke for.

C The. xiiij. Chapter.

MAn that is borne of a womā/ hath but a shorte tyme to lyue/ & is full of diuerse miseries. He cōmeth vp & falleth awaye lyke a floure. He A flyeth as it were a shadowe/ & neuer cōtinueth in one state. Thynkest thou it now well done/ to open thyne eyes vpō soche one/ and to bringe me before the in iudgemēt? Who can make it cleane/ that commeth of an vncleane thinge? No body. The dayes of man are shorte/ the nombre of his monethes are knowne only vnto the. Thou hast apoynted him his boūdes/ he can not go beyonde thē.

Go from him/that he maye rest a lytle: vntyll his daye come/which he loketh for/lyke as an hyrelynge doth.

If a tre be cut downe/there is some hope yet/that it wyll sprout and shute forth the
B braunches agayne: For though a rote be waxen olde & deed in the grounde/ yet when the stocke getteth the sent of water/ it wyll budde/& bringe forth bowes/lyke as whē it was fyrst planted. But as for man/when he is deed/perysshed & consumed awaye/ what becommeth of him? The floudes when they be dryed vp/ & the ryuers when they be emptie/are filled agayne thorow the flowynge waters of the see: but when man slepeth/ he ryseth not agayne/vntill the heauen perish: he shall not wake vp ner ryse out of his slepe

C O that thou woldest kepe me/ and hyde me in ỹ hell/vntyll thy wrath were stylled: & to appoynte me a tyme/wherin thou myghtest
a* God remembreth a mā whē he healpeth him. Jere. xv. c
a* remembre me. Maye a deed mā lyue agayne? All the dayes of this my pilgremage am I lokyng/whē my chaūginge shall come If thou woldest but call me/I shulde obeye the: only despyse not ỹ worke of thyne awne handes.

D For thou hast nombred all my goynges/ yet be not thou to extreame vpō my synnes. Thou hast sealed vp myne offence/as it were in a bagg: but be mercyfull vnto my wyckednesse. The mountaynes fall awaye at ỹ last/the rockes are remoued out of their place/the waters pearse thorow the very stones by lytle & lytle/the floudes washe awaye ỹ grauell & earth: Euen so destroyest thou the hope of mā in lyke maner. Thou preuaylest agaynst him/so that he passeth awaye: thou chaungest his estate/ & puttest him frō the. Whether his childrē come to worshippe or no/he can not tell: And yf they be mē of lowe degre/he knoweth not. While he lyueth/his flesh must haue trauayle: & whyle the soule is in him/he must be in sorowe.

¶ Eliphas reprehēdeth Job because he ascribeth wysdome & pureues to him selfe. He describeth the curse ỹ falleth on the wycked/rekenyng Job to be one of that nombre.

¶ The. xb. Chapter.

Then answered Eliphas ỹ Themanite/& sayde: * Shulde a wyse mā answer as the scyence of ỹ winde/ & fyll his bely wyth the wynde of the east? Thou reprouest with wordes/ that are nothinge worth: & speakest the thinges/ which can do no good. As for shame/ thou hast set it alyde/ els woldest thou not make so many wordes before God: but thy wyckednesse teacheth thy mouth/ & so thou hast chosen the a craftie tonge. Thyne awne mouth condemneth the/and not I: yee thyne awne lyppes shape the an answere. Art thou the fyrst man/ that euer was borne? Or/ wast thou made before the hilles? hast thou herde the secrete cōcell of God/that all wysdome is to lytle for the? What knowest thou/that we knowe not? What vnderstandest thou/ but we can the same? With vs are olde and aged men/yee soch as haue lyued lōger then thy forefathers.

* That is/ Shulde a wyse man speake vayne wordes/ & shulde he hym selfe be vayne & puft vp with vnprofytable & tryflynge doctrine. The east wynde dryeth vp all thynges/ & therfore by a bely filled with

Thynckest thou it a small thynge of the consolacions of God? and are they with the a* lyinge worde. Why doth thyne herte make the so proude? Why standest thou so greatly in thyne awne conceate? Where vnto loke thyne eyes/that thy minde is so puft vp agaynst God & lettest soch wordes go out of thy mouth? What is man/ that he shulde be cleane? what hath he (which is borne of a woman) wherby he myght be knowne to be ryghtuous? Beholde ther is no trust to hys sanctes: yee ỹ very[a]* heauēs are not cleane in his syght. How moch more then an abhominable and vyle man/which [b]* dryncketh wickednesse like water? I will tell the/heare me: I wyll shewe the a thynge/that I know: which wyse men haue tolde/& hath not bene hyd from their fathers: vnto whom only the lande was geuen/that no straunger shulde come amonge them.

The vngodly despayreth all the dayes of his lyfe/& the nōbre of a tyrauntes yeres is vnknowne. A fearfull sounde is euer in hys eares/& when it is peace/ yet feareth he destruccio̅: He beleueth neuer to be delyuered out of darcknesse/the swearde is alwaye before his eyes. Whē he goeth forth to get hys lyuing/he thinckethplanely/that ỹ daye of darcknesse is at hande. Sorow and carefulnesse make him afrayed/& cōpasse him roūde aboute/lyke as it were a kynge wt his hoost redy to ỹ battayll. For he hath stretched out his hande agaynst God/ & armed hym selfe agaynst the Almyghtie. He runneth proudly vpon him/and with a stryffnecke fyghteth he agaynst him: where as he coureth hys face with fatnesse/and maketh his body wellyckynge. Therfore shall his dwelling be in desolate cyties/and in houses which noma̅ inhabiteth/but are become heapes of stones.

He shall not be rich/nether shall his substaunce continue/ner encrease vpon earth. He shall neuer come out of darcknesse/ the flame shall drye vp his braunches/ with the blast of the mouth of God shall he be taken awaye. He wyll nether applye hym selfe to faythfulnes ner treuth/so sore is he discea-
ued with vanite.

He shall perysh/afore his tyme be worne out/& his hande shall not be grene. He shall be pluckte of as an vntymely grape frō the vyne/& shall let his floure fall/ as the olyue doth

B it/is sygnifyed by a borowed speache/a stomacke or herte/ out of which proceadeth soche false doctryne as dyeth vp the mynde of the soule in trifling out the truethy.

* Some reade/Secret. The whole sentence doth Rabmose thus expoūde. God can yet cōforth the agayne in this lyfe/& regardest thou so lytell his comforthes & takest them for a lye: Other/ thus: Seame the comforthes of men of grauitye bydad & Sophar vnworthye; for the/ & seme they to the lyes.

a. Under the name of the heuens vnderstādeth he the aungelles.

b* To dryncke wyckednesse lyke water/is/ to be fylled with wyckednes: it is a maner of speaking of the Hebrues/ so to dryncke shorefulnes signifyeth to be fylled therwith/after as in ỹ. xxiiij a

doth. For the congregacion of ypocrites is vnfrutefull/& the fyre shall cõsume the hou ses of soch/ as are gredy to receaue gyftes. He cõceaueth trauayle/ he beareth myschefe/& his body bringeth forth disceate.

¶Job repetynge his mysery e/sayth that he suffereth moare then his wyckednesse hath deserued.

¶The.xvi.Chapter.

AIob answered/and sayde: I haue oft tymes herde soch things. Miserable geuers of cõforte are ye/ all the sorte of you. Shall not thy bayne wordes come yet to an ende? Or/hast thou yet eny more to saye? I coude speake/ as ye do also. But wolde God/ that youre soule were in my soules steade: then shulde I heape vp wordes agaynst you/ and shake my heade at you. I shulde cõforte you wyth my mouth/and release youre payne with the talkyng of my lyppes. But what shall I do? For all my wordes/my sorow wyll not ceasse: B and though I holde my tonge/yet will it not departe fro me. And now that I am full of payne/and all that I haue destroyed (wherof my wyncles beare wytnesse) there standeth vp a dyssembler to make me answere wyth lyes to my face. He is angrye at me/ he hateth me/& gnasheth vpon me with his teth. Myne enemy skouleth vpõ me w̃ hys eyes.

a* To open their mouthes/ sygnifyeth to threatten with most extreame & cruell punishment/ & to reproue with shamefull and spytefull wordes/ as in the Psal.xxij.c.

They haue a* opened their mouthes wyde vpon me/and smytten me vpon the cheke despytefully/they haue eased thẽ selues for thyr myne aduersite. God hath geuen me ouer to the vngodly/& deliuered me into the handes of the wycked. I was somtyme in wealth/ but sodenly he hath brought me to nought. He hath taken me by the neck/he hath rente me/& set me/ as it were a marck for hym to shute at. He hath cõpased me rounde aboute w̃ his dartes/ he hath wounded my loynes/ and not spared. My bowels hath he poured vpõ the groũd. He hath geuẽ me one woũde vpon another/ and is fallen vpon me lyke a giaunte. I haue sowed a sack cloth vpon my skynne/& lye with my strength in the dust.

b* O erth couer not my bloude/ that is/ as Rabi Abrahã Ezra expoundeth it: hyde not my bloude so but that it be auenged/ let not the auengement therof be vnknowẽ/ but open vnto all mens eyes: as was the auengemẽt of Dathan and Abiram/whom the erth swalowed Num.xvi.c ye maye also expounde it thus/ hyde not my bloude/ but let it testifye and wytnes myne innocencye/ as dyd the bloud of Abell/ of whõ were cadeth his bloude cryed from the erth. Se.iij.b

My face is swollẽ with wepyng/& myne eyes are waxen dymne. Howbeit there is no wyckednesse in my handes/ and my prayer is cleane. b* O earth/couer not my bloud/ & let my cryenge synde no rowme. For lo/ my witnesse is in heauẽ/& he that knoweth me/ is aboue in ỹ heygth. My frendes laugh me to scorne/ but myne eye poureth out teares vnto God. Though a body myght pleate w̃ God/as one man doth with another/yet the nombre of my yeares are come/ and I must go the waye/from whence I shall not turne agayne.

¶Job sayth that he consumeth awaye/ and yet doth pacyently abyde hyt.

¶The.xvij.Chapter.

MY breth fayleth/my dayes are shortened. I am harde at deathes dore. I haue disceaued no mã/yet must myne eye cõtinue in heuynesse. O deliuer me/and set me by the: who shall then be able to thrust my handes together? Thou hast withholden their hertes frõ vnderstandynge/ therfore shall they not be sett vp on hye. He promyseth hys frendes parte of hys good/but his awne chyldren spẽde it. He hath made me as it were a bywordẽ of the comon people. I am hys gestynge stocke amonge thẽ. My countenaunce is heuy for very anger/& the membres of my body are become lyke a shadow. Vertuous men therfore shall well consydre this/& the innocent shall take ¶ parte agaynst the ypocrite.

The ryghteous wyll kepe his waye/ & he that hath cleane hãdes/wyll euer be strõger & stronger. As for you/turne you/ & get you hence/ for I can not se one wyse mã amõge you. My dayes are past/ my thoughtes are vanyshed awaye/ whych haue vexed myne herte/chaunginge the nyght in to daye/ and D ỹ light into darcknes. Though I tary neuer so moch/yet ỹ graue is my house/and I must make my bed in the darcke. I call corrupciõ my father/& the wormes call I my mother & my syster. What helpeth then my longe taryenge? Or/who wyll fulfyll ỹ thynge/that I loke for? All that I haue/ shall go downe in to the pytt/and lye with me in the dust.

¶Baldad reherseth the paynes of the vnfaythfull & wycked.

¶The.xviij.Chapter.

A Then answered Baldad ỹ Suhite/ and sayde: when wyll* ye make an ende of youre wordes? Marcke well/& consydre/ we wyll speake also. Wherfore are we counted as beastes/ and reputed so vyle in youre syght? Why destroyest thou thy selfe with anger? Shall ỹ earth be forsaken/ or the stones remoued oute of their place because of the? Shall B not the lyght of the vngodly be put oute? yee ỹ flame of his fyre shall not burne. The lyght shalbe darcke in his dwellynge/& hys candle shalbe put out w̃ him. His presumptuous goinges shall be kepte in/& his awne councell shall cast him downe. For his fete shalbe taken in the nett/ and he shall walke in ỹ snare. His fote shalbe holdẽ in ỹ gilder/ and the thrustie shall catch him. The snare is layed for him in the grounde/and a pitfall in the waye.

* Thou Job & soche as thou.

Fearfulnesse shall make him afrayed on euery syde/ that he shall not knowe/ where to get out. Honger shalbe his substaunce/& myschefe shall hange vpon hym. He shall

eate the strength of his skynne/ a* the fyrst borne of death shall eate hys membres. All his comforte & hope shalbe roted out of his dwellynge / very fearfulnesse shall bringe him to the kynge. b* Other men shall dwell in his house (which now is none of his) and brymstone shalbe scatered vpon his habitacion. Hys rotes shalbe dryed vp beneth/and aboue shall his haruest be cutt downe. Hys remembraunce shall perish from the earth/ & his name shall not be prayed in the stretes: he shalbe dryuen from the lyght into darcknesse/and be cast cleane out of the world. He shall nether haue chyldren nor kynskolckes amonge his people/no/ ner eny posterite in his countre: young & olde shalbe astonished at his death. Soch are now the dwellynges of the wycked/and this the place of him that knoweth not God.

a* That is/ an horryble and soddayne deeth. Some reade the prince of deeth.

b* Other/ shall dwell: that is to saye his wyfe with oute him.

¶ Job recyteth his myseries and greuouse paynes. He prophesyeth of the generall resurrecyon.

¶ The .xix. Chapter.

Iob answered/& sayde: how longe will ye vexe my mynde/& trouble me with wordes? Lo/ ten tymes haue ye reproued me: are ye not ashamed/for to laugh me so to scorne? yf I go wrõge/I go wrõge to my selfe. But yf ye will enhaunce your selues agaynst me/& accuse me to be a wicked personne because of ỹ shame ỹ is come vpõ me: knowe this then/ ỹ it is God/which hath hãdled me so violẽtly & hath compased me aboute with his scourges. Beholde/though I crye/yet violence is done vnto me/I can not be herde: Though I cõplane/there is none to geue sentence vpõ me. He hath hedged vp my path/ I can not get awaye, he hath set darcknesse in my gate. He hath spoyled me of myne honoure/and takẽ the a* crowne awaye fro my head. He hath destroyed me on euery syde/ and I am vndone: My hope hath he taken awaye fro me/as it were a tre plucte vp by ỹ rote. His wrath is kindled agaynst me/he taketh me/ as though I were his enemy.

His men of warre came together/ which made their waye ouer me/ and beleged my dwellynge rounde aboute. He hath put my brethren farre awaye fro me/& soch as were of myne acquauntance/are become straũgers vnto me. Myne awne kynskolks haue forsakẽ me/& my frẽdes haue put me out of remẽbraunce. The seruauntes & maydẽs of myne awne house take me for a straũger/ & I am be come as an aleaunt in their syght. When I call vpon my seruaũt/he geueth me no answere: no though I praye him with my mouth. Myne awne wyfe maye not abyde my breth/ I am faynte to speake fayre vnto the chyldren of myne awne body. Yee ỹ very derte fooles despyse me/ & whẽ I am gone from them/they speake euell vpon me. All soch as were my most familiers/abhorre me: & they whom I loued best/ are turned against me. My bone hãgeth to my skynne/ & my flesh is awaye/only there is left me the skynne aboute my teth. Haue pyte vpõ me/ haue pyte vpõ me (O ye my frendes) for the hande of the Lorde hath touched me. Why do ye persecute me b* as God/and c* are not satisfyed of my flesshe?

a* Rabi Abraham vnderdandeth by the crowne/ the dignitye that cometh to the ryche by the meanes of their ryches: for all men haue the ryche in honour: although some vnderstande therby his chyldren/ as in the prouer. The crowne of olde men are their chyldres chyldre. Other some/ vnderstande the dignitie that came vnto him of his wysdom & cũnynge. So Job meanynge is/ that of a worshipfull & ryche man/ he is become pore & despyted.

b* The Hebrues reade as they do/ meaning the cruell which are not satisfyed wyth his flesshe: for he wolde he not that his frynds shulde cõtemne him.

c* Are not satisfyed of my flesshe. To eate & be satisfied of a mãnes flesshe/is a borowed speache take both in the good and euell parte. In the good parte it signifyeth to loue/ to iudge frendly/& then at the length to fall to prayenge. In the euell parte/it is cruelly and beastly to misfaye/& (as it were) to teare with spitefull and haynouse wordes.

O that my wordes were written/O that they were put in a boke: wolde God they weere grauẽ wt an yron penne in leade or in stone. For I am sure/ ỹ my redemer lyueth/ & that I shall ryse out of ỹ earth in ỹ latter daye: that I shall be clothed agayne wt thys skynne/& se God in my flesh. Yee I my selfe shall beholde him/ not with other but wyth these same eyes. My reynes are consumed within me/ when ye saye: Why do not we persecute him? we haue founde an occasion agaynst him. But bewarre of the swearde/ for the swearde wylbe auenged of wyckednesse: and be sure/that there is a iudgment.

¶ Sophar sayth/ that the vnfaythfull/the couetouse/ and the wycked shall haue a shorte ende.

¶ The .xx. Chapter.

Then answered Sophar the Naamathite/and sayde: For the same cause do my thoughtes cõpell me to answere. And why? my mynde is tossed here and there. I haue sufficyently herde thy checking and reproke/therfore am I purposed to make answere after myne vnderstandyng. Knowest thou not this/ namely: that from the begynnynge (euer sence the creacion of man vpon earth) the prayse of ỹ vngodly hath bene shorte/ and that the ioye of ypocrites continued but the twynckelyng of an eye? Though he be magnifyed vp to ỹ heauen/so that his heade reacheth vnto the cloudes: yet he perisheth at ỹ last lyke dongе: In somoch that they which haue sene hym/ saye: Where is he? He vanyssheth as a dreame/so that he can no more be founde/& passeth awaye as a vysyon in the nyght. So ỹ the eye which sawe him before/getteth now no syght of him/and his place knoweth him nomore. His chyldren go a begynge/ their handes bringe them to sorow & heuynesse.

Frõ his youth his bones are full of vyce/ which shall lye downe wyth hym in ỹ earth. When wyckednesse is swete in his mouth/ he hydeth it vnder his tonge. That he fauoureth/that wyll he not forsake/ but kepeth it close in his throte. The meate ỹ he eateth/ shalbe turned to the poyson of serpentes/ within

withyn his body. The ryches that he deuoureth / shall he perbreake agayne / for God shall drawe thē out of his bely. a*he shall sucke ỹ serpētes heed / & ỹ adders tonge shall slaye him: so that he shall nomore se the ryuers & brokes of hony & butter: But laboure shall he / & yet haue nothinge to eate. Greate trauayle shall he make for ryches / but he shall not entoye thē. And why? he hath oppressed the poore / and not helped them: houses hath he spoyled / and not buylded them. Hys bely coude neuerbe filled / therfore shall he perish in his coueteousnesse. He deuoured so gredely / that he left nothyng behinde / therfore his goodes shall not prosperе. Though he had plenteousnesse of euery thynge / yet was he poore / and therfore he is but a wretch on euery syde.

a * He shall sucke the serpētes heed / that is / he shalbe subiect to all cursednesse & suffer all maner sorowe. It is soche a maner of speache as is before in the .xv. b. of dyuchyng wyckednesse.

For though ỹ wicked haue neuer somoch to fill his bely / yet God shall sende his wrath vpon him / and cause hys battayll to raygne ouer him: so ỹ yf he fle the yron weapens / he shall be shott with ỹ stele bowe. The arowe shall be takē forth / and go out at his backe / and a glistering swearde thorow the gall of him / feare shall come vpō him. b* There shall no darcknes be able to hyde hī. And vnkindled fyre shall consume him / and loke what remayneth in hys house / it shall be destroyed. The heauen shall declare his wickednesse / & the earth shall take parte agaynst him. The substaunce that he hath in his house / shalbe taken awaye and perysh / in the daye of the Lordes wrath. This is the porcyon that the wicked shall haue of God / and the heretage that he maye loke for of the Lorde.

b * That is / he cānot hyde him frō perrelles.

¶ Job recyteth the prosperitie of the wycked / & after describeth their sodayn ruyne and destruccyon.

¶ The .xxi. Chapter.

Job answered / and sayd: O heare my wordes / & amende your selues. Suffre me a lytle / that I maye speake also / and then laugh my wordes to scorne / yf ye wyll. Is it with a mā / that I make this disputacyon? Which yf it were so / shulde not my spyrete be then in sore trouble? Marck me well / be abasshed / and laye youre hande vpon youre mouth. For whē I ponder & cōsyder this / I am afrayed / and my flesh is smytten with feare. Wherfore do wicked men lyue in health and prosperite / come to their olde age / and increase in ryches? Their chylders chyldren lyue in their sight / & their generacyon before their eyes. Their houses are safe frō all feare / for the rodd of God doth not smyte them. Their bullocke gendreth / & that not oute of tyme: their cowe calueth / and is not vnfrutefull.

They sende forth their chyldrē by flockes / and their sonnes lede ỹ daunce. They beare with them tabrettes and harpes / and haue instrumentes of musyck at their pleasure. They spende their dayes in welthynesse: but sodēly they go downe to hell. They saye vnto God: go from vs / we desyre not the knowledge of thy wayes. What maner of felowe is the Almightie / that we shulde serue him? What profyt shulde we haue / to submytte oure selues vnto hym? Lo / there is vtterly no goodnesse in thē / therfore will not I haue to do with the councell of ỹ vngodly. How oft shall the cādle of the wicked be put out? how oft cōmeth their destruccion vpon thē? O what sorowe shall God geue thē for their parte in his wrath? Yee they shall be euē as chaff before the wynde / and as dust that the storme carieth awaye.

And though God saue their chyldrē from soch sorowe / yet wyll he so rewarde thē selues / that they shall know it. Their awne destruccion and misery shall they se with their eyes / & drincke of the fearfull wrath of the Almighty. For what careth he / what be come of his housholde after hys death? whose monethes passe awaye swyfter then an arowe. In as moch thē as God hath the hyest power of all / who can teach him eny knowlege? One dyeth now when he is mightye & at his best / rich / & in prosperite: euē whē hys *bowels are at ỹ fattest / & his bones full of mary. An other dyeth in sorowe & heuynesse / and neuer had good dayes. Now slepe they both a lyke in the earth / & the wormes couer them. But I knowe what ye thynke / yee & what ye ymagin agaynst me vnrightuously For ye saye: where is the Princes palace? where is the dwellynge of the vngodly: Aske eny mā that goeth by the waye / & (yf ye will not regarde their tokens & dedes) he shall tell you / that the wicked is kepte vnto the daye of destruccyon / and that the vngodly shalbe brought forth in the daye of wrath. Who darre reproue him for his wayes to his face? who rewardeth him for the vngraciousnesse that he doth? Yet shall he be brought to hys graue / and watch amonge the heape of the deed. Then shall he be layne to be buryed amonge the stones by the broke syde. All men must folowe hym / & there are innumerable gone before hym. O how vayne is the comforte ỹ ye geue me? Are not youre answeres cleane contrary to ryght and treuth?

* After the Greke. Some reade pappes.

¶ Eliphaz reprehendeth Job of vnmercyfulnesse.

¶ The .xxij. Chapter.

So Eliphas the Themanite gaue answere / & sayde: May a man be compared vnto God in wysdome / though he seme to him selfe / for to be lyke him? What pleasure hath God in ỹ

thou art rightuous? Or what doth it profite him/ ỹ thy wayes are perfect? Is he afrayed to reproue the/ & to steppe forth wt the in to iudgment? Cõmeth not this for ỹ great wickednesse/ & for thyne vngracious dedꝛ which are innumerable? Thou hast takẽ ỹ pledge from thy brethrẽ for nought/ & robbed ỹ naked of their clothing: To soch as were weery/ hast thou geuẽ no water to drincke/ thou
B hast withdrawẽ bred frõ ỹ hũgrye: Shulde soch one then as vseth violẽce/ wronge & oppression (doinge all thinge of partialite/ and hauinge respecte of personnes) dwell in the lande? Thou hast sent wyddowes awaye emptie & oppressed the poore fatherlesse.

Therfore art thou cõpased aboute wyth snares on euery syde/ & sodẽly vexed wt feare Shuldest thou thẽse no darcknesse? Shulde not ỹ water floude runne ouer the? Now because ỹ God is hyer then the heauẽs/ & because thou seyst ỹ the starres are so hye/ wilt thou therfore saye: Tush/ how shulde God knowe? Doth his dompnion reach beyonde the cloudes? Tush/ the cloudes couer hym ỹ he maye not se/ for he dwelleth in heauen.
C Well/ thou wilt kepe ỹ olde waye/ that all wicked men haue gone: both olde & yonge/ whose foundaciõ is a rũninge water/ which saye vnto God: go frõ vs/ & after this maner: Tush/ what will the Almightie do vnto vs? where as he (not withstandyng) fylleth their houses wt al good. Which meanynge of the vngodly be farre fro me. For with ioye shall the godly/ and with gladnesse shall the innocent se/ that their increase shall be hewen downe/ and their posterye consumed with fyre.

Therfore reconcile the vnto God/ & be content/ so shall all thinges prospere wt ỹ rightwell. Receaue the lawe at his mouth/ & laye vp his wordꝛ in thyne herte. For yf thou wilt
D turne to ỹ Almightie/ thou shalt stande fast/ & all vnrightuousnesse shall be farre frõ thy dwellynge: He shall geue the an haruest/ which in plenty & aboundaũce shall exceade the dust of the earth/ and the golde of Ophir lyke ryuer stones. Yee the Almightye hys awne selfe shalbe thine haruest/ & the heape of thy money. Then shalt thou haue thy delyte in the Almightie/ & lyft vp thy face vnto God. Then shalt thou make thy prayer vnto him/ & he shall heare the/ & thou shalt kepe thy promyses. Then/ loke what thou takest in hand/ he shall make it to prospere wt the/ and the lyght shall shyne in thy wayes. For who so humbleth hym selfe/ hym shall he set vp: and who so loketh mekely/ shalbe healed. If thou be innocẽt/ he shall saue the: and thorow the vngyltynesse of thyne hãdes shalt thou be delyuered.

Job affirmeth that he bothe knoweth and feareth the power and sentence of the iudge/ & sayth that he hath walked in his ryghtwelnesse.

C The .xxiij. Chapter.

IOb answered/ & sayd: My saying A
is yet this daye in bitternes/ & my hãde heuy amonge my gronyngꝛ.
O that I myght fe him and fynde him: O that I myght come before his seate/ to pleate my cause before him/ & to fyll my mouth wt argumẽtes: That I might know/ what answere he wolde geue me: & that I might vnderstande/ what he wolde saye vnto me. Wyll he pleate agaynst me with hys greate power & strẽgth/ or will he leane him B
selfe vtterly vpon me? Oh no/ let him not do so wt me. But lett hym geue me lyke power to go to ỹ lawe/ then am I sure to wynne my matter For though I go before/ I fynde him not: If I come behynde/ I can get no knowledge of him: Yf I go on the left syde to prõdre his worckes/ I can not atteyne vnto them Agayne/ yf I go on the right syde/ he hydeth him selfe/ that I can not se hym. But as for my waye, he knoweth it: & tryeth me as the golde in the fyre.

Neuertheles my fete kepe his path/ hys hye strete haue I holden/ and not gone oute of it. I haue not forsaken the cõmaundemẽt C
of his lippes/ but loke what he charged me with his mouth/ that haue I shutt vp in my herte. It is he hĩ selfe alone/ who wyll turne him back? He doth as him listeth/ and bryngeth to passe what he will. He rewardeth me in to my bosome/ & many other thynges mo
doth he/ as he maye by his power. Thys is D
ỹ cause/ that I shrincke at his presence/ for ỹ when I consydre him/ I am afrayed of hym. For in so moch as he is God/ he maketh my herte soft: and seynge that he is Almightye/ he putteth me in feare. Thus can not I gett out of darcknesse/ the cloude hath so couered my face.

C Job describeth the wyckednes of men/ & sheweth what curse belongeth to the wycked.

C The .xxiiij. Chapter.

WOnsyderynge then that there is A
no tyme hyd from the Almyghtie/ how happeneth it/ that they which knowe hym/ wyll not regarde his dayes? For some men there be/ that remoue other mens landemarkes: that robbe them of their catell/ and kepe the same for their awne: that dryue awaye ỹ asse of the fatherlesse: that take the wyddowes oxe for a pledge: that thrust the poore oute of the waye/ and oppresse the symple of the worlde together. Beholde/ the wylde asses in the deserte goo by tymes/ as their maner is/ to spoyle: Yee the very wylderneße mynistreth foode for their childrẽ. They reape the corne felde B
that

that is not their awne: & gather the grapes out of his vinyarde / whō they haue oppreſſed by vyolence. They are the cauſe that ſo many men are naked and bare/hauynge no clothes to couer them and kepe them from colde: So that when the ſhowers in ỹ moūtaynes haue rayned vpon them/ & they be all wett/they haue none other ſuccoure/but to kepe them amonge the rockes.

They ſpoyle the ſuckinge fatherleſſe chyldrē/and put the pooze in preſon: In ſomoch that they let thē go naked without clothing/ and yet the hungrie beare the ſheeues. The pooze are fayne to labour in their oyle milles/yee and to treade in their wyne preſſes/ & yet to ſuffre thyrſt. The whole cytie cryeth vnto the Lorde with ſyghyng/ the ſoules of ỹ ſlayne make their complaynte: But God deſtroyeth them not for all this / where as they (not withſtandynge) are rebellious and diſobediēt enemyes: which ſeke not his light and waye/ner turne agayne in to hys path.

Tymely in the morynge do they aryſe / to murthur the ſymple and pooze/ & in ỹ nyght they go a ſtealynge. C

The eye of the vngodly is lyke the aduouterer/ ỹ wayteth for the darckneſſe/ & ſayeth thus in hym ſelfe: Tuſh/there ſhall no man ſe me/ & ſo he diſgyſeth his face. In ỹ nyght ceaſon they ſearch the houſes / and hyde thē ſelues in the daye tyme/but will not knowe ỹ light. For as ſoone as the daye breaketh / the ſhadowe of death cōmeth vpon thē / and they go in horrible darckneſſe. The vngodly is very ſwyft: O ỹ his portiō alſo vpō erth were ſwyfter then ỹ runnyng water/which ſuffreth not ỹ ſhipmā to beholde the fayre & pleaſaūt vyneyardz. O ỹ they (for ỹ wickednеſſe which they haue done) were drawen to ỹ hell/ſoner thē ſnowe melteth at the heate.

O that all cōpaſſion vpō thē were forgottē: that their daynties were wormes; that they were cleane put out of remēbraūce/ & vtterly hewē downe lyke an vnfrutefull tre. For they manteyne the barē/ & make thē ỹ they can not beare/ & vnto wyddowes they do no good. They plucke downe ỹ mightie w their power/ & when they them ſelues are gotten vp/they are neuer without feare/as lōge as they lyue. And though they myght be ſafe/ yet they wyll not receaue it / for their eyes loke vpō their awne wayes. They are exalted for a lytle / but ſhortly are they gone/ brought to extreme pouerte / & takē out of the waye: yee & vtterly plucte of/ as ỹ eares of corne. Is it not ſo? Who wyll thē reproue me as a lyar / & ſaye that my wordes are nothynge worth?

The. xxb. Chapter.

THen anſwered Baldad the Suhite & ſayde: Power & feare ys w him aboue/ ỹ maketh peace / ſyttynge in his highneſſe/whoſe men of warre are innumerable/and whoſe lyght aryſeth ouer all. But how maye a mā cōpared vnto God/be iuſtifyed? Or/ how can he be cleane/that is borne of a womā? Behold/ the Moone ſhyneth nothing in cōpariſon to him/and ỹ ſtarres are vncleane in his ſight. How moch more then mā/ ỹ is but corruptiō: & ỹ ſonne of mā/which is but a worme? B

Job ſheweth that man can not helpe God/and proueth it by his myracles.

The. xxvi. Chapter.

JOb anſwered/ & ſayd: O how helpeſt thou ỹ weake? what cōforte geueſt thou vnto hym ỹ hath no ſtrength? Where is ỹ councell ỹ thou ſhuldeſt geue him/which hath no wyſdome? Wilt thou ſo ſhewe thyne excellent ryghtuouſnes? Before whom haſt thou ſpoken thoſe wordes? Who made the breth to come out of ỹ mouth? The giauntes & worthies ỹ are ſlayne/ & lye vnder the worlde w their cōpanions: yee & all they which dwell beneth in the hell are not hyd frō hym/ and ỹ very deſtruccio it ſelfe can not be kepte out of his ſyght. He ſtretcheth out ỹ north ouer the emptie/ & hāgeth the earth vpō nothing. He byndeth the water in his cloudes/ ỹ they fall not downe together. He holdeth back his ſtoule/that it can not be ſene/ & ſpredeth his cloudes before it. B

He hath cōpaſed the waters w certayne bounds, vntyll the daye & night come to an ende. The very pyllers of *heauē tremble & quake at his reprofe. He ſtilleth ỹ ſee with his power/ & thorowe hys wyſdome hath he ſet forth the worlde. With his ſprete hath he garniſhed the heauēs/ & with his hāde hath he wounded the rebellious ſerpent. This is now a ſhorte ſumme of his doynges. But who is able ſufficiētly to rehearce his worckes: Who can perceaue and vnderſtande ỹ thonder of his power. D

*heauē & erth haue properly no pyllers ner any thynge to leayne to ỹ ſhulde ſuſtayne and bere them vp/ as it appereth of the erth/ aboue in this chapter: but Job taketh his ſymilitude of oure erthly buyldinges. becauſe his hearers ſhuld ſo the ſoner vnderſtande him.

The conſtantnes and parfectnes of Job/ & the part of the vnfaythfull with God.

The. xxvii. Chapter.

AND Job proceaded & wente forth in his cōmunicacion/ ſaying: As truly as God lyueth (which hath taken awaye my power fro me) & the Almightye/that hath vexed my mynde: My lippes ſhall talke of no vanite/and my tonge ſhall ſpeake no dyſceate / whyle my breth is in me/ & as longe as the winde (that God hath geuen me) is in my noſtrels. A

God forbidde/ ỹ I ſhulde graunte youre

cause to be ryght. As for me/ vntyll myne ende come wyll I neuer goo from myne innocency. My ryghtwes dealynge kepe I fast/ which I wyll not forsake: my hert shall not reproue me of my dayes a* .Therfore myne enemy shalbe founde as the vngodly/ & he ỹ taketh parte agaynst me/ as ỹ vnrighteous ¶What hope hath ỹ ypocrite/though he haue greate good / and though God geue him ryches after his hertꝭ desyre? Doth God heare him the soner/ whē he crieth vnto him in his necessite? Hath he soch pleasure and delyte in the Almightie/ ỹ he darre alwaye call vpō God? I wyll teach you in the name of God: and the thinge that I haue of the Almightie/ will I not kepe from you. Behold/ ye sāde in youre awne conceate/ as though ye knew all thynges. Wherfore then do ye go aboute with soch vayne wordes/ sayinge: This is ỹ porcion that the wycked shall haue of God/ & the heretage that Tyrauntes shall receaue of the Almightie. If he get many childrē/ they shall perish with the swearde/ & his posterite shall haue scarcenesse of bred. Loke whō he leaueth behinde him/ they shall dye & be buried/ and no man shall haue pite of his wyddowes. Though he haue as moche money as the dust of the erth/ & raymēt as ready as the claye/ he maye well prepare it: but the godly shall put it vpon hym/ & the innocēt shall deale out ỹ money. His house shall endure as the moth/ and as a boothe that the watch mā maketh. When the rich mā dyeth/ he carieth nothynge with him: he is gone in the twynclinge of an eye. Destruccion taketh holde vpon him as a water floude / & ỹ tēpest stealeth him awaye in ỹ night season. A vehement winde carieth him hence / & departeth: a storme plucketh him oute of hys place. It rusheth in vpon him / and spareth him not/ he maye not escape from the power therof. Then clappe men their hādes at him/ yee & ieast of hī/ whē they loke vpō his place.

a* Understād/ mylle spent. He meaneth that he will not suffre that his cōscyence be fauty/ and that he wyll not haue an euell conscience for mysse spendyng of his lyfe tyme / in which he had lyued moste innocētly.

¶Job sheweth that the wysdome of God is vnsearchable.

¶The.xxviij.Chapter.

THere are places where syluer is molten / & where golde is tryed: where yron is dygged oute of the grounde/ & stones resolued to metall. The darcknes shall once come to an ende/ he can seke out ỹ groūde of all thingꝭ: the stones/ the darcke/ & ỹ horrible shadow. With the ryuer of water parteth he a sunder the straunge people / ỹ knoweth no good neyghbourheade: soch as are rude/ vnmanerly & boystours. He bringeth foode out of ỹ erth/ & that which is vnder/ consumeth he wt fyre. There is founde a place / whose stones are cleane Saphirs/ & where ỹ clottes of ỹ earth are golde. There is a waye also ỹ the byrdes knowe not/ that no vulturs eye hath sene: wherin ỹ proude & hye mynded walke not/ & where no lyon cōmeth. There putteth he his hande vpō the stony rockes/ and ouerthroweth the moūtaynes. Riuers flowe out of the rockes/ & loke what is pleasaunt/ his eye seyth it. Out of droppes bryngeth he greate floudes together/ & the thinge that is hyd bringeth he to lyght. How cōmeth a mā then by wysdome? Where is the place ỹ men kynde vnderstanding? Verely no mā can tell how worthy a thynge she is / nether is she founde in the lande of the lyuinge. The depe sayeth: she is not in me. The see sayeth: she is not with me. She can not be gotten for ỹ most fyne golde/ nether maye ỹ pryce of her be bought with eny moneye. No wedges of golde of Ophir / no precious Onix stones/ no Saphirs maye be cōpared vnto her. No/ nether golde ner Christall / nether swete odours ner golden plate. There is nothing so worthy/ or so excellent/ as once to be named vnto her: for perfecte wysdome goeth farre beyonde them all. The Topas that cōmeth out of Inde/ maye in no wyse be lickened vnto her: yee no maner of apparell how pleasaunt and fayre soeuer it be.

From whēce then cōmeth wysdome? and where is the place of vnderstandynge? She is hyd from the eyes of all men/ yee & frō the fowles of ỹ ayre. Destruccion & death saye: we haue herde tell of her wt oure eares. But God seyth her waye/ and knoweth her place. For he beholdeth the endes of the worlde and loketh vpō all that is vnder heauen. When he weyed the wyndes/ & measured ỹ waters: when he set the rayne in ordre/ and gaue the mightie floudes a lawe? Then dyd he se her/ then declared he her/ prepared her & knewe her. And vnto man he sayde: Beholde/ to feare the Lorde/ is wysdome: & to forsake euell, is vnderstandynge.

¶Job cōplayneth of the prosperitie of the tyme past/ suttelly reprouynge hys fryndes of iniurye / because they sayde ỹ Job suffered accordyng to his deserynge.

¶The.xxix.Chapter.

MOreouer Job proceaded and went forth in his communycacyon/ sayinge: O that I were as I was in ỹ monethes by past / and in the dayes when God preserued me: when hys lyght shyned vpon my head: when I wente after the same light & shynynge euē thorowe the darcknesse. As it stode with me/ when I was welthy & had ynough: when God prospered my house: whē the Almightie was with me: when my housholde folckes stode aboute me: whē my wayes ranne ouer with butter/ and when the stony rockes gaue me ryuers of oyle

of oyle: when I wente thorow the citie vnto the gate/and whē they set me a chayre in the strete: whē the young men (as soone as they sawe me) hyd them selues / & when the aged arose/and stode vp vnto me: when the Prynces left of their talking/& layed their hande to their mouth: when the myghty kepte styll their voyce/and when their tonges cleued to the rofe of their mouthes. ¶When all they ỹ hearde me/called me happye: and when all they that sawe me/wyssheo me good. For I delyuered the poore when he cryed / and the fatherlesse that wanted helpe. He that shuld haue bene lost / gaue me a good worde/ and the wyddowes herte prayfed me. And why? I put vpon me*-ryghtuousnes / which couered me as a garmēt / and equyte was my crowne. I was an eye vnto the blinde/and a fote to ỹ lame/I was a father vnto ỹ poore/ and when I knew not their cause/I sought it out diligently. I brake the chaftes of the vnryghtuous / and plucte the spoyle out of their teth.

a. This ryghtwelnes is no nother thyng thā to lyue iustly amōgst mē/ hurtyng no mā & geuyng vnto euery mā that whych belongeth vnto hym Gene. xxx. c. & Psal xv. a

Therfore/I thought verely/that I shulde haue dyed in my nest: & that my dayes shulde haue bene as many as the sondes of the see. ¶ For my rote was spred out by ỹ water syde/ & the dew laye vpō my corne. Myne honour encreased more and more/and my bowe was euer the stronger in my hand. Vnto me men gaue eare/me they regarded/& with sylence they tarped for my councell. If I had spokē/ they wolde haue it none other wayes / my wordes were so well taken amonge them. They wayted for me/as the earth doth for ỹ rayne: and gaped vpon me / as the grounde doth to receaue the b*latter shower. ¶When I laughed / they knew well it was not earnest: and this testymony of my countenaūce pleased them nothing at all. ¶When I agreed vnto their waye/I was the chefe/and sat as a Kynge amonge his seruauntes: Or as one that comforteth soche as be in heuynesse.

b*By ỹ latter shower is vnderstand holesome doctryne which causeth iustice & iudgemēt to spring.

¶ The greate dispysynge of men and curse of God that Job sustayneth.

¶ The .xxx. Chapter.

But now they that are myne inferiours and younger then I / haue me in derysyon: yee euen they/whose fathers I wold haue thought scorne to haue set with the dogges of my catell. The power & strēgth of their handes might do me no good/and as for their age/it is spēt and past awaye without any profyt. For very misery and honger/they wente aboute in the wyldernesse lyke wretches and beggers/ pluckyng vp herbes from amonge the bushes/& the Junipers rote was their meate. And when they were dryuen forth/men cried after them / as it had bene after a theefe.

Their dwellynge was beſyde foule brokes/ & yee in the caues & dennes of the earth. Vpon the dreye heeth wente they aboute cryinge/ & in the brome hylles they gathered thē to gether. They were the chyldren of fooles & bylaynes/which are deed awaye frō the world. Now am I their songe / & am become their iesting stock: they abhorre me/they flee farre fro me/ & stayne my face with spetle. For the Lorde hath opened his quyuer/he hath hytt me/& put a brydle in my mouth. Vpon my right hande they rose to gether agaynst me/ they haue hurte my fete/made a waye to destroye me/& my path haue they clene marred. It was so ealy for them to do me harme/ that they neded no man to helpe them. They fell vpō me / as it had bene the breakyng in of waters / & came in by heapes to destroye me. Fearfulnesse is turned agaynst me.

Myne honoure vanysheth awaye more swyftly then wynde/& my prosperite departeth hēce lyke as it were a cloude. Therfore is my mynde poured full of heuynesse/ & the dayes of trouble haue takē holde vpon me. My bones are pearsed thorow in the nyght season/& my synewes take no rest. With all their power haue they chaūged my garmēt/ & gyrded me therwith/as it were w a coate. I am euē as it were claye/& am become like asshes and dust. When I crye vnto the/ thou doest not heare me: & though I stande before the/yet thou regardest me not. Thou art become myne enemye/ & w thy bysolent hande thou takest part agaynst me. In tymes past thou dydest set me vp on hye/as it were aboue the wynde/but now hast thou geuē me a very sore fall. Sure I am/ ỹ thou wylt delyuer me vnto death: where as a lodgynge is prepared for all men lyuynge. Now vse not mē to do vyolēce vnto thē/ that are destroyed all ready: but where hurte is done/ there vse they to helpe. Dyd not I wepe in the tyme of trouble? Had not my soule compassyon vpō the poore? Yet neuertheles where as I loked for good/euell happened vnto me: and where as I wayted for lyght / there came darcknesse. My bowels seeth within me/ & take no rest/ for the dayes of my trouble are come vp on me. Mekely & lowly came I in/ yee & without any displeasure: I stode vp in the congregacyon/and cōmuned with them. But now I am a companyon of dragons/ & a felowe of Estriches. My skynne vpon me is turned to black/and my bones are brent with heate: my harpe is turned to sorow/ & my pype to weppynge.

¶ Job recyteth the innocencye of his lyuynge and nombre of his vertues.

¶ The .xxxj. Chapter.

a* To make a couenaũt with his eyes / is / to mortifye the cõcupiscẽce of the hert / that commeth by the meanes of the eye: which is to plucke out the eye / as is sayde Mat. v. e.

I a* Made a couenaunt with myne eyes / that I wolde not loke vpon a damsell. For how greate a porciõ shal I haue of God frõ aboue? & what enheritaunce frõ the almyghtye on hye? As for the vngodly & he that ioyneth him selfe to the cõpany of wycked doers shall not destruccion & mysery come vpon hym? Doth not he se my wayes / & tell all my goynges. If I haue cleued vnto banyte or yf my fete haue runne to dysceaue: let me be weyed in an euen balaunce / that God may se my innocency. If so be that I haue withdrawne my fote out of ỹ ryght waye / yf my hert hath folowed myne eye syght / yf I haue stayned or defiled my hãdes: O then is it reyson that I sowe / and another eate / yee that my generacion and posterite be cleane roted out. If my hert hath lusted after my neghbours wyfe / or yf I haue layde wayte at his doze. O then let my wife be another mans harlot and let other lye with her. For this is a wickednesse & synne / that is worthy to be punB nyshed / yee a fyre that vtterly shulde consume / & rote out all my substãce. Dyd I euer thinke scorne to do right vnto my seruantes & maydẽs / whẽ they had eny mater agaynst me. But seynge ỹ God will sytt in iudgmẽt what shall I do? And for so moch as he will nedes vysett me / what answere shall I geue hym? He that fashyoned me in my mothers wombe / made he not him also? were we not both shapen alyke in oure mothers bodies? When the poore desyreth any thinge at me / haue I denyed it them? Haue I caused the wyddowe stande waytinge for me in vayne? Haue I eaten my porcyõ alone / that the fatherlesse hath had no parte ẅ me? for mercy C grewe vp with me fro my youth / & cõpassion b* To regarde the ryssynge of the soune & the goig downe of the mone / is / to be glorious in prosperite / & to vse the thinges of thys worlde to pleasure. Jere. xxv. c. For on them that be in prosperite is the soune counted to shyne / & the mone to go downe prosperously & pleasantly: & on the contrary parte to them that be in tribulacyõ / are both the soune & the mone counted cloudy and darcksome.

fro my mothers wombe. Haue I sene any man perish thorow nakednesse & wãt of clothinge? Or any poore man for lack of rayment / whose sides thancked me not / because he was warmed with the wolle of my shepe? Dyd I euer lyfte vp my hande to hurte the fatherlesse? yee in the gate where I sawe my selfe to be in auctorite: then let myne arme fall fro my shulder / & myne arme holes be broken frõ the ioyntes. For I haue euer feared the vengeaũce & punishemẽt of God / & knew very well / ỹ I was not able to beare his burthen. Haue I put my trust in golde? Or haue I sayde to the fynest golde of all: thou arte my confydence? Haue I reioyced because my substaũce was great / & because my hande gat so moche? Dyd I euer greatly b* regarde the rysing of the soune? or had I the going downe of the moone in greate reputacyon? Hath my hert medled pryuely ẅ any disceate? Or / did I euer kysse myne awne hande? that were a wyckednesse worthy to be punyshed / for then shulde I haue denyed the God that is aboue. Haue I euer reioyced at the hurte of myne enemy? Or was I euer glad / ỹ any harme happened vnto him? Oh no. I neuer suffred my mouth to do so euyll a synne / as to wysh hym euell. Yet they of D myne awne housholde saye: who shall let vs to haue oure belly full of hys flesh? I haue not suffred a straunger to lye with out / but opened my doores vnto him. Haue I euer done any wicked dede where thorow I shamed my selfe before men: or any abhominacyõ / that I was fayne to hyde it? For yf I had feared any greate multytude of people: or yf I had bene dyspysed of the symple / O then shuld I haue bene afrayed. Thus haue I quyetly spent my lyfe / & not gone out at the doze. O that I had one whych wolde heare me. Lo / this is my cause. Let the almyghty geue me answere: & let hym that is my contrary party / sue me with a lybell. Then shall I take it vpon my shulder / & as a garlande about my head. I haue told the nõber of my goinges / & delyuered them vnto hym as to a Prynce. But yf case be that my c* lande crye agaynst me / or that the forowes therof make any cõplaynte: yf I haue eatẽ the frutes therof vnpayed for / yee yf I haue greued any of ỹ plowmen: then let thystles growe in steade of my wheate / & thornes for my barlye.

c* The lande cryeth agaynst hym / when the housband men defrauded of their wages crye therfore agaynst hym: so the hyre of the workemen crieth. Jaco. v. a And the forowes make lamẽtacyõ / whẽ they that plowe the ground & make the forowes / are deprined of their duti.

C Here ende the wordes of Job.

C Eliu after the other had fynyshed their communycacyon / reproueth them of folyshnes. Age maketh not a man wyse / but the spyrite of God.

C The .xxxij. Chapter.

SO these thre men wolde stryue no more with Job / because he helde hym selfe a ryghtuous man. But a* Eliu the sonne of Barachell the Bussite of the kinred of Ram / was very sore displeased at Job / that he called him selfe iust before God. And with Jobs thre fryndes he was angry also / because they had founde no reasonable answere to ouercome hym. Now taried Eliu tyll they had ended their cõmunicacyon with Job / for why they were elder then he. So when Eliu the sonne of Barachel the Bussite sawe / ỹ these thre men were not able to make Job answere / he was myscontent: so that he gaue answere him selfe / & sayde: C Consydring / that I am yonge / & ye be men of age / I was afrayed / & durst not shewforth my mynde / for I thought thus within my selfe: It becommeth olde men to speake / & the aged to teache wisdome. Euery mã (no doute) hath a mynde / but it is the inspiracyõ of the Almighty that geueth vnderstanding. All mẽ are not wyse / nether doth euery aged C man

a* Jhã. S. Hierome in hys treatyse of the tradicyõs of the Hebrues vpon Genesis sayth / that this Eliu was that Balaã / of whõ is spoken Numeri. xxij. B

man vnderstande the thinge that is lawfull. Therfore wyll I speake also (in so farre as I maye be heard) & wyll shew you myne oppynyon. For when I had wayted tyll ye made an ende of youre talkynge/and hearde youre wysdome/what argumētes ye made in your communycacyon: yee when I had dylygētly pondred what ye sayde I founde not one of you that made any good argument agaynst Job / or that directly coude make answere vnto his wordes: lest ye shulde prayse youre selues/to haue foūde out wysdome: because it is God that hath cast hym out / & no man.

D Neuertheles/seynge he hath not spokē vnto me/therfore wyll not I answere hym as ye haue done (for they were so abashed/that they coude not make answere / nor speake one worde) but in so moche as ye wyll not speake / standynge styll lyke dom men / and makynge no answere: I haue a good hope for my parte to shappe him an answere/and to shewe him my meanyng. For I am full of wordes/& the spryte that is within me/ compelleth me.

Beholde/I am as the new wyne / which hath no vente / and bursteth the newe vessels in sunder. Therfore wyll I speake/that I may haue a vente: I will opē my lyppes/& make answere. I will regarde no maner of personne/no mā will I spare. For yf I wold go aboute to please men/I knowe not how sone my maker wolde take me awaye.

¶ Eliu sheweth wherin Job offendeth. With God may we not strue/nor curiously searche out his workes.

¶ The.xxxiij. Chapter.

A Wherfore heare my wordes (O Job) & herken vnto me all/that I wyll saye: Beholde / I wyll open my mouth/and my tonge shall speake out of my chawes. My hert shall ordre my wordes a ryght/ & my lyppes shall talke of pure wisdome. The spryte of God hath made me/& the breth of the almyghtye hath geuen me my lyfe. If thou canst/ then geue me answere: prepare thy selfe to stande before me face to face. Beholde/before God am I euen as thou/for I am fashyoned and made euen of the same moulde. Therfore / thou nedest not be afrayed of me / nether nedest thou to feare / that my auctoryte shalbe to heuy for

B the. Now hast thou spoken in myne eares/& I haue herde the voyce of thy wordes: I am clene without any faute / I am innocent/& there is no wickednes in me. But lo/he hath pyked a quarell agaynst me/& taketh me for his enemy: he hath put my fote in ỹ stockes/ & loketh narowly vnto all my pathes. Beholde / vnto these vnreasonable wordes of thyn wyll I make answere.

Shulde God be reproued of man? Why doest thou then stryue agaynst him/because he geueth the no accōptes of all his doinges? For when God doth once cōmaunde a thing there shulde no man be curyous / to searche whether it be ryght. In dreames & bysyōs of the nyght season (when slombringe cōmeth vpō men/ỹ they fall a slepe in their beddes) he rowndeth thē in the eares/he infourmeth them/and sheweth them playnely / that it is he/which withdraweth man from euyll/ delyuereth hym from pryde/ kepeth hys soule from destrucciō/& his lyfe from the swearde. He chasteneth hym with sycknesse/and bringeth hym to his bed: he layeth sore punyshement vpon hys bones/so that hys lyfe maye awaye with no bred / & his soule abhorreth to eate any dayntye meate: In so moche that his body is cleane consumed awaye/and his bones appeare no more. Hys soule draweth on to destruccyon/& hys lyfe to death. Now yf there be a *messenger (one amōge a thousande) sent for to speake vnto man/ and to shewe hym the ryght waye: then the Lorde is mercyfull vnto hym / & sayeth: Ye shalbe delyuered/that he fall not downe to destruccyon/for I am sufficyently recōcyled. Than hys flesh (which hath bene in mysery & trouble) shalbe as it was in hys youth. For yf he submytte hym selfe vnto God / he is gracyous/and sheweth hym hys countenaūce ioyfully/and rewardeth man for his rightuousnes. Soche a respecte hath he vnto men. Therfore let a man confesse (and saye) I offended/ but he hath chastened and reformed me: I dyd vnryghtuously / neuertheles he hath not recompensed me therafter. Yee he hath delyuered my soule from destruccyon/ and my lyfe/that it seith the lyght. Lo/thus worcketh God allwaye with man / that he kepeth hys soule from perysshynge/ and letteth hym enioye the lyght of the lyuynge. Marcke well (O Job) and heare me: holde the styll/vntyll I haue spoken. But yf thou hast any thynge to saye / then answere me/ and speake/for thy answere pleaseth me. If thou hast nothinge/then heare me/and hold thy tonge/so shall I teache the wysdome.

* That is/an instructor vnto the worde of God.

¶ Eliu prayseth the iustyce of God (whych iudgeth the worlde/and gouerneth all.

¶ The.xxxiiij. Chapter.

A Eliu proceading forth in his communycacyon / sayde: Heare my wordes (O ye wyse men) herken vnto me/ye that haue vnderstandynge. For lyke as the mouth tasteth ỹ meates / so the eare proueth and discerneth the wordes. As for the iudgement/let vs seke it out

out amõge oure selues/that we may knowe what is ryght. And why? Job hath sayde: I am ryghtuous/but God doth me wronge. I must neades be a lyer/ though my cause be right/and violently I am plaged where as I made no fawte: where is there soche one as Job/ ẏ dryncketh vp scornefulnes like water? which goeth in the cõpany of wycked doers/ & walketh with vngodly men? For he sayeth: Though a man be good/yet is he naught before God. Therfore herken vnto me/ ye that haue vnderstandynge.

Loke before in the .xv. b.

B

Farre be it from God/that he shuld medle with wickednesse: and farre be it from the almighty e/ ẏ he shulde medle with vnrighteous dealynge: but he rewardeth the workes of man/and causeth euery man to finde accordinge to his wayes. For sure it is/ /that God condemneth no man wrongously/ and the iudgement of the Allmyghtye is not vnrightuous. Who ruleth ẏ earth in his steade? Or/whom hath he sett to gouerne the whole worlde? To whom hath he geuen hys herte/ for to drawe his spyrete and breth vnto hym? All flesh shall come to gether vnto naught/ & all men shall turne agayne vnto earth. If thou now haue vnderstandynge/heare what I saye/ & herken to the voyce of my wordes.

Saye he be made whole / that loueth no ryght? If thou were a very innocent man/ shuldest thou then be punyshed? For he is euen the same/ that knoweth the rebellions kynges/ & sayeth to Princes: Vngodly men are ye. He hath none respecte vnto the per-
C sonnes of the lordly/ & regardeth not the rych more then poore. For they be all the worcke of his handes. In the twynckl inge of an eye shall they be slayne: & at mydnight/ when the people & the tyrauntes rage/ then shall they perysh/ & be taken awaye without handes. And why? hys eyes loke vpon the wayes of man/and he seyth all his goynges. There is no darcknes nor thycke shadowe / that can hyde the wycked doers frõ hym. For no man shalbe suffred to go into iudgemẽt with God.

Many one/yee innumerable doth he punyshe/and setteth other in their steades. For he knoweth their euell & darcke worckes/ therfore shall they be destroyed. They that were in the steade of Sears/ dealt lyke vngodly men. Therfore turned they back trayterously & vnfaythfully from hym / & wolde not receaue his wayes. In so moch that they haue caused the voyce of the poore to come vnto hym/ & now he heareth the complaynte of soche as are in necessite. If he delyuer and graũte pardõ/ who will iudge or condemne? But yf he hyde awaye his coũtenaũce/ who wyll turne it aboute agayne/ whether it be
D to the people or to any mã? For the wycked-
nesse and synne of the people/ he maketh an ypocryte to reygne ouer them. For so moch then as I haue begonne to talke of God/ I wyll not hynder the. If I haue gone a mysse/ enfourme me: yf I haue done wronge/ I will leaue of. Wylt thou not geue a reasonable answere? Art thou afrayed of any thynge/ seinge thou begannest fyrst to speake/ & not I? For els the men of vnderstandynge & wysdome/ that haue herde me/ might saye: What canst thou speake? As for Job he hath nether spoken to the purpose nor wisely. O father/ let Job be well tryed / because he hath turned hym selfe to the wycked: yee aboue hys synnes he hath blasphemed / which offence he hath done euen before vs/ in that he stryueth agaynst God with his wordes.

C Nether doth godlynesse profet/or vngodlynes hurt to God but to man.

C The .xxxv. Chapter.

Eliu spake more ouer / and sayde:
A Thynkest thou it ryght that thou sayest: I am ryghtuous before God? Seinge thou sayest so/ how doest thou knowe it? What thinge hast thou more excellẽt then I/ ẏ am a synner? Therfore wyll I geue answere vnto the and thy fryndes: loke vnto the heauen / & beholde it: consyder the cloudes/ how they are hyer then thou. If thou synnest/ what doest thou vnto
B hym? If thyne offences be many/ how gettest thou his fauoure? If thou be rightuous what geuest thou hym? Or what receaueth he of thy handes? Of soche an vngodly personne as thou/ & of the sonne of man that is ryghtuous as thou pretendest to be: there is a greate cry & cõplaynte made by them that are oppressed with violence/ yee euery man complayneth vpon the cruell arme of tyrauntes. For soche one neuer sayeth: Where is
C God that made me? & that shyneth vpon vs/ ẏ we myght prayse him in the night? Which geueth vs more vnderstanding then he doth the beastes of the earth/ & teacheth vs more then the foules of heauen.

If any soche complayne/ no man geueth answere/ & that because of the wyckednesse of proude tyrauntes. But yf a man call vpõ God / doth not he heare hym? Doth not the almyghtye accepte hys crye? When thou
D speakest then/ shulde not he pardon the / yf thou open thy selfe before hym/and put thy trust in him? Then vseth he no violence in his wrath/ nether hath he pleasure in curyous & depe inquysiciõs. Therfore hath Job opened his mouth but in vayne / & folyshly hath he made so many wordes.

C Eliu sheweth wherfore God punysheth and correcteth.

C The .xxxvj. Chapter

Eliu

Eliu proceaded forth in his talkīg & sayde: Holde the styll a lytle/ & I shall shewe the/ what I haue yet to speake on Godes behalfe. I wyll open vnto the yet moze of myne vnderstandynge/ and proue my maker righteous. True are my wozdes/ & no lye: & the knowledge wher with all I argue agaynst the/ is perfecte. Beholde/ God caſteth not awaye ỹ mightye/ foz he him selfe is mighty in power and wysdome.

As foz the vngodly/ he pzeserueth thē not/ but helpeth the pooze to their right. He turneth not his eyes awaye frō the righteous/ he setteth vp kynges in their trone/ and confirmeth them/ so that they allwaye sytt ther
B in. But yf they be layed in pzeson and cheynes/ oz bounde with the bondes of pouerte: then sheweth he them their wozckes & dedes & the synnes wherwith they haue vsed cruell vyolence.

a.* With punishing & nurturyng to rounde them in the eares/ is/ to bzig thē to ỹ knowledge of their synnes/ and to cause thē to be persuaded in thē selues/ that they be punyshed foz them.

a* Hewith punishynge and nurtringe of them/ rowndeth them in the eares/ warneth them to leaue of from their wyckednesse/ & to amende. If they now wyll take hede and be obedient/ they shall were out their dayes in pzosperite/ and their yeares in pleasure & ioye. But yf they wyll not obeye/ they shall go thozow the swearde/ & perish oz euer they be awarre. As foz soche as be fayned/ dissemblers and ypocrites/ they heape vp wzath foz thē selues: foz they call not vpō hym/ though they be his pzesoners. Thus their soule perissheth in folyshnesse/ and their lyfe with the condemned. The pooze deliuereth he out of his straytenesse/ & comfozteth soche as be in necessyte and trouble. Euen so shall he kepe the (yf thou wylt be content) from the bottomlesse pytte that is benethe: and yf thou wilt holde the quyete/ he shall fyll thy table with plenteousnesse.

Neuertheless thou hast condemned the
C iudgement of the vngodly/ yee euen soche a iudgemēt and sentence shalt thou suffre. Foz then shall not thy cause be stilled with cruelte/ noz pacyfyed with many gyftes. Hath God ozdened then/ that the glozyous lyfe of the/ & all soch mighty men shulde not be put downe: Pzolōge not thou the tyme/ tyll ther come a nyght foz the/ to set other people in thy steade. But bewarre that thou turne not aſyde to wickednesse and synne/ which hither to thou hast chosen moze then mekenesse. Beholde/ God is of a myghtye hye power: Where is there soche a gyde and lawe geuer as he: Who wyll repzoue hym of his waye: who will saye vnto hī: thou hast done wzōg:

D O consydze how greate and excellent his wozckes be/ whom all men loue and pzayse: yee wondze at hym/ and yet they se hym but afarre of. Beholde/ so greate is God/ that he passeth oure knowledge/ nether are we able to come to the experience of his yeares. He turneth the water to small dzoppes/ he dzyueth his cloudes to gether foz to rayne/ so ỹ they poure downe and dzoppe vpon men. He can spzede out the cloudes (a couerynge of his tabernacle) and cause hys lyght to shyne vpon them/ & to couer the botome of the see. By these thinges gouerneth he hys people/ & geueth them aboundaunce of meate. In ỹ turnyng of a hande he hydeth the lyght/ & at hys commaundement it commeth agayne. The rysing vp therof sheweth he to his frendes and to the catell.

¶ Eliu pzoueth that the wysdome of God is vnsearcheable.

¶ The. xxxvij. Chapter.

At this/ my hert is astonned/ & moued out of his place. Heare then ỹ sounde of his voyce/ & the noyse ỹ goeth out of his mouth. He gouerneth euery thing vnder the heauē/ & his light reacheth vnto the ende of the wozlde. A roaringe voyce foloweth him: foz his glozious maiesty geueth soche a thondze clappe/ that (though a man heare it) yet maye he not perceaue it afterwarde. It geueth an hozryble sownde/ when God sendeth oute hys voyce: greate thinges doth he/ which we can not cōpzehende. When he cōmaundeth the snowe/ it falleth vpon the erth: As soone as he geueth the rayne a charge/ immedyatly ỹ showers haue their strength/ and fall downe. He sendeth feare vpon euery man/ that they
B might knowe their awne wozckes. The beestes crepe into their dēnes/ & take their rest. Out of the south commeth the tempest/ and colde out of the nozth.

At the* a bzeth of God/ the frost cōmeth/ & the waters are shed abzode. The cloudes do their labour in geuing moystnesse/ the cloudes poure doune their rayne. He dystrybuteth also on euery syde/ acozdinge as it pleaseth him to deale out his wozckes/ that they maye do/ whatsoeuer he cōmaundeth them thozow the whole wozlde: whether it be to punysh any lande/ oz to doo good vnto them/ that seke hym.

a* The bzeth of God here signifieth a strōge and vehement wynd/ as is the nozth wynde.

Herken vnto this (O Job) stand styll/ and
C considze the wondzous wozckes of God. Art thou of councell wyth God/ when he doth these thinges: When he causeth the lyght to come forth of hys cloudes: Art thou of hys councell/ when he spzedeth out the cloudes: Hast thou the perfecte knowledge of hys wonders: and how thy clothes are warme/ when the lande is styll thozow the South wynde: Hast thou helped hym to spzeade out the heauen/ which is to loke vpon/ as it were

were cast of cleare metall? Teache vs what we shall saye vnto hym / for we are vnmete
D because of darcknes. Shall it be tolde hym what I saye? Shuld a man speake / or shulde he kepe it backe? For euery man seyth not the light / that he kepeth cleare in ỹ cloudes / which he clenseth whan he maketh ỹ wynde to blowe. Golde is brought out of ỹ North / but the prayse & honoure of Gods feare cõmeth from God hym selfe. It is not we that can fynde out the almyghtye: for in power / equite / & righteousnesse / he is hyer than can be expressed. Seinge then ỹ euery body feareth hym / why shulde not all wyse men also stande in feare of hym.

¶ The wondres and maruelles that the Lorde hath done from the begynnynge.

¶ The .xxxviij. Chapter.

THen spake the Lord vnto Job out of the storme / & sayde: what is he that hydeth his mynde with folysh wordes? Gyrde vp thy loynes lyke a man / for I will question the / se thou geue me a directe answere. Where wast thou / whẽ I layde the foundacyõs of ỹ earth? Tell planely yf thou hast vnderstanding. Who hath measured it, knowest thou? Or / who hath spreade ỹ lyne vpõ it? Where vpõ stande the pylers of it? Or / who layed ỹ corner stone?
*a. he sayth not that heauẽ was made before the earth / but whẽ his godly wysdome made the / he sayth he had a dwelling place and that he neaded no erthly mãsyon: for then was he praysed of the angels / which here are called the chyldren of God. He meaneth also that there was no man by or helped hym / when he made the starres and created the intellectuall and spirituall natures.
*a Where wast thou / whẽ the morntg starres praysed me to gether / and all the chyldren of God reioyced tryumphantly? Who shut the see with dores / whẽ it brake forth as a chyld out of hys mothers wombe? When I made the cloudes to be a couering for it / & swadled it with the darcke? when I gaue it my commaundement / making dores & barres for it / sayng: Hither to shalt thou come / but no forther / & here shalt thou laye downe thy proud & hye waues. Hast thou geuen the morning his charge (as soone as thou wast borne) & shewed the daye spring his place / ỹ it might take holde of the corners of the earth / & that ỹ vngodly might be shakẽ out? Their tokẽs & weapẽs hast thou turned lyke claye / & sett thẽ vp agayne as the chaũging of a garmẽt. Yee thou hast spoyled the vngodly of their lyght / & brokẽ the arme of ỹ proude. Camest thou euer into the grounde of the see: or hast thou walked in the lowe corners of the depe? Haue the gates of deeth bene opened vnto the / or hast thou sene the dore of euerlastyng treasure? Hast thou also perceaued how broade ỹ earth is? Now yf thou hast knowledge of all / then shew me where light dwelleth / & where darcknes is: that thou mayest bringe vs vnto their quarters / yf thou canst tell the waye to their houses.

¶ Knewest thou (whẽ thou wast borne) how olde thou shuldest be? Wentest thou euer in to the threasuries of the snowe / or hast thou sene the secrete places of the hayle / which I haue prepared agaynst the tyme of trouble / agaynst the tyme of batell and warre? By what waye is the lyght parted / and the heate dealt out vpon the earth? Who deuydeth the aboundaunce of waters into ryuers / or who maketh a waye for the stormy wether / that it watereth & moysstureth the drye and baren grounde: to make the grasse growe in places where no body dwelleth / and in the wylderness where no man remayneth? Who is the father of rayne? Or who hath begotten the droppes of dewe? Out of whose wõbe came the yse? Who hath gendred the coldnes of the ayre? that ỹ waters are as harde as stones / and lye congeled aboue the depe. Hast thou brought ỹ .vij. starrs to gether? Or art thou able to breke the circle of heauẽ? Canst thou
D bringe forth the morninge starre or the euenynge starre at conuenient tyme / & cõueye them home agayne? Knowest thou ỹ course of heauen / that thou mayest set vp the ordynaunce therof vpõ the erth? Moreouer / cãst thou lyft vp thy voyce to the cloudes / ỹ they maye powre downe a greate rayne vpõ the? Canst thou thondre also that they maye go their waye / & be obediẽt vnto the / saying: Lo here are we. Who geueth sure wysdome or stedfast vnderstandinge? who nombreth the cloudes in wysdome? who stylleth the vehement waters of the heauen? who turneth the clottes to dust / & then to be clottes agayne? Hunteste thou the praye frõ the lyõ / or fedest thou his welpes lying in their dẽnes / & lurking in their couches? who prouideth meate for the rauẽ / when his younge ones crye vnto God / & fle aboute for want of meate?

¶ God speaketh vnto Job: shewynge hym by the examples of hys workes / that hys ryghtwelnes is vnsearchable.

¶ The .xxxix. Chapter.

KNowest thou the tyme when the wilde gotes bringe forth their yõge amõge ỹ stony rockes? Or layest thou wayte whẽ the hyndes vle to fawne? reckenest thou the monethes after they engendre / that thou knowest the tyme of their bearinge? or when they lye downe / when they cast their younge ones / & when they are deliuered of their trauayle & payne? How their younge ones growe vp & ware greate thorow good fedyng? who letteth the wilde asse go fre / or who lowseth ỹ bondes of the mule? Vnto whom I haue geuen the wylderness to be their house / & the vntylled lande to be their dwellyng place. That they may geue no force for the multytude of people in the cities / nether regarde the cryenge of the dryuer: but seke their pasture about the

the mountaynes/and folowe ỹ grene grasse.
B Wyll the vnicorne be so tame as to do ỹ ser-
uyce/or to abyde styll by thy crybbe? Canst
thou bind ỹ yock about him in thy forowes/
to make hym plowe after the in the valleys?
Mayest thou trust him(because he is strōg)
or committe thy labour vnto hym? Mayest
thou beleue him/that he wyll bringe home ỹ
corne/or to cary any thinge vnto the barne?
The Estrych(whose fethers are fayrer than
the wynges of the sparow hauke) when he
hath layed hys egges vpon the grounde / he
brydeth them in the dust/& forgetteth them:
so that they might be trodē with fete/or bro-
C ken with some wylde beast. So harde is he
vnto hys yonge ones / as though they were
not hys/& laboureth in vayne without any
feare. And that because God hath takē wyl-
dome from him/& hath not geuē hym vnder-
standynge. When his tyme is/he lyfteth vp on
hye/& careth nether for horse ner man.

Hast thou geuen the horse his strength/or
lerned him to bowe downe his neck w feare:
that he letteth him selfe be dryuen forth lyke
a grashopper/ where as the stoute neyenge
that he maketh/is fearfull? he breaketh the
grounde with the hoffes of his fete chearful-
ly in his strength/ & runneth to mete ỹ har-
nest men. He layeth alyde all feare/ hys sto-
mack is not abated/nether starteth he a back
D for any swerde. Though the quyuers rattle
vpō hym/though the speare & shylde glystre:
yet russheth he in fearsely/and beateth vpon
the grounde. He feareth not the noyse of the
trompettes / but as soone as he heareth the
shawmes blow/thush(sayeth he)for he smel-
leth the batell a farre of/the noyse/the Cap-
taynes and the shoutinge.

Commeth it thorow thy wysdome / ỹ the
Goshauke flieth towarde the South? Doth
the Aegle mounte vp/and make his nest on
hye at thy commaundement? He abydeth in
the stony rockes / & vpon the hye toppes of
harde moūtaynes/where no man can come.
From thence maye he beholde hys praye / &
loke farre about with his eyes. His younge
ones are fed with bloude/ & where any deed
body lyeth/there is he immedyatly.

Moreouer/God spake vnto Job & sayde:
Can he that stryueth with the almyghtye/be
at rest? Shulde not he which disputeth with
God/geue hym an answere? Job answered
the Lorde/sayinge: Beholde/I am to vyle a
personne/to answere the/ therfore wyll *a I
laye my hand vpō my mouth. Once or twyse
haue I spoken/but I wyll saye no more.

*a. To put his hand vpon his mouth / is to holde his peace & to be styll & astonyed at the soddayn anger of God. Mich. vij. d.

¶ Job humbleth hym selfe vnto God/the descripcyō of an Elephant. Leuyathan.

¶ The.xl. Chapter.

THen spake ỹ Lorde vnto Job out A
of ỹ storme/& sayde: Gyrde vp thy Job. xxxviij. a
loynes lyke a man/and tell me the
thinges that I wyll aske the. Wilt
thou disanulle my iudgement? Or wilt thou
condemne me/that thou thy selfe mayest be
made righteous? Is thyne *a arme then lyke *a. Arme for
the arme of God? Maketh thy voyce soche a power: strēgth
sounde as hys doth? Then arme thy selfe w or myght: as in
thyne awne power/vp/decke the in thy holy Psal. lxxxix. a
araye/ poure out ỹ indignacīō of thy wrath:
se that thou cast downe all the proude / loke
well/that thou makest all soche as be stub- B
burne/to obeye: treade all the vngodly vnder
thy feate/cast thē downe into ỹ myre/& couer
their faces w darckenesse: Then will I cōfesse
also/ ỹ thyne awne right hand hath saued ỹ.

Beholde/*b Behemoth (whom I made w *b. The Hebrues
ỹ) which eateth haye as an oxe: lo/how strōg vnderstande
he is in his loynes/ & what power he hath in by Behemoth
the nauell of hys body. He spredeth out hys the greatest
tayle like a Cedre tre/all his baynes are styf. beast in ỹ erth
His shynnes are lyke pypes of brasse / hys that is an Ele-
rygge bones are lyke staues of yron. First phant. Other
when God made hym/he ordened the wylder- C vnderstā-
nesse for hym / that the mountaynes shulde de ther-
geue hym grasse/where all the beastes of the by any earthly
fylde take their pastyme. He lyeth amonge ỹ beaste that is
redes in the Mosses: the fennes hyde hym w great: but vnto
their shadowe/ & the wylowes of the broke an Elephāt do
couer him roūd aboute. Lo/without any la- all the proper-
bour might he drincke out of ỹ whoale floud ties here recy-
& suppe of Jordane without any trauayle. ted right well
Who darre laye hande vpō hym opēly/& vn- agree / wher-
dertake to catch hym? Or/ who darre put a fore it seameth
hooke thorow his nose/& lay a snare for hī? most agreable
to the trueth/
Darrest thou drawe out *c Leuyathan w that by the wor-
an angle/or bynde hys tonge with a snare? de be signefyed
Canst thou put a ryng in the nose of hym/or an Elephant.
bore hys chaftes thorow with a naule?
Wyll he make many fayre wordes with the
(thynkest thou) or flattre the? Wyll he make
a couenaunt with the? Or art thou able for
to compell him to do the cōtinuall seruyce?
Wylt thou take thy pastyme with hym as w
a byrde/or geue hym vnto thy maydēs / that
thy companyons may hew hym in peces/to
be parted amōge the marchaunt men? Canst
thou fyll the net with his shynne/ or the fysh
pannyer with his heade? Darrest thou laye
hande vpon him? It is better for the to consy-
dre what harme might happen the there tho-
row & not to touche hym. For whē thou thin-
kest to haue holde vpon him/he shall begyle
the: Euery man also that seyth hym/ shall go
backe. And why? there darre none be so bold
as to rayse hym vp.

*c. Leuyathan as dyuerse lear- D ned mā ex- poūde/sig- nifieth the gre- test fysh that lyueth in the see/which is a whalle.

¶ Of the same Leuyathan wherof is mencyoned in the Chapter afore.

¶ The.xli. Chapter.

Who

Jere.l.b. WHo is able to stande before me? Or/who hath geuē me any thing afore hande/ that I am bounde to reward him agayne? All thinges vnder heauē are myne. I feare him not/whether he threatē or speake fayre. Who lyfteth him vp/& stripeth him out of his clothes/or who taketh hym by the bytt of hys bridle? Who openeth ỹ dore of his face? for he hath B horrible tethe round aboute. His body is couered with scales as it were with shyldes/ lockte in/kepte/& well compacte together. One is so ioyned to another/ỹ no ayre can come in: Yee one hangeth so vpon another/ & stycketh so together/ỹ they cā not be sundered. His nesinge is lyke a glystering fyre/ & his eyes lyke the morninge shyne. Out of his mouth go torches & fyre brandes/out of his nostrels ther goeth a smoke/ lyke as out C of an hote sething pot. His breth maketh ỹ coales burne / the flamme goeth out of hys mouth. In his necke remayneth strength/ & before hys face sorowe is turned to gladnesse. The membres of hys body are ioyned so strayte one to another / and cleue so fast together/that he can not be moued.

His hert is as herde as a stone/& as fast as the stithye that the hammer man smyteth vpon. When he goeth: the myghtiest of all are afrayed/& the waues heuy. If he drawe out the swearde / there may nether speare/ ner brest plate/abyde hym. He setteth as moche by a strawe as by yrō / and as moche by a rotten stocke as by metall. He starteth not awaye for him that bendeth the bowe: & as for synge stones/he careth as moche for D stubble as for them. He counteth the hāmer no better then a strawe/ he laugheth hym to scorne that shaketh the speare. He treadeth the golde in ỹ myre lyke the sharpe pot sherdes. He maketh the depe to seethe and boyle lyke a pot/and stereth the see together lyke an oyntment. The waye is lyght after him/the depe is his walkynge place. Upon erth is there no power lyke vntohys / for he is so made that he feareth not. If a man will consydre all hye thinges/this same is a king ouer all the chyldren of pryde.

C The repentaūce of Job. He prayeth for his frindes/ & his goodes are restored double vnto hym.

C The.xlij.Chapter.

Esai.xxxiij.c. i.Reg.xvi.b. AThen Job answered the Lorde / and sayd: I knowe that thou hast power ouer all thinges/& ỹ there is no thought hyd vnto the. For who can kepe his awne councell so secrete/ but it shalbe knowne? Therfore haue I spoken vnwysely / seynge these thinges are so hye/ & passe myne vnderstandyng. O herken thou vnto me also/ & let me speake: answere vnto the thinge that I wyll aske the. I haue geuen diligent eare vnto the/ & now I se the w̄ myne eyes. Wherfore I geue myne awne selfe the blame/ & take repentaūce in ỹ dust and asshes.

Now when the Lorde had spoken these wordes vnto Job/he sayde vnto Eliphas the Themanite: I am displeased with the & thy two frendes/for ye haue not spoken ỹ thing B that is ryght before me/lyke as my seruaūt Job hath done. Therfore take.vij.oxen & .vij rammes/and go to my seruaunt Job / offre vp also for youre selues a brentoffringe: and Marc.v.c. let my seruaūt Job praye for you. Him will I accepte/& not deale with you after youre folyshnesse: in that ye haue not spoken the thinge which is ryght/ lyke as my seruaunt Job hath done.

So Eliphas the Themanite/ Baldad ỹ Suhite & Sophar the Naamathite wente their waye/and dyd accordyng as the Lorde C cōmaunded thē. The Lorde also accepted ỹ persōne of Job/and the Lorde turned hym vnto Job/whē he prayed for his frindes: Yee the Lorde gaue Job twyse as moche as he had afore.

And then came there vnto him all his brethren/all his systers/with all them that had bene of his acquaintaunce afore/ & ate bred with him in hys house/wondring at hym/ & com fortynge hym ouer all the trouble/ that the Lorde had brought vpon hym. Euery man gaue him a shepe and a Jewell of gold.

And the Lorde made Job rycher then he D was before: for he had.xiiij.M. shepe.vj.M. camels/a.M.youck of oxē/& a.M. asshes. He had chyldren also.vij.sonnes & .iij. doughters. The fyrst called Daye: the second Pouerte: the thyrde All plenteousnes. In all ỹ lande were none foūde so fayre/as ỹ doughters of Job/& their father gaue them enheritaunce amonge their brethren. After this lyued Job.xl.yeares/so that he sawe his childrē/& hys childrēs children to the fourth generacyon. And so he dyed/ beinge olde & of a perfecte age.



Dauid.
Vzias.

¶ The fyrst Psalme.

¶ Those that forsake the councelles and tradycyons of the wycked/and wholly geue them selues to knowe the lawe of God/and to shewe it in their lyuyng: doth thys Psalme pronounce blessed/ bothe here & in the A worlde to come: and the contrarye parte/in both the worldes/mysserable and wretched.

a* The waye of synners/is/ their maners & ordynaunces/ in whych they walcke/ as it were in a waye. Waye in the scripture is taken for whatsoeuer we do or go aboute/be it good or euyll/ as in the last verse of thys Psalme.



Blessed is the man/ that goeth not in the councell of the vngodly: that abydeth not in a* the waye of synners/ b* and sytteth not in the seate of the scornefull.

But delyteth in the lawe of the Lorde/ & exercyseth hym selfe in his lawe/bothe daye and nyght.

Soche a man is lyke a tre planted by the waterlyde/ that bryngeth forth his frute in due season.

His leaues shall not fall of/ & loke what soeuer he doth/it shall prospere.

As for the vngodly/it is not so with them: but they are lyke the dust/ which the wynde scatereth awaye from of the grounde.

Therfore ỹ vngodly shall not be able c* to stande in the iudgement/nether the synners in the congregacyon of the ryghtuous.

For the Lorde alloweth the waye of the ryghtuous/but ỹ waye of the vngodly shall perysshe.

b* Tolytt in ỹ seate of ỹ scornefull/is/to cõspire with thẽ/ & to become fellowes of their mysscheefe: as in the Psal. rrv.b

c* To stãd in iudgement/is/ to wynne the processe/and to haue sentence: pronounced on their sydes: as to robbe iudgement/is/ to let the processe/& to haue sentence pronounced agaynst ryght & trueth. Esa.v.a. So then this text meaneth no more/but that the wycked shall haue sorche a terrible sentence geuen vpon them/that they shall not be able to abyde/when the Lorde shall come to the generall iudgemẽt: it meaneth not that the wycked shall not appeare in the iudgement.

¶ The.ij. Psalme.

¶ They that knowe not God are moued agaynst the kyngdome of Christ with wonderfull intentes/ but in vayne: yet runneth their rage thorow the whole worlde. The only waye to healthe is to cõmit thy selfe to Christ.

Why do the Heathen grudge? why do the people ymagyne vayne thyng?

The Kynges of the earth stande vp/ and the rulers are come together/ agaynst the Lorde and agaynst hys anoynted.

*Let vs breake their bondes asunder/ & cast awaye their yock from vs.

*Neuertheles he that dwelleth in heauen/ shall laugh them to scorne: yee euen the Lorde hym selfe shall haue them in derysyon.

Then shall he a* speake vnto them in hys wrath/& vexe them in hys sore dyspleasure.

‡Yet haue I set my Kynge vpon my holy hyll of Syon.

*As for me/I will preache ỹ lawe/wherof the Lorde hath sayde vnto me: Thou art my sonne/this daye haue I begotten the.

Desyre of me/& I shall geue ỹ the Heathen for thyne enheritaunce/Yee the vttermost partes of the worlde for thy possession.

Thou shalt rule them with a b* rodde of yron/and breake them in peces like an earthen vessell.

‡Be wyse now therfore/O ye Kynges/ be warned/ye that are iudges of the earth.

A* The Prophete.

*The Enemye.

B *The Prophete.

a* To speake vnto thẽ in hys wrath/is/to ordeyne and determe to destroye thẽ. Jeremy.xviij.a.

‡ God.

*The Kyng Christ.

b* A rodde of yron/for a sure and vnbowable domynyõ/ as it is sayde Psalm. lxxxviij.e. and Esay.xiij.b.

C ‡ The Prophete.

Serue the Lorde with feare/and reioyce
t* Kysse the sonne / so readeth the Hebr. before hym with reuerence.
t* Kysse the sonne / lest the Lorde be angrye / & so ye perysshe from the ryght waye.
It is a figurative speach / in For his wrath shalbe kindled shortly: blessed are all they that put their trust in hym.
which by the signe is vnderstande that / which is signyfyed therby. For by the kysse of the kinges hande euen nowadayes in many regyons do the subiectes testyfye / that they wyll be in the fayth & power of the kynge. He calleth hym sonne / because he before brought in the father / sayinge: Thou art my sonne. The Greke readeth: receaue instruccion / or be lerned: meaning therby that they shulde submyt them selues vnto the kynge Christ / and receaue hys instruccyon and chastenynge.

¶ The. iij. Psalme.

¶ Dauid speakynge vnto the Lorde / wondreth both at the nombre and confydence of hys enemyes / whych came agaynst hym / & cõmytteth him selfe with greate safetye vnto his helpe / although his enemyes were at hande ready to stryke him: both because noman els can saue hym / & because none can be partakers of healthy or saluacyon but they that beleue in hym and trust to hym.

A a* Psalme of Dauid when he fledde from the face of Absalom.

a* Psalme / in Hebr. Mizrom that is / a song: or as some will the sounde of an harpe.

The story of thys tytle is in the secõd of the kynges from the. xv. Chapter vnto the. xx.

A WHy are they so many / O Lorde / that trouble me? a greate multytude are they / that ryse agaynst me.

b* Selah. This worde after Rab. Kim. was a signe or token of lyfting vp the voyce / & also a monycyõ & aduertysemẽt to enforce the thought & mynde earnestly to geue hede to ỹ meaning of the verse vnto which it is added. Some will that it signifie perpetually or verely.

Yee many one there be ỹ saye of my soule: there is no helpe for him in God. b* Selah.
But thou / O Lorde / art my defender / my worshyppe / and the lifter vp of my head.
I call vpon the Lorde wyth my voyce / & he heareth me out of hys holy hyll. Selah.
I layed me downe & slepte / but I rose vp agayne / for the Lorde susteyned me.
I am not afrayed for thousandes of the people / that compasse me rounde aboute.
Vp Lorde / and helpe me / O my God: for thou smytest al myne enemyes vpon the cheke bones / and c* breakest the teeth of the vngodly.
Helpe belongeth vnto the Lorde / therfore let thy blessynge be vpon thy people.

c* To breake the teeth of the vngodly / is / to brynge to naught the blasphemy of thẽ ỹ withstande the trueth. Psal. lviij. b

¶ The. iiij. Psalme.

¶ Dauid prayseth the benyuolence & the ready healpe of God towarde hym in the conspiracy of Absalom. He reproueth the madnes of the heades & rulers of Israel that conspyred agaynst hym / & calleth thẽ agayne to amendement: and after he glorieth of the aboundaunce of goodes / peace / and safetye restored agayne vnto hym by the benefyte of the Lorde.

a* To the Chaunter in b* Neginoth / a Psalme of Dauid:

a* That is here translate / To the Chaunter / is in Hebrue Lamnazeah: which worde after the mynde of Abrah. Ezra & Dauid Kimhi / expositoures in Hebrue / signifyeth / To the cheafe of the syngers: whych we comẽly call in Englysh / Setter of the queare or chaū-

ter. This interpretacyon also do both the moast & the best lerned of the Latenystes best alowe / and therfore haue I folowed the same the whole Psalter thorow / expressynge it by this worde Chaunter. Notwithstandynge dyuers Authoures do dyuersly interprete it. Some saye that it signyfieth / To the victour or ouercomer: some / to the victorye: which maye thus agree and concorde together yf thou take a Psalme to be a stirrynge & exhortacyon to put oure trust in God / being sure to obtayne the victorye: And where some interprete / vnto the ende / vnderstande euen the same: for therfore do we put oure trust in God / that we may come to the ende of the victorye. Some translate the tytle thus: A vehement and often made exhortacion in instrumentes of musyke / a Psalme to Dauid / that is / as they them selues expounde it: a Psalme reuelate to Dauid / for Dauid is in Hebrue the datyfe case not the genytyfe.

b* Neginoth sygnyfyeth the tune or note of the instrumentes wher after the Psalmes before whych it is prefyxed / were songe: for the Psalmes were songe at certen instrumentes / but so that the swete tune & melodye of the instrumẽtes prepared the mynde more perfectely to perceaue the wordes of the holy dytye.

HEare me when I call / O God of my ryghtuousnes: thou that cõfortest me in my trouble: haue mercy vpon me / & herken vnto my prayer. A

O ye sonnes of men / how longe wyll ye blaspheme myne honour? why haue ye soch pleasure in vanyte / and seke after lyes? Selah.
Knowe thys / that the Lorde dealeth marueilously wyth hys saynte: & when I call vpõ the Lorde / he heareth me.
Be angrye / but synne not: comen wyth youre awne hertes vpon youre beddes / and remembre youre selues. Selah.
Offre the sacrifyce of ryghtuousnes / & put your trust in the Lorde. B
There be many that saye: who wyll do vs any good? Lorde c* lyft vp vpon vs the lyght of thy countenaunce.
Thou reioycest myne herte / though their encreace be greate both in corne & wyne.
Therfore wyll I laye me downe in peace / and take my rest: for thou Lorde only settest me in a sure dwellynge.

c* That is / loke louyngly vpõ vs / fauourably vs / stretch forth thy goodnes towarde vs. For on soch as we fauour loke we amyably / & beholde thẽ with a countenaūce ỹ wytnesseth frendshyppe.

¶ The. v. Psalme.

¶ A prayer of hym that is oppressed of wycked enemyes / whom when he knoweth that they cannot but be hated of God / he taketh hert that after he is delyuered frõ all ieopardye / he shall geue thankes to God hys sauyour in the company of the holy: Therfore besecheth he the Lorde to leade and condeth hym that he be not trapped wyth their wyles: & further / to ouerthrowe them / and to cheare and incourage the godly.

a* To the Chaunter by b* Nehiloth / a Psalme of Dauid.

a* Loke in the tytle of the Psalme that goeth next before.

b* Nehiloth sygnyfyeth by interpretacyon heritages: or as some wyll a certen instrument of musyke.

Heare

a* That is/no byliyde/ or ho nour of cheual rye/ or an in strumēt of mu sycke.

b* Here and in many other pla ces/ the scriptu re calleth the faythfull sayne tes/ as in the Psal. xij. a. & the Apostle in many places of his epistles.

c* Is on my ryght hande/ that is/helpeth aydeth and soucoureth me/ & is prest & ready therto. Psal. cix. d.

d *Thou shalt not leaue my soule in hell/ þ is/ thou shalt not so forsake me that my sou le shal dye: And that foloweth/ Nether shalt thou suffre thy sayncte to se cor rupcyon/ signi fieth: thou shalt not suffre my body to abyde in the graue/ & so to corrupt. So doth Peter expounde thys place of Christ. Act. ij. & Paul Act. xiij.

¶ The. xvj. Psalme.

The desyreth God to be hys defender. He professeth that he is geuen to the fauour of the sayncte/ & that he abhorreth Idolatrers. He loketh to haue the par fect and contynuall ioye of the syght of God.

*a Michtam of Dauid.

PReserue me (O God) for in þ do I trust.

I haue sayde vnto the Lorde: thou art my God/ my goodes are no thinge vnto the.

All my delyte is vpon the* b sayncte that are in the earth/ and vpon soche lyke.

But they that runne after another/ shall haue greate trouble.

Their drinch offringes of blonde will not I offre/ nether make mencyon of their name in my mouth.

The Lorde him selfe is my good & my por cyon/ thou mayntaynest myne enheritaūce.

The lot is fallē vnto me in a fayre groūd/ yee I haue a goodly heritage.

I will thanke the Lorde for geuyng me warnynge: my reynes also haue chastened me in the nyght season.

Afore hand sawe I God all wayes before me/ for he c* is on my ryght hande/ þ I shuld not be moued.

Therfore dyd my hert reioyce/ & my tūge was glad/ my flesh also shall rest in hope.

For why: d* thou shalt not leaue my soule in hell/ nether shalt thou suffre thy saincte to se corrupcyon.

Thou hast shewed me the wayes of lyfe: thou shalt make me full of ioye w̄ thy coun tenaunce.

At thy ryght hande there is pleasure and ioye for euermore.

¶ The. xvij. Psalme.

A vehement and feruent prayer of Dauid that he myght be deliuered from the persecucyons of Saul. He innocently prayseth his awne innocēcye/ as he dyd in the. vij. Psalme. He cryeth for healpe/ describeth the proude condicions & vayne intencions of his per secuters/ and confesseth that his felycytie consysteth in the knowledge of God.

A prayer of Dauid.

HEare the right (O Lord) cōsidre my cō playnte: herken vnto my prayer/ that goeth not out of a fayned mouth.

Let my sentence come forth frō thy pre sence: & loke vpon the thinge that is equall.

Thou hast proued & vysyted myne herte in the nyght season: thou hast tryed me in the a* fyre: & hast founde no wickednes in me: for I vtterly purposed that my mouth shuld not offende.

Because of the wordes of thy lippes/ I haue kepte me frō the workes of men: in the waye off the murtherer.

Oh order thou my goinges in thy pathes: that my fote steppes slippe not.

For vnto þ I b* crie: heare me O god: encline thyne eares to me: & herkē vnto my wordes.

Shewe thy marueloys louing kindnesse/ O thou that saue st thē which put their trust in the/ from soche as resist thy right hande.

Kepe me as the apple of an eye/ defende me vnder the c* shadowe of thy wynges.

From the vngodly þ trouble me/ fro myne enemyes which compasse my soule rounde aboute.

Whych māteyne theyr awne welthynesse wyth oppression/ & theyr mouth speaketh proude thynges.

They lye waytinge in our waye on euery syde/ turninge their eyes downe to the groūd

Like as a lyon þ is gredy of hys pray/ & as it were a lyōs whelpe lurckyng in his dēne.

Up Lorde/ dysapoynte hym and cast hym downe: delyuer my soule wyth thy swerde from the vngodly.

From the men of thy hand (O Lorde) frō the men off the worlde/ whych haue theyr portion in this life: whose belyes thou fyllest wyth thy treasure.

They haue chyldren at theyr delyte/ and leaue the reste of theyr substaunce for theyr babes.

But as for me/ I wil beholde thy presence in rightuousnes: and when thy glory appea reth/ I shall be satysfyed.

c* The shadow of hys wynges here signifie þ protecyō & vn speakable good nes of God/ by which only we stāde in safetie. It is a borowed speache of the nature of a hē ne/ which nou risheth/ feadeth & defendeth her chekens vnder her winges/ yee keyghteth for thē/ & despiseth her awne lyfe to saue them. Christ boro weth a like spea che in Matth. xxiij. d.

¶ The. xviij. Psalme.

¶ First he describeth the great & feruent confydēce which he had in God/ & then the euelles wherwith he was ouerladen: after that/ the power of God and goodwyll towarde hym: Then sheweth he his awne deliueraunce/ his innocency & the iudgement of God towarde all men. And after these/ the great victorye obtayned of his most myghty enemye/ & that the coa stes of hys kyngdome were merueiously enlarged/ & his power confyrmed for euer: at the last he endeth the Psalme with prayses/ & a prophesy of Christ.

a* Loke the tit le of the fourth Psalme.

¶ *a To the chaunter of Dauid seruaunt of the Lorde/ which sayde vnto the Lorde the wordes of this songe/ on the daye in whych the Lorde delyuered hym frō the hand of all his enemyes/ & frō the hād of Saul/ & sayd.

I Wyll loue the (O Lorde) my strength.

The Lord is my succour/ my refuge/ my Sauyour: my God/ my helper in whom I trust: my buckler/ b* þ horne of my healthy/ and my protecyon.

I wyll prayse the Lorde/ & call vpō him/ so shall I be safe fro myne enemyes.

c* The sorowes of death cōpassed me/ and the brokes of vngodlynes made me afrayed.

The paynes of hell came about me/ the snares of death toke holde vpon me.

Yet in my trouble I called vpō the Lord/ & complayned vnto my God.

So he heard my voyce out of hys holy temple/ and my cōplaynte came before him/

b* He calleth God the horne of his health/ be cause by him he had subdued his enemyes/ & ob tayned health. It is a borowed speache of hor ned beastes/ which w̄ their hornes defende them selues/ & driue awaye thē that feyght a gaynst them. Psal. xliiij. a.

c* By the sorow wes of death/

and wockes of vngodlines (by which is meant the obstynate multytude of the wicked & vngodly) the payues of hell & the snares of death: are signified the ieopardous / & terryble feares whych by the wyckednes of his enempes happened vnto hym / & brought hym very often vnto deathes doare: so that by ỹ iudgemẽt of the flesh he thought hym selfe vtterly cast awaye.

d * Coales after the vse of the scripture signifie the sneapinges / the anger / or the indignacyon of god. Psal. cxx. a

e * Of this ye haue hene xi a * Cherubin in Hebrue signifieth in Englysh swyft byrdes. By all the thinges here rehersed is described the power / might & maiestye of almyghtye god / whych he declareth in tẽpestes / of which the whole. xxix Psal. entreateth / and in Job xxxvij. are like thinges mencyoned to the setting out of his power. Often tymes we reade / that God when he wolde moare openly & moare expressely declare hys power vnto men / caused thonder / lightening / & earthquakes. &c. As in Exo. xix. whẽ the lawe was geuen. And i. Regũ. xij. when the people desyred a

Then the earth trembled and quaked / the very foundacyõs of the hylles shoke & were remoued / because he was wrothe.

There wẽte a smoke out of hys nostrels and a cõsumynge fyre out of hys mouth / so that d * coales were kyndled at it.

He bowed the heauens e * & came downe / & it was darcke vnder hys fete.

He rode vpõ the f * Cherubyns & dyd flee: he came flyẽge with ỹ wynges of ỹ wynde.

He made darckneße his pauylion rounde aboute hym / with darcke water and thycke cloudes to couer hym.

At the brightnes of his presence ỹ cloudes remoued / with hayle stones & coales of fyre.

The Lorde also thondred out of ỹ heauẽ / & the heygth gaue his thõdre with hayle stones and coales of fyre.

He sent out hys arowes and scatred thẽ / he cast forth lyghtenynges / & destroyed thẽ.

The sprynges of waters were sene / & the foundacyons of the rounde worlde were discouered at thy chyding (O Lorde) at the blastynge and breth of thy displeasures.

He sent downe frõ ỹ heygth to fetch me / & toke me out of g * greate waters.

He delyuered me fro my strong enemyes / & fro my foes which were to myghty for me.

They preuẽted me in the tyme of mytrouble / but the Lorde was my defence.

He brought me forth also into lyberte: and delyuered me / because he had a fauour vnto me.

The Lorde shall reward me after my rightuous dealynge / & according to the clennesse of my handes shall he recompense me.

For I haue kepte the wayes of ỹ Lorde: and haue not behaued my selfe wickedly agaynst my God.

I haue an eye vnto all hys lawes / & cast not out his commaundementes fro me.

Uncorrupte wyll I be before him / & will eschue myne awne wyckednes.

Therfore shall the Lord reward me after my ryghtuous dealynge / & according vnto the clennesse of my handes in his eye sight.

With the holy thou shalt be holy / & with the innocent thou shalt be innocent.

With the cleane thou shalt be cleane / and with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppressed / & bringe downe the hye lokes of the proude.

Thou lyghtest my candle / O Lorde my God: thou makest my darckenes to be light.

For in the I can discõfort an host of men: yee in my God I can leape ouer the wall.

The waye of God is a perfecte waye: the wordes of the Lorde are tryed in the fyre: he is a shylde of defence / for all them that trust in hym.

For who is God / but the Lorde? Or / who hath any strenght / but oure God?

It is God that gyrded me with strength / and made my waye vncorrupte.

He hath made my fete lyke hertes fete / & set me vpon hye.

He teacheth myne handes to fyght / & maketh myne armes to breake euen a bowe of stele.

Thou hast geuen me the defence of thy health / thy ryght hande vpholdeth me / & thy louynge correccyon maketh me greate.

Thou hast made h * rowme ynough vnder me for to go / that my fote steppes shulde not slyde.

I wyll folowe vpon myne enemyes / and take them: I wyll not turne tyll they be discomforted.

I wyll smyte them / they shall not be able to stande / but fall vnder my fete.

Thou hast gyrded me with strength vnto the batell / thou hast throwẽ them all downe vnder me / that rose vp agaynst me.

Thou hast made myne enemyes to tourne their backes vpõ me / thou hast destroyed them that hated me.

They cried / but there was none to helpe them: yee euen vnto the Lorde / but he herde them not.

I wyll beate them as small as the dust claye in the winde / I wyll cast them out as the claye in the stretes.

Thou shalt delyuer me from the stryuinges of the people / thou shalt make me the i * heade of the Heithen.

A people whõ I haue not knowne shall serue me.

As soone as they heare of me / they shall obey me / but the k * straũge chyldren dyssemble with me.

The straunge chyldren are waxen olde / and go haltynge out of their pathes.

The Lorde lyueth: and blessed be my helper / praysed be the God of my health.

Euen the God which seyth that I be auẽged / and subdueth the people vnto me.

It is he that delyuereth me frõ my cruell enemyes: thou shalt lyft me vp from them that ryse agaynst me / thou shalt rydd me frõ the wycked man.

For this cause I wyll geue thankes vnto the (O Lorde) amõge the gentiles / and synge prayses vnto thy name.

Greate prosperyte geueth he vnto hys kynge / and sheweth louynge kyndnesse vnto Dauid hys anoynted / yee & vnto hys sede for euermore.

f * Cherubin in Hebrue signifieth in Englysh swyft byrdes.

g * By the waters / are signified / myghty & valyaunt enemies. frõ which he saith he was delyuered by the hand of god

h * Rowme ynoughe signifieth abundãce or prosperitye of all thynges / Psal. cxix. d

i * Heed for ruler or gouerner

k * Straunge chyldrẽ are those that ought to be of ỹ house holde of God / & that also auaunt thẽselues therof / but be in deade worldely / & walcke not in the pathes of his commaundementes) as they haue promesed to do. Wherof is spoken Esai. i. a.

Kig. Mat. xxvij when Christ was on ỹ crosse Act. ij. whẽ the holy goost came vpon the Apostles. Actũ. iij. whe they prayed With soch lyke wondres do some suppose ỹ God did at one tyme or other shewe his benyuolence to Dauid / and confyrmed hys promes / w shaking of the earth / lightenig / hayle / cloudes / stormes & other terryble tokens / wher with he holpe Dauid / & ouerthrue hys enempes. Nether letteth it that the Scripture mẽcioneth not therof in any place. For it mẽcioneth not the tempest which Esai prophecyed to come in ỹ delyueraũce of Jerusalẽ from the Assyrias / yet who wyll denye but that it was in very deade done.

The

HEare my wordes (O Lorde) consyder my callynge.

O marke the voyce of my petycyō/ my Kynge and my God/ for vnto the wyll I make my prayer.

c* He sayth betymes & early in the morning because þ tyme is conuenyent to praye and to heare the word of God in: at which tyme also they customably came together both to the tabernacle and vnto the temple of God.

c* Heare my voyce* by tymes (O Lorde) for early in the morynng wyll I gett me vnto the/ yee and that with diligence.

For thou art not the God that hath pleasure in wyckednesse/ there may no vngodly personne dwell with the.

Soche as be cruell maye not stande in thy syght/ thou art an enemye vnto all wycked doers.

Thou destroyest the lyers: the Lorde abhorreth the bloude thurstye and dysceatfull.

B But as for me/ I will come into thy house/ euen vpon the multytude of thy mercy: and in thy feare wyll I worshyppe towarde thy holy temple.

Lede me (O Lord) in thy rightuousnesse) because of myne enemyes/ & make thy waye playne before me.

For there is no faithfulnesse in their mouthes: they dyssemble in their hertes: their throte is an opē sepulchre: with their tonges they disceaue.

C Punysh them (O God) that they may perysh in their awne ymaginacions: cast them out because of the multitude of their vngodlynesse/ for they rebell agaynst the.

Agayne/ let all them that put their trust in the/ reioyse: yee let them euer be geuynge of thankes/ because thou defendest thē: that they which loue thy name/ maye be ioyfull in the.

For thou Lorde geuest thy blessinge vnto the ryghtuous: & with thy fauorable kyndnes thou defendest him/ as with a shylde.

C The. vj. Psalme.

C This Psalme contayneth a feruent prayer of one that is oppressed with grefe/ and that greatly abhorreth deeth/ fearyng lest the glory of God shulde be any thinge darckened therwith/ and that also glorieth of the helth restored agayne vnto hym.

a* b* Loke in the tytle of the fourth Psal. for them both.

a* To the chaunter b* by Negynoth vpon c* Sheminith/ a Psalme of Dauid.

c* Sheminith is as moche to saye as an eyght/ or, an instrument of muslyke that hath eyght stringes.

A d* Rebuke me not in thyne anger. & c. That is so heuely as one that were angred & moued with great and hydeouse indignacyon. Some expolide anger & heuy displeasure/ or (as the commen trāsl. readeth) furie/

O Lord d* rebuke me not in thyne anger: Oh chasten me not in thy heuy displeasure.

Haue mercy vpō me (O Lorde) for I am weake: O Lord heale me/ for all c* my bones are vexed.

My soule also is in greate trouble/ but Lorde how longe?

Turne the (O Lorde) & delyuer my soule: Oh saue me for thy mercyes sake.

For e* in death no man remembreth the: Oh who wyll geue the thankes in the hell?

I am weery of groning: euery night wash I my bedde/ and water my couche with my teares.

My countenaunce is chaunged for very inwarde grefe/ I consume awaye/ I haue so many enemyes.

Awaye fro me all ye wicked doers/ for the Lorde hath herde the voyce of my wepynge.

The Lorde hath hearde myne humble petycyon/ the Lorde hath receaued my prayer.

All myne enemies shalbe confounded and sore vexed: yee they shalbe turned backe & put to shame/ and that ryght soone.

B to signyfie the dreadfull iugement of God/ whith no man auoydeth/ but he þ here seaketh after mercye. And where god iudgeth w tranquylyte & peasablenes/ & hath nether anger or furie in him/ yet cannot the scripture shew vnto vs what God shall appeare vnto them that shall feale hys iudgement: but yf it speake after oure maner/ of God as though it spake of a man: as in the Psal. ij. c. Loke after in the Psal. xxxviij. a.

e* My bones are vexed. & c. Of this ye haue Esaye. xxxviij. c.

f* They be in the death and in hell that dispayre and blaspheme God/ as it is sayde Psal. cxv.

C The. vij. Psalme.

C He desyreth to be saued from the greate & grieuous persecucyon of Saul. He mencyoneth hys awne innocencye. He prayeth that he maye obtayne the kyngdome promesed hym/ to thintēt that the people might be gethered to God/ and the mysches of the wycked expelled: Then sayth he that the wycked shall perisshe with their awne swerde/ & endeth the Psalme with the prayse of God.

a* Sigaion of Dauid/ which he sang for the wordes of Cus the sonne of Jemini.

Reade the story in the. ij. of the Kynges. xvi.

a* Sigaion as some wyll/ signifyeth an exercyse/ that is/ a paynefull and heuy temptacyon of Dauid. Other interprete it an ignorannce/ because he knew not the faute that was layde vnto him. Some saye that it was one of the instrumentes/ wherat all the Psalmes before which it is sett/ were songe. Some thincke that it is a certayne kynde of melodye.

That is here called Cus/ in the place of the Kynges aboue rehersed is called Semei.

A b* That is/ Cus. After the Hebrues is Saul vnderstand therby.

O Lorde my God/ in the do I trust: saue me from all them that persecute me/ & delyuer me.

Lest b* he hantch vp my soule lyke a lyō/ and teare it in peces/ whyle there is none to helpe.

O Lorde my God/ yf I haue done any soche thing/ yf there be any vnrightuousnes in my handes:

If I haue rewarded euyll vnto them that dealt frendly with me/ or hurte thē that without any cause are myne enemyes:

c* Then let myne enemye persecute my soule/ and take me: yee let hym treade my lyfe downe in the earth/ and laye myne honour in the dust. d* Selah.

c* By these. iij. is vnderstande an vtter destruccyō. Esay vij. a.

d* Loke in the iij. Psal. a.

Stande vp (O Lorde) in thy wrath/ lyft vp thy selfe ouer the furyous indygnacyon of myne enemyes: aryse vp (for me) in the vēgeaunce that thou hast promysed.

B That the congregacyō of the people may come aboute the/ for their sakes therfore lift vp thy selfe agayne.

C The Lord is iudge ouer the people: auēge me then (O Lorde) accordynge to my rygh-tuousnes & innocencye.

Oh let ỹ wyckednes of the vngodly come to an ende: but maynteyne ỹ iust/ thou righ-tuous God/ that e* tryest the very hertes and the reynes.

e* That is/ exa mynest & lokest on the though tes/ delectacios desyres & plea sures of man. 1. Reg. xvi. b. Prouer. xvi. a.

My helpe cōmeth of God/ which preser-ueth them that are true of herte.

God is a ryghtuous iudge/ & God is euer threatenynge.

If men wyll not turne/ he hath whett his f* swearde: he hath bent his bowe and made it ready.

f* Swerde. Loke Esaye xxvij. a.

He hath prepared hym the weapens of death/ and ordened hys arowes to destroye.

Beholde/ he trauayleth with mischefe/ he hath conceaued vnhappynesse/ and brought forth a lye.

He hath grauē and digged vp a pytte/ but he shall fall hym selfe into the pytte that he hath made.

g* That is: the euyll which he doth vnto other shall fall vpon hym selfe. Ec-clesiasti. xxvij. d

g* For hys vnhappynes shall come vpon hys awne head/ & hys wyckednes shall fall vpon hys awne pate.

As for me/ I wyll geue thankes vnto the Lorde for his ryghtuousnes sake/ and wyll prayse the name of the Lorde the most hyest.

C The. viij. Psalme.

The prayseth and greatly wondereth at the inesty-mable benyfyte and lyberalytye of God maker of all thinges towarde mankynde/ which euery where with an vnspeakable glorye sheweth his euerlasting power and strength.

To the chaunter a vpon Githith/ a Psalme of Dauid.

a* Loke in the Tytle of the fourth Psal. b* Githith after some signyfyeth as moche as for the wyne presses. After some/ concernyng the Gethites. After other it is an instrument of musyke.

A Lorde oure gouernour: how wonder-full is c* thy name in all ỹ world: how excellēt is thy glory aboue ỹ heauēs:

c* What is sig nyfyed by hys name: ye haue Psal. xlviij. c.

Out of the mouth of the very babes and sucklynges thou hast ordeyned prayse/ be-cause of thyne enemyes/ that thou myghtest destroye the enemye & the auenger.

For I cōsyder thy heauēs/ euē the worcke of thy fingers: the moone & the starres which thou hast made.

B Oh what is man/ that thou d* art so mynd-full of him: ether the sonne of man that thou vysyteste hym:

d* That is/ that thou so knowest hym/ carest and pro-uydest for him.

After thou haddest for a season made him lower then the aungels/ thou e* crownedest him with honour and glory.

e* To crowne hym. & ce. is/ to make hi a kyng which thynge was fulfylled in Christ after his resurrecciō Mat. xxviij. d.

Thou hast set him aboue the worckes of thy handes: and thou hast put all thynges in subiection vnder his fete.

All shepe and oxē/ yee and the beastes of the felde.

The foules of the ayre/ the fysh of the see/ and whatsoeuer walcketh thorow the wayes of the see.

O Lorde oure gouernoure/ how wonder-full is thy name in all the worlde:

And of hi doth the epistle to the Hebrues ex pounde thys verse. Hebr. ij.

C The. ix. Psalme.

The geueth thanckes for a great victorye obtayned/ & for the fall of a great enemy/ loche as Goliath or some other Prynce of the Philistynes. He prayseth the ryghtwesnes of God/ which al wayse auengeth hys. He prayeth God to pull vnder the wycked.

a* To the chaunter vpon b* Almuth Laben/ a Psalme of Dauid.

a* Loke the tytle of the. xij. Psalme

b* Almuth Laben/ as some thincke/ signifieth a cer-tayne instrumēt of musyke. Some saye/ that Almuth signyfyeth/ of the deeth: which same vnderstande by Laben/ Goliath or some other Philistine. Some reade the tytle thus: A vehement and often made exhorta-cyon of a secret or folysh sonne: They vnderstande therby the ryghtwelle/ which by fayth is the sonne of God/ & the same is to the world folish/ because he is cō-tynually in deeth and secrettes: for his lyfe is hydde in Christ tyll the hydde thinges be shewed agayne in the iudgemēt of God/ then shall it appeare that the death of this worlde is glorye. Felix readeth the tytle thus: vnto the victour or ouercomer of the death of a fole. which ye may well vnderstande of the death of folysh Antychrist & of the ruyne of his kyngdome: howbeit this tytle shulde seame more conuenient for the next Psalme/ which after the Hebrues is a distinct Psalme from thys/ where as the Lactnistes make this and the next but one.

I Wyll geue thankes vnto the (O Lorde with my whole herte/ I wyll speake of all thy meruelous worckes.

I wyll be glad/ and reioyse in the/ yee my longes wyll I make of thy name/ O thou moost hyest.

Because thou hast dryuē myne enemyes abacke/ they were dysconfyted/ and perished at thy presence.

For thou hast maynteyned my ryght and my cause: thou sytteste in the throne that art the true iudge.

Thou rebukest the Heythen/ & destroyest the vngodly/ thou puttest out their name for euer and euer.

The enemyes swerdes are come to an ende/ thou hast ouerthrowen their c* cytyes/ their memoryall is perysshed with them.

c* Cytyes here signifie the de-fences/ suc-cours/ armoure wyly doctrine fayned rightu ousnes/ and all that the worlde trusteth in a-gaynst ỹ Lord/ as in Esaye xxiij. b.

But the Lorde endureth for euer/ he hath prepared his seate vnto iudgement.

He gouerneth the world with reghtuous-nes/ and mynystreth true iudgement vnto the people.

The Lorde is a defence for the poore/ a defence in the tyme of trouble.

Therfore they that know thy name/ put their trust in the: for thou (Lorde) neuer fay-lest them/ that seke the.

O prayse the Lorde/ which dwelleth in Syon/ shewe the people of his doinges.

And why: d* he maketh inquysycyon for their bloude/ and remembreth them: he for-getteth not the e* complaynte of the poore.

d* Or as some wyll/ he requy reth their bloud de or slaughter. that is/ he lea ueth not inno cent bloude vn auēged/ nor for-getteth the crie of the afflyct. Gene. xlij. d.

e* The com playnte of the poore/ is the fer uent desyre and burning affec-cyō wherwith they crye vnto the Lorde/ & be hearde. By the

Haue mercy vpō me (O Lord) cōsyder the trouble

poze in ỹ scrip ture are vnder stãd ỹ afflict whych feale their neade and temptacio/ and which sorowe & lamẽt that the trueth is ouer troden / which put no trust at all in any thig that is in thys world: yee which are despised & forsa ke of the world: & cleaue only to the liuing god: assured that at his hande they shal findehealpe / though the world be neuer so extreame a gaynst them / as in the next psalme. d.

trouble that I am in amõge myne enemyes/ thou ỹ liftest me vp frõ the *gates of death.

C That I maye shew all thy prayses with in the g* portes of the daughter of Siõ/ and reioyse in thy sauynge health.

As for the Heythẽ / they are sunckẽ downe in the pytte that they made: in the same nette which they spred out preuely / is their awne feete taken.

Thus ỹ Lord is knowne to execute true iudgement / when the vngodly is trapped in the worckes of his awne handes. Selah.

The wycked must be turned vnto hell / & all the Heithen that forget God.

But the poore shall not all waye be out of remembraunce / the pacyent abydinge of soche as be in trouble shall not perysh for euer.

Vp Lord / let no mã haue the vpper hand / let the Heythen be condemned before the.

D Lorde set a scolemaster ouer thẽ / that the Heithen maye knowe them selues to be but men. *h Selah.

f* The gates of death are the iudgemẽtes of deeth / the councelles of the wicked / the cõgregacyõs of Sathan / the doctrines of falsnes / and whatsoeuer leadeth to death.

g* The portes or gates of the daughter of Syõ are / the companies of the good and faythfull / in whych are recyted the truthes of God / and all that leadeth to lyfe. Psal. lxxxvij. a.

h* Of Selah loke the. iij. Psalme. a

C The. x. Psalme.

C A prayer agaynst frowarde / malycyouse / & wycked men / which bothe with wyles and vyolence oppresse all that are poore and helpelesse: wherin also their intolerable pryde and vngodlynes / with their study and desyre to hurte other are described.

C There is no Tytle in the Hebrew.

A Why arte thou gone so farre of / O Lorde: wylt thou hyde thy selfe in tyme of trouble?

While the vngodly hath ỹ ouer hande / the poore must suffre persecucyon:

D that they were taken in the ymagynacyon which they go aboute.

For ỹ vngodly maketh boost of his awne hertes desyre / the couetous blesseth him selfe / and blasphemeth the Lorde.

C The vngodly is so proude and full of in B dignacyon / that he careth not: nether is God before his eyes.

His wayes are allwaye filthye / thy iudgmentes are farre out of his sight / he defyeth all his enemyes.

For he sayeth in hys herte: Tush / I shall neuer be cast downe / ther shal no harme happen vnto me.

a* Trauel and sorowe in the Scripture are taken for wyckednes and malice / as in the Psal. cxl. c.

His mouth is full of cursyng / fraude & disceate: vnder hys tõge is a* trauayle & sorow.

He sytteth lurkyng in the gardens / that he maye preuely murthur the innocent / hys eyes are set vpon the poore.

C He lyeth waytynge secretly / as it were a lyon in hys denne.

He lurketh that he maye rauysh the poore yee to rauish the poore / when he hath gotten him in to hys nett.

Then smyteth he / then oppresseth he and casteth downe the poore with his auctorite.

For he sayeth in hys herte: Tush / God hath forgotten / he hath turned awaye hys b* face / so that he will neuer se it.

Aryse O Lorde God / lyft vp thyne hand / and forget not the poore.

Wherfore shuld ỹ wicked blaspheme God & saye in his herte: tush / he careth not for it:

C Hys thou seyst / for thou considerest the mysery and sorowe.

The poore geueth him selfe ouer in to thy hande / and cõmitteth him vnto the / for thou art the helper of the frendlesse.

Breake thou the arme off the vngodly and malycious / search out ỹ wickednesse which he hath done / that he maye perish.

The Lorde is kynge for euer / the Heithen shall perish out of his lande.

Lord / thou hearest ỹ c* desyrous longyng of the poore: they re herte is sure / that thyne eare herkeneth therto.

Helpe ỹ fatherlesse and poore vnto their ryght / that the vngodly be no more exalted vpon earth.

b* The face of God in ỹ scripture signifyeth ofte the fauour / grace or benyuolence of God / as in the Psal. lxxx. b. & cxix. c.

c* Loke the Psalme next before. b

C The. xi. Psalme.

C He reasoneth his wrong with them that thrust him forth of all the dompynon of Israel / so that he founde no place to abyde in. He prayseth hys confydence to Godwarde / and the iugement of God both towarde the good and euell.

a* To the chaunter / of Dauid.

IN the Lorde put I my trust: how wyll ye then saye to my soule that she shulde flee as a byrde vpon youre hyll?

For lo, b* the vngodly haue bẽt their bowe / & made ready their arowes in the quyuer / ỹ they maye preuely shute at them / which are true of hert.

The very foũdaciõ haue they cast downe / what can the ryghtuous then do with all?

But the Lorde is in hys holy temple / the Lordes seate is in heauen: He considereth it wyth hys eyes / hys c* eye lyddes beholde the chyldren of men.

The Lorde seith bothe the righteous and vngodly / but who so delyteth in wyckednes / him his soule abhorreth.

Upõ the vngodly he shall rayne snares / fyre / brymstone / storme and tempest: thys rewarde shall they haue to drynke.

For the Lord is ryghtuous / and he loueth ryghtuousnes: his countenaunce beholdeth the thinge that is iust.

a* Loke the tytle of the fourth Psal.

b* The vngodly haue bent ther bowe. &c. That is a borowed speache / by which is sygnifyed ỹ the wycked enemyes of Dauid were most prest and ready to destroy him. For this Psalme as some suppose / was made when he fledde frõ Saul & hyd de hym self frõ him in dyuers & londry places as ye reade i. Reg. frõ the. xxij chap. to ỹ. xxvij where his persecucyõ was so great / that at ỹ lẽgth he was fayne to flie out of the coastes of Israel vnto the Philistines. After lyke maner do oure Saules dayly persecute ỹ Christe. Psal. xxxvij. b

c* Loke in the / xxxiij. Psalme. c.

¶The.xij.Psalme.

¶The cõplayneth that righteousnes & fayth are euery where decayed/& that wyly & gylefull flatterers rule all/and prayeth the Lorde to haue compassyon on the afflict/which they cruelly vexe:& also to helpe thē accor ding to his worde/which onely can not deceaue/and to delyuer his/from the fylthye companye of the wicked.

¶ a* To the Chaunter vpon b* Sheminith/ a Psalme of Dauid.

a* Loke the tytle of the.iij Psalme.

b* Loke the tytle of the.vi. Psalme.

HElpe Lorde/for there is not one saincte more: very fewe faythfull are there amonge the chyldren of men.

Euery mā telleth lyes to hys neyghbour/ they do but flatter with their lyppes and dyssemble in their herte.

O that the Lorde wolde rote out all dysceatfull lyppes/and the tōge that speaketh proude thinges.

Which saye:oure tonge shulde preuayle: we are they þ ought to speake/ who is lorde ouer vs?

B Now for the troubles sake of the oppressed / and because of the complaynte of the poore/I wyll (sayeth the Lorde) I wyll helpe them/and set them at rest.

c* That is/ often tymes.

The wordes of þ Lorde are pure wordes: euen as the syluer/which from earth is tryed and purysyed c* vij.tymes in the fyre.

d* That is/ soche & soch mē after Kimbi. But after Abr. Ezra.thy wordes.

Kepe d* thē therfore(O Lord) & preserue vs from this generacyon for euer.

And why:when vanyte & ydylnes getteth the ouerhande amonge the chyldren of men/ all are full of the vngodly.

¶The.xiij.Psalme.

¶Dauid being in a ieopardouse case & in great perell doth earnestly with petitiones desyre Gods helpe/to thintent that hys enemyes shulde not reioyce at hys deeth/but that he rather myght reioyce of his health obtayned/and worthely magnifye and prayse his preseruer God.

a* Loke the tytle of the.iij Psalme

¶ a* To the chaunter/a Psalme of Dauid.

A HOw longe wylt thou forget me / O Lorde:for euer?how longe wylt thou hyde thy face fro me?

b* That is/ how longe shal I take deliberacyon.

Oh b* how longe shall I take counsell in my soule:how longe shall I be so vexed in myne herte? how longe shall myne enemye triumphe ouer me?

c* Lightē.& cc. That is/ make me circūspect & diligent/ that I neyther set light to do þ whiche ought to be done/ nor folyshly attempt that whiche ought to be eschued/& so come vnwyselp in the hādes of myne enemyes & be oppressed of them:& therfore do some reade:kepe me awyke for that which is here reade lyghten myne eyes.

Consyder/& heare me/O Lorde my God: c* lyghten myne eyes/ d* that I sleape not in death.

B Lest myne enemye saye: I haue preuayled agaynst hym:for yf I be cast downe/they that trouble me wyll reioyce at it.

But my trust is in thy mercy/ & my hert is ioyfull in thy sauynge health.

I wyll synge of the Lorde/that dealeth so louyngly with me.

(Yee I wyll prayse the name of the Lorde the moost hyest.)

d* That I sleape not in deeth/that is/that I sleape not the slepe of deeth/that I dye not and be ouercome of myne enemyes:and therfore followeth it/lest myne enemye saye/I haue preuayled.& cc.

¶The.xiiij.Psalme.

¶He bewayleth that all places are full of wycked and open synners/& describeth their most corrupt/ fylthy and vyolent condycyon: and further/he prophecyeth vengeaunce to them / and saluacyon to the innocent/ whom they oppresse and deuoure.

a* Loke the tytle of the fourty Psalme.

a* To the chaunter/of Dauid.

THe folysh bodyes saye in their hertes: thus/there is no God.

b* They are all gone out of the waye / that is/ they are all departed frō the waye of God/ & haue set a side his lawe/ & are fallen to their awne inuencions/councelles and prouysyōs. Psal.liij.a. Roma.iij.b.

They are corrupte/& become abhominable in their doinges / there is not one that doth good.

The Lorde loked doune from heauē vpō the chyldren of men/to se yf there were any that wolde vnderstande & seke after God.

B But b* they are all gone out of the waye/ they are all together become vnprofytable: there is none that doeth good/no not one.

How can they haue vnderstandyng/ that worcke myschefe/eatinge vp my people/as it were bred/& call not vpon the Lorde?

Therfore shall they be brought in greate feare/for God standeth by the c* generacyon of the righteous.

c* The generacyō of the righteous are all those whych by fayth are made the sonnes of god/iustified by the ryghtwesnes of Christ. Psal.cxij.a.

As for you/ d* ye haue made a mocke at þ counsell of the poore/because he putteth his trust in the Lorde.

d* ye haue made a mock.& cc. that is/ye haue cōtemned/blaspemed & made heresye the councell of the poore/despised/and ryghtwes man:because he forsoke all prouysion for him selfe but that only which he vnfaynedly beleued to haue of God/for hys sauyng healthes sake Christ.

Oh that the sauynge health were geuen vnto Israel out of Sion.

Oh that the Lord wolde delyuer his people out of captyuyte.

Then shulde e* Jacob reioyse/and Israel shulde be ryght glad.

e* By Jacob or Israel is vnderstande the whole flocke/ progeny / & offspringe of Jacob or Israel/as in the Psalme. xx.a.

¶The.xv.Psalme.

¶This Psalme describeth what maners & condycions the very Cytezyns of heauē & membres of the church of God must haue.

A Psalme of Dauid.

LOrde/ who shall dwell in thy tabernacle:who shall rest vpon thy holy hyll?

A a* To speake the trueth frō hys hert / is/ to meane good fayth and to do that he promeseth/so that he fayne not in worde another thynge then he thyncketh in hert. Psalme xv.a

Euen he that leadeth an vncorrupt life:that doth the thing which is ryght / and that a* speaketh the treuth frō his hert.

He that vseth no disceat in hys tonge:he þ doth no euell to his neyghbour/ & slaundreth not his neyghbours.

He that setteth not by the vngodly / but maketh moche of them that feare the Lorde: he that sweareth vnto his neyghboure/& disappoynteth hym not.

He that geueth not his money vpō vsury/ & taketh no rewarde agaynst the innocent.

Who so doth these thinges/shall neuer be remoued.

¶The

The. xxiiij. Psalme.

When the Lorde had shewed vnto Dauid that the threshyng flour of Ornan ỹ Jebusyte/ which was in the hyll Moria/ was the place where he wolde haue a temple buylded for hym/ Dauid monyshed with the syngular goodnes of God towarde the Israelites amongest whō he had chosen hym a dwellyng place/ describeth to whō the place of God doth verely belonge/ and which is the very nacion of God/ & amongest whom he vouchsaueth to dwell. Then he exhorteth them to the buyldynge of the temple.

A Psalme of Dauid.

Dñi est

THe earth is the Lordes/ & all ỹ therin is: the compase of the world/ & all that dwell therin.

For he hath founded it vpon the sees/ and buylded it vpon the floudes.

Who shall go vp in to the hyll of ỹ Lord? Or/ who shall remayne in his holy place?

Euen he that hath innocent handes and a cleane hert: which a* lifteth not vp his mynde vnto vanyte/ & sweareth not to disceaue.

a* Which lyfteth not vp hys minde vnto vanitie. That is/ which glorifyeth not hym selfe nor esteameth of: setteth by hym selfe as though he were some what/ but taketh hym selfe for nothyng. Gala. vi. a.

B He shall receaue the blessynge from the Lorde/ and mercy from God his sauioure.

This is ỹ generaciō of thē that seke him/ of thē ỹ seke thy r* face/ O Jacob. Selah/

b* That is/ the fauour of thy God.

Open your gates (O ye princes) lett the euerlastynge dores be opened/ that ỹ kyng of glory may come in.

Who is this kyng of glory? It is ỹ Lorde stronge and myghtie/ euen the Lorde myghtye in batel.

Open youre gates (O ye princes) lett the euerlastynge dores be opened/ that ỹ kyng of glory may come in.

Who is this kyng of glory? It is the Lord of Hoostes/ he is ỹ kyng of glory. c* Selah.

c* Loke in the third Psalm. a

The. xxv. Psalme.

A prayer of Dauid oppressed both with synne and with enemyes. He prayeth the Lorde to delyuer him from his synnes to shewe him his wayes and to rydd him from the furye of his enemyes. In the ende he prayeth for all the people.

A Of Dauid.

VNto the (O Lorde) I lyft vp my soule. My God/ I trust in the: Oh lett me not be cōfunded/ lest myne enemyes triumphe ouer me.

a* To knowe the wayes of ỹ Lord is/ to lyue a lyfe ỹ pleaseth God: that is/ to lyue in his fayth/ & to lett him leade vs by hys goodnes: the same is the waye of lyfe/ before mỹ. xvi. c

For all they that hope in the shall not be ashamed: but soch as be scornefull despysers without a cause/ they shall be put to cōfucyon.

Shewe me thy wayes/ O Lord/ & teach me thy pathes.

Lede me in thy trueth and lerne me/ for thou art the God of my health/ and in the is my hope all the daye longe.

B Call to remembraūce/ O Lorde/ thy tender mercyes and thy louynge kyndnesses/ which haue bene euer of olde.

Oh remēbre not the synnes & offences of my youth/ but accordynge vnto thy mercy thynke vpō me/ O Lorde/ for thy goodnesse.

O how frendly & ryghtuous is the Lord/ therfore will he teach synners in the waye.

He iedeth the symple a right/ & soch as be b* meke thē lerneth he his wayes.

All the wayes of the Lorde are very mercy and faythfulnesse/ vnto soch as kepe hys c* testament and conuenaunt.

For thy names sake/ O Lorde/ be mercyfull vnto my synne/ for it is greate.

What soeuer he be that feareth ỹ Lorde/ he shall shewe hym the waye that he hath chosen.

His soule shall dwell at ease/ and his sede shal possese the lande.

The secrete of the Lorde is amonge them that feare him/ and he sheweth them his cōuenaunt.

Myne eyes are euer lokynge vnto the Lorde/ for he shall plucke my fete oute of the net.

Turne the vnto me and haue mercy vpon me/ for I am desolate and in mysery.

The sorowes of my herte/ are greate/ O brynge me out of my troubles.

Loke vpon myne aduersyte & mysery/ & and forgeue me all my synnes.

Consydre how myne enemyes are many/ and beare a malicious hate agaynst me.

O kepe my soule/ and delyuer me: let me not be cōfounded/ for I haue put my trust in the.

Let innocency and ryghtuous dealynge waye vpon me/ for my hope is in the.

Delyuer Israel/ O God/ out of all hys trouble.

b* Loke after in the Psalm. xxiiij. a

c* A Testament is properly the last wyll of hym that dyeth/ whych maye not be chaunged or altered. Wherfore the Testamēt of Christ is the promes and ỹ worde/ whereby we be elect & chosen ỹ chyldren of God thorou him/ as he sayth. Hebr. ix. d.

The. xxvi. Psalme.

The describeth to the ensample of the good/ what endeueraunce he gaue to innocencye/ & how warely he eschued the company of the euell: then prayeth he to eskape the vengeance that abydeth ỹ wicked sythe he lyueth holely/ and desyreth nothynge moare then to set oute the glory of God.

D Of Dauid.

BE thou my iudge/ O Lord/ for I walke innocently: my trust is in the Lorde/ therfore shall I not fall.

A a* By the hert & reynes wyll he signifye the delectacions and affeccyons of the flesshe/ whych let hym to folowe God. As aboue in the Psal. xvi. b.

Examen me/ O Lord/ and proue me: trie out my r* reynes and my hert.

For thy louyngkyndnesse is before myne eyes/ and I walke in thy trueth.

b* I syt not amonge vayne persones/ & haue no fellisshipe with the disceatfull.

B b* To syt amonge vayne persones/ is/ to conspyre wyth the vnbeleuing & to be a cōpanio of their vnbelefe/ as aboue in ỹ. xvi. Psal. a & ỹ Scornefull.

I hate the congregacyon of the wycked/ and I will not syt amonge the vngodly.

I washe my handes with innocency/ O Lorde/ and so go I to thyne aulter.

That I maye shewe ỹ voyce of thy prayse and tell of all thy wonderous workes.

Lorde/ I loue ỹ habitacion of thy house/ & the place where thy honoure dwelleth.

O destroye

DO destroye not my soule with ỹ synners/ ner my lyfe with the bloudthurstye.

c* This/ loke ỹ Psal.lxxbij.a

In whose c* handes is wyckednesse/ and their ryght hande is full of gyftes.

But as for me I wyll walcke innocently: O delyuer me/ and be mercifull vnto me.

d* Fote in the Scriptures is take for the affeccyō/ desyre or wyll of ỹ hert/ as after in the Psal.xxxvi.b. Dlett not the fote of pryde ouertake me.

My d* fote standeth right: I wyll prayse the (O Lorde) in the congregacions.

¶ The.xxbij.Psalme.

¶ This Psalme made Dauid vpon some greate and Jeopardous perill/ against which he hertened him self not a lytell/ with callyng to remēbraunce the promes of God: & therby persuaded him selfe that he shulde haue the victorye/ & after lyue peacesably in the trade of godly lyuyng.

¶ Of Dauid.

THe Lorde is my lyght and my health: whom then shulde I feare? the Lorde is the strength of my lyfe/ for whome then shulde I be afrayed?

Therfore when the wycked/ euen myne enemyes and my foes/ came vpō me/ to eate vp my flesh/ they stombled and fell.

B Though an hoost of men were layed a- gaynst me/ yet shall not my hert be afrayed: & though there rose vp warre agaynst me/ yet wyll I put my trust in him.

a* The scripture dothe often take a rock/ for strength & stablenes figured of Christ/ which is ỹ true & liuer foundacyō of ỹ church. Psal.xl.a.

One thynge haue I desyred of ỹ Lorde/ which I wyll requyre: namely/ that I may dwell in the house of the Lorde all the dayes of my lyfe/ to beholde the fayre beutie of the Lorde/ and to vyset his temple.

b* That is/ vanquesshed myne enemyes.

For in the tyme of trouble he hath hyd me in his tabernacle/ yee in ỹ secrete place of his dwellyng hath he kepte and set me vp vpon a a* rocke of stone.

c* To hyde his face frō yi/ as/ not to care for him/ to trouble hym/ and not to heare hym: And on ỹ contrary parte not to hyde his face frō hi is/ to care for him/ to healpe him and succoure him & fauorably to heare him. Psal.xxvij.li.cxlij.cxliij.

And now hath he b* lyft vp my head aboue myne enemyes/ ỹ cōpassed me roūde about.

¶ Therfore wyll I offre in his dwellynge/ the oblacyon of thākesgeuyng: I wyll synge and speake prayses vnto the Lorde.

Herken vnto my voyce/ O Lorde/ when I crye vnto the: haue mercye vpon me and heare me.

My hert speaketh vnto ỹ/ my face seketh the/ yee Lorde/ thy face wyll I seke.

d* This is expounded in the Psalm.cxlij.b

D c* hyde not thou thy face fro me/ cast not thy seruaunt of in displeasure.

Thou art my succoure/ leaue me not/ neither forsake me/ O God my sauyoure.

For my father and my mother haue forsakē me/ but the Lorde hath taken me vp.

e* To tarye ỹ Lordes leasure is/ not to determyne God a tyme when he shulde healpe vs/ but pacietly to abyde/ assured ỹ healpe will come. Psal. xxvij.&c.

D Shewe me thy waye O Lorde/ & lede me in the right path/ because of myne enemyes

Delyuer me not in to the wyles of myne aduersaryes/ for there are false wytnesses rysen vp agaynst me/ and they ymagyn myschefe.

Neuertheless I beleue verely to se the goodnesse of ỹ Lord in ỹ d* lāde of ỹ lyuing.

D e* tary thou ỹ Lordꝭ leysure/ be stroge/ let thyne hert be of good comforte/ & wayte thou still for the Lorde.

¶ The.xxbiij.Psalme.

¶ He prayeth the Lord/ not to forsake him in his great necessytie He desyreth that he beyng innocēt/ be not auenged with the wycked: and willyeth that euen they also maye not haue soche indgement as they haue deserued: Then geueth he thanckes to God for the victorye/ and prayeth for the people.

¶ Of Dauid.

VNto the wyll I a* crye/ O my stronge defence: thyncke no scorne of me/ lest/ yf thou make ỹ as though thou herdest not/ I be come lyke them/ that go downe in to the b* pytte.

a* Loke in Exod.xvij.b & i.Reg.vij.b

b* Pytt/ for pyson or graue in the earth. Psal.lxxxviij.a

Heare the voyce of my humble peticyon/ when I crye vnto the/ & holde vp my handes towarde thy holy temple.

B O plucke me not awaye amonge the vngodly & wicked doers/ which speake frendly to their neyghboure/ but ymagyn myschefe in their hertes.

Rewarde them accordynge to their dedes and wyckednesse of their awne inuencions.

Recompense them after the worckes of their handes/ paye thē ỹ they haue deserued.

For they regarde not the worckes of the Lorde/ ner the operacyon of his hādes: therfore shall he breake thē downe/ & not buylde them vp.

¶ Praysed be the Lorde/ for he hath herde the voyce of myne humble peticyon.

The Lorde is my strenght and my shylde: my hert hoped in him/ and I am helped: therfore my herte daunceth for ioye/ and I wyll synge prayses vnto him.

The Lord is ỹ strength of his people/ he is ỹ defender & Sauioure of his anoynted.

O helpe thy people/ geue thy blessing vnto thyne enheritaunce: fede them/ & sett thē vp for euer.

¶ The.xxix.Psalme.

¶ He prayseth God by the power that he sheweth in thonder & other tēpestes/ and reioyceth of his goodnes towarde the people of Israel.

¶ A Psalme of Dauid.

AScribe vnto the Lorde/ O ye mightie/ ascribe vnto the Lorde worshippe and strength.

A

Geue the Lord the honoure of his name/ bowe youre selues to the holy magesty of the Lorde.

It is the Lorde that cōmaundeth ỹ waters: It is the glorious God that maketh ỹ thonder: it is the Lorde that ruleth the see.

The voyce of ỹ Lorde is mightye in operacyon/ the voyce of the Lord is a glorious voyce.

The voyce of the Lorde breaketh the Cedre trees: yee the Lorde breaketh the Ceders of Libanus.

He maketh

He maketh them to skyppe lyke a calfe: Libanus & Sirion lyke a yonge vnycorne.

The voyce of the Lorde deuydeth the flames of fyre: the voyce of the Lorde b* shaketh the wylderneſſe / yee the Lorde shaketh the wylderneſſe of Cades.

b* That is maketh the hydeouſe & terrible beaſtes of the wyldernes to quake.

The voyce of the Lorde moueth the hyndes and diſcouereth ỹ thicke buſches: in his temple shall euery man ſpeake of hys honoure.

The Lorde ſtilleth the water floude / & the Lorde remayneth a kynge for euer.

The Lorde ſhall geue power vnto hys people / the Lorde ſhall geue his people the bleſſynge of peace.

¶ The .xxx. Pſalme.

¶ He geueth thãckes for the obtayning of his health. He greatly prayſeth the goodnes of God / whych ſendeth not aduerſytie vnto his people but for the beſt: & proteſteth / that he deſyreth not the lengthening of his lyfe for any other cauſe / then to reſtoare and ſet forth the thinges that make for the glorie of God & profet of the layncles.

a* Underſtãd of God.

¶ A Pſalme and ſonge of the dedycacyon of the houſe a* / of Dauid.

A

I Wyll magnifye the / O Lorde / for thou haſt ſet me vp / & not ſuffred my foes to triumphe ouer me.

b* Loke Exo. xiiij. d. & i. Reg. vij. b.

O Lord my God / I b* cryed vnto the / and thou haſt healed me.

c* Here is it manyfeſt ỹ hell is taken for the eſtate of ỹ dced / as well of the good as of the euell / as it is layde Gene. xxxvij. g

Thou Lord haſt brought my ſoule out of c* hell: thou haſt kepte my life / where as they go downe to the pytte.

Synge prayſes vnto ỹ Lorde (O ye layntes of hys) geue thankes vnto hym for a remembraunce of his holyneſſe.

For his wrath endureth but ỹ twincling of an eye / and his pleaſure is in lyfe: heuyneſſe maye well endure for a nyght / but ioye commeth in the morynge.

B

As for me / when I was in proſperite / I layde: Tuſh / I ſhall neuer fall more.

And why? thou Lorde of thy goodneſſe hadeſt made my hyll ſo ſtronge.

But as ſoone as thou turnedeſt thy face fro me / I was brought in feare.

C

Then cryed I vnto the / O Lorde / yee vnto the Lorde made I my prayer.

What profyt is there in my bloude / yf I go downe to corrupcyon?

Maye the duſt geue thanckes vnto the? Or ſhall it declare thy faythfulneſſe?

Heare / O Lorde / and haue mercy vpon me: Lorde be thou my helper.

D

d* To put of his ſackcloth is / to put awaye ỹ ſadnes of hys herte: becauſe they vſed to clothe thẽ ſelues with ſacke cloth in time of their extreame ſadnes / as ye ſe in Eſther & many other places.

And ſo thou haſt turned my heuyneſſe into ioye: thou haſt put of my d* ſack cloth / & gyrded me with gladneſſe.

That myne honour myght ſynge prayſes vnto ỹ without ceaſyng: O Lorde my God / I wyll geue thanckes vnto the for euer.

¶ The .xxxi. Pſalme.

¶ She weth wherwith he ſtrengthened hys hope / what he deſyred for / what he complayned of / in what caſe he was / and how he was mynded / when he & his were be ſett rounde aboute in the wildernes of Moab & ſought a meanes to eſkape. He prayſeth the great goodnes of God / to ward all ſuch as feare him: And moueth men to the feare and loue of God / which cannot forſake them that leane vnto him.

a* Loke the tytle of the fourth Pſal.

a* To the chaunter / a Pſalme of Dauid.

A

In the / O Lorde / is my truſt: let me neuer be put to cõfuſyon / but delyuer me in thy b* righteouſneſſe.

b* The righteouſneſſe of god in the Pſalmes is hys goodnes / mercye & kindnes / wherby he redeameth vs from the bondage of Sathan and lyberally geueth vs hys kyngdom. Pſal. xxxv. d. xl. b. & c.

Bowe downe thine eare to me / make haſte to delyuer me: be thou my ſtronge rocke and a houſe of defence / ỹ thou mayeſt ſaue me.

For thou art my ſtrõg holde & my caſtel: O be thou my gide / & lede me for thy names ſake.

Drawe me out of the nett that they haue laied priuely for me / for thou art my ſtrẽgth.

Into thy hãd I cõmẽde my ſpyrete: thou haſt delyuered me O Lorde thou God of treuth.

I hate them that holde of vanities / & my truſt is in the Lorde.

I wyll be glad and reioyſe in thy mercy: for thou haſt cõſydred my trouble / thou haſt knowne my ſoule in aduerſite.

Thou haſt not delyuered me ouer in to ỹ handes of the enemye / but haſt ſet my fete in a large rowme.

Haue mercy vpon me / O Lord / for I am in trouble myne eye is cõſumed for very heuyneſſe / yee my ſoule and my body.

C

My lyfe is waren olde with heuyneſſe / & my yeares with mournynge.

My ſtrẽgth fayleth me becauſe of myne aduerſyte / and my bones are corrupte.

I am become a very reproſe amonge all myne enemyes / my neyghbours and they of myne awne acquauntaunce are afrayed of me: they that ſe me in the ſtrete / conueye them ſelues fro me.

I am cleane forgottẽ & out of mynde / as a deed man: I am be come lyke a brokẽ veſſell.

D

For I haue herde ỹ blaſphemy of ỹ multitude: euery man abhorreth me: they haue gathered a councell together agaynſt me / & are purpoſed to take awaye my lyfe.

But my hope is in the Lorde / and I ſaye: thou art my God.

My tyme is in thy hande: delyuer me frõ the hande of myne enemyes / and from them that perſecute me.

Shewe thy ſeruaũt the lyght of thy coũtenaunce / helpe me for thy mercyes ſake.

Let me not be cõfounded / O Lord / for I call vpon the: let the vngodly rather be put to confuſyon / and brought vnto the hell.

C

Let the lyenge lyppes be put to ſylence / whych cruelly / diſdanefully / & deſpytefully / ſpeake agaynſt the ryghtuous.

O how

O how greate & manyfolde is thy good/ which thou hast hyd for thē that feare the?

O what thinges bringest thou to passe for them/ that put their trust in the/ euen before the sonnes of men?

Thou hydest them priuely by thyne awne F presence from the proude men/ thou kepest them secretly in thy tabernacle/ frō the strife of tonges.

Thankes be to the Lorde/ for he hath shewed me maruelous greate kyndnesse in a stronge cytie.

For when the soddane feare cam vpō me/ I sayde: I am cast oute of thy syght.

Neuertheles/ thou herdest myne humble G prayer/ when I *cryed vnto the.

*Loke Exo. xiiij. d. & i. Reg. vij. b.

O loue the Lorde (al ye his saynctes) for the Lorde preserueth the faythfull/ and plenteously rewardeth he the proude doer.

Be strōge therfore and take a good herte vnto you/ all ye that put youre trust in the Lorde.

¶ The. xxxij. Psalme.

¶ He sheweth that all aduersyties come of synne/ & that he therfore is happye/ that hath his synnes forgeuen: And further/ that both forgeuenes of sinnes and the protection and defence of God are obtayned by earnest acknowledgynge of oure offences/ & feruent prayer.

a* Or intelligens.

a* In instruccyon of Dauid.

A BLessed are they/ whose vnryghtuoulnesse is forgeuē/ and whose synnes are couered.

*Roma. iiij. a.

* Blessed is the man/ vnto whō the Lorde imputeth no synne/ in whose spyrete there is no gyle.

For whyle I helde my tonge/ my bones cōsumed awaye thorow my daylye complaynynges.

And because thy hande was so heuy vpon me both daye and nyght/ my moysture was lyke the drouth in Sommer. b* Selah.

B Therfore I confessed my synne vnto the/ and hyd not myne vnryghtuousnesse.

b* Loke the thirde Psal. a.

I sayde: I wyll knowledge myne offence/ & accuse my self vnto the Lorde/ and so thou forgauest me the wyckednesse of my synne Selah.

For thys shall euery saynete make hys prayer vnto the in due season/ therfore shall

c* Of these waters/ ye haue in the Psal. viij. c. & of the floude. Gen. vi. c

not ỹ greate c* water floudes come nye him.

Thou art my defence in the trouble that is come aboute me/ O compasse thou me about also wt ỹ ioye of delyueraūce. Selah.

C I will enforme the/ & shewe the the waye wherin thou shalt go: d* I wyll fasten myne eyes vpon the.

d* I wyll fasten myne eyes vpon the/ that is/ I wyll se to the by my prouisyon/ & be thy

Be not ye now lyke horses and mules/ which haue no vnderstandynge.

Whose mouthes thou must holde with bytt and bridle/ yf they wyll not obeye the. helper & counfoster.

Greate plages shall ỹ vngodly haue/ but who so putteth his trust in the Lorde/ mercy shall compasse him on euery syde.

Be glad/ O ye righteous/ & reioyse in the Lorde/ be ioyfull all ye ỹ are e* true of hert. e* Of this/ loke the Psal.

¶ The. xxxiij. Psalme.

¶ He exhorteth and moueth men diligētly to prayse Iehouah. b God: And sheweth that all thynges are full of hys goodnes.

REioyse in the Lorde/ O ye ryghtuous/ for it be commeth well the iust to be thankfull. A

Prayse the Lorde with harpe: synge psalmes vnto him with the lute and instrument of ten strynges.

Singe him a newe songe/ yee synge lustely vnto him/ and with a good corage.

For the worde of the Lorde is true/ & all his worckes are faythfull.

He loueth mercy and iudgmēt/ the earth B is full of the goodnesse of the Lorde.

By the worde of the Lorde were the heauens made/ and all the Hoostes of them by ỹ breth of his mouth.

He gathereth the waters together as it were in a bottell/ & laieth vp ỹ depe in secret.

Let all the earth feare the Lorde/ and lett all them that dwell in the worlde/ stande in awe of hym.

For loke what he sayeth/ it is done: and loke what he cōmaundeth/ it standeth fast. C

The Lorde bryngeth the councell of the Heithen to naught/ and turneth the deuyces of the people.

But the councell of the Lorde endureth/ and the thoughtes of his herte from generacion to generacion.

Blessed are the people that holde ỹ Lorde for their God/ and blessed are the folcke who he hath chosen to be hys heretage.

The Lorde loketh downe from heauen/ & beholdeth all the chyldren of men: from hys a* stronge seate he consydreth all them that dwell in the worlde. D

a* Heauen is called the strōg seate habitacle or dwellynge place of God/ because it is perpetuall and perysheth not/ but dureth euer. Psal. ỹ.

He only hath fashyoned all the hertes of them/ and knoweth all their worckes.

A kynge is not helped by his awne great Hoost/ nether is a giaunte saued thorow the myght of his awne strenght.

A horse is but a vayne thing to saue a mā/ it is not the power of hys strength that can E delyuer him. Beholde/ the eye of the Lorde loketh vnto them that feare him/ & put their trust in his mercy.

That he maye delyuer their soules from death/ & to fede them in the deare tyme.

Let oure soule pacyently abyde the Lord/ for he is oure helpe and shylde.

So shall oure herte reioyse in hym/ because

The. xix. Psalme.

The describeth the power of God wonderfully declared by the workmãshipe of the heauẽs. He sheweth the excellentnes of the lawe of God / desyreth to be saued from synne / and willeth that whatsoeuer he ether thynketh in hert or speaketh w̃ mouth / maye be good and acceptable to God.

a* Loke the tytle of the fourth. Psalm.

a* To the chaunter / a Psalme of Dauid.

A THe very heauens declare the glory of God / and the very firmament sheweth his handye worcke.

One daye telleth another / and one nyght certifyeth another.

There is nether speach ner lãguage / but their voyces are herde amonge them.

Their sounde is gone out in to all landes / and their wordes in to the endes of the worlde.

B In them hath he sett a tabernacle for the Sunne / whych commeth forth as a bryde-grome out of his chambre / and reioyseth as a giaunte to runne his course.

It goeth forth frõ the one ende of the heauen / and runneth aboute vnto the same ende agayne / and there maye no man hyde hym selfe from the heate therof.

b* The lawe of the Lorde is a perfecte lawe it quickeneth the soule.

The testimony of the Lorde is true / and geueth wysdome euen vnto babes.

C The statutes of the Lorde are right / & reioyse the herte: the cõmaundemẽt of ỹ Lorde is pure / and geueth light vnto the eyes.

The feare of the Lorde is cleane / and endureth for euer: the iudgmentes of the Lord are true and ryghtuous altogether.

More pleasaunt are they then golde / yee then moch fyne golde: sweter then hony and the hony combe.

Thie thy seruaunt kepeth / & for keping of them there is greate rewarde.

D Who can tell / how oft he offendeth? Oh clense thou me fro my secrete fautes.

Kepe thy seruaũt also frõ presumptuous synnes / lest they get the dominion ouer me: so shall I be vndefyled and innocent frõ the greate offence.

Yee the wordes of my mouth and the meditacion of my herte shalbe acceptable vnto the / O Lorde / my helper and my redemer.

b* The lawe of the Lorde is an introduccyõ to lyue / well cõmaundynge ỹ whych must be done / and forbydding the contrarie: vnto which the hert of man must fauour / & desyre to do it / & exercyse him selfe / therin / as it is layd Psal. 1. a

The. xx. Psalme.

A Prayer wherin the people desyreth helth to kyng Dauid / goyng to a difficulte and ieopardus battell / & also a thanckesgeuynge of health and victorye geuen from aboue.

a* Loke the tytle of the fourth. Psalm.

a* To the chaunter / a Psalme of Dauid.

A THe Lorde heare the in the tyme of trouble / the b* name of the c* God of Jacob defende the.

Sende the helpe frõ the Sanctuary / and strength the out of Sion.

Remembre all thy offerynges / and accepte thy brent sacrifyce. d* Selah.

Graunte the thy hertes desyre / and fulfyll all thy mynde.

We wyll reioyse in thy health / & triũphe in the name of the Lorde oure God: the Lord perfourme all thy petitions.

Now knowe I / that the Lorde helpeth his anoynted / and will heare him from hys holy heauen: myghtye is the helpe of hys ryght hande.

Some put their trust in charettes / and some in horses: but we wyll remembre the name of the Lorde oure God.

They are brought downe and fallen / but we are rysen and stande vp right.

Saue / Lorde / and helpe vs / O kynge / when we call vpon the.

b* That is / the maiestye.

c* By the God of Jacob or Israel is vnderstande the God of ỹ whole stocke / progenye & offsprynge of Jacob or Israel / & further of all the people of the Lorde: as in Esa. xliij. a B The cause why / is / ỹ Jacob / which as ye reade Genesis. xxxv. b. was after called Israel / was father vnto the xij. Patriarches / of whom the. xij. trybes and the whole people of Israel descended.

d* Loke the Psalm. iij. a.

The. xxi. Psalme.

A thanckesgeuynge which the people vsed for the victory and other benefytes that Dauid aboundantly receaued.

a* To the chaunter / a Psalme of Dauid.

a* Loke the tytle of the fourth Psalm.

A LOrde / how ioyfull is the kynge in thy strength: O how exceadynge glad is he of thy sauynge healthe?

Thou hast geuẽ him his hertes desyre / & hast not put him frõ ỹ request of his lippes. b* Selah.

For thou hast preuẽted him with lyberall c* blessynges / and set a crowne of golde vpon his heade.

He asked lyfe of the / and thou gauest him a longe lyfe / euen for euer and euer.

His honoure is greate in thy sauynge health / glory and great worshipe shalt thou laye vpon him.

For thou shalt geue him euerlastynge felycite / and make him glad with the ioye of thy countenaunce.

And why? because the kynge putteth his trust in the Lorde / and in the mercy of ỹ most hiest he shall not myscary.

Let all thine enemyes fele thy hãd: let thy right hande fyndeout all them that hate the.

Thou shalt make them lyke a fyre ouen in tyme of thy wrath: the Lorde shall destroye them in his displeasure / and the fyre shall consume them.

Their frute shalt thou rote oute of the earth / and their sede from amonge the chyldren of men.

For they intended myschefe agaynst the / & ymagyned soche deuyces / as they were not able to perfourme.

Therfore shalt thou put thẽ to flight / and

b* Selah.

For thou hast preuẽted him with lyberall c* blessynges / and set a crowne of golde vpon his heade.

b* This is also a vsuale thig in the Scriptures / to take the hand of God for the vengeaunce whych he taketh on sinners Job. xix. a Psal. x. c. and. xxxix. c

c* Loke the Psalm. xij. a c* Blessyng / for honoures / as in Gene. xij. I wyll blesse thẽ that blesse the. &c.

wyth thy strynges thou shalt make ready thyne arowes agaynst the faces of them.

Be thou exalted / Lorde / in thyne awne strength / so wyll me synge and prayse thy power.

¶ The .xxij. Psalme.

¶ Dauid declareth very eupdently in thys Psalme that he was a sygure of Christ. Fyrst he declareth Christes deiection & small castymacyō / & then the exaltacyon and dylatacyon of his kyngdome / euē to the coastes of the earth and ende of the worlde / & all vnder the sygure and shadow of him selfe.

¶ a* To the Chaunter vpon * b Aieleth * c of the dawnyng / a Psalme of Dauid.

a * Loke the Tytle of the fourth Psal.

b * Aieleth signifieth a certen instrument of musike: or as some wyll / a certē kynd of melodye. Dyuers Authoures do dyuerlly expounde it.

c * Of the dawning / this Psalme was made of oure Sauyour Christ / & because it was not conuenyent to discribe him with oute a mysticall worde / he calleth him the dawning / or (as some will) the mornig starre.

A MY God / my God: why hast thou forsakē me? the wordes of my cōplaynte are farre fro my health.

d * Whatis signifyed by crying in the scripture / ye shall fynde in the Psal. xv. a

O my God / I d* crye in the daye tyme / but thou hearest not: and in the night season also I take no rest.

Yet dwellest thou in the sanctuary / O thou worshyppe of Israel.

Oure fathers hoped in the / they trusted in the / and thou dyddest delyuer them.

They called vpon the / & were helped: they put their trust in the / & were not confoūded.

But as for me / I am a worme & no mā: a very scorne of mē & ỹ out cast of ỹ people.

B All they ỹ se me / laugh me to scorne: they shute out their lippes / & shake their heades.

He trusted in God / let him delyuer hym: let him helpe him / yf he wyll haue him

But thou art he ỹ toke me out of my mothers wombe: thou wast my hope / when I hanged yet vpon my mothers brestes.

e * Under the name of beastes are vnderstand the heades / rulers and mighty of power / which are fattnede wt the ryches of thys worlde. Amos. iiij. a

I haue bene left vnto the euer sence I was borne / thou art my God / euē fro my mothers wombe.

¶ O go not fro me then / for trouble is harde at hande / and here is none to helpe me.

e * Greate bulles are come about me / fatt oxen close me in on euery syde.

f * To gape or ope their mouthes wide / is expounded in Job xvi. b.

They f* gape vpon me wt their mouthes / as it were a rampynge and roarynge lyon.

I am poured out lyke water / all my bones are out of ioynt: my hert in the middest of my body is euen lyke meltynge waxe.

D My strēgth is dryed vp lyke a potsherde / my tūge cleueth to my gomes / & thou hast brought me in to the dust of death.

g * By dogges are vnderstand the tyrannye & the cruelte of the Jewes towarde christ. Like dogges are ther at

s * For doggs are come about me / ỹ coūcell of the wycked hath layed seage agaynst me.

They pearsed my handes and my fete / I might haue tolde all my bones: as for them / they stode staryng and lokynge vpon me.

They haue parted my garmentes amōge them / and cast lottes vpon my vesture.

But be not thou farre fro me / O Lorde: thou art my succoure / haste the to helpe me.

Delyuer my soule from the swearde / my dearlyng frō the power of the dogge.

Saue me from the lyons mouth / & heare me frō amonge ỹ hornes of the h* vnicornes.

So wyll I declare thy name vnto my brethrē / in the myddest of the cōgregacion wyll I prayse the.

O prayse the Lorde ye ỹ feare hym: Magnify hym all ye sede of Jacob / and lett all ỹ sede of Israel feare him.

For he hath not despised ner abhorred the miserable estate of ỹ poore: he hath not hyd his face fro me / but whē I called vnto him / he herde me.

I wyll prayse the in the i * greate congregacyon / and perfourme my vowes in ỹ sight of all them that feare the.

The poore shall eate & be satisfyed: they that seke after the Lorde shall prayse hym: oure herte shall lyue for euer.

All the endes of the worlde shall remēbre them selues / and be turned vnto the Lorde: and all the generacyons of the Heithen shall worshippe before him.

For ỹ kyngdom is the Lordes / & he shall be the gouuernoure of the Heithen.

All soch as be k* fat vpon earth / shall eate also and worshippe l * All they that lye in ỹ dust / and lyue so hardly / shall fall downe before hym.

The sede shall serue hym / and preach of the Lorde for euer.

They shall come / and declare hys ryghtuousnes: vnto a people that shall be borne / whom the Lorde hath made.

¶ The .xxiij. Psalme.

¶ He describeth the wonderfull suertye & great grace of a faythfull and sure confydence in God.

A Psalme of Dauid.

THe Lord is my shepherde / I can want nothynge..

He fedeth me in a grene pasture / & ledeth me to a fresh a* water.

He quickeneth my soule / & bryngeth me forth in the waye of ryghtuousnes for hys names sake.

Though I shulde walke now in ỹ valley of ỹ b* shadow of death / yet I feare no euell / for thou art wyth me: thy staffe & thy shepehoke comforte me.

Thou preparest a c* table before me agaynst myne enemyes: thou anoyntest my head with oyle / and fyllest my cuppe full.

Oh lett thy louynge kyndnes and mercy folowe me all the dayes of my lyfe / that I maye dwell in ỹ house of the Lorde for euer.

¶ The

all tymes which Jewischly and hanously persequute ỹ membres of Christ / that is / the faithfull.

E

h * By these vnicornes vnderstande the cōmen people of the Jewes which cruelly & furiously put them selfes in preace agaynst Christ / crying. Crucifye hī Crucifie hī. Math. xxvij.

F

i * The greate congregacō is the whole companye & multitude of thē that feare God / as well of the Jewes as of the gentyles thorowe oute the whole worlde: yf they beleue to receaue the promises of God for Christes

G

sake onely: as it is sayde in Joel. ij. g. And the tyme shall come ỹ whosoeuer call &c.

k * Loke in the Psal. lxxviij. d.

l * Some vnderstād thys of the dead: other of the ryche / which for their mysterie are lyke vnto ỹ deed / & cannot prolōge their lyfe.

A

a * This freale the water is the healthfull water of the worde of God / of which is sayde Esaie. lv. a

B

b * Shadowe / for darcknes & affliccō / as it is is sayd Esai. li. e

c * Loke the Psal. lxxviij. c.

cause we haue hoped in his holy name.
Let thy mercyfull kyndnesse/ O Lorde/ be vpon vs/ like as we put oure trust in the.

¶ The .xxxiiij. Psalme.

¶ Dauid prayseth the Lord/ because he prouydeth for his chosen in tyme of neade: and moueth all men to endeuer them selues to innocencye and godlynes/ because soch as are indued therwith/ are rydde forth of all parels & aboundātly rewarded with al goodnes.

1.Reg.xxi.d. *Of Dauid/ when he fayned hym selfe to be madde before Abimelech: whych droue hym awaye/ and he departed.

I Will alwaye geue thanckes vnto the Lorde/ hys prayse shall euer be in my mouth.

My soule shall make her boast in ỹ Lord: the a*humble shall heare therof/ & be glad.

a* The humble or meake are all soch as haue determyned with them selues to beare ỹ crosse/ which are cruell intreated of ỹ worlde because they be not of ỹ world Joh.xv.c. All soch are displeased wyth their awne euelles/ & thyrst ryghtwelnes/ & in renouncynge of them selues do wholly cōmyt them into the hande of God/ as before in the Psal.xxv.b.

O prayse the Lorde wyth me/ and let vs magnyfye his name together.

I sought the Lorde/ and he hearde me/ yee he delyuered me out of all my feare.

They that haue an eye vnto hym/ shalbe lightened/ & their faces shal not be ashamed.

B This poore man cryed vnto the Lorde/ & he hearde hym/ yee and delyuered hym out of all his troubles.

The Aungell of the Lorde pytcheth hys tente rounde aboute hym that feare hym/ & delyuereth them.

O taste and se how frendly the Lorde is/ blessed is the man that trusteth in hym.

O feare the Lord/ ye that be his sayntes: for they that feare hym/ lacke nothinge.

The b*ryche shall want and suffre hunger/ but they which seke the Lord/ shall wāt no maner of thynge/ that is good.

¶ Come hyther/ O ye chyldren/ herkē vnto me/ I wyll teach you the feare of the Lorde.

b* By the ryche are vnderstande the cruell/ raueners/ vsurers/ & soch as lyue of the swete & labour of other. Psal. xr.e.

Who so lysteth to lyue/ and wolde fayne c*see good dayes.

Let hym refrayne his tonge from euell/ & hys lyppes that they speake no gyle.

Let hym eschue euell/ and do good: Let hym seke peace and ensue it.

For the d*eyes of ỹ Lorde are ouer ỹ righteous/ & his eares are opē vnto their prayers.

c* To se good dayes is/ to lyue in peace/ to liue quyetly in trāquyllytye/ & to leade a peasable lyfe. i. Pet. iij. c

But the c*face of the Lorde beholdeth thē that do euell/ to destroye the remembraunce of them out of the earth.

When the ryghtuous crye/ the Lord heareth them/ & delyuereth them out of all their troubles.

d* The eyes of the Lorde do comenly signifye his fauour. Psal. xi. b.

The Lorde is nye vnto them that are cōtryte in hert/ and wyll helpe soch as be of an humble spyrete.

e* Loke after in the Psal. li. b

Greate are the troubles of ỹ ryghtuous/ but the Lorde delyuereth them out of all.

He kepeth all their bones/ so that not one of them is broken.

But myschyefe shall slaye the vngodly/ & they that hate the ryghtuous shalbe gylty.

The Lorde delyuereth the soules of hys seruauntes/ and all they that put their trust hym/ shall not offende.

¶ The .xxxv. Psalme.

¶ He desyreth the Lord to fight for him agaynst Saul & his adherētes/ & to deliuer hym forth of their hādes.

Of Dauid.

STryue thou wyth them/ O Lorde/ ỹ stryue wyth me/ fyght thou agaynst them that fyght agaynst me.

Laye hande vpon the shylde & speare/ and a*stande vp to helpe me.

a* What the standyng vp or the arysyng of God signifieth ye shall fynde after in ỹ Psalme. lxviij. a.

Drawe out thy swearde/ and stoppe the waye agaynst them that persecute me/ saye vnto my soule: I am thy helpe.

Let them be confounded & put to shame/ that seke after my soule: let them be turned back and brought to confusyō/ that ymagyn myschefe for me.

Let them be as the dust before the winde/ and the aungell of the Lorde scatteryng thē.

Let their waye be darcke and slyppery/ & the aungell of the Lorde to persecute them.

For they haue pryuely layed their nett to destroye me without a cause/ yee and made a pytte for my soule/ which I neuer deserued.

B Let a sodē destruccyon come vpon him vnawarres/ & the net that he hath layed pryuely/ catch hym selfe/ that he maye fall in to hys awne myschefe.

But let my soule be ioyfull in the Lorde/ and reioyse in hys helpe.

All my bones shall saye: Lorde/ who is lyke vnto the? which delyuerest the poore frō those ỹ are to stronge for hym/ yee the poore and the nedy from hys robbers.

False wytnesses are rysen vp/ and laye to my charge thinges that I knowe not.

They rewarde me euell for good/ to the greate dyscomforth of my soule.

Neuertheles/ when they were syck/ I put on a sack cloth: I hūbled my soule wyth *bfastyng/ and my prayer turned into myne awne bosome.

I behaued my selfe as though it had bene my frende or my brother/ I wente heuely/ as one that mourneth for his mother.

But in myne aduersite they reioyse/ & gather them together: Yee the very lame come together agaynst me vnawarres/ makynge mowes at me/ and ceasse not.

With the gredy and scornefull ypocrites they gnasshed vpon me with their teeth.

Lorde/ whan wilt thou loke vpon thys?

O restore my soule from the wycked rumoure of them/ my dearlyng from the lyōs?

So wyll I geue the thanckes in ỹ greate cōgregaciō/ & prayse ỹ amōge moch people.

O let thē not triūphe ouer me/ ỹ are myne enemyes

C b* By thys fast in the scriptures is vnderstande all maner of chastenyng of the body & mortificacyon of the flesh. Num. xxx c. iij. Reg. xxi. c Tobi. xij. c. Judith. iiij. c.

enemyes for naught: O let thē not wynche wt their eyes/that hate me wythout a cause.

And why? their comening is not for peace/ but they ymagyn false wordes agaynst the outcastes of the lande.

D They gape vpō me with their mouthes/ saying: there/there: we se it with oure eyes.

This thou seist/O Lorde: holde not thy tonge then/go not farre fro me/O Lorde.

Awake Lorde/& stande vp: auenge thou my cause/my God/& my Lorde.

Judge me/O Lorde my God/ accordyng to thy ryghtuousnesse/ that they tryumphe not ouer me.

O let them not saye in their hertes: there there/so wolde we haue it: O lett them not saye: we haue ouercome hym.

Let them be put to confusion & shame/ that reioyse at my trouble: let them be clothed with rebuke and dishonoure/that boost them selues agaynst me.

Let them also be glad and reioyse/that fauoure my righteous dealynge: yee let them saye alwaye: blessed be the Lord/which hath pleasure in the prosperyte of hys seruaunt.

And as for my tonge/it shalbe talkyng of thy ryghtuousnes and of thy prayse/ all the daye longe.

¶ The .xxxvj. Psalme.

The prayseth the goodnes of God exceedingly/in that he shutteth not vp his mercy from the vngodly/when they haue greuously offended hym. He sheweth also/ that the chosen receaue his goodnes before other/ and prayeth hym more largely to dystrybute hys benefytes vnto them that knowe hym: and to delyuer hym from the violence of the wycked: whose fall & ruyne he also prophecyeth.

‡* To the Chaunter/ of Dauid the seruaūt of the Lorde.

‡* Loke the title of the .iij. Psalme.

A MY hert sheweth me the wickednesse of the vngodly/ that there is no feare of God before hys eyes.

For he dyssembleth before his face/ so lōg tyll his abhomynable synne be founde out.

The wordes of his mouth are vnrigtuousnes & disceate/he wil not be lerned to do good

a* Bedde after the scripture signifieth ỹ secretes of the herte/as in the Psal. iiij. b. & Eccle. x. d.

He ymagyneth mischefe vpō his a* bedd/ he will come in no good waye/ ner refuse ỹ thinge that is euell.

Thy mercy/O Lorde/reacheth vnto the heauen/& thy faythfulnesse vnto the cloudes.

Thy ryghtuousnesse standeth lyke the stronge mountaynes/and thy iudgemēt like the greate depe.

Thou Lord preseruest both men & beestes.

B How precious is thy mercy/O God/that the chyldrē of men maye put their trust vnder the shadowe of thy wynges?

b* By welles floudes/ ryuers & sprynges are vnderstāde the helpes/ consolacions/& comfortes of God: & the fertylite & frutefulnes of ỹ holy goost. Esai. xlj. a.

They shalbe satysfyed with the plēteousnesse of thy house/ and thou shalt geue them dryncke of the ryuer of thy pleasures.

For by the is the b* well of lyfe/and in thy lyght/ shall we se lyght.

O sprede forth thy louyng kyndnesse vnto them that knowe the/and thy ryghtuousnesse vnto them that are true of hert.

O let not the c* fote of pryde ouertake me/O let not the* hand of the vngodly cast me downe.

As for wycked doers/they fall/ they are cast downe/ & are not able to stande.

c * By the fote of pryde and hand of vngodlynes/he signifyeth the violence/ oppressiō & tyrāny of the euel. Exo. xiij §

¶ The .xxxvij. Psalme.

¶ Lest the prosperyte of the euell shulde greue the good/he sayth: that vnto soche as feare God and lyue ryghtuously/all thynges shall happen well/ and that they shall in very deede be happye: where as the vngodly although the seame to florysshe for a tyme/ shall at ỹ last be roted/ & wiped cleane out of the waye.

A Psalme of Dauid.

FRet not thy self at the vngodly/ be not thou enuyous agaynst the euell doers.

For they shall soone be cut downe lyke the grasse/and be wythered euen as the grene herbe.

a* Thys is ỹ true honour and seruyce of God/as it is sayde. Exo. xx. g

a* Put thou thy trust in the Lorde/ & be doinge good: so shalt thou dwell in the lande/ & verely it shall fede the.

Delyte thou in the Lorde/& he shall geue the thy hertes desyre.

Commytte thy waye vnto the Lorde/ set thy hope in hym/& he shall bringe it to passe.

He shal make thy ryghtuousnesse as cleare as ỹ light/& thy iust dealing as ỹ noone daye.

Holde the styll in the Lorde/ & abyde pacyently vpon hym: but greue not thy selfe at one that hath prosperyte/ and lyueth in abhomynacyon.

Leaue of from wrath/let go displeasure/ let not thy gelousy moue the also to do euell.

B

b* Thys is expounded before in ỹ Psal. xxxiij. a.

For wycked doers shalbe rotted oute/ but they that pacyently abyde the Lorde/shall enherete the lande.

Suffre yet a lytle whyle/and the vngodly shalbe clene gone: thou shalt loke after hys place/and he shalbe awaye.

But the b* meke spreted c* shall possesse the earth/and haue pleasure in moch rest.

The vngodly layeth wayte for the iust/ & gnasheth vpon him with his tethe.

But the Lord laugheth him to scorne/ for he seyth that his daye is commynge.

The vngodly d* drawe out the swerde and bende their bowe/ to cast downe ỹ symple & poore/& to slaye soch as go the ryght waye.

Neuertheles/their swerde shal go thorow their awne herte/& their bowe shalbe brokē.

A small thinge that the ryghtuous hath/ is better then greate ryches of the vngodly.

For the e* armes of the vngodly shalbe brokē/ but ỹ Lord vpholdeth the ryghtuous.

The Lord knoweth the dayes of the godly/& their inheritaunce endureth for euer.

They shall not be cōfounded in ỹ perlous tyme:

c* Not that they shalbe lordes of ỹ earth: but shall continue longer then those that desire vengeaunce: & shall haue the fruycyon of all good thynges as moch as shal suffise them.

d* These are borowed speaches/by whych is signyfyed that the wycked are prest & readye to destroye the godly/as before in the Psal. xi. a

C

e* That is the power of the vngodly. Psal. xliij. a.

tyme/ & in the dayes of derth they shall haue ynough.

D As for ỹ vngodly/they shall perysshe: and when the enemyes of the Lorde are in their floures/they shall consume/yee euen as the smoke shall they consume awaye.

*Some reade thus. The vngodly lendeth vpō vsury & not for naught.

The vngodly* borowyth and payeth not agayne/but the righteous is mercyfull and lyberall.

Soch as be blessed of hym/ shall possesse the lande: and they whom he curseth/ shalbe roted out.

The Lorde ordreth a good mans goinge/ and hath pleasure in his waye.

Though he fall/he shall not be hurte/ for the Lorde vpholdeth him with his hande.

I haue bene yonge/and now am olde: yet sawe I neuer the righteous forsakē/ner his sede to seke their bredde.

E The ryghteous is euer mercyfull / and lēdeth gētly/therfore shal his sede be blessed

Flie from euell / and do the thynge that is good/so shalt thou dwell for euer.

For the Lorde loueth the thynge that is ryght/he forsaketh not his saynctes/ but they shall be preserued for euermore: as for the sede of the vngodly/it shalbe roted out.

Yee the ryghteous shall possesse the land/ and dwell therin for euer.

The mouth of the righteous is exercised in wysdome / and hys tonge talketh of iudgment.

The lawe of his God is in his hert / therF fore shall not his fotesteppes slyde.

The vngodly seyth ỹ ryghteous/& goeth aboute to slaye him.

But the Lorde wyll not leaue him in hys handes / ner condempne hym when he is iudged.

Hope thou in the Lord/& kepe his waye. & he shall so promote the/ ỹ thou shalt haue the lande by enheritaunce/ and se/ when the vngodly shall perisshe.

I my selfe haue sene the vngodly in great power/& flowrishinge lyke a grene baye tree: but whē I wēt by/ lo/he was gone: I sought G him/but he coude no where be founde.

Kepe innocency / and take hede vnto the thynge that is ryght/ for that shall bringe a man peace at the last.

As for the transgressours / they shall perisshe together/and the vngodly shall be roted out at the last.

The helpe of the ryghteous commeth of the Lorde/he is their strength in the tyme of trouble.

The Lorde shall stande by them/and saue them: he shall delyuer thē from the vngodly/ and helpe them/because they put their trust in hym.

The. xxxviij. Psalme.

Dauid taken with a feruent dysease/ desyreth to be rydde therof/ although hys synnes haue deserued to be chastened. He cōplayneth wōderfully of the intollerable violence of his syckenes/of the fayntnes of his frendes which forsoke him/and of the crudelnes of his enemyes: Then requyreth he the healp of God/ vnto whom he wholly committeth him selfe.

a* Loke the tytle of the. xij. Psalme.

T a* To the chaunter / to bringe to remembraunce. b*

b* Understande/ the benefyte of God in to the hertes of the people/because he had delyuered hym from so paynfull a disease / and restored him to his health. Howbeit some thynck that this whole Psalm intreateth of the sycknes of the soule/that is/of the synnes/ wherwith dauid was exercysed. And they vnderstād the tytle thus. To bring to remembraunce & to know oure corrupcyon and frayltnes/take awaye by Christ/ to as many as repent and beleue.

P c* Put me not to rebuke (Oh Lorde) in thine anger: Oh chasten me not in thy heuy displeasure.

c* Put me not &c. Some suppose that thys Psalm and the vi. & the. xxx. & xxxij. do describe some great & feruēt sycknes/wherwith Dauid was soare troubled and vexed: B And that he in this and the other aboue recyted Psalmes complayneth vpon the grieuous paynes/ whych he suffered by the meanes of that sycknes: Which paynes (saye they) be here called a chastening in anger and heuy C displeasure/ and the arrowes & hande/ that is/the plage of God. Loke before in the D salme. vi. a.

For thyne arowes stycke fast in me / & thy hande prysseth me sore.

There is no whole parte in my body/ because of thy displeasure: there is no rest in my bones/ by reason of my synnes.

For my wyckednesses are gone ouer my heade/ and are lyke a sore burthen / to heuy for me to beare.

My woundes stynche and are corrupte/ thorow my folysshnesse.

I am brought in to so greate trouble and mysery / that I go mournynge all the daye longe.

For my loynes are cleane dryed vp / and there is no whole parte in my body.

I am feble & sore smytten/ I roare for the very disquyetnes of my hert.

Lorde/thou knowest all my desyre / & my gronynge is not hyd from the.

My hert panteth/my strēgth hath fayled me/& the lyght of myne eyes is gone fro me.

My louers and frendes stande lokynge vpon my trouble/and my kynsmen are gone a farre of.

They that sought after my lyfe/and to do me euell/ spake of lyes & ymagined disceate all the daye longe.

As for me/I was lyke a deafe mā & herde not: and as one that were domme/ not openynge his mouth.

I am be come as a mā that heareth not: and that can make no resistaunce wyth hys mouth.

For in the / O Lorde / is my trust / thou shalt heare me/O Lorde my God.

My desyre is/that myne enemyes triumD phe not ouer me: for yf my fote slyppe / they reioyse greatly agaynst me.

I am redy to suffre trouble/and my heuinesse is euer in my syght.

Dd For

For I confesse my wyckednesse / and my synne greueth me.

But myne enemyes lyue / & are mightie: and they that hate me without a cause / are many in nombre.

They ꝙ rewarde me euell for good / speake euell of me / because I folowe the thynge that good is.

Forsake me not (O Lorde my God) O go not farre fro me.

Haste the to helpe me / O Lorde my succoure.

¶ The. xxxix. Psalme.

¶ He sheweth that although he were vexed with the greuouse paynes of his sycknes / yet he kept him selfe so with in hys boundes / that he let no vnsyttynge wordes eskape him in the tyme of his complaynynge: chefely whyle the wycked heard him.

* Loke the tytle of the. iiij Psalme.

a* To the chaunter for b* Iduthun / a Psalme of Dauid.

b * Iduthun is the name of a chaunter. i. Paralip. xvi. d. and. xxv. a. Kimhi thyncketh that Dauid made this Psalm / and that it was wont to be songe of that kynde of syngars ouer which Iduthun bare rule. Some thynck it to be a certen songe / after whose tyme the Psalme was sunge.

I Sayde: I wyll kepe my wayes that I offended not in my tonge.

And so I shut my mouth / whyle the vngodly layed wayte for me.

I held my tonge / I was domme / I kepte sylence / yee euen from good wordes / but it was payne and greke to me.

My hert was hote within me / and whyle I was thus musynge / the fyre kyndled: so ꝙ I spake with my tonge.

Lorde / let me knowe myne ende / and the nombre of my dayes: ꝙ I maye be certyfyed what I wante.

B Behold / thou hast made my dayes a spāne longe / and my lyfe is as it were nothyng before the.

c * Loke the thyrd Psalm. a O how vayne are all mē liuing? * Selah.

Yee euery mā walketh as it were a shadow / and disquieteth him selfe in vayne: he heapeth vp ryches / and can not tell to whom he gathereth them.

And now Lorde wherin shall I comforte me? my hope is in the.

Delyuer me from all myne offences / and make me not a scorne vnto the foolish.

I kepe sylence / and open not my mouth / for thou hast done it.

¶ Turne thy plage away fro me / for I am consumed thorow the feare of thy d * hande.

d * Of this is spoken before in the Psalm. xxxi.

When thou punisheste mā for sinne / thou chastenest him: so ꝙ his beutye cōsumeth away / like as it were a mothe. O how vayne are all men? Selah.

Heare my prayer O Lorde / and consyder my callynge: shewe not thy selfe as though thou sawest not my teares. For I am a straūger and pilgrymme with the / as all my forefathers were.

Oh spare me a lytle that I maye refresh my selfe / before I goo hence / and be no more sene.

¶ The. xl. Psalme.

¶ He reioyseth that he is rydde forth of his great ieopardye by the helpe of God / and wondereth at his vnspeakable goodnes towarde them that feare him: and for it / sythe he setteth not by sacrifyces / but requireth the whole man / he cōmytteth hym selfe vnto him: and sayth that he wyll prayse his rightwesnes & goodnes contynually: Then sheweth he the greuousnes of the ieopardye wherin he was / & the cause therof / whych was his synnes. At the last he beseecheth God to ouerthrowe his enemyes / and to gladden the hertes of the good.

a* Loke the tytle of the. iiij. Psalme.

a* To the chaunter / a Psalme of Dauid.

A I Wayted pacyently for the Lorde / which enclynedhim selfe vnto me: and herde my callynge.

He brought me out of the horyble pytte / out of the myre and claye: he sett my fete vpō the rocke / & ordred my goinges.

He hath put a newe songe in my mouth / euen a thanckesgeuynge vnto oure God.

Many men seynge thys / shall feare the Lorde / and put their trust in him.

Blessed is the mā that setteth hys hope in the Lorde / and turneth not vnto the proude / and to soch as go aboute with lyes.

O Lorde my God / greate are thy wonderous worckes whych thou hast done: and in thy thoughtꝭ towarde vs there maye none be lyckened vnto the.

B I wolde declare them / and speake of thē: but they are so many / that they can not be tolde.

b * Some rede thus: but myne eares hast thou opened. vnderstande / to heare roundly and to obeye.

Sacrifyce and offerynge thou woldest not haue b* but a body hast thou ordeyned me: burntofferynges and sacrifyce for synne thou hast not alowed.

Then sayde I: Lo / I come. In the begynnyng of the boke is it is writtē of me / that I shulde fulfyll thy wyll O my God / and that am I content to do: yee thy lawe is within my hert.

I wyll preach of thy ryghtuousnesse in ꝙ great cōgregacyon: Lo / I wyll not refrayne my lippes / O Lorde / & that thou knowest.

I do not hyde thy ryghtuousnes in my hert / my talkynge is of thy treuth & sauyng health: I kepe not thy louing mercy & faithfulnesse backe from the greate cōgregacion.

¶ Turne not thou thy mercy fro me O Lorde / but let thy louynge kyndnesse and treuth alwaye preserue me.

For innumerable troubles are come about me: my synnes haue taken soch holde vpon me / that

me / that I am not able to loke by: yee they are mo in nōbre then ỹ hearres of my head/ and my hert hath fayled me.

O Lorde/let it be thy pleasure to deliuer me/make haste(O Lorde)to helpe me.

D Let them be ashamed and cōfounded/that
e* Soule/for lyke as in Mat. vi. x. xvi. and Luk. ix. seke after my *soule/to destroye it: let them fall backwarde and be put to confusyon / ỹ wish me euell.

Let thē soone be brought to shame / that crye ouer me: there there.

But let all those that seke the / be ioyfull and glad in the: & lett all soch as delyte in thy sauynge health/saye allwaye: the Lorde be praysed.

As for me / I am poore & in mysery / but the Lorde careth for me.

Thou art my helper and redemer / make no longe tarynge/O my God.

The .xli. Psalme.

In this Psalme also speaketh he of a dysease/wherin whyle he was holdē/ his enemyes were greatly reioyced/hoppynge that he shulde be made awaye with ỹ violence of his dysease/And in which also his frendes had forsakē him/but God holpe him which allwayes wolde preserue him: And therfore in the begynnyng/ he pronounceth hym happye whych perceaueth that councell of God concernynge him.

* Loke the tytle of the. iiij. Psalme.

a*To the chaunter/a Psalme of Dauid.

A Blessed is he/that cōsydereth ỹ b** poore: the Lorde shall deliuer hym in the tyme of trouble.

b* Poore in the Scripture sygnifyeth not onely him that hath nomoney/ or good/of this worlde: but also him ỹ hathe a sorouffe hert & him in whom ther is no hye mynde / but onely meakenes & louinge lowlynes.

The Lorde shall preserue hym / and kepe him alyue: he shal make him to prospere vpō earth/and shall not deliuer him in to ỹ wyll of his enemyes.

The Lord shall refresh him/whē he lyeth sick vpon his bedd/ yee thou makest his bedd in all his sickenesse.

I sayde: Lord be mercifull vnto me/heale my soule/for I haue synned agaynst the.

Myne enemyes speake euell vpon me: when shall he dye/and his name perisshe?

B Though he came in to se / yet meaned he falsede in his hert/heappynge myscheefe vpon him selfe.

All they that hate me / runne together agaynst me/and ymagyn euell agaynst me.

They haue geuen a wycked sentence vpō me: when he lyeth / he shall ryse vp nomore.

Yee euen myne awne familier frende/ C whō I trusted/which dyd eate my bred/hath lyft vp his hele agaynst me.

But be thou mercifull vnto me(O Lord) rayse thou me vp/and I shall rewarde them.

By this I knowe thou fauourest me/that my enemye shall not triumphe ouer me.

Thou hast vpholdē me because of my innocency/ and set me before thy face for euer.

O blessed be the Lorde God of Israel/frō hence forth and for euer more/Amē/ Amen.

The seconde treatyse.

The xlij. Psalme.

The sheweth how sorowfull he was / because he was let from the holy assemble and feast of the Lord by the cōspiracye of his sonne Absolom: and how he was disquyeted with the voyces of the wycked / which blasphemed the delyte of Godlynes wherunto he was geuen/for a vayne and vnprofytable thyng.

a*To the chaunter/a monicyon of ỹ sonnes of Corah.

a* Loke the tytle of the xliij. Psalme.

A Like as the hert desyreth the water brookes / so longeth my soule after the / O God.

My soule is a thurste for God/yee euē for the lyuinge God: when shall I come/and beholde the face of God?

My teares are my meate daye and night/ whyle it is daylye sayde vnto me: where is now thy God?

Now when I thinke there vpō/I poure out my hert by my selfe: for I wolde fayne go hence with the multitude/ & passe ouer with B them vnto the house of God / in the voyce of prayse and thanckesgeuynge / amonge soch as kepe holy daye.

Why art thou so full of heuynes (O my soule) & why art thou so vnquiete within me?

O put thy trust in God/for I will yet geue him thākes/for the helpe of his cōtenaunce.

My God / my soule is vexed within me: therfore I remembre the lande of Iordane/ and the lytle hyll of Hermonim.

One depe calleth another wyth the voyce C of thy whystles / all thy waues and water floudes are gone ouer me.

The Lorde hath promysed hys louynge kyndnesse daylye, therfore will I prayse him in the night season/and make my prayer vnto the God of my lyfe.

I wyll saye vnto God my stony rock: why hast thou forgottē me? why go I thus heuely/whyle the enemye oppresseth me? D

Whyle my bones are brokē/ & whyle myne enemyes cast me in the tethe/daylie sayinge vnto me: where is now thy God?

Why art thou so heuy(O my soule) & why art thou so disquieted within me?

O put thy trust in God/for I will yet thāke hym for the helpe of his countenaunce/ & because he is my God.

The xliij. Psalme.

He desyreth to be delyuered frō the cōspirers with Absolom/ that he maye worthely prayse God in hys holy temple.

Ga* Eue sentence vpon me(O God)and I defende my cause agaynst the vnholy peopie: Oh delyuer me frō the dysceat- a* Some read. de. Reuēge me.
full/and wycked man.

For thou(O God)art my strēgth: why hast thou shot me from the? Why go I then sohe-

uely/whyle the enemye oppzesseth me?

Oh sende out thy lyght and thy trueth/ ỹ they maye leade me and bzynge me vnto thy holy hyll/and to thy dwellynge.

That I maye go in to the aulter of God/ euen vnto the God whych is my ioye & pleasure/ & vpon the harpe to geue thankes vnto the/O God/my God.

Why art thou so heuy (O my soule) and why art thou so disquyeted within me?

O put thy trust in God / for I wyll yet geue hym thanckes for the helpe of hys coũtenaunce/and because he is my God.

The.xliiij.Psalme.

The cõplayneth that Israel suffereth so greuous persequucyon for the honoure of God and holy lyuinges sake/and that yet God is not present with thẽ in myracles doynge/as he in tymes past was: And prayeth him to put forth his power/and delyuer his from the iniuryes of the wycked.

To the chaunter an instruccyon of the sonnes of Corah.

* Loke the tytle of the.xlij. Psalme.

WE haue herde wt oure eares (O God) A oure fathers haue tolde vs/what thou hast done in their tyme of olde.

How thou hast dryuen out the Heithen wt thy hande/and planted b* them in: how thou hast destroyed the nacyons and cast thẽ out.

b* That is/ oure fathers.

For they gat not the lande in possessyon thorowe their awne swerde / nether was it their awne c*arme that helped them.

c* Arme is gener ally take for any thynge wherunto we leane & trust/as here for fleshly & worldly power. & in the Psal. x.d. Hyt foloweth/But thy ryght hand &c. that is / thy strength thy healp/thine hande &c.

But thy ryght hande/ thyne arme and the lyght of thy coũtenaunce/because thou haddest a fauoure vnto them.

Thou art the kynge and my God / thou sendest helpe vnto Jacob.

Thorow the / wyll we ouer throwe oure enemyes: & in thy name will we treade them vnder/that ryse vp agaynst vs.

For I wyll not trust in my bowe/it is not my swerde that shall helpe me.

But it is thou that sauest vs from oure enemyes/& puttest thẽ to cõfusion yͤ hate vs.

We wyll allwaye make oure boaste of God/& prayse thy name for euer. d* Selah.

But now thou forsakest vs/& puttest vs to confusyon / and goest not forth wyth oure Hostes.

d * Loke the thyrd Psalme.

Thou makest vs to turne oure backe vpõ oure enemyes / so that they whych hate vs/ spoyle oure goodes.

Thou lettest vs be eaten vp lyke shepe / & scatrest vs amonge the Heithen.

Thou sellest thy people for naught/ & takest no moneye for them.

Thou makest vs to be rebuked of oure neyghbours/to be laughed to scorne and had in derisyon/of them yͤ are rounde about vs.

Thou hast made vs a bery byworde amõge the Heithen/and that the people shake their heades at vs.

My confusyon is daylie before me/& the shame of my face couereth me.

For the voyce of the sclaunderer and blasphemer/for the enemye and auenger.

All this is come vpõ vs/ and yet haue we not forgotten the / ner behaued oure selues vnfaythfully in thy couenaunt.

Oure herte is not turned backe / nether oure steppes gone out of thy waye.

For thou hast e*smittẽ vs in ỹ place of dragons/& couered vs wt the shadowe of deeth.

e* That is/ thou hast condempned vs to the place of serpẽtes or dragons: or/ thou hast dryuẽ vs in to the place of serpẽtes or dragons. By the place of serpẽtes is vnderstande/ their bondage amõge the Heithen/whych in cruelnes are lyke vnto serpẽtes: The same calleth he the shadowe of deeth. for it is worse then deeth & moare to be feared/ to be put in all thinges to the arbytrement & pleasure of the vngodly / to heare continually the name of God blasphemed & all Godlines despised & all maner of iniuries & wrõges done to the fauourers therof. Therfore sayth he. Thou hast couered vs with the shadow of deeth/ that is/with the very darcknes of deeth. Esai.xv.e.

If we had forgottẽ ỹ name of oure God/ & holdẽ vp oure handes to eny straunge God.

Shulde not God fynde it out? for he knoweth the very secretes of the hert.

But for thy sake we are kylled all ỹ daye longe/and are counted as shepe apoynted to be slayne.

Vp Lorde/why slepe st thou? A wake/ & cast vs not of for euer.

Wherfore f* hyde st thou thy face? wylt thou cleane forget oure mysery & oppressiõ?

For oure soule is brought lowe euẽ vnto the dust/& oure bely cleueth vnto the groũd.

Aryse O Lord/helpe vs and delyuer vs for thy mercy sake.

f* God is sayd to hyde his face/whẽ he suffereth the good to be persequuted of the euell/as it is sayde of his awakyng. Psal.lxxviij.g.

The.xlv.Psalme.

The sonnes of Corah prayse Salomõ for the bewtye/eloquence/strength/power/and noblenes both of him and of his wyfe: and also for the nobylitye of their chyldren. In them do they also fygure Christ/ and the power and nobylytie of his kyngdome.

To ỹ chaunter/vpõ b* Solanim/an instruccyõ of ỹ childrẽ of Corah/a long of loue.

a * Loke the tytle of the.xlv. Psalm.

b * It is a certayne instrumẽt of musycke.

MY hert is endyting of a good matter / I speake of that/ which I haue made of the kynge: My tonge is the penne of a ready wryter.

Thou arte the fayrest amonge the chyldrẽ of men/full of grace are thy lyppes/therfore God blesseth the for euer.

Gyrde the with thy swerd vpõ thy thyghe (O thou mightye) wt worshype & renowne.

Good lucke haue thou with thyne honoure/ryde on with ỹ treuth/mekenesse & righteousnes: and thy right hand shall teach the wonderfull thynges.

Thy c*arowes are sharpe/the people shalbe subdued vnto the / euen in the myddest amonge the kynges enemyes.

c* The arowes of God maye sygnyfye the wordes wherwith the conscyence is prycked thorow the feare of the iust iudgmẽt of God. Job.vi.a.

Thy seate (O God) endureth for euer: the scepter of thy kyngdom is a ryght scepter.

Thou hast loued rightuousnesse/ & hated iniquite: wherfore God (which is thy God) hath anoynted the wyth the oyle of gladnes aboue thy felowes.

All thy

All thy garmẽtes are lyke myrre / Aloes & Casia / whẽ thou cõmest out of thine yuorye palaces in thy beutifull glory.

Kyngs daughters go in thy goodly araye / and vpon thy right hande standeth the quene in a vesture of the most fyne golde.

C Herken (O daughter) consyder / & encline thine eare: forget thyne awne people / & thy fathers house.

So shall the kynge haue pleasure in thy beutye / for he is thy Lord / & thou shalt worshype him.

The daughters of Tire shall be there with gyftes / the ryche amonge the people shall make their supplicacyon before the.

The Kynges daughter is all gloryous within / her clothynge is of wrought golde.

D She shalbe brought vnto the Kynge in raymẽt of nedle worke / & maydẽs after her: soch as be next her shalbe brought vnto the.

Myth ioye and gladnesse shall they be brought / & go in to the kynges palace.

In steade of thy fathers thou hast gotten b* chyldren, whom thou shalt make prynces in all landes.

b* By these chyldrẽ are figured the Apostles / which some tyme are called prynces or iudges Esa. 1. Math. ix.

I wyll remembre thy name from one generacyon to another: therfore shall ỹ people geue thãkes vnto the / worlde without ende.

C The. xlvi. Psalme.

C The suerty wherin the godly be in all maner of ieopardyes / by the helpe of God.

a* To the chaunter / a songe of the chyldren of Corah vpon b* almuth.

a* Loke the tytle of the. xlvij. Psalme.

A IN oure troubles & aduersyte / we haue founde / that God is oure refuge / oure strenght and helpe.

b* Loke the tytell of the. ix Psalme.

Therfore wyll we not feare / though ỹ erth fell / and though the hylles were caryed in to the myddest of the see.

Though the waters of ỹ see raged & were neuer so troublous / and though the mountaynes shoke at the tẽpest of ỹ same. Selah.

For there is a floude / which with hys ryuers reioyseth ỹ cytie of God / the holy dwellynge of the most hyest.

God is in ỹ myddest of her / therfore shall she not be remoued: for God helpeth her / and that ryght early.

The Heithen are madd / the kyngdomes B make moch a doo: but when he sheweth hys voyce / the earth melteth awaye.

The Lorde of Hostes is with vs / the God of Jacob is oure defence. c* Selah.

c* Loke the thirde Psal. a

O come hyther / and beholde the workes of the Lorde / what destruccyons he hath brought vpon the earth.

He hath made warres to ceasse in all the worlde: he hath broken the bowe / he hath knapped the speare in sonder / and brent the charettes in the fyre.

Be styll then and confesse that I am God: I wyll be exalted amonge the Heithen / and I wyll be exalted vpon earth.

The Lorde of Hostes is with vs / the d* God of Jacob is oure defence. Selah.

d* Of this ye haue in the. xxv. Psal. a

C The. xlvij Psalme.

C Of the excellẽt glorie of God declared thorou the whole worlde. Of the conuersyon of kynges & people vnto God.

To the chaunter / a Psalme of the chyldrẽ of Corah.

A

O Clappe youre handes together (all ye peopie) O synge vnto God with the voyce of thanckesgeuynge.

For the Lorde the most hyest is to be feared / & he is the greate kyng vpon all ỹ earth.

He shall subdue the people vnder vs / and the Heithen vnder oure fete.

He choseth vs for an heretage / the beutie of Jacob whom he loued. b* Selah.

b* Loke the third psalm. a

God is gone vp with a mery noyse / & the Lorde with the sownde of the trompet.

O synge prayses / synge prayses vnto God: O synge prayses / synge prayses vnto oure kynge.

For God is kyng of all ỹ earth / O synge prayses vnto him with vnderstandynge.

God is kynge ouer the heithen / God sytteth in his holy seate.

The prynces of the people are gathered together vnto the God of Abraham: c* for God is farre hyer exalted / then the mightye lords of the earth.

c* Some reade. The protectoures or defenders of the earth belong to God. Rom. xiij. a.

C The. xlviij. Psalme.

C The great glorie & felycytie of the Church & congregacyon / in that they haue God euer present wyth them / to be their defender: described vnder the figure of Jerusalem.

A songe of a Psalme of ỹ chyldrẽ of Corah.

A

GReate is ỹ Lord & hyelie to be praysed / in the cytye of oure God / euen vpon his holy hyll.

The a* hyll of Sion is like a fayre plãte / wherof all the lande reioyseth: vpon ỹ north syde lyeth the cytie of the great kynge.

a* By the hill of Sion is vnderstande the church: as aboue in the. ij. Psalme. b. and. lxxviij. g.

God is well knowne in her palaces / ỹ he is the defence of the same.

For lo / kynges are gathered / and gone by B together.

They marueled / to se soch thynges: they were astonied / and sodenly cast downe.

Feare came there vpon them / and sorowe as vpon a woman in her trauayle.

Thou shalt breake the shyppes of ỹ see / thorow the east wynde.

Lyke as we haue herde / so se we in ỹ citie of ỹ Lord of Hostes / in ỹ cytie of oure God. God vpholdeth the same for euer. b* Selah.

b* Loke the third Psalm. a

We wayte for thy louyngekyndnesse (O

(God) in the myddest of thy temple

c* By the name of God / is sygnifyed hys maiestye / power / wysdome / & goodnes / aboue in the .viij. a. xxi. b. xxxiij. a beneethe in the liij. b. cxij. a. cxiij. b.

O God / accordyng vnto thy c* name / so is thy prayse vnto ẏ worldes ende: d* thy ryght hãde is full of ryghtuousnes.

Oh let the mount Sion reioyse / and the daughters of Juda be glad because of iudgmentes.

Walke aboute Sion / go rounde aboute her / and tell her e* towres.

Marcke well her walles / set vp her houses / that it maye be tolde them ẏ come after.

d* That is / that whych thou dorst is ryghtwes.

For this God is oure God for euer & euer / and he shall allwaye be oure gyde.

e* Loke the Psalm. cxxij. b

(The. xlix. Psalme.

(The mysery and madnes of them that sett by rych. &. / which receaue their felicytie in this worlde / & shal after contynually remayne in hell: where as the vertuous shall haue euerlastynge ioye.

a* To the chaunter / a Psalme of the childzen of Corah.

a* Loke the tytle of the .iij. Psalme.

Heare thys / all ye people: ponder it well / all ye that dwell vpon the earth.

Bye and lowe / ryche and poore / one with another.

My mouth shall speake of wysdome / and my hert shall muse of vnderstandynge.

I will enclyne myne eare to the parable / and shewe my darcke speach vpõ the harpe.

Wherfore shulde I feare the euell dayes / when the wyckednesse of my heles cõpaseth me rounde aboute?

They that put their trust in their good / and boost thẽ selues in the multitude of their ryches.

No mã maye delyuer his brother / ner make agrement vnto him for God.

For it costeth more to redeme their soules / so that he must let that alone for euer.

Yee though he liue longe / and se not ẏ graue.

For it shall be sene / ẏ soch wyse men shall dye and perishe together / as well as ẏ ignorannt and folysh / and leue their goodes for other.

Loke what is in their houses / it contynueth still: their dwellyng places endure frõ one generacyõ to another / and are called after their awne names vpon the earth.

(Neuertheless man abydeth not in soch honour / but is compared vnto ẏ brute beastes / and becõmeth lyke vnto them.

This waye of theirs is very folyshnesse / and yet their posterye prayse it wyth their mouth. b* Selah.

b* Loke the thirde Psal. a.

They lye in the hell like shepe / death shall gnawe vpon them / and the ryghtuous shall haue dominacyon of them in the morynge by tymes: their strength shall consume / and hell shalbe their dwellynge.

c* That is / from perdicyõ & eternall dãpnacyon.

But God shall delyuer my soule frõ ẏ* power of hell / when he receauet ẏ me. Selah.

Be not thou afrayed / when one is made ryche / & ẏ glory of his house increased.

*For he shall cary nothynge awaye wyth him when he dyeth / nether shall hys pompe folowe him. *Job. xxvij. d.

Whyle he lyueth / he is counted an happie mã: and so longe as he is in prosperyte / men speake good of him.

But when he foloweth his fathers generacyon / he shall neuer se lyght eny more.

When a man is in honoure and hath no vnderstandinge / he is cõpared vnto the brute beastes / and becommeth lyke vnto them.

(The. l. Psalme.

(The prophecieth that God wyll call all nacyons of the earth vnto him / by the Gospell: And that he will requyre the confessyon & prayeng of his name / & not sacrifyce: And how greatly he will abhorre the / which boast them selues to be religyous and holy / and are in deade nothyng lesse.

(A Psalme of Asaph.

The Lorde euen the myghtye God hath spokẽ / & called the worlde frõ the rysyng vp of the sonne vnto ẏ goinge downe of the same.

Out of Sion apeareth ẏ gloryous beutye of God.

Oure God shall come / & not kepe sylence: there goeth before him a cõsumyng fyre / and a mightie tempest rounde aboute hym.

He shall call the heauens from aboue / & the earth / that he maye iudge his people.

Gather my saynctes together vnto me / those that sett more by the couenaũt then by eny offerynge.

And ẏ heauẽs shal declare his ryghtuousnesse / for God is iudge him selfe. a* Selah.

Heare / O my people: lett me speake / let me testifye amonge you / O Israel: I am God / euen thy God.

a* Of thys Psalme. ij. a

I reproue the not because of thy sacrifice / thy burntofferyngs are allwaye before me.

I wyll take no bullocks out of thy house / ner gotes out of thy foldes.

For all the beastes of the felde are myne / and thousandes of catell vpon the hylles.

I knowe all the foules vpon the mountaynes / and the wylde beastes of the feld are in my syght.

If I be hongrye / I wyll not tell the: for ẏ whole worlde is myne / & all that therin is.

Thynkest thou / that I wyll eate the flesh of oxen / or drynke the bloude of goates?

(Offre vnto God prayse and thanckesgeuynge / and paye thy vowes b* vnto the most hyest.

b* That is / after the wyll of God.

And call vpon me in the tyme of trouble / so wyll I heare the / ẏ thou shalt thanke me.

But vnto the vngodly sayeth God: Why doest

doest thou preach my lawes/and takest my couenaunt in thy mouth?

Where as thou hatest to be reformed/ and castest my wordes behynde the?

If thou seist a theefe/thou runnest wt him/ and art partaker with the aduouterers.

Thou lettest thy mouth speake wickednesse/and thy tonge paynteth disceate.

D Thou syttest & speakest agaynst thy brother/yee & sclaundrest thyne awne mothers sonne.

This thou doest/whyle I holde my tonge: and thynckest me to be euen soch one as thy selfe:but I wyll reproue the/ and set my selfe agaynst the.

O consyder this/ye that forget God:lest I plucke you awaye / and there be none to deliuer you.

Who so offreth me thanckes and prayse/ he honoureth me:and this is the waye/ wherby I wyll shewe him ỹ sauynge health of God.

The.li. Psalme.

A prayer of Dauid wherin he earnestly acknoledgeth his synnes/he desyreth the holy ghoost/& prayeth for the church/which is the true Jerusalem.

a* Loke the Tytle of the xij. psalme.

a*To the chaunter/a Psalme of Dauid/whē the Prophet Nathan came vnto hym / after he b** was gone in to Bethsabe. *miserere mei deus:*

b* That is/ had companied with.

HAue mercy vpon me(O God)after thy goodnes/& accordyng vnto thy greate mercyes/do awaye myne offences.

Wash me well fro my wickednesse / and clense me fro my synne.

For I knowledge my fautes/ & my synne is euer before me.

Agaynst the only/agaynst the haue I synned / and done euell in thy syght: that thou mightest be iustified in thy saynges/ & shuldest ouercome when thou art iudged.

Beholde/I was borne in wyckednesse/ & in synne hath my mother conceaued me.

But lo/ thou hast a pleasure in ỹ treuth/ and hast shewed me secrete wysdome.

O purge me with c*Isope/and I shal be cleane:wash thou me / and I shalbe whyter then snowe. Oh let me heare of ioye & gladnesse/that the bones which thou hast brokē/ maye reioyse.

c* In the solempne sacrifice for synne/ of which Nu. xix. a & in the cleansynge of the leper / of which Leui. xiiij. ther was ysope annexed & ioyned to. By that sprynckling was signifyed right pureues of hert: for that praieth he here/ that is / for full remyssiō of his synne: whych ones had / & the fauour of God obtayned / the mynde reioyceth with vnspeakable ioye/ and becometh moche whiter to the eye of the soule than doth any snowe to the bodely eye. Some vnderstand by ỹ ysope / the passiō of Christ/ by which onely

Turne thy face frō my synnes/& put oute all my misdedes.

Make me a cleane hert/O God/ & renue a right sprete within me.

Cast me not awaye from thy presence / & take not thy holy sprete from me.

O geue me ỹ comforte of thy helpe agayne/ and stablish me with thy free sprete.

Then shall I teach thy wayes vnto the wicked/ ỹ synners maye be conuerted vnto the.

Deliuer me frō bloude gyltynesse O God/ thou that art the God of my health / that my tonge maye prayse thy rightuousnesse.

Open my lyppes / O Lorde / that my mouth maye shewe thy prayse. D we are purified frō oure synnes.

For yf thou haddest pleasure in sacrifice/ I wolde geue it the: but thou delytest not in burntofferynges.

The sacrifyce of God is a troubled sprete/ a broken and a contrite hert / O God / shalt thou not despyse. d* The sacrifyce of ryghtewesnes is the mortifynge of the fleasshe and meakenynge of the hert / the praysynge of God & knowledgynge oure selues synners. Psal. xlij. b.

D be fauorable & gracyous vnto Sion / ỹ the walles of Jerusalē maye be buylded/

For then shalt thou be pleased wyth the d*sacrifyce of ryghtuousnesse/with ỹ burntofferynges & oblacyons:then shall they laye bullockes vpon thyne aulter.

The.lij. Psalme.

a* Loke the Tytle of the fourth Psal.

The describeth the frowarde mynde and intent of Doeg/and after that/his banyshment/ and the ioyfulnes that the righteous had therof.

a*To the chaunter/an exortacyō of Dauid/ when Doeg the Edomyte came to Saul / & shewed hym/sayinge: Dauid is come to the house of Ahimelech.

WHy boastest thou thy self / thou Tyraunt/that thou canst do mischefe?

Where as the goodnesse of God endureth yet daylie.

Thy tonge ymagineth wickednesse/ and with lyes it cutteth like a sharpe rasoure.

Thou louest vngracyousnesse more then good/to talke of lyes more then ryghtuousnesse. Selah.

Thou louest to speake all wordes ỹ maye do hurte. O thou false tonge.

Therfore shall God cleane destroye the/ smyte the in peces/plucke ỹ out of thy dwellynge/and rote the out of the lande of the lyuynge. Selah.

The righteous shall se this/ and feare/& B laugh him to scorne.

Lo/this is the mā/that toke not God for his strēgth/but trusted vnto ỹ multitude of his riches/& was mightie in his wickednesse.

As for me/I am lyke a grene olyue tre in the house of God: my trust is in the tender mercy of God for euer and euer.

I will alwaye geue thankes vnto the/for ỹ thou hast done:and will hope in thy name/ for thy saynctes lyke it well.

The.liij. Psalme.

The complayneth that all places are full of the wicked and vngodly/as before in the. xiiij. Psalme.

a* Loke the Tytle of the fourth Psal.

a*To the chaunter vpō b** Mahalath/an instruccyon of Dauid. b* It is a certayne songe /or instrument of musycke/ signifying dysease/or heritage.

THe folish bodyes saye in their hertes: Tush/there is no God.

Corrupte are they/ and become abhominable in their wyckednesses: there is not one/that doth good.

God loked downe from heauen vpon the chyldren of men/to ſe yf there were eny that wolde vnderſtande/or *ſeke after God.

But they are all d*gone out of the waye/ they are all become vnpfofytable: there is none that doth good/no not one.

How can they haue vnderſtandyng/ that are the worckers of wyckednes/eatynge vp my people as it were bread/and e* call not vpon God?

They are afrayed/where no feare is: for God breaketh the bones of them that belege the:thou putteſt them to confuſion/for God deſpiſeth them.

Oh that the ſauynge healthe were geuen vnto Iſrael out of Sion: Oh that the Lorde wolde delyuer his people out of captiuite.

Then ſhulde Jacob reioyſe/and Iſrael ſhulde be ryght glad.

c* To ſeke after God is/ at no hande to ſeke oure awne/ in any thynge: but both to do and ſuffer all thynges to the glorie of God and profet of oure neyghbours/ to renye oure ſelues/ all oures/ & be come the ſeruauntes of all men: And this is the eſpecyall poynt of Godlynes/ againſt whych no men ſtryue moare ſtyfly/ then the vloud hypocrites/ which thynck they ſeke God/ & ſeke thē ſelues.

d* The meanyng herof ſhall ye fynde in the Pſalm. xiiij. a.

e* Of this ye haue in Eſai. lxiiij. c

¶ The .liiij. Pſalme.

The ſheweth how he deſyred healp of the Lorde/and was heard/ when he was brought in to great Ieopardye/by the treaſon of the Zephites: & how God toke vengeaunce of his enemyes.

a* To the chaunter in Neginoth/ an inſtruccyon of Dauid/ when the Zephites came and ſayde vnto Saul: Dauid is hydde amongeſt vs.

a* Loke the Tytle of the iiij. Pſalm.

HElpe me (O God) b* for thy names ſake/and delyuer me in thy ſtrength.

Heare my prayer (O God) conſyder the wordes of my mouth.

The Tytle of this is in i. Reg. xxiij. d.

b* These wordes of the Hebrues/ for thy names ſake/ in thyne name/for thy name/or by thy name/ ſygnify as moche to vs/ as/ in/ for/ or by thy maieſtye/ glorie/goodnes/ magnifycence/ power/ wyſdō/ &c. Pſal. xxv. c

For ſtraungers are ryſen vp agaynſt me/ and the mightie (which haue not God before their eyes) ſeke after my ſoule. (* Selah.

But lo/ God is my helper: it is he that vpholdeth my ſoule.

He ſhall reward euell vnto myne enemies: and in thy treuth ſhalt thou deſtroye them.

A fre wyll offerynge will I geue the/and prayſe thy d* name O Lorde/ becauſe it is ſo comfortable.

For thou haſt delyuered me out of all my trouble/ſo that myne eye leyth his deſyre vpon myne enemyes.

¶ The .lv. Pſalme.

The complayneth that he was brought in to a great ſtrayte/through moſt wycked and craftye men/ whō he toke for his cheafe frendes.

a* To the chaunter in Neginoth/ an inſtruccyon of Dauid.

a* Loke the Tytle of the fourth Pſal.

HEare my prayer/O God/and hyde not thy ſelf fro my peticyon.

Take hede vnto me and heare me/ how pyteouſly I mourne and complayne.

The enemye cryeth ſo/ and the vngodly commeth on ſo faſt: for they are mynded to do me ſome miſchefe/ ſo malycyouſly are they ſet agaynſt me.

My herte is heuy within me/and the feare of death is fallen vpon me.

Fearfulneſſe and tremblynge are come vpon me/ and an horryble dzede hath ouerwhelmed me.

And I ſayde: O that I had wynges lyke a doue/ that I myght flee ſomwhere/ and be at reſt.

Lo/then wolde I get me awaye farre of/ and remayne in the wyldernelle. (* Selah.

I wolde make haiſt to eſcape/ from the ſtormy wynde and tempeſt.

Deſtroye their tonges (O Lorde) and deuyde them/for I ſe vnryghtuoulnes & ſtryfe in the cytie. c* Loke in the Pſalme .iij. a.

This goeth daye and nyght aboute the walles/ miſchefe and vyce are in the myddeſt of it.

Wickednelle is therin/diſceate and gyle go not out of her ſtretes. C

If it were myne enemye that reuyled me/ I coude beare it: or yf one y ought me euell wyll dyd threaten me/I wolde hyde my ſelfe from him.

But it is thou my companyon/mygyde & myne awne kamylier frende.

We had ſwete and ſecrete cōmunicacion together in the houſe of God.

Lett death come haſtely vpon them/ and lett them goo downe quyck in to hell/ for wyckednes is amonge them in their dwellynges.

As for me/I wyll call vnto God/ and the Lorde ſhall helpe me.

In the euenynge/ mornyng and at noone daye wyll I mourne and complayne: and he ſhall heare my voyce.

It is he that delyuereth my ſoule in peace/ from thē that laye wayte for me: for they are many agaynſt me.

Yee euē God that endureth for euer/ſhall heare me/and bryngе them downe. Selah. For they wyll not turne: and why? they feare not God. D

Yee they laye handes vpon ſoch as be at peace with him/ & ſo they breake his couenaunt.

Their mouthes are ſofter then butter/ & yet haue they battell in their mynde: their wordes are ſmoother then oyle/ and yet be they very ſwerdes.

O caſt thy burthen/or care/vpō y Lorde/ he ſhall noryſh the/ and not leaue the ryghtuous in vnquyetneſſe.

But as for them/thou (O God) ſhalt caſt downe into the pytte of deſtruccyon.

The bloudthyrſtye & diſceatfull ſhall not lyue out halfe their dayes. Neuertheleſſe my truſt is in the.

¶ The

¶ The. lvj. Psalme.

¶ She sheweth how he called on the helpe of the Lorde/ when he was in ieopardy before Achis King of Geth: and how he accused the wyles and vyolence of Saul and his adherentes/ which had driuen hym into that perell.

a* Loke the tytle of the. iij. Psalme.

a*To the chaũter/ vpon b* the domme stock dowue: which flyeth ferre of/ c* Michtam of Dauid/ when the Philistines toke hym in Geth.

b* Abra. Esra thincketh that the dome stocke dowue was the begynnynge of a songe/ after whose tune this Psalme was songe. Kimhi and other suppose that Dauid called hym selfe/ a dõme stockdowue which flewe farre/ because he commytted hym selfe wholy vnto God/ and geuyng none answere to his aduersaryes fledde farre from his awne nacyõ vnto the Philistines/ which were not only straũgers/ but also enemyes. The story here of is reade. i. Reg. xxi.

c* Loke before in the tytle of the. xvi. Psalme.

BE mercyfull vnto me (O God) for men wyll treade me downe: they are dayly fyghtynge and troublynge me.

Myne enemyes treade me daylye vnder their fete/ for they be many/ & proudly fighte agaynst me.

d* Flesh he doth often signyfye as moche as man. Rom. iij. c For by the dedes of the lawe shall no flesh be iustified/ that is no man: & lyke wyse here.

Neuertheles/ when I am afrayed/ I put my trust in the.

I will comforte my selfe in Godes worde/ yee I wyll hope in God/ and not feare: What can d* flesh then do vnto me?

They vexe me dayly in my wordes: all ỹ they ymagyne/ is to do me euell.

They holde all together/ & kepe them selues close: they marcke my steppes/ how they maye catch my soule.

But in vayne/ for it shall escape thẽ: and why? thou (O God) in thy displeasure shalt cast downe soche people.

Thou tellest my flyttinges/ thou puttest my teares in thy botell/ & nombrest them.

¶ When soeuer I call vpon the/ myne enemyes are put to flight: wherby I knowe that thou art my God.

In Godes worde wyll I reioyse/ in the Lordes worde wyll I comforte me.

Yee in God do I trust/ & am not afrayed: what can man than do vnto me?

Vnto ỹ (O God) wyll I paye my vowes/ vnto the wyll I geue thankes and prayse.

For thou hast delyuered my soule from death/ and my fete from fallynge/ that I maye walke before God in the lyght of the lyuynge.

¶ The. lvij. Psalme.

¶ She sheweth how he cõmytted hym selfe to the Lord/ & escaped all ieopardye/ when he was in the caue and hys soudyars with hym/ and with what affeccyon he gaue thanckes vnto the Lord therfore: with a descrypcyon of the malyce & hate of his enemyes toward him.

a* Loke the tytle of the. iij. Psalme.

a*To ỹ Chaũter/ b* destroye not c* Michtam of Dauid/ when he fledde from Saul into the caue.

b* Or/ Thou shalt not destroye or make awaye (as some wyll). By this he signifieth/ after the mynde of Kimhi/ that he twyse with stode and stylled his soudyars/ which moued him to destroye and kyll Saul. Esra thincketh it to be a certẽ tune & maner of synging.

c* Of this in the tytle of the. xvi. Psalme.

BE mercyfull vnto me/ O God/ be mercyfull vnto me; for my soule trusteth in the: & vnder the shadowe of thy wynges shalbe my refuge/ vntyll wyckednesse be ouer past.

I call vnto God the most hyest/ euen the God that shall helpe me vp agayne.

He shall sende from heauẽ/ & saue me frõ the reprofe of hym that wolde swalowe me vp. *d Selah.

This shall God sende/ for his mercy and faythfulnes sake.

I lye ẅ my soule amonge the cruell lyõs: euẽ amõge the childrẽ of men/ whose e* tethe are speares and arowes/ and their tonge a sherpe swerde.

Set vp thy selfe/ O God/ aboue the heauens/ and thy glory aboue all the earth.

They haue layed a neet for my fete/ and pressed downe my soule: they haue dygged a pytt before me/ and are fallen into it them selues. Selah.

My hert is ready/ O God/ my hert is ready to synge and geue prayse.

Awake/ O my f* glory/ awake lute and harpe/ I my selfe wyll awake right early.

I wyll geue thankes vnto the/ O Lorde/ amõge the people/ I wyll synge prayses vnto the amonge the Heithen.

For the greatnes of thy mercy reacheth vnto the heauẽs/ and thy faythfulnesse vnto the cloudes.

Set vp thy selfe/ O God/ aboue the heauens/ & thy glory aboue all the earth.

d* Loke the Psal. iij. a.

e* Of this is sayde Prouer. xxx. b.

f* Glory here signifieth the songe or Psalme by whych he prayseth god: or after some/ the soule of hym that prayeth.

¶ The. lviij. Psalme.

¶ An inuectyue agaynst the flatterers and adherẽtes of Saul/ with whose punyshement he prophecyeth that the ryghtuous shalbe wonderfully reioyced.

a*To the chaunter b* Destroye not c* Michtam of Dauid.

a* Loke the tytle of the. iiij. Psalme.

b* Of this/ in the tytle of the Psalme next before.

c* The signyficacyon here of/ ye haue in the Tytle of the. xvi. Psalme.

d* Is your myndes be vpon ryghtuousnesse in dede/ then iudge the thynge that is ryght/ O ye sonnes of men.

But ye ymagin mischefe in youre hertes/ and youre handes deale with wyckednesse.

The vngodly are frowarde/ euen from their mothers wombe: as soone as they be

d* Or/ Is the iustyce in dede domme/ that ye ought to pronoũce? ỹ right wes thynges that ye ought to iudge/ O ye sonnes of men: Or/ ye ỹ holde the counsell pronounce ye in dede that which is right wes: ye sonnes of men iudge ye after the thynges ỹ ryght are:

borne/they go a straye and speake lyes.

They are as furyous as the serpent/euen lyke the deaf Ader that stoppeth her eares.

That she shulde not heare the voyce of the charmer/charme he neuer so wysely.

e* That is/ bring to naught the blasphemy of them/ which call me a seducer. Psal. ij. b. B

e* Breake their teth (O God) in their mouthes/smyte the chaft bones of the lyons whelpes in sonder/O Lorde.

That they maye fall awaye / lyke water that runneth a pace: & that when they shote their arowes/they may be broken.

Let them consume awaye lyke a snayle/& lyke the vntymely frute of a wom̄/ and let them not se the sunne.

Or euer youre thornes be sharpe/ ỹ wrath shall take th̄e awaye quycke/ lyke a stormy wynde.

The ryghtuous shall reioyse wh̄e he seyth the vengeaunce / and shall wash hys fete in the bloude of the vngodly.

So that men shall saye/verely there is a rewarde for the ryghtuous:doutles/there is a God that iudgeth the earth.

The.lix.Psalme.

The desyreth helpe agaynst his enemyes. He boasteth his innocencye. He describeth the maners of his enemyes/and prophecieth their auengement.

a* Loke the tytle of the.iiij Psalme

a* To the chaunter/ b* destroye not/ c* Michtam of Dauid/ when Saul sende to watch the house/to thyntent to kyll hym.

b* Of this in the.lvij. Psal.

c* The signyfycacyon herof is shewed before/in the xvi. Psal. The storye of this tytle shall ye fynde in the fyrst of the Kynges the.xix. Chapter.

A DElyuer me fro myne enemyes (O my God) and defende me from them that ryse vp agaynst me.

O delyuer me from the wycked doers/ & saue me from the bloudthursty men.

For lo/they lye waytinge for my soule: ỹ myghty men are gathered together agaynst me/ without any offence or faute of me/ O Lorde.

They runne / and prepare them selues/ without my faute: Arise/ come thou helpe me/and beholde.

B Stand vp O Lorde God of Hostes/thou God of Israel d* to vysyt all Heythen:be not mercyfull vnto them that offende of malycyous wyckednesse. Selah.

d* To visite for to chastē: as in the Psalme. lxxix. c

Let them go to and fro/and runne aboute the cytye/houlynge lyke dogges.

Beholde/they speake (agaynst me) with their mouth/swerdes are vnder their lippes/ for who reproueth them?

But thou (O Lorde) shalt haue them in derisiō/thou shalt laugh al Heithē to scorne.

My strength do I ascrybe vnto the/for thou (O God) art my defender.

God sheweth me his goodnes plenteously/God letteth me se my desyre vpon myne enemyes.

C Slaye them not/lest my people forget it: but scatre them abroade with thy power/ & put them downe/O Lorde my defence.

For the synne of their mouth/for ỹ wordes of their lyppes/ and because of their pryde/ let them be taken:and why? their preaching is of cursynge and lyes.

Consume them in thy wrath / consume them that they maye perish/and knowe that it is God/ whych ruleth in Jacob and in all the worlde. *c Selah.

e* Loke the Psalme. xj. a. D

Let them go to and fro/and runne about the cytye/houlynge lyke dogges.

Let them rūne here and there for meate/ and grudge when they haue not ynough.

As for me/I wyll synge of thy power / & prayse thy mercy betymes in the morning: for thou art my defence & refuge in the tyme of my trouble.

Vnto the (O my strength) wyll I singe/ for thou (O God) art my defence/ & my mercyfull God.

The.lx.Psalme.

The sheweth how God being displeased/had in tymes past geuē the people of Israel into the handes of their enemyes/but dyd yet mercyfully helpe them agayne: He sheweth also the power and dompt pō of the Israelytes/vnto whom now are subdued the Moabytes/& the Philistimes: and hopeth by the power of God to haue the victorye of the Amonytes.

a* Loke the tytle of the.iiij Psalme.

b* What is signyfyed herby ye shall fynde in the tytle of the xvi. Psalme.

a* To the chaunter/ vpon the rose of wytnesse/ b* Michtam of Dauid/ for to teache: when he fought agaynst c* Syria of Mesopotamia/ & Syria of Zoba: and when Joab turned backe/and slue xij. thousand Edomytes/in the valley of Salt.

c* That is/ ỹ parte of Syria which is called Mesopotamia & that which is called Zoba. A

O God/thou that hast cast vs out & scatered vs abroade / thou ỹ hast bene so sore displeased at vs/ comforte vs agayne.

Thou that hast remoued the lande & deuyded it/heale the sores therof/ for it shaketh.

d* This drincke of wyne. & c. signifieth the anger of the Lord or the suffraūce of some plage/ or the cuppe of anger. Apoca. xiiij. b.

Thou hast shewed thy people heuy thinges/thou hast geuē vs a d* dryncke of wyne/ that we slombre with all.

e* Psal. iij. a. B

Yet hast thou geuen a token for soche as feare the / that they maye cast it vp in the trueth. c* Selah.

That thy beloued myght be delyuered/ helpe thē with thy ryght hande / & heare me.

God hath spokē in his Sanctuary (which thinge reioyseth me) I wyll deuyde Sichē/ & meate out the valley of Suchoth.

Galaad is myne / Manasses is myne/ Ephraim is the strength of myne heade/ Juda is my Captayne.

Moab is my washpotte/ouer Edom will I stretche out my shoue / Philystea shalbe glad of me.

Who will leade me into the stronge cite? C

Who

expandi Dns fm p̄ expaltza ꝑ.ts

Who wyll brynge me into Edom?

Shalt not thou do it, O God, thou that hast cast vs out: thou God, that wentest not out with oure hostes?

O be thou oure helpe in trouble, for vayne is the helpe of man.

Thorow God we shal do greate actes, for it is he ỹ shall treade downe oure enemyes.

¶ The. lxj. Psalme.

¶ He desyreth to be delyuered from perell & straight wayes, wyth a promes of thanckesgeuynge boasteth, that his desyre is heard. He maketh hym selfe a figure of Christ reioysynge of hys kyngdome, which lasteth euer.

a*b* Loke the tytle of the .iij. Psalme for the both.

a* To ỹ chaũter vpõ b* Neginoth, of Dauid.

c* To crye frõ the endes of the earth, is, beyng in a farre contrey to syghe vñ affeccyõ & praye with feruẽt desyre, to come out of the tribulacyõs & aduersytye, wherin we are oppressed in those farre contreys: and to be brought agayne to the place wher we wold wysh vs. Reade the .ij. of the kinges, the .viij. Chapter. e. Dauid was dryuen into the vtmost coastes of al Israel, both whẽ Saul & Absalõ persecuted hi. And therfore sayth he, how farre so euer I be out lawed, yet wyll I call vpon the Lord, & trust surely to obtayne my request.

a* Loke the tytle of the .iiij. Psalme

b* Of thys is sayde in the tytle of the .xxxix Psalme.

c* To fall or be remoued in the scripture is, to be confoũded, troubled, & to haue a quaking & trẽbling cõscience. Before in the Psal. xv. b. and xx. b.

Heare my cryinge (O God) geue hede vnto my prayer.

c* From the endes of the earth will I call vnto the, when my herte is in trouble: Oh set me vp vpon an hye rocke.

For thou art my hope, a strong tower for me agaynst the enemye.

I wyll dwell in thy tabernacle for euer, that I maye be safe vnder the couerynge of thy wynges. Selah.

For thou, O Lord, hast herde my desyres, thou hast geuen an heretage vnto those that feare thy name.

Thou shalt graunte the kynge a longe lyfe, that his yeares may endure thorow out all generacyons.

That he maye dwell before God for euer: Oh let thy louynge mercy and faythfulnes preserue hym.

So wyll I all waye synge prayses vnto thy name, that I maye dayly perfourme my vowes.

¶ The. lxij. Psalme.

¶ He teacheth to trust to God onely, and not to men, nether to any of their strengthes or armyes: And descrybeth their frowardenes and vanytye, wyth the vengeaunce that abydeth it from aboue.

a* To the chaunter, for b* Idithun, a Psalme of Dauid.

My soule wayteth only vpon God, for of hym commeth my helpe.

He only is my strength, my saluacyon, my defence, so that I shall not greatly c* fall.

How longe wyll ye ymagyn myschefe agaynst euery man? ye shalbe slayne all the sorte of you: yee as a tottrynge wall shall ye be, and lyke a broken hedge.

Their deuyce is only how to put him out, their delite is in lyes: they geue good wordes wyth their mouth, but curse vñ their herte. Selah.

Neuertheles, my soule abideth only vpõ God, for he is my God.

He only is my strẽgth, my saluacyõ, & my defence: so that I shall not fall.

In God is my health, my glory, my might, and in God is my trust.

O put youre trust in hym all waye (ye people) poure out youre hertes before hym, for God is oure hope. b* Selah.

b* Loke the third Psalm.a

As for men, they are but vayne, men are dysceatfull: vpon the weyghtes they are all together lyghter than vanyte it selfe.

O trust not in wronge and robbery, geue not youre selues vnto vanyte: yf ryches encrease, set not youre herte vpon them.

God spake once a worde, twyse haue I heарde the same: that power belongeth vnto God.

That thou Lorde art mercyfull, and that thou rewardest euery man accordynge to his workes.

¶ The. lxiij. Psalme.

¶ He sheweth how he gaue his mynde to the contemplacyon of the goodnes and power of God, and was therwith wonderfully comforted, when he was absent from the holy feast in the wildernes of Juda, throughe the persecucyon of Saul: and how he sawe by the spyrite, both his exaltacyon and the destruccion of his enemyes: wherin he also figureth Christ vnder the person of hym selfe.

A Psalme of Dauid, when he was in the a* wyldernes of Juda.

a* He meaneth the wyldernes of Ziph, which fell to the lote of Juda.

O God, thou art my God: early wyll I seke the.

My soule thyrsteth for the, my flesh longeth after the in a baren and drye lande, where no water is.

Thus do I loke for the in thy Sãctuary, that I myght beholde thy power and glory.

For thy louynge kyndnesse is better then lyfe, my lyppes shall prayse the.

As longe as I lyue wyll I magnyfy the, and lyft vp my handes in thy name.

My soule is satisfyed euen as it were wt mary & fatnesse, when my mouth prayseth the with ioyfull lyppes.

In my bedde wyll I remembre the, and when I wake my talkinge shalbe of the.

For thou hast bene my helper, and vnder the shadowe of thy wynges wyll I reioyse.

My soule hangeth vpon the, thy ryght hande vpholdeth me.

They seke after my soule, but in vayne, for they shall go vnder the earth.

b* They shall fall into the swerde, and be a porcyon for foxes.

b* He meaneth Saul & his hoste

But the kynge shall reioyse in God: all they that sweare by him, shalbe commended, for the mouth of lyers shalbe stopped.

¶ The. lxiiij. Psalme.

¶ A prayer agaynst betrayers, whose dispolycyon he describeth, and prophecyeth their auengement.

*a To

a* Loke the tytle of the. iiij Psalme

a*To the chaunter/ a Psalme of Dauid.

A HEare my voyce /O God/ in my complaynte/ preserue my lyfe from feare of the enemye.

Hyde me from the gatherynge to gether of ỹ frowarde/ frō ỹ heape of wycked doers.

Which whett their tonges lyke a swerde/ and shute with their venymous wordes lyke as with arowes.

That they may preuely hurt the innocēt/ & sodenly to hit hym with out any feare.

B They haue deuyled mischefe / & communed amonge thē selues/ how they may laye snares: tush (saye they) who shall se them?

b* The true of hert / are those that nether for the prosperyte of the vnfayth full/ ner power tye of the good are seduced: but alwayse iudgig well of God / are pleased wt that he doeth/ contented only with hys promes contayned in his worde. Psal. lxxiij. a.

They ymagyn wyckednes / & kepe it secrete amonge them selues/ euery man in the depe of his herte.

But God shall sodenly shute wt an arow/ that they shalbe wounded.

Yee their awne tonges shall make them fall/ in so moch that who so seyth them/ shall laugh them to scorne.

And all men that se it/ shall saye: this hath God done/ for they shall perceaue that it is hys worcke.

The rightuous shall reioyse in the Lord/ & put his trust in hym: and all they that are b* true of herte/ shalbe glad therof.

¶ The. lxv. Psalme.

¶ He sheweth that God which principally & properly ruleth in Sion (by which is signified the congregacō of the faythfull) ought to be knowen and worshipped of all men: because he geueth aboundaunce/ both of thinges parteynyng to this life/ & of heuēly thinges also.

a* Loke the tytle of the. iiij Psalme

a*To the chaunter/ a Psalme and songe of Dauid.

A THou/ O God/ art prayed in Syon/ & vnto the is the vowe performed.

Thou heerest the prayer / therfore commeth all flesh vnto the.

Our misdedes preuayle agaynst vs/ Oh be thou mercyfull vnto oure synnes.

Blessed is the mā whom thou choosest and receauest vnto the/ that he may dwell in thy courte: he shalbe satisfyed with the pleasures of thy house/ euen of thy holy temple.

B Heare vs/ accordyng vnto thy wonderfull rightuousnesse/ O God oure saluacyō: thou that art the hope of all the ends of the earth/ and of the broade see.

Which in his strēgth setteth fast ỹ moūtaynes/ and is gyrded aboute with power.

Which stylleth the raginge of the see/ ỹ roarynge of his waues/ and the woodnes of the people.

They that dwel in the vttermooste partes are afrayed at thy tokens/ thou makest both the morynng & euenyng starres to prayse ỹ.

C Thou visitest the earth/ thou watherest it/ and makest it very plenteous.

The ryuer of God is full of waters/ thou prepareste man his corne/ & thus thou prouidest for the earth.

Thou watherest her forowes/ thou breakest the harde clottes therof/ thou makest it soft with the droppes of rayne/ & blessest the increase of it.

Thou crownest the yeare with thy good/ and thy b* fotesteppes droppe fatnesse. b* Rab. Kim. vnderstandeth this of the clowdes. Rab. Ezra of rūning waters.

The dwellynges of the wyldernes are fat also/ that they droppe with all: and the lytle hylles are pleasaunt on euery syde.

The foldes are full of shepe / the valleys stande so thicke with corne that they laugh and synge.

¶ The. lxvj. Psalme.

¶ A thankesgeuing for the deliueraunce of the people of Israel/ wherin the Psalmyst moueth all men to the prayse of the Lorde.

a* Loke the tytle of the. iiij. Psalme

a*To the chaunter / a Psalme of Dauid.

A DBe ioyfull in God/ all ye landes/ synge prayses vnto the honour of his name/ make his prayse to be gloryous.

Saye vnto God: O how wonderfull are thy worckes? thorow the greatnesse of thy power shall thyne enemyes be confounded.

O that all the worlde wolde worshyppe the/ synge of the/ & prayse thy name. Selah.

O come hither and beholde the worckes of God/ which is so wonderfull in his doyngs amonge the chyldren of men.

He turned the see into drye lande/ so that B they wente thorow the water on fote: therfore wyll we reioyse in him.

He ruleth with hys power for euer/ hys eyes beholde the people: the rēnagates shall not be able to exalte them selues. b* Selah. b* Loke the Psal. iij. a

O magnyfye oure God/ ye people/ make the voyce of his prayse to be hearde.

Which holdeth oure soule in lyfe/ and suffreth not oure fete to slyppe.

For thou / O God/ hast proued vs/ thou hast tryed vs lyke as syluer is tryed. C

Thou hast brought vs into captyuyte/ & layed trouble vpon oure loynes.

Thou hast suffred men to ryde ouer oure heades/ we wente thorow fyre & water/ but thou hast brought vs out/ and refreshed vs.

Therfore wyll I go into thy house wyth brētoffrynges/ to paye the my vowes/ which I promysed with my lyppes / & spake wyth my mouth/ when I was in trouble.

I wyll offre vnto the fatt brentsacrifices with the smoke of rammes/ I will offre bullockes and goates. Selah.

D O come hither & herken/ all ye that feare God/ I wyll tell you / what he hath done for my soule.

I called vnto hym with my mouth/ and gaue hym prayses with my tunge.

Ie

If I enclyne vnto wyckednesse with my herte/the Lorde wyll not heare me.

Therfore God hath heard me/and consydred the voyce of my prayer.

Praysed be God/which hath not cast out my prayer/ner turned his mercy fro me.

¶ The. lxvij. Psalme.

¶ He wylleth the fauour of God to the people of Israel/to thyntent that therby the knowledge & prayse of his godly goodnes maye be spredde thorow the holle worlde.

a*b* Loke the tytle of the. iiij. Psalme forthe both.

a*To the chaunter/in b*Neginoth/a Psalme & songe.

GOd be mercyfull vnto vs/blesse vs/& shewe the lyght of hys countenaunce vpon vs. c*Selah.

c* In the Psal. iij. a. is the meanynge of thys worde shewed.

That we may know thy waye vpō earth/ thy sauyng health amonge all Heithen.

Let the people prayse the/O God/ yee let all people prayse the.

O let the people reioyse and be glad/that thou iudgest the folke ryghtuously/and gouernest the nacyons vpon earth.

Let the people prayse the/O God/let all people prayse the.

God/euen oure awne God/geue vs hys blessynge/that the earth maye bryng forth her encrease.

God blesse vs/and let all the endes of the worlde feare hym.

¶ The. lxviij. Psalme.

¶ He sheweth the great goodnes & wonderfull power which the Lorde exercised toward his people & the holy citie Jerusalem/in geuyng them the victorye (as some expounde) of the Syrians/ the Edomytes/ & the Ammonytes: figuringe openly therin the kyngdome of Christ/vnto whom he sawe by the spirete that the holle worlde shulde obeye: wherfore he exhorteth all men to geue prayse vnto the Lorde.

a* Loke the tytle of the xij. Psalme.

a*To the chaunter/a Psalme and songe of Dauid.

LEt b*God aryse/so shall his enemyes be scattered/ and they that hate hym/ shall flee before him.

b* God ariseth when he sheweth ꝓ he hath a wyll to helpe and to saue. Psalme. xij. b xxxv. a. xliij. d. & ce.

Lyke as ꝓ smoke vanysheth/so shalt thou dryue them awaye: & lyke as waxe melteth at the fyre/so shall the vngodly perysh at the presence of God.

But the ryghtuous shalbe glad & reioyse before God/they shalbe mery & ioyfull.

Oh synge vnto God/synge prayses vnto his name: magnyfye hym that rydeth aboue the heauens (whose name is the Lorde) and reioyse before hym.

B Ye is a father of the fatherlesse / he is a defender of wyddowes: euen God in his holy habytacyon.

Ye is the God that maketh men to be of one mynde in a house/and bryngeth the prisoners out of captyuyte in due season / but letteth the renagates cōtynue in scarcenesse.

O God/when thou wentest forth before the people/ when thou wentest thorow the wyldernesse. Selah.

The earth shoke/and the heauēs dropped at the presence of God in Sinai/ at the presence of God/which is the God of Israel.

Thou O God sendest a c*gracyous rayne vpon thyne enheritaunce/and refreshest it/ when it is drye.

c* By this gracyous rayne is sygnyfyed the worde & gospel whych is the lawe of ꝓ spirete & of life. Psalme. cxlviij. b.

That thy beastes may dwell therin/ which thou of thy goodnesse hast prepared for the poore.

The Lorde shall geue the worde / with great hostes of Euangelystes.

Kynges with their armyes shall flie / and they of the housholde shall deuyde ꝓ spoyle.

If so be that ye lye amonge the pales/the doues fethers shalbe couered with syluer/& her wynges of the colour of golde.

When the Almyghty setteth Kynges vpō ꝓ earth/it shalbe cleare euē in the darcknes.

The hyll of Basan is Gods hyll/the hyll of Basan is a plenteous hyll.

Why hoppe ye so/ye d*greate hylles? d* That is/ mighty kynges

It pleaseth God to dwell vpon thys hyll/ yee the Lorde wyll abyde in it for euer.

The charettes of God are many M. tymes a thousande/ the Lorde is amonge thē in the holy Sinai. D

Thou art gone vp an hye / thou hast led captyuyte captyue/and receaued gyftes for men: yee euen for thyne enemyes / that they might dwell with the Lorde God.

Praysed be the Lorde dayly/euen the God which helpeth vs/ & poureth hys benefytes vpon vs e*Selah.

e* Loke the Psal. xij. a

The God that is oure Sauyour / euen God the Lorde by whom we escape death. E

The God that smyteth the enemyes vpon the heades and vpon the hearie scalpes: soche as go on styll in their wyckednes.

The Lorde hath sayde: come wyl I bringe agayne from Basan / come wyll I bringe agayne from the depe of the see.

That thy fote may be dypped in the bloud of thyne enemyes/and that thy dogges may lycke it vp.

It is well sene/O God/how thou goest/ how thou my God and Kynge goest in the Sanctuary.

The singers go before/and then the mynstrels amonge the maydēs w the tymbrels.

O geue thankes vnto God the Lorde in ꝙ the congregacyon/ for the welles of Israel.

There lytle Beniamin/ the Prynces of Iuda / the Prynces of Zabulon / and the Prynces of Nephthaly beare rule amonge them.

Thy

Thy God hath cõmytted strength vnto ỹ/ stablysh the thinge/ O God/ that thou hast wrought in vs.

For thy temples sake at Jerusalem shall Kynges bryng presentes vnto the.

G Kepr̃oue the beastes amonge the reedes/ the heape of bulles with the caues: those ỹ dryue for money.

Oh scatre the people ỹ delyte in batayle.

The Prynces shall come out of Egypte/ the Moryãs land shall stretch out her handꝛ vnto God.

Psal. lxj. a Synge vnto God/ O ye kingdomes of ỹ earth: O syng prayses vnto ỹ Lord. Selah

Which sytteth in the heauens ouer all frõ the begynnynge: Lo/ he shall sende out hys voyce/ yee and that a myghtye voyce.

Ascrybe ye the power vnto God/ his glory is in Israel/ and his might in the cloudes. God is wonderfull in his Sanctuary/ he is the God of Israel/ he wyll geue strẽgth and power vnto his people. Blessed be God.

¶ The lxix. Psalme.

¶ A cõplaynte of the great aduersityes of Dauid/ bearyng the fygure of Christ/ & of the saynctes & Christen/ his membres. And after/ a prayer for delyuraũce therfrom: Then a ioyfull reioyslinge for helpe geuen/ with a prophecye of the encrease of the church ioyned therunto.

a* Loke the Tytle of the lij. Psalm.

a*To the chaunter vpon b** Solanim of Dauid.

b* Of Solanim ye haue in the tytle of the xlv. Psalme.

Helpe me/ O God/ for the c** waters are come in euen vnto my soule.

c* Waters here signyfye the greates & panges of death.

I stycke fast in ỹ depe myre/ where no ground is/: I am come into depe waters/ & the floudes wyll drowne me.

I am weery of crying/ my throte is drye/ my syght fayleth me/ for waytinge so longe vpon my God.

They that hate me without a cause/ are mo then ỹ hearres of my head they that are myne enemyes & wolde destroye me giltlesse are myghtye: I am fayne to paye the thingꝛ that I neuer toke.

B God thou knowest my symplenesse/ and my fautes are not hyd from the.

Let not thẽ that trust in the/ O Lord God of Hoostes/ be ashamed for my cause: let not those that seke the/ be confounded thorow me O God of Israel.

And why? for thy sake do I suffre repr̃oke/ shame coureth my face.

I am become a straunger vnto my brethren/ & an aleaũt vnto my mothers chyldrẽ.

d* Of this zele or Ielousy ye haue in Exo. xx. Deu. iiij. d. and ly. Reg. xix. b.

For the d.*zele of thyne house hath euen eaten me/ and the rebukes of thẽ that rebuked the/ is fallen vpon me.

C I wepte and chastened my selfe with fastynge/ and that was turned to my repr̃oke.

I put on a sack cloth/ and therfore they iested vpon me.

They that sate in the gate/ spake agaynst me/ & the dr̃õkardes made longes vpon me.

But Lorde I made my prayer vnto the in an acceptable tyme.

Heare me/ O God/ with thy greate mercy and sure helpe.

Take me out of ỹ myre/ ỹ I syncke not: D Oh let me be delyuered from them that hate me/ and out of the depe waters.

Lest the water floud drowne me that the depe swalowe me not vp/ and that the pytte shut not her mouth vpon me.

Heare me/ O Lord/ for thy louyng kyndnesse is comfortable: turne the vnto me accordynge vnto thy greate mercy.

Hyde not thy face from thy seruaunt/ for I am in trouble: O haste the to helpe me.

Drawe nye vnto my soule/ & saue it: Oh delyuer me because of myne enemyes.

Thou knowest my repr̃oke/ my shame & my dyshonour: myne aduersaryes are all in thy syght.

The rebuke breaketh my herte/ and maketh me heuy: I loke for some to haue pytye vpon me/ but there is no man: & for some to comforte me/ but I fynde none.

They gaue me gall to eate/ and when I was thursty they gaue me vineger to drynke.

Let their e*table be made a snare to take them selues with all/ an occasyon to fall and a rewarde vnto them.

e* Let their table be made a snare. &c. That is/ Let their opinion & doctrine be the cause of their stynes & destrucciõ as it is come to the Jewes. Roma. xi. b.

Let their eyes be blinded/ that they se not: and euer bowe downe their backes.

Powre out thyne indignacyon vpon thẽ/ and let thy wrathfull displeasure take holde of them.

Let their habytacyon be voyde/ & no man to dwell in their tentes.

For they persecute hym whom thou hast smyten/ and beside thy woundes they haue geuen hym moo.

Let them fall from one wyckednesse to another/ & not come into thy rightuousnesse.

*f Let thẽ be wyped out of the boke of the liuing/ & not be wrytten amõge ỹ rightuous.

As for me/ I am poore and in heuynesse/ let thy helpe defende me/ O God.

That I may prayse the name of God with a songe/ & magnifye it with thankesgeuing.

This shall please the Lorde better then a bullocke/ that hath hornes and hookes.

O consydre this and be glad (ye that be in aduersyte) seke after God/ and youre soule shall lyue.

For the Lorde heareth the poore/ and despyseth not hys prysoners.

Let heauen and earth prayse hym/ the see and all that moueth ther in.

For God wyll saue Syon/ & buylde the cytyes of Juda/ that men may dwell there/ and

f* That is/ Let thẽ be wyped out of the noumbre of the whome thou hast chosen to lyfe. The boke of the lyuynge is no nother thing/ than the euerlasting electiõ & predestinaciõ of god/ the which vndoubted foloweth vocacyõ & iustificacyõ. Daniel. xij. a. Philip. iiij. a. & Apocal. xij. a.

G

and haue them in possessyon.

The sede of hys seruauntes shall inheret it/& they ꝑ loue his name shall dwell therin.

¶ The. lxx. Psalme.

The desyreth helpe/& the auengemēt of his enemyes/ that the sayntes maye reioyce of his ayde.

a* Loke the tytle of the. xl. Psalme.

a* To the chaunter/ of Dauid to bryngе to remembraunce.

* Psalm. pl. c.

HAste the/ O God/ to delyuer me/ & to helpe me/ O Lorde.

Let them be shamed & confoū=ded that seke after my soule: *let them be turned backwarde/ and put to con=fusyon/ that wysh my euyll.

Let them sone be brought to shame/ that crye ouer me/ there there.

But let all those that seke the/ be ioyfull & glad in the: and let all soche as delyte in thy sauynge health/ saye alwaye: the Lorde be praysed.

As for me/ I am poore & in mysery/ haste the God for to helpe me.

Thou art my helpe/ my redemer and my God: Oh make no longe taryenge.

¶ The. lxxj. Psalme.

He sheweth how he was cōforted of the Lord/ which as he had preserued him sence he was a chylde/ so he wolde not forsake him in his age/ whē he desyred helpe agaynst them (as it is supposed) that conspired with Absalom: & how he gaue prayse and thankes to him.

IN the/ O Lorde/ (is my trust) let me neuer be put to confusyō/ but ryd me/ & delyuer me thorow thy ryghtuousnesse: enclyne thyne eare vnto me/ & helpe me.

Be thou my stronge holde (where vnto I maye all waye flē) thou that hast promysed to helpe me: for thou art my house of defence and my castell.

Delyuer me/ O my God/ out of the hand of the vngodly/ out of the hande of ꝯ vnrighteous and cruell man.

For thou/ O Lorde God/ art the thinge ꝯ I longe for/ thou art my hope euen fro my youth.

I haue leaned vpon the euerlence I was borne/ thou art he ꝯ toke me out of my mothers wōbe/ therfore is my prayse all waye of the.

B I am become a wonder vnto the multytude/ but my sure trust is in the.

Oh let my mouth be fylled w̄ thy prayse and honour all the daye longe.

Cast me not awaye in myne olde age/ forsake me not when my strength fayleth me.

For myne enemyes speake agaynst me/ & they that laye wayte for my soule/ take their councell to gether/ sayenge: God hath forsaken hym/ persecute hym/ take him/ for there is none to helpe hym.

Go not farre fro me/ O God: my God/ haste the to helpe me.

Let them be confounded and peryssh/ that are agaynst my soule: let them be couered with shame and dyshonoure/ that seke to do me euell.

As for me/ I wyll pacyently abyde all C waye/ and wyll euer encrease thy prayse.

My mouth shall speake of thy ryghtuousnesse and sauyng health a* all the daye longe/ for I knowe no ende therof.

a* All the daye tonge is often taken for contynually & without cealling: as in ꝯ Prouerb. xxi. d. Esai. li. d

Let me go in (O Lorde God) and I wyll make mencyon of thy power and ryghtuousnesse only.

Thou/ O God/ hast lerned me fro my youth vp vntyll now/ therfore wyll I tell of thy wonderous workes.

Forsake me not/ O God/ in myne olde age/ when I am gray headed: vntyll I haue shewed thyne arme vnto chylders chyldrē/ & thy power to al thē that are yet for to come.

Thy ryghtuousnes/ O God/ is very hye/ thou that doest greate thinges: O God/ who is lyke vnto the?

D O what great troubles and aduersyties hast thou shewed me? and yet dydest thou turne and refresh me: yee and broughtest me from the depe of the earth agayne.

Thou hast brought me to great honoure/ and comforted me on euery syde.

Therfore will I prayse the and thy fayth=fulnesse/ O God/ playing vpon the lute/ vn=to the wyll I synge vpon the harpe/ O thou b* holy one of Israel.

b* The holy one of Israell sygnyfyeth Christ Psalme lxxix. c

My lyppes wolde fayne synge prayses vnto the: and so wolde my soule whom thou hast delyuered.

My tonge talketh of thy ryghtuousnesse all the daye longe/ for they are confounded and brought vnto shame/ that sought to do me euell.

¶ The. lxxij. Psalme.

He prayeth that the kyngdome of God maye come thorow Christ/ & prophecyeth of the noblenes/ ryghtuousnes/ plentyfulnes/ and durablenes of this kyngdome; but all vnder the shadowe of the kyngdome of Salomon.

Of Salomon.

GEue the Kynge thy iudgemēt/ O God/ & thy ryghtuousnesse vnto the Kynges sonne.

A a* By the mountaynes are vnderstande the great men and rulers/ that receaue the word of peace: and by the lytell hylles/ their subiectes. Psalme cxliij. a. cxlix. b Luke. iij. b.

That he maye gouerne thy people accor=dynge vnto ryght/ and defende thy poore.

That the a* mountaynes maye bryngе peace/ and the lytle hylles ryghtuousnesse vnto the people.

He shall kepe the symple folke by their ryght/ defende the chyldren of the poore/ & punish the wrongus doer.

Thou shalt be feared as long as ꝯ sunne and mone endureth/ from one generacyon to another.

He

He shall come downe lyke the rayne in to a flese of wolle/ & lyke the droppes that water the earth.

In hys tyme shall ryghtuousnesse florysh/ yee and aboundaunce of peace/ so longe as the mone endureth.

B His domynyon shalbe from the one see to the other/ & from the floud vnto the worldes ende.

They that dwell in the wyldernes shall knele before him/ & his enemyes shall[b] *lick the dust.

b *That is/ shalbe humbled euē to the kyssinge of the grounde. Esa. xlix.g.

The Kynges of the see & of the Iles shall bringe presentes/ the Kynges of Araby and Saba shall offre gyftes.

All Kynges shall worshype hym/ and all Heathen shall do hym seruyce.

For he shall delyuer the poore when he cryeth/ and the neady that hath no helpe.

C He shalbe fauorable to ỹ simple & poore/ he shall preserue the soules of soche as be in aduersyte.

He shall delyuer their soules from extorcyon and wrong/ and deare shall their bloud be in hys syght.

c *That is to wete/ the king: after Rab: Sal. Or: the poore/ after some.

c *He shall lyue/ and vnto hym shalbe geuen of the golde of Arabia: Prayer shalbe made euer vnto hym/ and daylye shall he be praysed.

There shalbe an heape of corne in the earth hye vpō the hilles/ his frute shal shake lyke Libanus/ and shalbe grene in the cyte/ lyke grasse vpon the earth.

His name shall endure for euer/ his name D shall remayne vnder the sunne amonge the posterites/ which shalbe blessed thorow him/ and all the Heathen shall prayse him.

Blessed be the Lorde God/ euen the God of Israel/ which only doth wōderous thyngs.

And blessed be the name of his maiesty for euer/ and all landes be fulfilled with his glory. Amen/ Amen.

¶ Here ende the prayers of Dauid the sonne of Jesse.

¶ The thyrde Treatyse.

¶ The. lxxiij. Psalme.

¶ He sheweth vnto the consolacyō of the godly/ which are greued and offended wyth the prosperyte of the wycked/ how vngracyous an ende it shall haue. And agayne how fortunate and happy an ende the myserye wherwith the godly seame here to be exercysed/ shalbe rewarded with.

A Psalme of Asaph.

A Dowe louynge is God vnto Israel/ to soche as are of a cleane hert?

Neuertheles my fete were almost gone/ my treadynges had well nye slypte.

And why? I was greued at the wycked/ to se the vngodly in soche prosperyte.

For they are in no parell of death/ but stande fast lyke a palace.

They come in no myscheftune lyke other folke/ nether are they plaged lyke other mē.

And this is the cause that they be so pust vp in pryde/ and ouerwhelmed with cruelte and vnryghtuousnesse.

Their eyes swell for fatnesse/ they do euē what they lyst.

Corrupte are they/ and speake blasphe- B myes malycyously/ proude and presumptuous are their wordes.

They stretch forth their mouth vnto the heauen/ & their tōge goeth thorow ỹ world.

Therfore fall the people vnto thē/ & there out sucke they no small auauntage.

Tush (saye they) how shuld God perceaue it? is there knowlege in the moost hyest?

Lo/ these are the vngodly/ these prosper in the worlde/ these haue ryches in possessyō.

Shulde I then clense my herte in vayne (thought I) & a* wash my hades in innocency?

Wherfore shuld I be then punyshed dayly/ & be chastened euery morynge?

Yee I had almost also sayde euen as they: but lo/ then shuld I haue condemned the generacyon of thy chyldren.

Then thought I to vnderstande this/ but it was to harde for me.

Untyll I wente into the Sanctuary of God/ and consydred the ende of these men.

Namely/ how thou hast sett thē in a slypperye place/ that thou mayst cast thē downe headlynges and destroye them.

O how sodenly do they consume/ perysh/ and come to a fearfull ende?

Yee euē like as a dreame when one awa- b keth/ so makest thou their b* ymage to vanysh out of the cite.

a *To washe hys handes in innocencye/ is/ to shewe hys lyfe to be pure & without reproffe/ as it is sayde Psalme xxvi. b.

b *That is/ their estimacō or glorye.

Thus my hert was greued/ and it wente D euen thorow my reynes

So folysh was I and ignorant/ and as it were a beast before the.

Neuertheles I am all waye by the/ thou holdest me by my ryght hande.

Thou leadest me with thy councell/ and afterwarde receauest me vnto glory.

O what is there prepared for me in heauen? there is no thing vpon earth/ that I desyre in comparyson of the.

My fleash & my hert fayleth/ but God is the strength of my hert/ & my porciō for euer.

For lo/ they that forsake the shall perish: thou destroyest all them that c* cōmytte for- c *They cōmit fornycacion agaynst hym/ that put their trust in any other than in hym alone. nycacyon agaynst the.

But it is good for me/ to holde me fast by God/ to put my trust in the Lorde God/ and to speake of all thy workes.

¶ The. lxxiiij. Psalme.

¶ The

The complayneth of the destruccyon of the temple/ and of the blaspheme of the wycked people agaynst God and his holy thynges: And after he hath mēcyoned the power of God in the pryncypall thynges of this worlde/to the strengthenynge & confyrmynge of hope/he prayeth/ that the layncles & godly personnes maye be auenged/and the heathen brought vnder with worthye punyshement.

An instruccyon of Asaph.

A a*The wrath of God is some tyme taken for the vengeaūce wherwyth he punyssheth synners/as in the Psal. xviij. a. But here it sygnifieth the punishment wherwith he chasteneth his. Psal. lx. a.

D God/ wherfore doest thou cast vs so cleane awaye? why is thy a*wrath so hote agaynst the shepe of thy pasture?

O thynke vpon thy congregacyō/ whom thou hast purchased from the begynnynge: the stake of thyne enherytaunce/whom thou hast redemed/euen this hyll of Sion wherin thou dwellest.

Treade vpon them with thy fete/and cast them downe to the grounde / for the enemye hath destroyed all together in ỹ Sanctuary.

Thyne aduersaries roare in thy houses/& set vp their banners for tokens.

Men may se the axes glyster aboue/like as those that hewe in the wodd.

They cut downe all the sylyng worcke of the Sanctuary with byles and axes.

They haue set fyre vpō the Sanctuary/ they haue defyled the dwellyng place of thy name/euen vnto the grounde.

Yee they saye in their hertes: let vs spoyle them all together / thus haue they brent vp all the houses of God in the lande.

We se oure tokens no more / ther is not one Prophet more/no not one that vnderstādeth eny more.

O God/how longe shall the aduersary do this dyshonoure? how longe shall the enemy blaspheme thy name? for euer?

¶ Why withdrawest thou thyne hand? why pluckest thou not thy right hande out of thy bosome/to consume thyne enemyes?

But God is my kynge of olde/ the helpe that is done vpon earth/he doth it hym selfe.

Thou deuidest the see thorow thy power/ thou breakest the heades of the dragons in the waters.

Thou smytest the heades of Leuiathan in peces/& geuest hym to be meate for the people in the wyldernesse.

Thou diggest vp welles and brokes/thou dryest vp myghtye waters.

The daye is thyne/& the nyght is thyne: thou hast prepared the lyght & the sunne.

Thou hast sett al the borders of the earth/ thou hast made both sommer and wynter.

Remembre this/O Lorde/ how the enemye rebuketh/& how the folysh people blaspheme thy name.

O delyuer not ỹ soule of thy turtle doue vnto the beastes/and forget not the congregacyon of the b*poore for euer.

b* Loke the Psal. ix. b.

Loke vpon the couenaūt/for the darcke houses of the earth are full of wyckednesse.

O let not ỹ symple go awaye ashamed: for the poore & nedy geue prayses vnto thy name.

Aryse/O God/& maynteyne thyne awne cause/remembre how the folysh man blasphemeth the dayly.

Forget not the voyce of thyne enemyes/ for the presumpcyon of them that hate the/ increaseth euer more and more.

¶ The. lxxb. Psalme.

¶ Oure sauyour here vnder the shadowe of Dauid glorieth of the power geuen vnto hym/ wherwith he wyll restoare the worlde now drawyng to an ende: and warneth that no man be so hardy as to withstande his kyngdome: and also prophecyeth greuouse vengeaūce vnto all that go theraboute/and all maner of prosperyte to them that beleue in hym.

a*To the chaunter/ b*destroye not/ a Psalme & songe of Asaph.

a* Loke the tytle of the.lvij. Psalme.

b* Of this ye haue in the Psalme.lvij. Here it hapely sygnifyeth that the wycked goo aboute to destroye Christ and those that beleue in hym/but that it cā not be when the Lorde forbydden.

Vnto ỹ / O God/wyll we geue thākes/ yee vnto the wyll we geue thankes/& seyng thy name is so nye/we wyll tell of thy wonderous worckes.

When I maye get a conuenyent tyme/I shall iudge accordyng vnto ryght.

The earth is weake & all that is therin/ but I beare vp her pylers.

I sayde vnto the madde people/deale not so madly/& to the vngodly: c*set not vp your hornes.

c* To set vp the hornes here is/by pryde to shewe their power. Amos vi. d.

Set not vp youre hornes on hye/& speake not with a styf necke.

For promocyō cōmeth nether frō the East ner frō the west/ner yet frō ỹ d*wyldernesse.

d* That is/ the South: because Jewrye hath a wyldernesse towarde the South.

And why? God is the Iudge: he putteth downe one/and setteth vp another.

For in the hande of the Lorde there is a e*cuppe full of stronge wyne / & he poureth out of the same:

e* Cuppe in ỹ scripture signifieth affliccyō & all that is offered vs by the wyll of God.

As for the dregges therof/al the vngodly of the earth shall drynke them/ and sucke them out.

But I wyll talke of the God of Jacob/ & prayse hym for euer.

All the hornes of ỹ vngodly wil I breake/ & the hornes of ỹ ryghtuous shalbe exalted.

¶ The. lxxvi. Psalme.

The sheweth that Jerusalem was maruelously and dyghly defended of the Lord/and therby his exceading and terryble power.

a*To the chaūter/in b*Neginoth/a Psalme and songe of Asaph.

a* b* These are both expouded in the tytle of the.liij. Psal.

A IN Juda is God knowne / hys name is greate in Israel.

c* That is/Jerusalem. At c*Salem is his tabernacle / and his dwellynge in Syon.

There breaketh he the arowes of ỹ bowe / the shylde / the swerde / and the whole batayle. d*Selah.

d* Loke the Psal.xij.a. Thou art of more honoure & myght then the hylles of robbers.

The proude shalbe robbed and slepe their slepe / and the myghtye shalbe able to do no thynge with their handes.

B When thou rebukest them / O God of Jacob / both the charettes and horsmen shall falt on slepe.

Thou art fearfull / for who may abyde in thy sight / when thou art angrye?

e* This is spoken of the godly and heuenly power / wherby he doth marvelles / soche as was that of Sennaherib. iij. Reg. xix. And ij. Paral. xx. agaynst the sonnes of Ammon. e* When thou lettest thy iudgement be herde frō heauē / the erth trembleth & is still.

Yee when God aryseth to geue iudgement / and to helpe all them that be in aduersytye vpon earth. Selah.

When thou punyshest one man / he must knowledge that thou art redy to punyshe other mo.

Loke what ye promyse vnto the Lorde youre God / se that ye kepe it / all ye that be rounde about hym: brynge presentes vnto hym that ought to be feared.

Which taketh awaye the breth of Prynces / and is wonderfull amonge the Kynges of the earth.

¶ The.lxxvij.Psalme.

The sayth that he was greaued aboue measure for the mysery of the holy people / & with sorouſle thoughts euen almost myndlesse: And agayne that he came to hym selfe / and was comforted / by the remembraunce of the wonders and maruelles / whych the Lorde had done for his people.

a* Loke the tyle of the. xxj. Psalme.

a* To the Chaunter / for b* Idithun a Psalme of Asaph.

b* Of thys / ye haue in the title of ỹ. xxxix Psalme.

A I Cryed vnto God wyth my voyce / yee vnto God cryed I with my voyce / and he hearde me.

In the tyme of my trouble I sought the Lorde / I helde vp myne handes vnto hym in the nyght season / for my soule refused all other comforte.

When I was in heuynesse / I thought vpō God: when my hert was vexed / then dyd I speake. Selah.

Thou heldest myne eyes wakynge / I was so feble / that I coude not speake.

Then remembred I the tymes of olde / & the yeares that were past.

B I called to remembraunce my songe in the night / I cōmuned with myne awne hert / and sought out my spyrete.

Wyll the Lorde cast out for euer?

Wyll he be no more intreated?

Is hys mercy clene gone?

Is hys promyse come vtterly to an ende for euermore?

Hath the Lord forgottē to be gracyous?

Or / hath he shutt vp hys louynge kyndnesse in dyspleasure? d*Selah. C

d* Loke the Psalme.iij.a

At the last / I came to thys poynte / that I thought: O why art thou so folysh: the right hande of the moost hyest can chaunge all.

Therfore wyll I remembre the workes of the Lorde / and call to mynde thy wonders of olde tyme.

I wyll speake of all thy worckes / and my talkynge shalbe of thy doinges.

Thy waye / O God / is holy: who is so greate and myghtye as God?

Thou art ỹ God that doth wonders / thou hast declared thy power amonge the people.

Thou wyth thyne c* arme hast delyuered thy people / euen the sonnes of Jacob & Joseph. Selah. D

c* Arme for strength & power. As in Job xl.a.

The waters sawe the / O God / ỹ waters sawe the / & were afrayed / the deapthes were moued.

The thicke cloudes poured out water / ỹ cloudes thondered / and thyne arowes went abroade.

Thy thonder was hearde rounde aboute / the lyghtenynges shone vpon the grounde / the earth was moued and shoke with all.

Thy waye was in the see / and thy pathes in the greate waters / yet coude nomā knowe thy f* foteſteppes.

f* The foteſteppes of the Lorde sygnifye the knowledge & perceuerāce of his workes i. Petri ij.d.

Thou leddest thy people lyke a flocke of shepe / by the hande of Moses and Aaron.

¶ The.lxxviij. Psalme.

The sheweth that it is the commaundement of God and a specyall good thyng / perfectly to remembre the actes and deades of the Lorde done to his people. Then sayth he / that all thoughe they were vnfaythfull / yet dyd he wonders in Egypte / and brought them from thence / and thoughe they prouocked hym to anger in the wyldernesse / gaue them aboundantly hys benefytes. And after that / when they were destroyed which came forth of Egypte / for their wyckednes: yet brought he their sonnes (although they folowed their fathers vnfaythfulnes / & despysed the wonders done in the wildernes for their fathers) into the lande promessed / & droue out the inhabiters: In which / although he often punyshed them greuously / when they prouoked and tempted hym / & at the last in token of a great feruent wrath / beside their great slaughter / suffered also the Arcke to be taken from them / in the tyme of Ely the Preste: yet behylde he them fauorably agayne / geuynge them Dauid to their kynge / and restoaring godlynes agayne at Jerusalē. In which thyng he also prophecyeth of Christ vnder the shadowe of Dauid.

An instruccyon of Asaph.

A HEare my lawe / O my people / encline youre eares vnto the wordes of my mouth.

I wyll open my mouth in parables / and speake of thynges of olde.

Which

Which we haue herde & knowne/ & soche as oure fathers haue tolde vs.

That we shulde not hyde them from the chyldren of the generacyons to come: but to shewe the honour of the Lorde/hys myght & wonderfull worckes that he hath done.

He made a couenaũt with Jacob/& gaue Israel a lawe/which he commaunded oure forefathers to teache their chyldren.

That their posterite myght knowe it/and the chyldren which were yet vnborne.

To thintent that when they came vp/they myght shewe their chyldren the same.

That they also myght put their trust in God/& not to forget what he had done/ but to kepe hys commaundementes.

And not to be as their forefathers/a a*frowarde and ouerthwarte generacion/a generacyon that set not their herte a right, and whose spyrete was not true towarde God.

a*Of a frowarde generacion lok: Mat. xij.c.

B Lyke as the chyldrẽ of b*Ephraim/which beyng harnessed and caryẽg bowes/turned them selues backe in the tyme of batayll.

b*Although Ephraim in Josue. xiij. signifie but one tribe of the chyldren of Israel: neuertheles for the most parte/in the Prophetes by Ephraim are vnderstãde the x. tribes/which were vnder Jeroboam: as it appereth Ose. xiij.d.f.v.a.b.

They kepte not the couenaunt of God/& wolde not walke in hys lawe.

They forgat what he had done/and the wonderfull worckes that he had shewed for them.

Maruelous thynges dyd he in the syght of oure fathers in the lande of Egypte/ euen in the felde of c*Zoan.

He deuyded the see & let them go thorow it/& made the waters to stande lyke a wall.

In the daye tyme he led thẽ with a cloude/ & all the nyght thorow with a lyght of fyre.

He cloue the hard rockes in the wyldernesse/& gaue them dryncke therof/ as it had bene out of the greate deapth.

He brought waters out of ỹ stony rocke/ so that they gushed out lyke the ryuers.

Yet for all this they synned agaynst him/ & prouoked the moost hyest in ỹ wyldernes.

They tempted God in their hertz/ and requyred meate for their lust.

For they spake agaynst God/& sayde: yee yee/God shall prepare a d*table in ỹ wildernesse/shall he?

C

c*Of Zoan

d*By the table is vnderstande all sortes of vytayles necessary for mãne: yet is it often taken for the bredde & water of the wisdome of the worde of God/as in the Psal. xxiij.b.

Lo/he smote the stony rocke/that the watery streames gushed out/and the streames flowed with all: but how can he geue bred & prouyde flesh for his people?

When ỹ Lord hearde this/he was wroth: so the fyre was kyndled in Jacob/ and heuy displeasure agaynst Israel.

Because they beleued not in God/ & put not their truste in hys helpe.

So he commaunded the cloudes aboue/& opened the dores of heauen.

He rayned downe Manna vpon them for to eate/and gaue them bred from heauen.

Then ate they angels e*fode/ for he sent them meate ynough.

e*Manna is called the fode of angels/not that the angels vse soche fode/ but because it came doune frõ heauen/which is the dwelling place of the angels. And therfore do some reade here/the bredde of the cloudes/because it came from the cloudes: some the bredde of ỹ mighty/because it cam from the almyghty. Exo. xvi.d. Sapien. xvi. c.& Joan. vi.d.

He caused the East wynd to blowe vnder the heauẽ/& thorow hys power he brought in the south wynde.

He made flesh to rayne vpon thẽ as thicke as dust/and fethered foules like as the sande of the see.

He let it fall amonge their tentes rounde aboute their habytacyons.

So they ate/and were fylled/for he gaue them their awne desyre.

They were not disapoynted of their lust.

But whyle ỹ meate was yet in their mouthes: the heuy wrath of God came vpon thẽ/ slewe the f*welthiest of thẽ/& smote downe the chosen men of Israel.

But for all this they synned yet more/and beleued not his wonderous worckes.

Therfore their dayes were consumed in vanyte/and sodenly their yeares were gone.

When he slewe them/ they sought hym/ & turned them early vnto God.

They thought then that God was their succoure/ and that the hye God was their redemer.

Neuertheles they dyd but flatter hym in their mouthes/ and dyssembled wyth hym in their tonges.

For their herte was not whole with him/ nether contynued they in his couenaunt.

But he was so mercyfull/ ỹ he forgaue their mysdedes/and destroyed them not.

Yee many a tyme turned he his wrath awaye/ and wolde not suffre hys whole displeasure to aryse.

For he considered ỹ they were but g*flesh: euen a wynde that passeth awaye/and commeth not agayne.

f*By the wet thy or rat in the Scrypture/& by the chosen/ are signified ỹ noble & mighty prynces & Prelates: & al those that are moost esteamed & honoured in thys worlde. Psalme. xxij.g

g*Flesh for man/ as in the psal. lvi

C

O how oft haue they greued hym in the wyldernesse?

How many a tyme haue they prouoked hym in the deserte?

They turned backe/ and tempted God/& moued the holy one in Israel.

They thought not of his hand/in the daye when he delyuered them from the hande of the enemye.

How he had wrought hys myracles in Egypte/& his wondres in the lande of Zoan.

How he turned their waters in to bloude/ so that they myght not drynke of ỹ ryuers.

How he sent lyce amõge them/to eate thẽ vp/and frogges to destroye them.

How he gaue their frutes vnto the caterpylier/& their laboure vnto the grashopper.

How he bett downe their vyneyardes wt hayle stones/ and their molbery trees wyth the frost.

How he smote their catel wt hayle stones/

and their flockes with hote thonder boltes.

How he sent vpon them the furyousnesse of his wrath/anger and displeasure: wyth trouble and sallyng in of euell angels.

When he made a waye to hys fearfull indignacyon/and spared not h* their soules frō death / yee & gaue their i* catell ouer to the pestylence.

h * That is / to put thē to deeth

i * Some reade/ hys

When he smote al ỹ fyrstborne in Egypt/ the moost pryncypall and myghtyest in the dwellynges of k* Ham.

k * Ham for Egipte: because Mizraim of whom the Egyptians came: was the sonne of Ham. Genesis.x.

¶ But as for his awne people/he lead them forth lyke shepe/and caried them in the wyldernesse lyke a flocke.

He brought thē outsafely/ ỹ they shulde not feare/ and ouerwhelmed their enemyes with the see.

He caryed them l* vnto the borders of his Sanctuary: euen in to thys hyll / which he purchased with his ryght hande.

l * That is / to the lāde of promesse: where his sanctuary and holy place was

He dyd cast out the Heathen before them/ caused their lande to be deuyded amonge thē for an heritage/and made the trybes of Israel to dwell in their tentes.

For all this they tempted & displeased the most hye God/and kepte not his couenaunt.

But turned their backes/and fell awaye lyke their forefathers/ startynge alyde lyke a broken boowe.

And so they greued hym w̄ their hye places/and prouoked hym with their ymages.

When God hearde this/he was wroth / & toke sore displeasure at Israel.

So that he forsoke the Tabernacle in Silo/ euen his habitacion wherin he dwelt amonge men.

He delyuered their power into captyuite/ and their glory into the enemyes hande.

He gaue his people ouer into the swerde/ G for he was wroth with his heritage.

The fyre consumed their yōge men / and their maydens were not geuen to mariage.

Their Prestes were slayne w̄ the swerde/ and there were no wyddowes to make lamentacyon.

m * The Lorde awaketh when he ouerthroweth the wycked & setteth vp the Godly.

So the Lorde m* awaked as one out of slepe/and like a gyaunte refreshed w̄ wyne.

He smote his enemyes in the hynder partes/and put them to a perpetuall shame.

He refused the tabernacle of Joseph/and chose not the trybe of Ephraim.

Neuertheles/he chose the tribe of Juda/ even the n* hyll of Syon which he loued.

n * Before in the .lxxviij. psal.

And there he buylded his temple on hye/ & layed the foundacion of it lyke the groūde/ that it myght perpetually endure.

He chose Dauid also his seruaunt/& toke hym awaye from the shepe foldes.

As he was folowinge the yowes greate w̄ yonge/he toke him/that he might fede Jacob hys people/and Israel his enherytaunce.

So he fed them with a faythfull and true hert/and ruled them with all the dilygence of hys power.

¶ The .lxxix. Psalme.

¶ He complayneth of the mysorye done to Jerusalē by Antiochus/& desyreth the helpe of God agaynst hym.

A Psalme of Asaph.

O God/the Heathē are fallen in to thyne A heritage: the holy temple haue they defyled / and made Jerusalem an heape of stones.

*The deed bodyes of thy seruauntes haue they geuen vnto the foules of the ayre to be deuoured/and the flesh of thy saynctes vnto the beastes of the lande. *1. Mach. vij.

Their bloud haue they shed lyke water on euery syde of Jerusalem / and there was no man to burye them.

We are become an opē shame vnto oure B enemyes / a very scorne and derysyon vnto them that are rounde aboute vs.

Lorde / how longe wylt thou be angrye? shall thy gelousy burne lyke fyre for euer?

Poure out thyne indignacīō vpō the Heathen that know the not/ and vpon the kyngdomes that call not vpon thy name.

*For they haue deuoured Jacob/ & layed waste his dwellynge place. * Jeremy.x.d.

O a* remembre not oure olde synnes/ but haue mercy vpon vs/and that soone/ for we are come to greate mysery. a * God remembreth not oure synnes whē he forgeueth thē/ and punisheth thē not as they haue deserued/ as he sayth Ezech. xviij.f. & Esa. lxiij.d.

Helpe vs/O God oure sauyour/ for the glory of thy name: O delyuer vs/ & forgeue vs oure synnes for thy names sake.

Wherfore shall the Heathē saye: where is now their God?

O let the vengeaunce of thy seruauntes bloude that is shed, be openly shewed vpō the Heathen in oure syght. C

O let the sorowfull syghynge of the presoners come before the/and accordyng vnto the power of thyne b* arme/preserue those ỹ are appoynted to dye. b * In Job.xl. a.ỹ iij Section.

And for the blasphemy wherwyth oure neyghbours haue blasphemed the/rewarde them/O Lord/seuē folde into their bosome.

So we that be the people & shepe of thy pasture/ shall geue the thanckes for euer/& wyll all waye be shewynge forth thy prayse more and more.

¶ The .lxxx. Psalme.

¶ The people of God cōmytted to the handes of the wycked desyreth to be rydde out of their bondage/and sheweth the former benefites of God vnder a borowed speache of a vyneyarde conferred to their present mysery/to the fortyfying & streāgthenyng of their hope.

a * To the chaunter/vpon b* Solanim/ a Psalme of Asaph.

a * Loke in the tytle of the .iiij. Psalme.

b * It is expounded in the tytle of .xlv. Psal.

Heare

AHEare O thou shepherde of Israel/ thou ỹ leadest Jacob lyke a flocke of shepe: shewe thy selfe/ thou that syttest vpon the Cherubyns.

Before Ephraim/ Beniamin/ and Manasses: stere vp thy power/ & come helpe vs.

Turne vs agayne/ O God/ shewe ỹ lyght of thy countenaunce/ and we shalbe whole.

O Lord God of Hostes/ how longe wylt thou be angry ouer the prayer of thy people?

Thou hast fed them with the bred of teares/ yee thou hast geuen them plenteousnes of teares to dryncke.

Thou hast made vs a very stryke vnto oure neyghbours/ and oure enemyes laugh vs to scorne.

B Turne vs agayne/ thou God of Hostes/ shewe the lyght of thy countenaunce/ & we shalbe whole.

Thou hast brought a vyneyarde out of Egypte/ thou dydest cast out the Heathen/ & plante it.

Thou madest rowme for it/ and caused it to take rote/ so that it fylled the lande.

The hylles were couered with ỹ shadowe of it/ and so were the stronge Cedre trees wt the bowes therof.

She stretched out her braunches vnto the see/ and her bowes vnto the water.

Why hast thou then broken downe her hedge/ that all they whych go by/ plucke of her grappes?

The wylde bore out of the wod hath roted it vp/ and the beastes of the felde haue deuoured it.

C Turne the agayne/ thou God of Hostes/ loke downe from heauen/ beholde and vyset this vyneyarde.

Mayntayne it/ that thy ryght hande hath planted/ and the sonne whom thou madest so moche of for thy selfe.

For why? it is brent with fyre/ and lyeth waste: O let them perysh at the rebuke of thy wrath.

Let thy c*hand be vpon the d*man of thy ryght hande/ and vpon the man whom thou madest so moche of for thyne awne selfe.

And so will not we go back from the: Oh let vs lyue/ & we shall call vpon thy name.

Turne vs agayne/ O Lorde God of Hostes/ shewe the lyght of thy countenaunce/ & we shalbe whole.

c* Hande here is take for auctorytye/ maiestye/ strength & ayde. Psalme lxxxix. f

d* That is/ Christ/ whych after the maner of speaking of the scripture/ sytteth on the ryght hād.

C The. lxxxj. Psalme.

The exhorteth to serue and worshyp God ernestly/ & mencioneth his benefites done vnto Israel: Then reciteth he bryefly what aduersytye they receaued for their settynge lyght by God/ and how moche felycytie they myght haue hadde/ yf they had bene obedient vnto hym.

a* To the chaunter vpon b* Githith/ of Asaph.

SInge merely vnto God which is oure A strength/ make a chearfull noyse vnto the God of Jacob.

Take the Psalme/ brynge hyther the tabret/ the mery harpe and lute.

Blowe vp the trōpettes in the new mone/ vpon oure solempne feast daye.

For this is the vse in Israel/ and a lawe of the God of Jacob.

This he ordened in Joseph for a testymony/ when he came out of Egipt/ & had hearde a straunge language. B

When he eased hys shoulder frō the burthen/ and when hys handes were delyuered from the pottes.

When thou calledst vpon me in trouble/ I helped the/ and hearde the/ what tyme as the storme fell vpon the/ *I proued the also at the water of stryfe. *Selah.

Heare/ O my people/ for I assure the O Israel/ yf thou wylt herken vnto me:

There shal no straunge God be in the/ neyther shalt thou worshyppe any other God.

I am the Lorde thy God/ which brought the out of ỹ lande of Egypt/ c* opē thy mouth wyde/ and I shall fyll it.

But my people wold not heare my voyce/ and Israel wolde not obey me.

So I gaue thē vp vnto their awne hertes lust/ and let them folowe their awne ymagynacyons.

O that my people wolde obeye me/ for yf Israel wolde walke in my wayes:

I shuld soone put downe their enemyes/ & turne myne hād agaynst their aduersaries.

The haters of the Lorde shulde mylle Israel/ but their tyme shulde endure for euer.

He shuld feade thē with the fynest wheate floure/ and satysfye them with hony out of the stony rocke.

C The. lxxxij. Psalme.

The monysheth Princes to endeuour them selues to ryghtuousnes/ and accuseth the moost of them of mutynye. He beseecheth God that he wyll vouchsafe to iudge the worlde by Christ/ vnto whose inheritaunce he also prophecyeth that all the gentyls shall fall.

A Psalme of Asaph.

GOd standeth in the congregacyō of the A a* Goddes/ and is a Judge amonge the Judges.

How longe wyll ye geue wrong iudgement/ and accepte the personnes of the vngodly? Selah.

Defende the poore and fatherlesse/ se that loche as be in nede and necessite haue right.

Delyuer the outcaste & poore/ & saue him from the hande of the vngodly.

Neuertheles/ they will not be lerned and B vnderstande/ but walcke on styll in b* darcknesse: therfore must all the foundacyōs of the lande be moued.

a* Loke the tytle of the. iiij. Psalme.

b* Of this ye haue before/ in the Tytle of ỹ viij. Psalme.

a* Kinges/ princes/ and rulars are in the scripture called goddes/ as here and in Exod. xxij. d.

b* Darcknes for ignorauns Ephe. iiij. d

c* Christ expounded this in John. x. f.

I haue sayde: c* ye are Goddes / ye all are the chyldren of the moost hyest.

But ye shall dye lyke men / and fall lyke one of the tyrauntes.

d* Aryse / O God / & iudge thou the earth / for all Heathen are thyne by enherytaunce.

¶ The. lxxxiij. Psalme.

¶ The holy people cõplayneth that all the borderers aboute thẽ had conspired to destroye them / & prayeth that they maye vtterly be consumed and wasted / euen as their olde enemyes were consumed and wasted.

A songe and Psalme of Asaph.

Holde not thy tonge / O God / kepe not styll sylence / refrayne not thy selfe O God.

For lo / thyne enemyes make a murmurynge / & they ỹ hate the / lyft vp their heade.

They ymagyn craftely agaynst thy people / & take cõcell agaynst thy secrete ones.

Come (saye they) let vs rote them out frõ amonge the people / that the name of Israel maye be put out of remembraunce.

For they haue cast their heades together w̃ one consent / & are confederate agaynst ỹ.

B The tabernacles of the Edomites and Ismaelytes / the Moabytes and Hagarenes.

Gebal / Ammon / and Amalech: the Philistynes with them that dwell at Tyre.

a* Of this ye haue in the Psalme. iij. a

Assur also is ioyned vnto them / and helpe the chyldren of Loth. a* Selah.

But do thou to them as vnto the Madianites / vnto Sisera / and vnto Jabin by the broke of Kyson.

Whych perysshed at Endor / & became as the donge of the earth.

* Judi. vij. g.

* Make their Princes lyke Oreb & Zeb. Yee make all their Prynces lyke as Zebea and Salmana.

Which saye: we wyll haue the houses of God in possessyon.

C

O my God / make thẽ lyke vnto a whele / and as the stuble before the wynde.

Lyke as a fyre that burneth vp the wod / & as the flame ỹ consumeth the moũtaynes.

Persecute them euẽ so with thy tempest / and make them afrayed with thy stormе.

Make their faces ashamed / O Lorde / that they maye seke thy name.

Let thẽ be confounded & vexed euer more & more: let them be put to shame & perish.

That they may know that thou art alone / that thy name is the Lorde / & that thou only art the moost hyest ouer all the earth.

¶ The. lxxxiiij. Psalme.

a* Of this ye haue in the tytle of the. viij. Psalme

There is described the excedynge feruent desyre of Dauid to come vnto the holy assemble / and the felicitie of thẽ that come vnto it / & that prayse God in it.

Vpõ a* Githith / a Psal. of ỹ sonnes of Corah.

b* Dwellynges here signyfie the congregacyons of the faithful people as in Nu. xxiij a. How goodly are the tẽtes of Jacob. &c. where by tẽtes are signified their dwellyng places: for at that tyme had they no nother thynge to dwell in.

How amyable are thy b* dwellynges / O thou Lorde of Hostes?

My soule hath a desyre & longinge for the courte of the Lorde / my hert and my flesh reioyse in the lyuyng God.

For the sparow hath founde her an house / and the swalowe a nest / where she may laye her yonge: euẽ thy aulters O Lorde of Hostes / my Kynge and my God.

O how blessed are they that dwell in thy house / they are all waye prayslyng ỹ. Selah

Blessed are the men whose strength is in the / in whose herte are thy wayes.

Which goinge thorow the vale of mylery vse it for a well / and the poles are filled with water.

They go from strength to strength / and so the God of Goddes appeareth vnto them in Sion.

c* This is expounded in the Psalme. xx. a.

O Lord God of Hostes / heare my prayer: herken O c* God of Jacob.

C

d* To loke vpon the face / is / to beare graciously / and to shewe a tokẽ of benyuolence / as in Nume. vi. d.

Beholde O God oure defence / d* loke vpõ the face of thyne anoynted.

For one daye in thy courte is better then a thousande.

I had rather be a doore keper in the house of my God / then to dwell in the tentes of the vngodly.

For the Lord God is a lyght and defence / the Lorde wyll geue grace and worshyppe / and no good thinge shall he withholde from them that lyue a godly lyfe.

O Lorde God of Hostes / blessed is the man that putteth hys trust in the.

¶ The. lxxxv. Psalme.

¶ A prophecye of the kyngdome of Christ / & a prayer for hys commynge: with a descripcyon of the felycitie wherwith all thynges shalbe full / when it shall happẽ.

a* To the chaunter / a Psalme of the sonnes of Corah.

a* Loke in the tytle of the. xlix Psalme

A

Lorde / thou bare a loue vnto thy land / thou dydest bryng agayne the captyuyte of Jacob.

Thou dyddest forgeue the offence of thy people / & couerdest all their synnes. b* Selah

b* Loke the Psal. xij. a.

Thou tokest awaye all thy displeasure / and turnedest thy selfe from thy wrathfull indygnacyon.

Turne vs then / O God oure Sauyour / and let thyne anger ceasse from vs.

Wylt thou be displeased at vs for euer? wylt thou stretch out thy wrath frõ one generacyon to another?

c* The speakyng of ỹ Lord is a manyfest shewing & euydent declaryng of hys wyll in the hertis of men: as ye may se by the worde of Micheah. iij Regum. xxij. e. Bodely speache vseth he none / for he is a spyrete. Joã. iiij.

Wylt thou not turne agayne and quycke vs / that thy people maye reioyse in the?

B

I wyll herken what the Lorde God wyll saye / c* for he shall speake peace vnto hys people and to hys saynctes / that they turne not them selues vnto folyshnes.

For hys saluacyon is nye them that feare hym / so that glory shall dwell in oure lande.

Mercy & trueth are met to gether / ryghtuousnesse and peace kysse ech other.

Trueth

Trueth ſhall ryſe out of the earth / and ryghtuouſneſſe ſhall loke downe frō heauē.

And why? the Lorde ſhall ſhewe louynge kyndneſſe, and oure lande ſhall geue her encreaſe.

b* Or, fayth & ſyd:lyte. b* Ryghtuouſneſſe ſhall go before hym, and prepare the waye for his comynge.

¶ The. lxxxvj. Pſalme.

¶ A prayer wherin he fyrſt prayeth that he may lyue innocently / & then fortunately & in ſafetye from hys enemyes. He mencyoneth alſo the power and goodnes of God, that hath & ſhalbe moſt aboundātly ſhewed / both vnto hym and to other.

A prayer of Dauid.

A BOwe downe thyne eare, O Lorde, and heare me, for I am comfortles & poore.

O kepe my ſoule, for I am holy: my God, helpe thy ſeruaūt that putteth his truſt in the.

Be mercyfull vnto me, O Lorde, for I a* call dayly vpon the.

a* What to call or crie ſignifyeth in the ſcripture, is ſayde in Exo. xiij. d. & i. Reg. vij. b. & Pſal. xv. a.

Comforte the ſoule of thy ſeruaunt, for vnto the, O Lorde, do I lyft vp my ſoule.

For thou Lorde art good and gracyous, and of greate mercy vnto all them that call vpon the.

Geue eare Lorde vnto my prayer, & pōder my humble deſyre.

In the tyme of my trouble I call vpō the, for thou heareſt me.

Amonge ỹ Goddes there is none lyke vnto the, O Lorde, there is not one that can do as thou doeſt.

All nacyons whom thou haſt made, ſhall come and worſhyppe before the, O Lorde, and ſhall glorifye thy name.

For thou art great, thou doeſt wonderous thinges, thou art God alone.

Leade me in thy waye, O Lorde, that I may walke in thy trueth: O let my hert delyte in fearynge thy name.

I thanke the, O Lorde my God, & wyll prayſe thy name for euer.

b* That is, out of extreame Ieopardyes. For great is thy mercy towarde me, thou haſt delyuered my ſoule from the * b nethermoſt hell.

¶ O God the proude are ryſen agaynſt me, and the congregacion of the myghtye ſeketh after my ſoule, & ſet not ỹ before their eyes.

But thou, O Lorde God, art full of compaſſyon, and mercy, longe ſuffrynge, great in goodnes and trueth.

O turne the then vnto me, haue mercy vpō me: geue thy ſtrength vnto thy ſeruaūt, and helpe the ſonne of thyne handmayde.

Shewe ſome token vpon me for good, ỹ they which hate me, maye ſe it, and be aſhamed: becauſe thou Lorde haſt helped me, & comforted me.

¶ The. lxxxvij. Pſalme.

¶ He prayſeth the heuenly Ieruſalem, that is, the cōgregacyō of the faythfull, vnto which he prophecieth that very many ſhall come of all nacyons.

A Pſalme and ſonge of the ſonnes of Corah.

HEr foundacyōs are vpō the holy hylles: the Lord loueth the a* gates of Sion more then all ỹ dwellinges of Jacob.

a* The gates of Sion ſignifie the congregacyons of the faythfull, as before in the Pſalme. ix. c.

Very excellent thinges are ſpoken of the thou b* cyte of God. Selah.

b* The citie of God ſignifieth the churche of God, as in the Pſalme. xlvi. a For there is a floude, whych wt hys ryuers reioyſeth the cyte of God.

I wyll thynke vpon * ‡ Rahab & Babylō, ſo that they ſhall know me.

Yee the Phyliſtines alſo, and they of Tyre with the Morians. Lo there was he borne.

* ‡ That is, Egypt: which is ſo called in Eſa. li.

And of Sion it ſhalbe reported, that he was borne in her, euē the moſt hyeſt which hath buylded her.

The Lorde ſhall cauſe it to be preached & wrytten amonge the people, that c* he was borne there. Selah.

c* Some vnderſtāde this of Salomon, bearing the figure of Chriſt.

Therfore the dwellinge of all ſyngers & daunſers is in the.

¶ The. lxxxviij. Pſalme.

¶ A vehement complaynte wherin he complayneth that he is oppreſſed, and euen all moſt deed, with extreame aduerſyte: & that as it ſemeth, as well of ſome greuouſe ſyckneſſe, as of perſecucyon of his enemyes.

A Pſalme and ſonge of the ſonnes of Corah, to the chaunter vpon a* Mahelath, for b* affliccyon, an inſtruccyon of c* Heman the Ezrahyte.

a* What thys ſignifieth is before ſayd in the tytle of the. liij Pſal. Some reade, as touchynge dyſeaſe for affliccyon.

LOrde God my ſauyour, I crye daye and nyght before the: Oh let my prayer entre into thy preſence, enclyne thyne eare vnto my callynge.

b* The Greke, to anſwer, or ſynge.

c* Of that Heman, whych was one of the chefe ſyngers. i. Para. vi. and xxvi.

For my ſoule is full of trouble, & my lyfe draweth nye vnto hell.

I am coūted as one of thē that go downe vnto the pytte, I am euen as a man ỹ hath no ſtrength.

Fre amonge the deed, lyke vnto thē that lye in the graue, which be out of remembraūce, and are cut awaye from thy hande.

Thou haſt layed me in the loweſt pytte, in the darckneſſe and in the depe.

Thyne indignacion lyeth harde vpon me, & thou vexeſt me wt all thy floudes. d* Selah

d* Loke the thyrd Pſalm. a

Thou haſt put awaye myne acquantaūce farre fro me, and made me to be abhorred of them: I am ſo faſt in preſon, that I can not get forth.

My ſyght fayleth for very trouble: Lorde I call dayly vpon the, and ſtretch out myne handes vnto the.

Doeſt thou ſhewe wonders amonge the deed?

Can the Phyſycyōs rayſe thē vp agayne, that they maye prayſe the?

Maye thy louyng kyndnes be ſhewed in the graue, or thy faithfulneſſe in deſtrucciō? ¶

May thy wonderous workes be knowne

in the darcke/or thy ryghtuousnes in ȳ lande where all thynges are forgotten?

Unto the I crye O Lorde/ and early cōmeth my prayer before the.

Lord/why puttest thou awaye my soule? Wherfore hydest thou thy face fro me?

My strēgth is gone for very sorow & mysery/ ẅ fearfulnesse do I beare thy burthēs.

Thy wrathfull displeasure goeth ouer me/the feare of the oppresseth me.

They come rounde about me daylye lyke water/& cōpase me together on euery syde.

My louers & frinds hast thou put awaye fro me/& turned awaye myne acquaintāce.

The.lxxxix.Psalme.

The elegantly and copyously declareth that the newe and euerlastynge couenaunt which is made by Christ the sonne of Dauid/betwixt God and the chosen/shall neuer be broken/and that vnder the figure of Dauid & hys posterite. In the begynnynge of the Psalme he extolleth the goodnes of God/by which he vouchsafed to make a couenaunt with his saynctes.

An instruccyon of Ethan the Ezrahyte.

I My songe shalbe all waye of the louing kyndnesse of the Lorde/ ẅ my mouth wyll I euer be shewynge thy faythfulnesse from one generacyon to another.

For I haue sayde: mercy shalbe set vp for euer/thy faythfulnesse shalt thou stablysh in the heauens.

*ij.Reg.vij.c. *I haue made a couenaunt with my chosen/I haue sworne vnto Dauid my seruaūt.

Thy sede wyll I stablysh for euer/and set vp thy trone from one generacyon to another. a*Selah.

a * Loke the thyrd Psalm.a

O Lorde the very heauens shall prayse thy wonderous workes/ yee and thy faythfulnes in the congregacyon of the saynctes.

B For who is he amōge the cloudes/ ȳ may be compared vnto the Lorde?

Yee what is he amonge the goddes / that is lyke vnto the Lorde?

God is greatly to be feared in the coūcell of the sayntes & to be had in reuerence of all them that are aboute hym.

O Lorde God of Hostes who is like vnto the in power? thy trueth is rounde aboute the.

Thou rulest the pryde of the see/thou stillest the waues therof/when they aryse.

Thou breakest the proude/lyke one that is wounded / thou scatterest thyne enemyes abroade with thy myghtye arme.

The heauēs are thyne/the earth is thyne: thou hast layed the foundacion of the rounde worlde/and all that therin is.

Thou hast made the north and the south/

C Tabor & Hermon shall reioyse in thy name.

b*Hande) loke before in the Psal.lxxx.c.

Thou hast a myghtye arme/ strong is thy b*hande/and hye is thy ryght hande.

Ryghtuousnes and equite is the habytacion of thy seate/mercy and trueth go before thy face.

Blessed is the people/ O Lorde/ that can reioyse in the/ & walketh in the lyght of thy countenaunce.

Their delyte is in thy name ‡*all the daye longe / and thorow thy ryghtuousnesse they shalbe exalted.

‡* That is/continually / as in the Psal.lxxi.c

For thou art the glory of their strength/& thorow thy fauoure shalt thou lyft vp oure hornes.

c*By the holy one of Israel is alwayse signified Christ.

The Lorde is oure defence/and the c*holy one of Israel is oure Kynge.

D

Thou spakest somtyme in vysyons vnto thy saynctes/and saydest: I haue layed helpe vpon one that is myghty/I haue exalted one chosen out of the people.

d*By the holy ayle is vnderstande the holy goost/the grace/ mercy and worde of God: by the which ȳ soule is refresshed & delyuered frō payne to spirytuall ioye. Psal.xlvi.b Joh. iij.d. & i. Joh ij.d

I haue founde Dauid my seruaunt/with my d*holy oyle haue I anoynted him.

My hand shall holde hym fast/and myne arme shall strengthen hym.

The enemye shall not ouercome hym/& e*the sonne of wyckednesse shall not hurte hym.

e*That is/wickednes.

I shall smyte downe hys foes before hys face/and plage them that hate hym.

My trueth also & my mercy shalbe with him/ and in my name shall hys f* horne be exalted.

f*That is/his power/glorye/ & maiestye shal be encreased. Psal.cxij.b.& cxlix.b.

I wyll set hys hande in the see / and hys ryght hande in the floudes.

He shall call me: thou art my father / my God/and the strength of my saluacyon.

And I wyll make hym my fyrst borne / hyer then the kynges of the earth

My mercy wyll I kepe for hym for euermore / and my couenaunt shall stande fast with hym.

C

His sede wyll I make to endure for euer/ yee and his trone as the dayes of heauen.

But yf hys chyldren forsake my lawe/ & walke not in my iudgementes.

If they breake myne ordynaunces / and kepe not my commaundementes.

g*That is/I wyll punyshe/ as in Exo.xx.a

g*I wyll vysyte their offences wyth the rodde/and their synnes with scourges.

Neuertheles/ my louyng kyndnesse will I not vtterly take from hym / ner suffre my trueth to fayle.

My couenaunt wyll I not breake / nor dysanulle the thynge that is gone out of my lyppes.

I haue sworne once by my holinesse/that I wyll not fayle Dauid.

Hys sede shall endure for euer / and hys F seate also lyke as the sunne before me.

He shall stande fast for euermore as the moone/and as the faythfull wytnesse in heauen. b*Selah.

h*Of Selah is spoken in the ij.Psalme.a.

But

But now thou forsakest & abhorest thyne anoynted/and art displeased at him.

Thou hast turned backe the couenaunt of thy seruaunt / and cast hys crowne to the grounde.

Thou hast ouerthrowne all his hedges/ & broken downe his stronge holdes.

All they that goo by/spoyle him/he is become a rebuke vnto his neyghbours.

Thou settest vp the ryght hãde of his enemyes/and makest all hys aduersaryes to reioyse.

Thou hast taken awaye the strength of his swerde/and geuest him not victory in the battayle.

Thou hast put out his glory/ and cast his Trone downe to the grounde.

The dayes of his youth hast thou shortened/ & couered him with dishonoure. Selah.

Lord/how longe wylt thou hyde thy self? For euer: shall thy wrath burne lyke fyre?

O remembre how shorte my time is/hast thou made all men for naught? What mã is he that lyueth/and shall not se death?

Haye a man delyuer his awne soule frõ the hande of hell? Selah.

1. Reg. viij. c *Lorde/where are thy olde louyng kyndnesses / whych thou sworest vnto Dauid in thy treuth?

Remembre Lorde the rebuke that ỹ multitude of the people do vnto thy seruauntes/ and how I haue borne it in my bosome.

Wher wyth thyne enemyes blaspheme the/ and slaunder the fotesteppes of thyne anoynted.

Thanckes be to the Lorde for euermore: Amen: Amen.

¶ The fourth treatyse.

¶ The. xc. Psalme.

¶ He complayneth of the vanitye of this present lyfe/ and desyreth the fauour of God/ that he wyll vouchsafe to prosper the thynges which he goeth aboute.

A prayer of Moses the man of God.

A LOrde thou art oure refuge frõ one generacion to another.

Before the mountaynes were brought forth/or euer the earth & the worlde were made / thou art God from euerlastyng and worlde without ende.

Thou turnest mã to destruccyõ/Agayne/ thou sayest: come agayne ye childrẽ of mẽ a*.

B For a thousande yeares in thy syght are but as yesterdaye that is past/ and lyke as it were a nyght watch.

a* Vnderstãd: to lyfe & welfare. Some/to repentaunce.

As sone as thou scatrest them / they are euen as a slepe/and fade awaye sodenly like the grasse.

In the mornyng it is grene and groweth vp/but in the euenynge it is cut downe and wythered.

For we consume awaye in thy displeasure/ and are afrayed at thy wrathfull indignacyon.

Thou settest oure mysdedes before the / & oure secrete synnes in the lyght of thy countenaunce.

For when thou art angrye/all oure dayes are gone/ we bringe our yeares to an ende/ as it were a tale that is tolde.

b * The dayes of oure age are. iij. score yeares and ten: and though men be so stronge ỹ they come to. iiij. score yeares / yet is their strength then but laboure & sorowe: so soone passeth it awaye/and we are gone.

b * The dayes of oure age/for the dayes of oure lyfe.

But who regardeth ỹ power of thy wrath/ thy fearfull and terryble displeasure?

O teach vs to nombre oure dayes / that we maye applye oure hertes vnto wysdome.

Turne the agayne (O Lorde) at the last/ & be gracious vnto thy seruauntes.

O satisfie vs with thy mercy/and ỹ soone: so shall we reioyse and be glad all the dayes of oure lyfe.

Comforte vs agayne / now after the tyme that thou hast plaged vs/ and for the yeares wherin we haue suffred aduersyte.

Shewe thy seruauntes thy worcke/and their chyldren thy glory.

And the gloryous maiesty of the Lorde oure God be vpon vs: O prosper thou the worcke of oure handes vpon vs/ O prosper thou oure handy worcke.

¶ The. xci. Psalme.

¶ He declareth how safe and fre from all euelles he is/which by a sure fayth cõmytteth him selfe to God.

A WHo so dwelleth vnder the defence of ỹ most hyest/and abydeth vnder the shadow of the Allmightye.

He shall saye vnto the Lorde: O my hope/ and my stronge holde/ my God / in whom I wyll trust.

For he shall delyuer the from the a* snare of the hunter / and from the noysome pestylence.

b * He shall couer the vnder hys wynges/ that thou mayest be safe vnder his fethers: his faythfulnesse & trueth shall be thy shylde and buckler.

So that thou shalt not nede to be afrayed for eny bugges by nyght / ner for the arowe that flyeth by daye.

For the pestilence that crepeth in ỹ darcknesse/ner for the sycknesse that destroyeth in the noone daye.

A thousande shall fall besyde the / and ten thousande at thy ryght hand / but it shall not come nye the.

a* This snare here signifieth all naughtye doctryne/whether it be taken of the scripture euell expounded / or of the euell inuencyõs of men/ as it is sayde before in the Psal. lxix. & xcix. & cxix.

b * He shall couer the vnder his wynges &c. That is/he shal succoure & defende the by his protectyon and kepe the in safetye. They be speaches borowed of the nature of a hẽne/ whych vnder her wynges and fethers defendeth and saueth her chekyns.

Yee with thyne eyes shalt thou beholde/ and se the rewarde of the vngodly.

For thou Lorde art my hope/thou hast set thyne house of defence very hye.

There shall no euell happen vnto the/neither shall eny plage come nye thy dwellyng.

For he shall geue his angels charge ouer the/to kepe the in all thy wayes.

They shall beare the in their handes/that thou hurt not thy fote agaynst a stone.

Thou shalt go vpon the Lyon and Adder/ the yonge Lyon and the Dragon shalt thou treade vnder thy fete.

Because he hath sett his loue vpon me/I shall delyuer him: I shall defende him/for he hath knowne my name.

When he calleth vpon me/ I shall heare him: yee I am with him in his trouble/wher out I wyll delyuer hym/ and bringe hym to honoure.

With longe lyfe wyll I satisfye him/and shewe him my saluacyon.

¶The.xcij.Psalme.

¶The sabboth daye is a mete and cõuenyent tyme to prayse the Lorde/ because there is then leasure to thynche of his benefytes and to geuehym thankes therfore.

¶A Psalme of the longe for ỹ saboth daye.

A IT is a good thing to geue thankes vnto the Lorde/and to synge prayses vnto thy name/O most hyest.

To tell of thy louynge kyndnesse early in the mornynge/and of thy trueth in the night season.

Upon an instrument of ten strynges/vpõ the lute and with a songe vpon the harpe.

For thou Lord hast made me glad thorow thy worckes/and I wyll reioyse ouer ỹ operacyon of thy handes.

O Lord/how glorious are thy worckes/ thy thoughtes are very depe.

B An *vnwyse man wyll not knowe this/ and a foole wyll not vnderstande it.

a* An vnwyse mã is he that is vnfaithfull/an hypocryte / or one that mysstrusteth God. Proner.xij.a. Esa.xxxij.a

That the vngodly are grene as the grasse/ & that all the worckes of wyckednes do florish/ to be destroyed for euer.

But thou Lorde O most hyest / abydest worlde without ende.

For lo/thyne enemyes/O Lord/lo/thyne enemyes shall perisshe/and all the workers of wickednes shalbe scatred abroade.

But my horne shalbe exalted like ỹ horne of an b* Unicorne / & shalbe anoynted wyth fresh oyle.

b* An vnycorne in ỹ scripture is some tymes alowed & praysed/ as in the Psal. lxxxiij. & some tyme dyspraysed / as in the Psalm xxij.

¶ Myne eye also shall se hys lust of myne enemyes/and myne eare sh all heare his desyre of the wycked that ryse vp agaynst me.

The ryghtuous shall florish lyke a palme tree/and growe lyke a Cedre of Libanus.

Soch as be planted in the house of the Lorde/be frutefull/plenteous and grene.

That they maye shewe/how true ỹ Lord my strength is/and that there is no vnryghtuousnesse in him.

¶The.xciij.Psalme.

¶The prayseth the maiestye of God for the creacyon of the worlde/ and ouerthrowyng of fearfull & mighty people. A

THe Lorde is Kynge / and hath put on gloryus apparell / the Lorde hath put on hys apparell / and gyrded him selfe wt strength: he hath made the rounde worlde so sure/ that it can not be moued.

From that tyme forth hath thy seate bene prepared/thou art from euerlastynge.

The floudes aryse (O Lorde) the floudes lyft vp their noyse (the floudes lyft vp their waues.

The waues of the see are myghtie/ & rage horribly: but yet the Lorde that dwelleth on hye/is myghtier.

Thy testimonies/O Lord/are very sure/ holynesse becommeth thyne house for euer.

¶The.xciiij.Psalme.

¶He calleth for the iudgmẽt of God agaynst the wicked oppressours of the innocent and afflict personnes.

O Lorde God/to whom vengeaunce belongeth: thou God to whom vengeaũce belongeth/shewe thy selfe. A

Aryse thou iudge of the world/& rewarde the proude after their deseruynge.

Lorde how longe shall the vngodly/how longe shall the vngodly triumphe?

How lõg shall all wicked doers speake so disdaynfully/& make soch proude boasting?

They smyte downe thy people/ O Lord/ and trouble thyne heritage.

They murthur the wyddowe & the straũger/and put the a* fatherlesse to death. B

And yet they saye: Tushe/the Lorde seyth not/the God of Jacob regardeth it not.

Take hede/ye vnwyse amonge ỹ people: O ye fooles/when wyll ye vnderstande?

He ỹ planted the eare/shall he not heare? he that made the eye/shall not he se?

He that nurtureth the Heathen/ and teacheth a man knowledge/shal not he punish?

The Lord knoweth ỹ thoughtes of men/ that they are but vayne.

Blessed is the mã/whom thou lernest (O Lorde) and teachest him in thy lawe.

That thou mayest geue hym pacience in tyme of aduersyte/vntyll ỹ pytte be dygged vp for the vngodly.

For the Lorde wyll not fayle his people/ nether wyll he forsake his inheritaunce.

And why? iudgmẽt shalbe turned agayne vnto ryghtuousnesse/and all soch as be true of hert shall folowe it.

Who ryseth vp with me agaynst the wycked? who taketh my parte agaynst the euell doers?

a* Fatherlesse in the scripture are those that are destytute of al thynges & that haue no mã to leane vnto/ or any to care for them. Psal.cix.

doers? If the Lorde had not helped me/ my soule had almost bene put to sylence.

When I sayde: my fote hath slypped / thy mercy (O Lorde) helde me vp.

In the multitude of the sorowes ỹ I had D in my herte / thy comfortes haue refreshed my soule.

Wylt thou haue eny thynge to do wyth ỹ stoole of wickednesse / which ymagineth myschefe in the lawe?

They gather them together agaynst the soule of the ryghtuous / and cõdemne the innocent bloude.

But the Lorde is my refuge / my God is ỹ strength of my confydence.

He shall recompence thẽ their wyckednesse / & destroye them in their awne malyce: yee the Lorde oure God shall destroye them.

The.xcv. Psalme.

An exhortacyon to the earnest prayse ing of God.

A COme let vs prayse the Lorde / lett vs hertely reioyse in the strength of oure saluacyon.

Let vs come before his presence w thanckesgeuyng / and shewe oure selfe glad in him with psalmes.

For the Lorde is a greate God / & a great kynge aboue all goddes.

In his hãde are all the corners of ỹ earth / and the strength of the hylles is his also.

The see is his / for he made it / & his hãdes prepared the drie lande.

O come / let vs worshype & bowe downe oure selues: Lett vs knele before the Lorde oure maker.

B For he is oure God: and we are the people of his pasture / and the shepe of hys handes.

To daye yf ye wyll heare his voyce / hardẽ not youre hertes / as when ye prouoked in tyme of a* temptacion in the wyldernes.

a* This temptacyon was at the water of strife: of which reade. Nume. xx.

Where youre fathers tẽpted me / proued me / and sawe my workes.

xl. yeares longe was I greued wyth ỹ generacio / & sayd: they euer erre in their hertz / they verely haue not knowne my wayes.

Therfore I sayde vnto them in my wrath / that they shulde not enter in to my rest.

The.xcvi. Psalme.

He moueth all creatures to the prayse of God. A prophecye of the kyngdome of Christ and of the increase therof.

A SYnge vnto the Lorde a new songe / Synge vnto ỹ Lorde all ỹ whole earth.

1. Para. xvi. c

Synge vnto the Lorde / and prayse his name / be tellynge of his saluacyon from daye to daye.

Declare his honoure amõge the Heathẽ / and his wonders amonge all people.

* Psal. xlviij. a Eccli. xliij. d

* For the Lorde is great / and can not worthely be prayed: he is more to be feared then all goddes.

As for all the goddes of the Heathẽ / they be put Idols / but it is the Lorde that made B the heauens.

Thanckesgeuynge and worshipe are before him / power & honoure are in hys Sanctuary.

Ascrybe vnto the Lorde (O ye kynredes of the Heathen) ascribe vnto the Lorde worshipe and strength.

Ascrybe vnto the Lord the honoure of his name / brynge presentes / and come in to hys courte.

O worshipe the Lorde in ỹ beutye of holynesse / lett the whole earth stande in awe of hym. C

Tell it out amonge the Heathẽ / that the Lorde is kynge: and that it is he which hath made the rounde worlde so fast / that it can not be moued / and how that he shall iudge the people ryghtuously.

Let the heauens reioyse / and let the earth be glad: let the see make a noyse / yee and all that therin is.

Let the felde be ioyfull and all that is in it / let all the trees of the wodd leape for ioye.

Before the Lorde / for he commeth: for he commeth to iudge the earth: yee wyth ryghtuousnesse shall he iudge the worlde / and the people with his trueth.

The.xcvij. Psalme.

Here prophecyeth he also of Christ / in whom God wonderfully shewed his power vnto the saluacyon of his chosen / and to the ouerthrowing of their enemyes and of vayne superstycyõs: vnto the knowledgyng of whom he also exhorteth.

THe Lorde is kynge / the earth maye be glad therof: yee the multytude of the B Iles maye be glad therof.

Cloudes & darcknesse are rounde aboute him / ryghtuousnesse and iudgmẽt are the habitacyon of his seate.

There goeth a fyre before hym / to burne vp his enemyes on euery syde.

His lyghtenynges geue shyne vnto the worlde / the earth seyth it and is afrayed.

The hilles melt like waxe at the presence of the Lorde of the whole earth.

The very heauens declare his ryghtuousnes / and all the people se his glory.

Confounded be all they ỹ worshipe ymages / and delyte in their Idols: worshipe him all ye goddes.

Sion heareth of it & reioyseth: yee & all B the a* daughters of Juda are glad because of thy iudgmentes / O Lorde.

a * That is/ Townes and vyllages.

For thou Lorde art the most hyest ouer all ỹ earth / thou art exalted farre aboue all goddes.

O ye

O ye that loue the Lorde / ſe that ye hate the thynge which is euell: the Lorde preſerueth the ſoules of his ſaynctes / he ſhall deliuer them from the hande of the vngodly.

There is ſpronge vp a lyght for the ryghtuous / and a ioyfull gladneſſe for ſoch as be b* true herted.

b* What the true herted ſygnifyeth in the Scripture is ſayde in the Pſalm. lxiiij.b

Reioyſe therfore in the Lorde / ye ryghtuous: and geue thãckes for a remẽbraunce of his holyneſſe.

¶ The.xcviij.Pſalme.

¶ He here declareth the ſame ꝓ he dyd in the pſalme next before and in the.cxvi.

A Pſalme.

A SYnge vnto the Lorde a new ſonge / for he hath done maruelous thynges.

With his awne ryght hande & with a* his holy arme hath he gotten the victory.

a* Chriſt is called the arme of God / becauſe that in him are all thynges cõtayned Eſa.liij.c & Eſa.ly.c

The Lorde hath declared his ſauyng health / & his ryghtuouſnes hath he openly ſhewed in the ſyght of the Heathen.

He hath remembred his mercy and trueth towarde the houſe of Iſrael: * ſo that all the endes of the worlde ſe the ſauynge health of oure God.

B Shewe youre ſelues ioyfull vnto ꝯ Lord all ye landes / ſynge / reioyſe / & geue thãkes.

Prayſe the Lorde vpon the harpe / ſynge to the harpe wt a pſalme of thanckeſgeuing.

With trompettes alſo and ſhawmes: O ſhewe youre ſelues ioyfull before the Lorde the kynge.

Let the ſee make a noyſe and all ꝯ therin is / yee the whole worlde / & all ꝯ dwell therin.

Let the floudes clappe their handes / and let all the hylles be ioyfull together:

Before the Lorde / for he is come to iudge the earth.

Yee with ryghtuouſnes ſhall he iudge ꝯ worlde / and the people with equite.

¶ The.xcix.Pſalme.

¶ This Pſalme declareth the goodnes and power of God for the benefytes and wõders done to Iſraell.

A THe Lorde is kynge / be ꝯ people neuer ſo vnpacient: he ſytteth vpon the Cherubins / be the earth neuer ſo vnquiete.

The Lord is greate in Sion / & hye aboue all people.

O let men geue thãkes vnto thy great and wonderfull name / for it is holy.

The kynges power loueth iudgmẽt / thou prepareſt equyte / thou executeſt iudgment and righteouſnes in a* Jacob.

a* What is ſygnifyed by Jacob ye haue in the Pſalm. xiiij.b.s.xx.a

O magnyfye the Lorde oure God / fall downe before his b* fote ſtole / for he is holy.

b* This fote ſtole was the mercy ſeate of God / wher at he wold be worſhipped / as it appeareth. Exod. xxv.b. & Pſal.c.xxxij.b

B Moſes and Aaron amonge his prieſtes / & Samuel amõge ſoch as call vpõ his name: theſe called vpon the Lorde / & he heard thẽ.

He ſpake vnto them out of the cloudy pyller / for they kepte hys teſtimonyes / and the lawe that he gaue them.

Thou heardeſt them (O Lorde oure God) thou forgaueſt thẽ O God / and punyſhedſt their awne inuencions.

O magnifye the Lorde oure God / & worſhipe him vpon his holy hyll / for the Lorde oure God is holy.

¶ The.c.Pſalme.

¶ A mocyon to the prayſe of God in ꝯ holy aſſemble.

A Pſalme of prayſe.

BE ioyfull in God (all ye landes) A ſerue the Lorde wt gladnes / come before his preſence with ioye.

Be ye ſure / that the Lorde he is God: It is he that hath made vs / and not we oure ſelues: we are but his people / & ꝯ ſhepe of his paſture.

O go youre waye into his gates then wt thanckeſgeuynge / and into his courtes with prayſe / be thanckfull vnto hym / and ſpeake good of his name.

For the Lorde is gracyous / hys mercy is euerlaſtynge / and his treuth endureth from generacion to generacion.

¶ The.ci.Pſalme.

¶ He promeſeth that he wyll exequute the office of a godly and holy prince / that is to ſaye / that he will both lyue innocently / and alſo oppreſſe the euell & auaunce the good.

A Pſalme of Dauid.

MY ſonge ſhalbe of mercy & iudgment / A yee vnto the (O Lorde) wyll I ſynge.

O let me haue vnderſtandynge in the waye of Godlyneſſe / vntyll the tyme that thou come vnto me: and ſo ſhall I walcke in my houſe with an innocent herte.

I wyll take no wicked thinge in hande / I hate ꝯ ſynne of vnfaythfulneſſe / it ſhall not cleue vnto me.

a* A frowarde herte ſhall departe fro me / I wyll not knowe a wicked perſonne.

a* That is a frowarde hert B which fayneth to ſe the honour & wyll of God / and yet in dede ſeketh nothing leſſe / as he ſaith Prouer.vi.b.

Who ſo preuely ſclaundreth his neyghboure / him will I deſtroye: Who ſo hath a proude loke & an hye ſtomacke / I maye not awaye with him.

Myne eyes ſhal loke for ſoch as be faithfull in the lande / that they maye dwell wyth me: & who ſo ledeth a godly lyfe / ſhalbe my ſeruaunt.

There ſhall no diſceatfull perſonne dwell in my houſe / he that telleth lyes ſhall not tary in my ſight.

I ſhall ſoone deſtroye all the vngodly of the lande / that all wicked doers maye be roted out of the cytie of the Lorde.

¶ The.cij.Pſalme.

¶ A vehement bewaylyng of the myſerye of the holy people / in which they were almoſt oppreſſed wyth innumerable iniuries of the borderers and people that dwelt next vnto them / at their returne frõ Babylon / when they came to repayre the temple & cytie of Hieruſalem.

¶ A prayer

¶ A prayer of the afflyct / when he was in woo/and powered oute hys complaynte before the Lorde.

a * True prayer is an earnest & affectuous cõmunicacyon of the hert with God/ and a dylygent consyderacyon of the thynges that want in vs/ concerning the leasyng of hys glorye and doyng his will: with aburning & feruent desyre of the spirite/that requyreth him to repayre & amend that whych wanteth in vs. Psalm. v. a. Prouer. xv. d. Euery Godly wyshe is also a good prayer.

b * Bredde for any maner of fode.

HEare my a * prayer/O Lorde/and lett my cryenge come vnto the.

Hyde not thy face fro me in ỹ tyme of my trouble enclyne thyne eares vnto me when I call/O heare me/& that right soone.

For my dayes are consumed awaye lyke smoke/and my bones are brẽt vp as it were a fyre brande.

My hert is smytten downe and wythered lyke grasse/so ỹ I forget to eate my b * bred.

For the voyce of my gronynge/my bone wyll scarse cleue to my flesh.

I am be come lyke a Pellycane in ỹ wildernes/ and lyke an hole in a broken wall.

I wake/ and am euẽ as it were a sparow syttynge alone vpon the house toppe.

Myne enemyes reuyle me all the daye longe/they laugh me to scorne/& are sworne together agaynst me.

B

I eate asshes with my bred/and mẽgle my dryncke with weppynge.

And that because of thyne indignacyon & wrath/ for thou hast taken me vp / and cast me awaye.

My dayes are gone lyke a shadowe/ and I am wythered lyke grasse.

But thou / O Lorde/ endurest for euer/ and thy remembraunce thorow out all generacyons.

Aryse therfore & haue mercy vpõ Sion/ for it is tyme to haue mercy vpõ her / yee the tyme is come.

C

And why? thy seruaunts haue a loue to her c * stones/& it pitieth thẽ to se her in the dust.

c * Stones here sygnifye the men vpon whõ the Churche of God is edyfied and buylded as in. i. Pet. ij. a. And ye as lyuynge stones are made a spirituall house &c.

The Heathẽ shall feare thy name/O Lorde/ and all the kynges of the earth thy maiesty.

For the Lorde shall buylde vp Sion/and shall apeare in his glory.

d * God is counted to loke or to turne him to whatsoeuer he approueth & alloweth/and to whatsoeuer he is pleasyd w. Jerem. v. a. Thou O Lord lokest onely on fayth & trueth.

D

d * He turneth him vnto the prayer of the poore destitute/& despyseth not their desyre.

This shalbe wrytten for those that come after./ that the people whych shalbe borne/ maye prayse the Lorde.

For he loketh downe from his Sanctuarye/out of the heauen doth the Lorde beholde the earth.

That he maye heare the mournynges of soch as be in captiuite/and deliuer the chyldren of death.

That they maye preach the name of the Lorde in Sion/& his worshipe at Jerusalẽ.

When the people are gathered together/ & the kyngdomes also to serue the Lorde.

He hath brought downe my strẽgth in my iourney/and shortened my dayes.

Yet wyll I saye: O my God / take me not awaye in the myddest of myne age: as for thy yeares/they endure thorow out all generacyons.

Thou Lorde in the begynnyng hast layed the foundacyon of the earth/and the heauẽs are the worckes of thy handes.

*They shall perishe/but thou shalt endure: they all shall were olde as doth a garmẽt/ and as a vesture shalt thou chaunge them/ & they shalbe chaunged. * Hebr. i. b

But thou art the same/& thy yeares shall not fayle.

The chyldrẽ of thy seruauntes shall cõtynue/& their sede shall prosper in thy sight.

¶ The. cij. Psalme.

The prayseth the goodnes of God toward mẽ/ which both forgeueth them their synnes and aboundauntly distributeth vnto them worldly goodes.

Of Dauid.

A

PRayse the Lorde/ O my soule/ and all ỹ is within me prayse hys holy name.

Prayse the Lorde O my soule/ and forget not all his benefytes.

Which forgeueth all thy synnes / & healeth all thyne infirmities.

Which saueth thy lyfe from destruccyon/ and crowneth the with mercy / and louynge kyndnesse.

Which satisfyeth thy desyre wyth good thynges/makyng the yonge and lusty as an Aegle.

B

The Lorde executeth ryghtuousnesse and iudgment/for all them that suffre wronge.

He shewed his wayes vnto Moses/ & hys worckes vnto the chyldren of Israel.

The Lord is full of compassyon and mercy/ a * longe sufferyng/ & of great goodnesse.

a * The Lorde is longe sufferyng / which is moare then pacyẽt: for he not onely suffreth/ but also differeth vengeaunce/ desyryng the amendemẽt of the synner / louyng better to pardon & forgeue then to punyshe. C Rom. ij. a Ether despysest thou the ryches of hys goodnes / pacyence & longe sufferaunce &c.

He will not alwaye be chydynge / nether wyll he kepe his anger for euer.

He hath not dealt with vs after oure synnes/ nor rewarded vs according to oure wickednesse.

For loke how hye the heauen is in comparison of the earth/so greate is his mercy also towarde them that feare him.

Loke how wyde the east is from ỹ west/ so farre hath he set oure synnes from vs.

Yee like as a father pitieth his awne children/euen so is the Lorde mercyfull vnto thẽ that feare him.

For he knoweth wherof we be made / he remembreth that we are but dust.

That a mã in his time is but as is grasse/ and florisheth as a floure of the felde.

For as soone as the wynde goeth ouer it/ it is gone / and the place therof knoweth it no more.

But the mercyful goodnesse of the Lorde endureth for euer and euer / vpon them that feare him/and his rightuousnesse vpon their chylders chyldren.

D

Soch

Soch as kepe his couenaunt/& thincke vpon his commaundementes to do them.

The Lorde hath prepared hys seate in heauen/and his kyngdome ruleth ouer all.

O prayse the Lorde ye angels of his/ye ꝑ be myghtie in strength/ fulfyllyng his commaundement that men maye heare the voyce of his wordes.

O prayse the Lorde all ye his Hostes / ye seruauntes of his/that do his pleasure.

O speake good of the Lorde all ye worckes of his/in euery place of his dominiõ: prayse thou the Lorde/O my soule.

The. ciiij. Psalme.

The prayseth God for the creacyon of all thynges/& for his goodly gouernaunce therof.

A PRayse the Lorde O my soule: O Lord my God/thou art become exceadynge glorious / thou art clothed wt maiesty and honoure.

Thou deckest thy self wt lyght / as it were with a garment/thou spredest out ꝑ heauen lyke a curtayne.

Thou boltest it aboue with waters/ thou makest the cloudes thy charet/& goest vpon the wynges of the wynde.

*Hebr. 1. b. *Thou makest thyne angels spretes/and thy ministers flammes of fyre.

Thou hast layed the earth vpon her foundacyon/that it neuer moueth at enytyme.

Thou couerest it wyth the depe lyke as wyth a garment / so that the waters stande aboue the hylles.

But at thy rebuke they flie/at the voyce of thy thonder they are afrayed.

B (Then are the hylles seene aloft / and the valleys beneth in their place which thou hast appoynted for them.)

Thou hast set them their boundes/which they maye not passe / that they turne not agayne to couer the earth.

Thou causest the welles to sprynge vp amonge the valleys / & the waters to runne amonge the hylles.

That all beastes of the felde maye haue dryncke/& that the wilde asses maye quench their thyrste.

Aboue vpõ the hylles haue the fowles of the ayre their habitacyon/and synge amõge the braunches.

Thou watrest the hylles from aboue/the earth is fylled wt the frutes of thy worckes.

Thou bryngest forth grasse for the catell/ and grene herbes for the seruyce of men.

Thou bryngest fode out of ꝑ earth: wyne to make glad the herte of man/ oyle to make hym a chearfull countenaunce and bred to strength mans herte.

a * That is/that grose. C The trees *of the Lorde are full of sappe/ euẽ ꝑ trees of Libanus which he hath plãted.

We of the selues and are not graffed of men.

There make the byrdes their nestes / and the fyrre hylles are a dwellyng for ꝑ storcke.

The hilles are a refuge for ꝑ wilde goates/ and so are the stony rockes for the conyes.

Thou hast appoynted the Moone for certayne seasons / the Sunne knoweth hys goinge downe.

Thou makest darcknesse / that it maye be night/wherin all the beastes of the forest do moue.

Yee and the ponge lyons which roare after their pray/and seke their meate at God.

But when the sunne aryseth / they get them awaye together / & lye them downe in their dennes.

Then goeth man forth to his worcke/and to tyll his lande vntyll the euenynge.

*O Lord/how manifolde are thy workes/ right wysely hast thou made them all: yee ꝑ earth is full of thy ryches. *Psal. xcij. a

So is this greate & wyde see also / wherin are thynges crepynge innumerable/ both small and greate beastes.

There go the shippes ouer / and there is D that b*Leuiathã/whome thou hast made/ to take his pastyme therin. b* Of this ye haue in Job xl. d.

They wayte all vpõ the, that thou mayest geue them meate in due season.

When thou geuest it them / they gather it: when thou openest thyne hande/ they are fylled with good.

But when thou hydest thy face / they are sorowfull: yf thou takest awaye their breth/ they dye/& are turned agayne to their dust.

Agayne/ when thou lettest thy breth goo forth/they are made/and so thou renuest the face of the earth.

The glorious maiesty of the Lorde endureth for euer/& the Lorde c* reioyseth in hys worckes. c* What is signified by the reioysynge of the Lord is sayd Esa. xxv. d.

The earth trembleth at the loke of him/yf he doth but touch the hylles and they smoke.

I wyll synge vnto the Lorde as longe as I lyue/I wyll prayse my God whyle I haue my beynge.

O that my wordes myght please him/for my ioye is in the Lorde.

As for synners/they shall be consumed out of the earth / and the vngodly shall come to an ende: but prayse thou the Lorde / O my soule. Prayse the euerlastynge.

The. cb. Psalme.

The moueth to prayse God in the holy assemble at the Arcke of wytnes. and recyteth his benefites done to the holy people.

A DEue thanckes vnto the Lorde / and call vpõ his name: tell the people what thynges he hath done. i. Paral. xvi. b & Esa. xxij. b.

O let your songes be of him: prayse him/ and

and let youre talkynge be of all hys wonderous worckes.

Geue hys holy name a good reporte / lett their hertes reioyce that seke the Lorde.

Seke the Lorde/and hys strength / seke his face euermore.

Remembre the maruelous worckes that he hath done/his wonders & the iudgmentes of his mouth.

O ye sede of Abraham hys seruaunt / ye chyldren of Jacob his chosen.

He is the Lorde oure God/whose punishmentes are thorow out all the worlde.

He is alwaye myndfull of hys couenaũt/ and promyse that he made to a thousand generacyons.

Yee the couenaunt that he made wAbraham/and the ooth that he sware vnto Jsaac.

And apoynted the same vnto a*Jacob for a lawe/ and to Jsrael for an euerlastynge testament.

Sayenge:vnto the wyll I geue the lande of Canaan/the lot of youre herytage.

B When there was yet but a fewe of them/ and the straungers therin.

What tyme as they went frõ one nacion to another/ from one kyngdome to another.

i.Para.xvi.c He suffred no man to hurte them/but reproued euen kynges for their sakes.

Touch not myne anoynted/do my prophetes no harme.

a* That is/ caused a darth to come &c. Moreouer he a* called for a darth vpon the lãde/& destroyed b* all the prouisyõ of bread.

b* That is/all their vitayles. But he had sent a man before them/euen *Joseph which was solde to be a bonde seruaunt.

Gene.xlv.a. xxxvij.f.xxxix.a They c hurte hys fete in the stockes the yron pearsed hys herte.

c* By the hurtyng of his fete in the stockes is meant his imprysonement/of which Gene.xxxix.d. By the yron pearcynge hys harte is sygnifyed hys great greakes sorowes & carefulnes of mynde: whych are often sygnifyed by yron/ as after in the Psalme.b.fast bounde in myserye and yron. *Exo.iij.iiij.v. Act.vij.d. Vntill the tyme that his worde came/and tyll the worde of the Lorde had tryed him.

Then sent the kyng & caused him to be deliuered/the prince of y people had lethim go.

He made him Lorde of his house/ & ruler of all his substaunce.

That he might enfourme his princes after his will / & teach his Senatours wysdome.

Jsrael also came in to Egypte/and Jacob was a straunger in the lande of Ham.

But he increased his people exceadingly/ and made them stronger then their enemies.

Whose hert turned/so that they hated his people/& dealt vntruly with his seruaũtes.

*Then sent he Moses his seruaunt / and Aaron/whom he had chosen.

These dyd his tokens amonge them/ and wonders in the lande of Ham.

* He sent darcknesse and it was darcke/ for they were not obedyent vnto hys worde.

*Exo.x.c. *He turned their waters in to bloude/and slewe their fyshe.

*Exo.viij.d Psal.lxxviij.e. *Their lãd brought forth frogges/yee euẽ in their kynges chambers. Exo.viij.b

*He spake the worde / and there came all maner of flyes and lyce in all their quarters. *Exo.viij.d

He gaue them hayle stones for rayne/and flammes of fyre in their lande.

He smote their vineyardes & fygé trees/& destroyed the trees y were in their coastes.

*He spake y worde/& there were greshoppers and caterpyllers innumerable. *Exo.x.d

These ate vp all the grasse in their lande/ and deuored their frutes of the grounde.

* He smote all the fyrst borne in the land/ euen the chefe of all their substaunce. *Exo.xi.d.xij.e

He brought them forth wyth syluer and golde / there was not one feble personne amonge their trybes. D

Egypte was glad of their departynge/for they were afrayed of them.

*He spred out a cloude to be a couerynge/ and fyre to geue lyght in the night season. *Exo.xiij.d

*At their desyre/there cam quayles / & he fylled them with the bread of heauen. *Exo.xvi.c.

* He opened the rocke of stone/and y waters flowed out: so that ryuers ranne in the wyldernesse. *Exo.xvij.b. Nume.xx.d

For why? he remembred his holy promes which he had made vnto Abrahã his seruaũt.

Thus he brought forth hys people wyth ioye/and his chosen with gladnesse.

And gaue thẽ the landes of the Heathen/ where they toke the labours of the people in possessyon.

That they myght kepe his statutes / and obserue his lawes. Prayse the euerlastyng.

¶ The.cvi.Psalme.

¶ The people of God / sparpled a broade for their offences in dyuers and straunge contreyes/exhort themselues to prayse the goodnes of God / whych is euer ready for them that trake hym: And do also recyte the synnes of their elders and forfathers: and agayne/the benefytes of God which he shewed them/both in the wyldernes and after in the lande of Canaan.

Prayse the euerlastynge.

DGeue thanckes vnto the Lorde/ for he is gracyous / and hys mercy endureth for euer.

Who can expresse the noble actes of the Lorde/or shewe forth all his prayse?

Blessed are they that allwaye kepe iudgment/and do ryghtuousnes.

Remembre vs/ O Lorde / accordynge to the fauoure y thou bearest vnto thy people: O vyset vs wyth thy sauynge health.

That we myght se y pleasure of thy chosen / that we myght reioyce in the gladnesse of thy people/ & geue thanckes with a*thyne enherytaunce.

a* The Lorde enheritaunce are the Chrisẽ/ whose hertes the holy goste possesseth: whych gouerneth thẽ by the vertu of the worde/after his will & pleasure.

We haue synned wyth oure fathers / we haue done amysse/ we haue dealt wyckedly.

Oure

Oure fathers regarded not thy wonders in Egypte / they kepte not thy greate goodnesse in rememoraūce: but were disobedient
B at the see / euen at the reed see.
Neuertheles / he helped thē for his names sake / that he myght make hys power to be knowne.
He rebuked the reed see / and it was dried vp: so he ledd thē thorow ẏ depe as in a wyldernesse.
Thus he saued them from the hand of the hater / and delyuered them frō ẏ hande of the enemye.
*Exodi.xiiij.g * As for those that troubled them the waters ouerwhelmed thē / there was not one of them left.
Then beleued they in his worde / & sange prayse vnto hym.
But within a while they forgat his workes / and wolde not abyde his councell.
C A lust came vpō them in the wyldernesse / so that they tempted God in the deserte.
Yet he gaue them their desyre / and sent thē enough at their wylles.
They angred Moses in ẏ tentes / & Aaron the sayncte of the Lorde.
So ẏ earth opened & swalowed vp Dathan / & couered ẏ congregacion of Abiram.
The fyre was kyndled in their company / the flame brent vp the vngodly.
*They made a calfe in Horeb / and worExo.xxxij.a. shipped the molten ymage.
b* That is, God: whych was their glorye. Thus they turned their b* glory in to the symilitude of a calfe / that eateth haye.
They forgat God their Sauiour / whych
D had done so greate thynges in Egypte.
c* That is, Egypt: as before in the Psal. lxxviij.c. Wonderous workes in ẏ lāde of c* Ham / and fearfull thinges in the reed see.
So he sayde he wolde haue destroyed thē / had not Moses his chosen stande before him in that gappe: to turne awaye his wrathful indignacyon / lest he shulde destroye them.
Yee they thought scorne of that pleasaūt lande / and gaue no credence vnto his worde.
But murmured in their tentes / and herkened not vnto the voyce of the Lorde.
Then lyft he vp his hande agaynst them / to ouerthrowe them in the wyldernes.
To cast out their sede amōge the naciōs / and to scater them in the landes.
E They ioyned thē selues vnto Baal Peor / and ate the offerynges of the deed.
Thus they prouoked hym vnto anger wt their awne inuencyons / and the plage was greate amonge them.
*Num.xxv.c. *Then stode vp Phinehes & executed iustice / and so the plage ceased.
And that was counted vnto him for ryghteousnesse / amōge all posterite for euermore
They angeryd hym also at the waters of strife / so ẏ Moses was punyshed for their sakes.
Because they prouoked his spyrite / and he tolde them planely with his lyppes.
Neither destroyed they the Heathen / as the Lorde commaunded them.
But were mengled amonge the Heathen / and lerned their workes.
In so moch ẏ they worshipped their ymages / which turned to their awne decaye.
Yee they offred their sonns & their daugh- F ters vnto deuels.
And shed ẏ innocēt bloude of their sonnes & of their daughters / whom they offred vnto the ymages of Canaan / so that the lande was defyled with bloude.
Thus were they stayned with their awne workes / and wente a whorynge with their awne inuencyons.
Therfore was the wrath of the Lord kyndled agaynst hys people / in so moch ẏ he abhored his awne enheritaunce.
And gaue them ouer in to the hāde of the Heathē / & they that hated them / were lordes ouer them.
Their enemyes oppressed them / and had G them in subiecyon.
Many a tyme dyd he delyuer thē / but they prouoked him wyth their awne inuencions / & were brought downe for their wickednesse
Neuertheless when he sawe their aduersyte / he herde their complaynte.
He thought vpon his couenaunt / and pytied them / accordynge vnto the multitude of hys mercyes.
Yee he made all those that had lead them awaye captyue / to pytie them.
Delyuer vs / O Lorde oure God / and gather vs from amonge the Heathen: that we maye geue thanckes to thy holy name / and make oure boast of thy prayse.
Blessed be ẏ Lord God of Israel frō euerlastyng & world without ende / & let all people saye: Amē / Amē. Prayse ẏ euerlastyng.

¶ The fyfth treatyse.

¶ The.cvij. Psalme.

¶ The sheweth that all euels and aduersyties are both sent and taken awaye of God.

A
O Geue thanckes vnto the Lord / for he is gracyous / and hys mercy endureth for euer.
2 Let them geue thanckes whom the Lord hath redemed / and delyuered from the hande of the enemye.
3 And gathered them out of the landes / frō the East / from the West / from the North and from the a* South. a* Hebr. Sea. that is to saye / towarde Arabia whych is in the Southe partes.
4 They went astraye in the wyldernesse in an vntrodē waye / & foūde no citie to dwel in.
Hongrye

5 Hongrie & thirstye / & their soule faynted in them.

6 So they[b]* cryed vnto the Lorde in their trouble / & he delyuered thē frō their distresse.

b* What is meant herby / ye shall fynde in the Psal. xv b. and Exodi. xiij. d

7 He led thē forth by the ryght waye / ỹ they myght go to the cytie where they dwelt.

8 O that men wolde prayse the goodnesse of the Lorde / and the wonders that he doth for the chyldren of men.

9 For he satisfyed the emptie soule / & fylled the hongrie soule with good.

B

10 Soch as sat in darcknesse and in the shadowe of death / beynge fast bounde in mysery and [c]* yron.

c* Loke the Psalme. cv. b.

11 Because they were not obediēt to the cōmaundementes of God / but lyghtly regarded the councell of the most highest.

12 Their herte was vexed with labour / they fell downe / & there was none to helpe them.

13 So they cryed vnto the Lorde in their trouble / and he delyuered them oute of their dystresse.

14 He brought them out of darcknesse & out of the shadowe of death / & brake their bōdes in sonder.

15 O that men wolde prayse the goodnesse of the Lorde / and the wonders that he doth for the chyldren of men.

d* By the gates and barres are vnderstāde all instrumentes of helpe for warre / whych (how many or stronge so euer they be) proffet nothyng agaynst the Lorde. A lyke maner of speache vseth Christ of the gates of hell / for the strēgthes & powers of thē that be in hell. Math. xvi. c The gates of hell shall not preuayle. &c.

16 For he hath broken the[d]* gates of brasse / and smytten the[d]* barres of yron in sonder.

17 Folysh mē were plaged for their offence / and because of their wyckednesse.

18 Their soule abhorred all maner of meate / they were euen harde at deathes doze.

19 So they cryed vnto ỹ Lord in their trouble / & he delyuered thē out of their dystresse.

20 He sent his worde and healed them / and saued them from destruccyon.

21 O that men wolde prayse the goodnesse of the Lorde / and the wōders that he doth for the chyldren of men.

22 That they wolde offre vnto him the sacrifyce of thāckesgeuyng / & tell out his worcks with gladnes.

23 They that go downe to the see in shippes / & occupie their busynesse in greate waters.

24 These men se the worckes of the Lorde / & his wonders in the deape.

25 For at his worde / the stormy winde ariseth / and lyfteth vp the waues therof.

26 They are caryed vp to ỹ heauē / & downe agayne to ỹ deape / their soule melteth awaye in the trouble.

27 They rele to and fro / they stacker lyke a droncken man / and are at their wyttes ende.

28 So they crye vnto ỹ Lord in their trouble / & he delyuereth thē out of their distresse.

29 He maketh the storme to ceasse / so that ỹ waues are styll.

Then are they glad because they be at rest / and so he bryngeth them vnto the hauen where they wolde be.

30 O that men wolde prayse the goodnes of the Lorde / and the wondres that he doth for the chyldren of men. D

31 That they wolde exalte him in the eōgregacyon of the people / and loaue hym in the seate of the elders.

32 Which turneth the floudes into drye land / and drieth vp the water sprynges.

33 A frutefull lande maketh he barē / for the wyckednesse of them that dwell therin.

34 Agayne / he maketh ỹ [e]* wyldernes a standing water / & water springe of a drie groūde.

e* What the wildernes here sygnifyeth is shewed in Esa. xxxv. a

35 There he setteth the hongrye / that they maye buylde them a cytie to dwell in.

36 That they maye sowe their grounde / plāte vyneyardes / to yelde thē frutes of increase.

37 He[f]* blesseth thē / so ỹ they multiplye exceadingly / and suffreth not their catell to decrease.

f* That is / he maketh thē to encrease.

38 When they are mynished & brought lowe thorowe oppression / thorowe eny plage or trouble.

39 Though he suffre them to be euell intreated thorow tyrauntes / or lett them wandre out of the waye in the wyldernesse.

40 Yet helpeth he the poore out of misery (at the last) and maketh hym an housholde lyke a flocke of shepe.

41 The righteous will cōsydre this & reioyce / ỹ mouth of all wickednesse shall be stopped.

42 Who so is wyse / & pondreth these thynges well / shall vnderstande the louynge kyndnesses of the Lorde.

The. cviij. Psalme.

The sheweth ỹ he feruently desyreth to prayse God / and recyteth the noblenes of his kyngdom / and in him as in a shadowe the nobylite of Christes kyngdome.

A songe of a Psalme of Dauid.

A

D *God / myherte is ready to synge / and to geue prayse. *Psal. lvi. b

Awake / O my glory / awake lute & harpe / I my myselfe will awake right early.

I wyll geue thanckes vnto the / O Lord / amonge the people / I wyll synge prayses vnto the amonge the Heathen.

For the greatnesse of thy mercy is higher then the heauens / and thy faythfulnesse reacheth vnto the cloudes.

B

*Set vp thy selfe / O God / aboue the heauens / and thy glory aboue all the earth. *Psal. lvi. b.

* That thy beloued maye be delyuered: helpe then with thy ryght hande & heare me. *Psal. lx.

God hath spokē in his Sāctuary / whych thynge reioyceth me.

I will deuyde Sichem / and meate out the valley of Suchoth.

Galaad is myne / Manasses is myne / Ephraim is the strength of my head / Juda is

*Psal. lx. b

Ff my

my captayne.

¶ Moab is my washpotte/ouer Edom will I stretch oute my shue / Philistea shall be glad of me.

Who will leade me in to the stroge citie? Who wyll bryngе me in to Edom?

Shalt not thou do it (O God) whych hast cast vs out: thou God/that wentest not forth with oure Hostes?

O be thou our helpe in trouble/for vayne is the helpe of man.

Thorow God we shall do greate actes/for it is he ꝑ shall treade downe oure enemyes.

¶ The. cix. Psalme.

¶ Agaynst Doeg and other flatterers of Saul/which with their lyes prouoked hym agaynst Dauid: And vnder the shadowe of them agaynst Judas & all soche as after that maner trouble the sonnes of God: Then bewayleth he his myserie/and prayeth for helpe.

a* Loke the tytle of the. iiij. Psalme.

a* To the chaunter/a Psalme of Dauid.

HOlde not thy tōge/o God of my praise.

For the mouth of the vngodly / yee & the mouth of ꝑ disceatfull is opened vpō me/& speake agaynst me wt false tōges.

2 They cōpase me aboute wt wordes of hatred/& fyght agaynst me without a cause.

3 For ꝑ loue that I had vnto thē/they take now my cōtrary parte/ but I geue my selfe vnto prayer.

4 Thus they rewarde me euell for good / & hatred for my good wyll.

5 Set an vngodly mā to be ruler ouer him/ & let Satan stande at his ryght hande.

6 When sentence is geuē vpō him/ let him be condempned/and let his prayer be turned in to synne.

*John. xvij. c. Actu. i d.

7 *Let his dayes be fewe/& his bishoprycke let another take.

a* The wordes which in ꝑ prophetes are spoke after the maner of desyring willyng or praying ought often to be vnderstād as prophecyes that shall in deade come to passe: as/let his children be vagabōndes/for/his children shalbe vagaboundes: and soforth of the other that folowe. As in the Psal. xl. c. But let all those that seke the be ioyfull &c.

8 a* Let hys chyldren be fatherlesse / & his wyfe a wydowe.

9 Let his chyldrē be vagaboundes/ & begg their bred: lett them seke it / as they that be destroyed.

10 Let the extorcioner consume all that he hath/and let straungers spoyle his laboure.

11 Let there be no man to petye/ ner to haue compassyon vpon his fatherlesse chyldren.

12 Let his ende be destruccyon/& in ꝑ nexte generacion let his name be cleane put out.

13 Let ꝑ wyckednesse of hys fathers be had in remēbraunce in the syght of the Lorde/ & let not ꝑ synne of his mother be done awaye.

14 Let thē alwaye be before the Lord/but as for the memoriall of them selues / lett it perysh from out of the earth.

B 15 And that because hys mynde was not to do good/but persecuted ꝑ poore helpelesse / & him ꝑ was vexed at the herte / to slaye hym.

¶ 16 His delyte was in cursynge / and therfore shall it happen vnto hym: he loued not blessynge/and that shall be farre from him.

17 He clothed hym selfe with cursynge lyke as with a rayment: yee it wente in to his bowels lyke water/& lyke oyle in to his bones.

18 Lett it be vnto hym as the clocke that he hath vpon hym/and as the gyrdle that he is gyrded with all.

19 Let it thus happen from the Lorde vnto myne enemyes / & to those that speake euell agaynst my soule.

20 But deale thou with me/ O Lorde God/ accordynge vnto thy name/ for swete is thy mercy.

21 O deliuer me/for I am helpelesse & poore/ and my herte is wounded within me.

D 22 I go hence lyke the shadowe that departeth/& am dryuē awaye as the greshoppers.

b* By fastyng here is vnderstand all bodyly affliccion/as it is sayde before in the Psal. xxxv. c.

23 My knees are weake thorow b* fastyng/ my flesh is dryed vp for want of fatnesse.

24 I am become a rebuke vnto thē/they loke vpon me and shake their heades.

25 Helpe me/O Lorde my God / oh saue me for thy mercyes sake.

26 That they maye knowe/how that this is thy hande/and that thou hast done it.

27 Though they curse/yet blesse thou: and let thē be confounded/that ryse vp agaynst me/ but let thy seruaunt reioyse.

28 Lett myne aduersaryes be clothed with their awne shame/as with a cloake.

29 As for me/I wyll geue thanckes vnto the Lord wyth my mouth/ & prayse hym amōge the multitude.

30 For c* he standeth at the ryght hande of ꝑ poore/ to saue hym frō soch as condempne hys soule.

c* He stādeth at the ryght hande of the poore/ that is/ he is prest and readye to helpe the poore. As before in the Psal. xvi. b

¶ The. cx. Psalme.

¶ He describeth the kyngdom of Christ/which begāne in dio & is come thrugh the whole world/& shall haue the ouerhande tyll his enemyes be made his fote stole.

A Psalme of Dauid.

THe Lorde sayde vnto my Lorde: a* Syt thou on my ryght hande/ b* vntyll I make thyne enemyes thy fote stole.

a* To syt on his right hand/ is/ to haue the same glorye of the Godly magestye that he hath/ to rule & gouerne as largely as he doth. Ephe. ij. d. whō he sett on hys right hād in heuenly thinges/ aboue all rule. &c. that is made hym to quall with him selfe & ruler ouer all thinges.

b* Loke Mat. xxij. d.

2 The Lorde shall sende the rodde of thy power out of Sion/ be thou ruler euen in ꝑ myddest amonge thyne enemyes.

3 In the daye of thy power shall thy people offre the frewyll offrynge with an holy worshipe/ the dewe of thy byrth is of the wombe of the morynge.

4 The Lorde sware/& will not repēt: Thou art a preest for euer after ꝑ order of Melchisedec.

5 The Lorde vpon thy ryght hande / shall smyte euen kinges in the daye of his wrath.

6 He shall be iudge amonge the Heathen/ he shall fyll them with deed bodyes/& smyte in sonder the heades ouer diuerse countres.

7 He shall dryncke of the broke in ꝑ waye/ therfore shall he c* lyft vp his head.

c* Of this ye haue. iiij. Reg. xxv. g

¶ The

The complayneth of the destruccyon of the temple/ and of the blaspheme of the wycked people agaynst God and his holy thynges: And after he hath mēcyoned the power of God in the pryncypall thynges of this worlde/to the strengthenynge & confyrmynge of hope/he prayeth/ that the sayntes & godly personnes maye be auenged/and the heathen brought vnder with worthye punyshement.

An instruccyon of Asaph.

A a* The wrath of God is some tyme taken for the vengeaūce wherwyth he punyssheth synners/as in the Psal. xviij. a. But here it signifieth the punishment wherwith he chasteneth his. Psal. lx. a.

WHy God/ wherfore doest thou cast vs so cleane awaye? why is thy a*wrath so hote agaynst the shepe of thy pasture?

O thynke vpon thy congregacyō/ whom thou hast purchased from the begynnynge: the stake of thyne enherytaunce/whom thou hast redemed/euen this hyll of Sion wherin thou dwellest.

Treade vpon them with thy fete/and cast them downe to the grounde / for the enemye hath destroyed all together in ỳ Sanctuary.

Thyne aduersaries roare in thy houses/& set vp their banners for tokens.

Men may se the axes glyster aboue/like as those that hewe in the wodd.

They cut downe all the sylyng worcke of the Sanctuary with hyles and axes.

They haue set fyre vpō the Sanctuary/ they haue defyled the dwellyng place of thy name/euen vnto the grounde.

Yee they saye in their hertes: let vs spoyle them all together / thus haue they brent vp all the houses of God in the lande.

We se oure tokens no more / ther is not one Prophet more/no not one that vnderstādeth eny more.

O God/how longe shall the aduersary do this dyshonoure: how longe shall the enemy blaspheme thy name: for euer:

¶ Why withdrawest thou thyne hand: why pluckest thou not thy right hande out of thy bosome/to consume thyne enemyes:

But God is my kynge of olde/ the helpe that is done vpon earth/he doth it hym selfe.

Thou deuidest the see thorow thy power/ thou breakest the heades of the dragons in the waters.

Thou smytest the heades of Leuiathan in peces/& geuest hym to be meate for the people in the wyldernesse.

Thou diggest vp welles and brokes/thou dryest vp myghtye waters.

The daye is thyne/& the nyght is thyne: thou hast prepared the lyghte and the sunne.

Thou hast sett al the borders of the earth/ thou hast made both sommer and wynter.

Remembre this/O Lorde/ how the enemye rebuketh/& how the folysh people blaspheme thy name.

O delyuer not ỳ soule of thy turtle doue vnto the beastes/and forget not the congregacyon of the b*poore for euer.

b* Loke the Psal. ix. b.

Loke vpon the couenaūt/for the darcke houses of the earth are full of wyckednesse.

O let not ỳ symple go awaye ashamed: for the poore & nedy geue prayses vnto thy name.

Aryse/O God/& maynteyne thyne awne cause/remembre how the folysh man blasphemeth the dayly.

Forget not the voyce of thyne enemyes/ for the presumpcyon of them that hate the/ increaseth euer more and more.

¶ The. lxxv. Psalme.

¶ Oure sauyour here vnder the shadowe of Dauid gloryeth of the power geuen vnto hym/ wherwith he wyll restoare the worlde nowe drawyng to an ende: and warneth that no man be so hardy as to withstande his kyngdome: and also prophecyeth greuouse vengeaūce vnto all that go theraboute/and all maner of prosperyte to them that beleue in hym.

a* To the chaunter/ b* destroye not/ a Psalme & songe of Asaph.

a* Loke the tytle of the. lvij. Psalme.

b* Of this ye haue in the Psalme. lvij. Here it hapely signifyeth that the wycked goo aboute to destroye Christ and those that beleue in hym/but that it cā not be when the Lorde forbydden.

VNto ỳ / O God/wyll we geue thākes/ yee vnto the wyll we geue thankes/& seyng thy name is so nye/we wyll tell of thy wonderous worckes.

When I maye get a conuenyent tyme/I shall iudge accordyng vnto ryght.

The earth is weake & all that is therin/ but I beare vp her pylers.

I sayde vnto the madde people/deale not so madly/& to the vngodly: c* set not vp your hornes.

c* To set vp the hornes here is/by pryde to shewe their power. Amos vi. d.

Set not vp youre hornes on hye/& speake not with a styf necke.

For promocyō cōmeth nether frō the East ner frō the west/ner yet frō ỳ d* wyldernesse.

d* That is/ the South: because Jewrye hath a wyldernesse towarde the South.

And why: God is the Iudge: he putteth downe one/and setteth vp another.

For in the hande of the Lorde there is a e*cuppe full of stronge wyne / & he poureth out of the same:

e* Cuppe in ỳ scripture signifieth afflicyō & all that is offered vs by the wyll of God.

As for the dregges therof/al the vngodly of the earth shall dryncke them/ and sucke them out.

But I wyll talke of the God of Jacob/ & prayse hym for euer.

All the hornes of ỳ vngodly wil I breake/ & the hornes of ỳ ryghtuous shalbe exalted.

¶ The. lxxvi. Psalme.

The sheweth that Jerusalem was maruelously and dyghly defended of the Lord/and therby his exceading and terryble power.

a*b* These are both expowded in the tytle of the. xiij. Psal.

a* To the chaūter/in b* Neginoth/a Psalme and songe of Asaph.

A IN Juda is God knowne / hys name is greate in Israel.

e* That is/Jerusalem. At e*Salem is his tabernacle / and his dwellynge in Syon.

There breaketh he the arowes of ỹ bowe / the shylde / the swerde / and the whole batayle. d*Selah.

d* Loke the Psal.xij.a. Thou art of more honoure & myght then the hylles of robbers.

The proude shalbe robbed and slepe their slepe / and the myghtye shalbe able to do no thynge with their handes.

B When thou rebukest them / O God of Jacob / both the charettes and horsmen shall falt on slepe.

Thou art fearfull / for who may abyde in thy sight / when thou art angrye?

e* This is spoken of the godly and heuenly power / wherby he doth marueiles / soche as was that of Sennaherib. iij. Reg. xix. And ij Paral. xx. agaynst the sonnes of Ammon. e* When thou lettest thy iudgement be herde frō heauē / the erth trembleth & is still.

Yee when God aryseth to geue iudgement / and to helpe all them that be in aduersytye vpon earth. Selah.

When thou punyshest one man / he must knowledge that thou art redy to punyshe other mo.

Loke what ye promyse vnto the Lorde youre God / se that ye kepe it / all ye that be rounde about hym: brynge presentes vnto hym that ought to be feared.

Which taketh awaye the breth of Prynces / and is wonderfull amonge the Kynges of the earth.

¶ The.lxxvij.Psalme.

The sayth that he was greaued aboue measure for the mysery of the holy people / & with sorouful thoughts euen almost myndielle: And agayne that he came to hym selfe / and was comforted / by the remembraunce of the wonders and maruelles / whych the Lorde had done for his people.

a* Loke the tyle of the. xxj. Psalme.

a* To the Chaunter / for b* Idithun a Psalme of Asaph.

b* Of thys / ye haue in the title of ỹ. xxxix Psalme.

A I Cryed vnto God wyth my voyce / yee vnto God cryed I with my voyce / and he hearde me.

In the tyme of my trouble I sought the Lorde / I helde vp myne handes vnto hym in the nyght season / for my soule refused all other comforte.

When I was in heuynesse / I thought vpō God: when my hert was vexed / then dyd I speake. Selah.

Thou heldest myne eyes wakynge / I was so feble / that I coude not speake.

Then remembred I the tymes of olde / & the yeares that were past.

B I called to remembraunce my songe in the night / I cōmuned with myne awne hert / and sought out my spyrete.

Wyll the Lorde cast out for euer?

Wyll he be no more intreated?

Is hys mercy clene gone?

Is hys promyse come vtterly to an ende for euermore?

Hath the Lord forgottē to be gracyous?

Or / hath he shutt vp hys louynge kyndnesse in dyspleasure? d*Selah. C d* Loke the Psalme.iij.a

At the last / I came to thys poynte / that I thought: O why art thou so folysh: the right hande of the moost hyest can chaunge all.

Therfore wyll I remembre the workes of the Lorde / and call to mynde thy wonders of olde tyme.

I wyll speake of all thy worckes / and my talkynge shalbe of thy doinges.

Thy waye / O God / is holy: who is so greate and myghtye as God?

Thou art ỹ God that doth wonders / thou hast declared thy power amonge the people.

Thou wyth thyne c* arme hast delyuered thy people / euen the sonnes of Jacob & Joseph. Selah. D c* Arme for strength & power. As in Job xl.a.

The waters sawe the / O God / ỹ waters sawe the / & were afrayed / the deapthes were moued.

The thicke cloudes poured out water / ỹ cloudes thondered / and thyne arowes went abroade.

Thy thonder was hearde rounde aboute / the lyghtenynges shone vpon the grounde / the earth was moued and shoke with all.

Thy waye was in the see / and thy pathes in the greate waters / yet coude nomā knowe thy f* fotesteppes. f* The fotesteppes of the Lorde signifye the knowledge & perceueräce of his worckes i. Petri.ij.d.

Thou leddest thy people lyke a flocke of shepe / by the hande of Moses and Aaron.

¶ The.lxxviij. Psalme.

The sheweth that it is the commaundement of God and a specyall good thyng / perfectly to remembre the actes and deades of the Lorde done to his people. Then sayth he / that all thoughe they were vnfaythfull / yet dyd he wonders in Egypte / and brought them from thence / and thoughe they prouocked hym to anger in the wyldernesse / gaue them aboundantly hys benefytes. And after that / when they were destroyed which came forth of Egypte / for their wyckednes: yet brought he their sonnes (although they folowed their fathers vnfaythfulnes / & despysed the wonders done in the wildernes for their fathers) into the lande promessed / & droue out the inhabiters: In which / although he often punyshed them greuously / when they prouoked and tempted hym / & at the last in token of a great feruent wrath / beside their great slaughter / suffered also the Arcke to be taken from them / in the tyme of Ely the Preste: yet behylde he them fauorably agayne / geuynge them Dauid to their Kynge / and restoaring godlynes agayne at Jerusalē. In which thyng he also prophecyeth of Christ vnder the shadowe of Dauid.

An instruccyon of Asaph.

H Eare my lawe / O my people / encline youre eares vnto the wordes of my mouth. A

I wyll open my mouth in parables / and speake of thynges of olde.

Which

Which we haue herde & knowne/ & soche as oure fathers haue tolde vs.

That we shulde not hyde them from the chyldren of the generacyons to come: but to shewe the honour of the Lorde/ hys myght & wonderfull worckes that he hath done.

He made a couenaũt with Jacob/ & gaue Israel a lawe/ which he commaunded oure forefathers to teache their chyldren.

That their posterite myght knowe it/ and the chyldren which were yet vnborne.

To thintent that when they came vp/ they myght shewe their chyldren the same.

That they also myght put their trust in God/ & not to forget what he had done/ but to kepe hys commaundementes.

And not to be as their forefathers/ a a*frowarde and ouerthwarte generacion/ a generacyon that set not their herte a ryght, and whose spyrete was not true towarde God.

a* Of a frowarde generacion lok: Mat. xij. c.

B Lyke as the chyldrẽ of b*Ephraim/ which beyng harnessed and caryẽg bowes/ turned them selues backe in the tyme of batayll.

b* Although Ephraim in Josue. xiij. signifie but one tribe of the chyldren of Israel: neuertheles for the most parte/ in the Prophetes by Ephraim are vnderstãde the x. tribes/ which were vnder Jeroboam: as it appereth Ose. xiij. d. & v. a. b.

They kepte not the couenaunt of God/ & wolde not walke in hys lawe.

They forgat what he had done/ and the wonderfull worckes that he had shewed for them.

Maruelous thynges dyd he in the syght of oure fathers in the lande of Egypte/ euen in the felde of c*Zoan.

He deuyded the see & let them go thorow it/ & made the waters to stande lyke a wall.

In the daye tyme he led thẽ with a cloude/ & all the nyght thorow with a lyght of fyre.

He cloue the hard rockes in the wyldernesse/ & gaue them drynke therof (as it had bene out of the greate deapth.

He brought waters out of ỹ stony rocke/ so that they gushed out lyke the ryuers.

Yet for all this they synned agaynst him/ & prouoked the moost hyest in ỹ wyldernes.

They tempted God in their hertz/ and requyred meate for their lust.

For they spake agaynst God/ & sayde: yee yee/ God shall prepare a d*table in ỹ wildernesse/ shall he?

C d* By the table is vnderstande all sortes of vytayles necessary for mãn: yet is it often taken for the breade & water of the wisdome of the worde of God/ as in the Psal. xxiij. b.

Lo/ he smote the stony rocke/ that the watery streames gushed out/ and the streames flowed with all: but how can he geue bred & prouyde flesh for his people?

When ỹ Lord hearde this/ he was wroth: so the fyre was kyndled in Jacob/ and heuy displeasure agaynst Israel.

Because they beleued not in God/ & put not their truste in hys helpe.

So he commaunded the cloudes aboue/ & opened the doores of heauen.

He rayned downe Manna vpon them for to eate/ and gaue them bred from heauen.

Then ate they angels e*fode/ for he sent them meate ynough.

e* Manna is called the fode of angels/ not that the angels vse soche fode/ but because it came doune frõ heauen/ which is the dwelling place of the angels. And therfore do some reade here/ the bredde of the cloudes: because it came from the cloudes: some the bredde of ỹ mighty/ because it cam from the almyghty. Exo. xvi. d. Sapien. xvi. c. & Joan. vi. d.

He caused the East wynd to blowe vnder the heauẽ/ & thorow hys power he brought in the south wynde.

He made flesh to rayne vpon thẽ as thicke as dust/ and fethered foules like as the sande of the see.

He let it fall amonge their tentes rounde aboute their habytacyons.

So they ate/ and were fylled/ for he gaue them their awne desyre.

They were not dysapoynted of their lust.

But whyle ỹ meate was yet in their mouthes: the heuy wrath of God came vpon thẽ/ slewe the f*welthiest of thẽ/ & smote downe the chosen men of Israel.

But for all this they sinned yet more/ and beleued not his wonderous worckes.

Therfore their dayes were consumed in vanyte/ and sodenly their yeares were gone.

When he slewe them/ they sought hym/ & turned them early vnto God.

They thought then that God was their succoure/ and that the hye God was their redemer.

Neuertheles they dyd but flatter hym in their mouthes/ and dyssembled wyth hym in their tonges.

For their herte was not whole with him/ nether contynued they in his couenaunt.

But he was so mercyfull/ ỹ he forgaue their myssedes/ and destroyed them not.

Yee many a tyme turned he his wyath awaye/ and wolde not suffre hys whole displeasure to aryse.

For he considered ỹ they were but g*flesh: euen a wynde that passeth awaye/ and commeth not agayne.

g* Flesh for man/ as in the Psal. lvi

D how oft haue they greued hym in the wyldernesse?

How many a tyme haue they prouoked hym in the deserte?

They turned backe/ and tempted God/ & moued the holy one in Israel.

They thought not of his hand/ in the daye when he delyuered them from the hande of the enemye.

How he had wrought hys myracles in Egypte/ & his wondres in the lande of Zoan.

How he turned their waters in to bloude/ so that they myght not drynke of ỹ ryuers.

How he sent lyce amõge them/ to eate thẽ vp/ and frogges to destroye them.

How he gaue their frutes vnto the caterpylier/ & their laboure vnto the grashopper.

How he bett downe their vyneyardes wt hayle stones/ and their molbery trees wyth the frost.

How he smote their catel wt hayle stones/

and their flockes with hote thonder boltes.

How he sent vpon them the furyousnesse of his wrath/anger and displeasure: wyth trouble and sallyng in of euell angels.

When he made a waye to hys fearfull indignacyon/and spared not [h]* their soules frō death / yee & gaue their [i]* catell ouer to the pestylence.

h * That is/ to put thē to deeth

i * Some reade/ syues

When he smote al ỹ fyrstborne in Egypt/ the moost pryncypall and myghtyest in the dwellynges of [k]* Ham.

k * Ham for Egipte: because Mizraim of whom the Egyptians came was the sonne of Ham. Genesis.x.

But as for his awne people/he lead them forth lyke sheepe/and caried them in the wyldernesse lyke a flocke.

He brought thē outsafely/ ỹ they shulde not feare/ and ouerwhelmed their enemyes with the see.

He caryed them [l]* vnto the borders of his Sanctuary: euen in to thys hyll / which he purchased with his ryght hande.

l * That is / to the lāde of promesse: where his sanctuary and holy place was

He dyd cast out the Heathen before them/ caused their lande to be deuyded amonge thē for an heritage/and made the trybes of Israel to dwell in their tentes.

For all this they tempted & displeased the most hye God/and kepte not his couenaunt.

But turned their backes/and fell awaye lyke their forefathers/ startynge asyde lyke a broken boowe.

And so they greued hym wt their hye places/and prouoked hym with their ymages.

When God hearde this/he was wroth / & toke sore displeasure at Israel.

So that he forsoke the Tabernacle in Silo/ euen his habitacion wherin he dwelt amonge men.

He delyuered their power into captyuite/ and their glory into the enemyes hande.

He gaue his people ouer into the swerde/ G for he was wroth with his heritage.

The fyre consumed their yōge men / and their maydens were not geuen to mariage.

Their Prestes were slayne wt the swerde/ and there were no wyddowes to make lamentacyon.

m * The Lorde awaketh when he ouerthroweth the wycked & setteth vp the Godly.

So the Lorde [m]* awaked as one out of slepe/and like a gyaunte refreshed wt wyne.

He smote his enemyes in the hynder partes/and put them to a perpetuall shame.

He refused the tabernacle of Joseph/and chose not the trybe of Ephraim.

Neuertheless/he chose the tribe of Juda/ euen the [n]* hyll of Syon which he loued.

n * Before in the. lxxviij. psal.

And there he buylded his temple on hye/ & layed the foundacion of it lyke the groūde/ that it myght perpetually endure.

He chose Dauid also his seruaunt/& toke hym awaye from the shepe foldes.

As he was folowinge the yowes greate wt yonge/he toke him/that he might fede Jacob hys people/and Israel his enherytaunce.

So he fed them with a faythfull and true hert/and ruled them with all the dilygence of hys power.

The. lxxix. Psalme.

The complayneth of the mysorye done to Jerusalē by Antiochus/& desyreth the helpe of God agaynst hym.

A Psalme of Asaph.

O God/the Heathē are fallen in to thyne heritage: the holy temple haue they defyled / and made Jerusalem an heape of stones. I

*The deed bodyes of thy seruauntes haue they geuen vnto the foules of the ayre to be deuoured/and the flesh of thy saynctes vnto the beastes of the lande. *1. Mach. vij.

Their bloud haue they shed lyke water on euery syde of Jerusalem / and there was no man to burye them.

We are become an opē shame vnto oure enemyes / a very scorne and derysyon vnto them that are rounde aboute vs. B

Lorde / how longe wylt thou be angrye? shall thy gelousy burne lyke fyre for euer?

Poure out thyne indignacīō vpō the Heathen that know the not/ and vpon the Kyngdomes that call not vpon thy name.

*For they haue deuoured Jacob/ & layed waste his dwellynge place. * Jeremy. x. d.

O [a]* remembre not oure olde synnes/ but haue mercy vpon vs/and that soone/ for we are come to greate mysery.

a * God remembreth not oure synnes whē he forgeueth the/ and punisheth the not as they haue deserued/ as he sayth Ezech. xviij. f. & Esa. lxiij. d. C

Helpe vs/O God oure sauyour/ for the glory of thy name: O delyuer vs/ & forgeue vs oure synnes for thy names sake.

Wherfore shall the Heathē saye: where is now their God?

O let the vengeaunce of thy seruauntes blonde that is shed, be openly shewed vpō the Heathen in oure syght.

O let the sorowfull syghynge of the presoners come before the/and accordynge vnto the power of thyne [b]* arme/preserue those ỹ are appoynted to dye. b * Iu Job. xl. a. & iij. Esdr.

And for the blasphemy wherwyth oure neyghbours haue blasphemed the/ rewarde them/ O Lord/ seuē folde into their bosome.

So we that be the people & shepe of thy pasture/ shall geue the thanckes for euer/ & wyll all waye be shewynge forth thy prayse more and more.

The. lxxx. Psalme.

The people of God cōmytted to the handes of the wycked desyreth to be ryddē out of their bondage/and sheweth the former benefites of God vnder a borowed speache of a vyneyarde conferred to their present mysery/to the fortyfying & stregthenyng of their hope.

a * Loke in the tytle of the. xlv. Psalme.

b * It is expounded in the tytle of ỹ. xlv. Psal.

[a]* To the chaunter/vpon [b]* Solanim/ a Psalme of Asaph.

Heare

¶ The.cxi.Pſalme.

¶ The power/wyſdome/& goodnes of God are prayſed/which are euident to ſe by his worckes and actes done amonge the people of Iſrael.

Prayſe the euerlastynge.

Pſal. cix.a. and,cxxxvij.a.

A I Will geue thanckes vnto the Lorde w my whole herte: ſecretly amonge the faithfull/& in the congregacyon.

2 The worckes of ỹ Lord are great/ſought out of all thē that haue pleaſure therin.

3 His worcke is worthy to be prayſed and had in honoure/ and his ryghtuouſneſſe endureth for euer.

4 The mercyfull and gracyous Lorde hath ſo done hys maruelous worckes / that they ought to be had in remembraunce.

5 He geueth meate vnto them / that feare him/he is euer myndfull of hys couenaunt.

B 6 He ſheweth his people the power of hys worckes/that he maye geue them the*herytage of the Heathen.

7 The worckes of his hādes are verye and iudgment/all his cōmaundemētes are true.

8 They ſtande faſt for euer and euer / & are done in trueth and equyte.

9 He ſent redempcyon vnto hys people / he hath commaunded his cōuenaunt for euer/ holy and reuerent is his name.

*Job.xxviij.d. Prouer.i.a and.ix.c. Eccli.i.b. 10 *The feare of the Lorde is the begynning of wyſdome, a good vnderſtandyng haue all they that do therafter: the prayſe of it endureth for euer.

¶ The.cxij.Pſalme.

¶ He declareth the perpetuall proſperite of thē which feare and worſhyp God/ and contrefet hys goodnes.

Prayſe the euerlastynge.

A BLeſſed is the mā that feareth the Lord/ & hath greate delyte in hys cōmaundementes.

2 His ſede ſhall be myghtye vpō earth/the generacyon of the faythfull ſhalbe bleſſed.

3 Ryches and plenteouſneſſe ſhalbe in hys houſe/& his rightuouſnes endureth for euer

4 Vnto the godly there aryſeth vp lyght in the darckneſſe: he is mercyfull / louynge and ryghtuous.

5 Well is he that is mercyfull / and lendeth gladly/& pondreth his wordes w̄ diſcrecion.

6 For he ſhall neuer be moued/ ỹ rightuous ſhall be had in an euerlastyng remēbraūce.

B 7 He wyll not be afrayed for eny euell tydinges/his herte ſtandeth faſt/and beleueth in the Lorde.

8 His herte is ſtabliſhed, he will not ſhrynke/vntill he ſe his a*delyre vpō his enemies.

a*That is: vengeaunce & deſtruccyon. 9 *He hath ſparſed abroade / & geuē to the poore/his ryghtuouſneſſe remayneth for euer/ his horne ſhalbe exalted with honoure.

*ij. Corin.ix.b. 10 The vngodly ſhall ſe it/and it ſhall greue hym: he ſhall gnaſh with is teeth & conſume awaye/& ỹ deſyre of ỹ vngodly ſhall perych.

¶ The.cxiij.Pſalme.

The moueth to the prayſe of God / becauſe he ſeyth all thynges/and ruieth and gouerneth them after his wyll and pleaſure.

Prayſe the euerlastynge.

PRayſe the Lorde (O ye ſeruauntes) O prayſe the a*name of the Lorde.

a*Name: for fame/renowme & glorye: as in Joan.xvij.a.

2 Bleſſed be the name of the Lorde/ from this tyme forth for euer more.

3 The Lordes name is worthy to be prayſed/from the ryſynge vp of the Sunne vnto the goinge downe of the ſame.

4 The Lorde is hye aboue all Heathen / & his glory aboue the heauens.

5 Who is lyke vnto the Lorde oure God/ that hath his dwellynge ſo hye/whych humbleth him ſelfe / to beholde that is in heauen and earth?

6 Which taketh vp the ſymple out of ỹ duſt/ and lyfteth the poore out of the myre.

7 That he maye ſett him amonge the prynces/euen amonge the princes of his people.

8 Which maketh the barē womā b* to kepe houſe/and to be a ioyfull mother of chyldrē.

B b*That is/ to be frutefull & to haue a whole houſholde of the fruite of her bodye / where as in the tyme of her bareneſs ſhe ſate alone. It ſygnifieth not to holde a houſe of her awne / for that do many barre/ whych neuer haue chylde.

Prayſe the euerlastynge.

¶ The.cxiiij.Pſalme.

¶ He briefly recyteth the greateſt and cheake myracles which the Lorde dyd for Iſrael/when he brought them out of Egypt.

A *WHen Iſrael came oute of Egypte/& the a*houſe of Jacob frō amonge that ſtraunge people.

*Exodi.xiij.d.

a* That is/ the ſtocke/ſeede & offspringe of Jacob or Iſrael: as before in the Pſal.xiiij.b.& xx.a. Reade the xiij. and xiiij. of Exodus/ & the B iij. of Joſue/ & this Pſalme ſhalbe eaſye to the.

2 b*Iuda was c*his Sanctuary / Iſrael hys dominion.

b* By Juda is alſo vnderſtāde the whole nōbre of ỹ people of Iſrael.

c* That is/the holy people of the Lorde.

4 The ſee ſawe that / and fled / Jordan turned backe.

5 The mountaynes ſkipped like rammes/ and the lytle hylles lyke yonge ſhepe.

6 What ayled the/ O thou ſee / ỹ thou fleddeſt? and thou Jordan / that thou turnedeſt backe?

7 d*Ye mountaynes/ that ye ſkypped lyke rammes: & ye lytle hylles/lyke yonge ſheepe?

8 The earth trembled at the preſence of ỹ Lorde/at the preſence of the God of Jacob.

9 e*Which turned the harde rocke in to a ſtandynge water / and the flynt ſtone into a ſpryngynge well.

10 d* This is expounded in the Pſalm.lxxij.a. Howbeit ſome/& thoſe excellently lerned/vnderſtande it of the ſhakyng/ trembling & leappynge of the hyll Sion / when the Lorde came downe to geue the lawe. Exodi.xix.c.& d. which ſhaking (ſaye they) was not onely ſene in that hyll alone/but alſo in all the hylles nye vnto hyt.

e* Of the rock turned into water/ yee reade. Exo.xvij. & Num.xx.

¶ The.cxv Pſalme.

¶ He prayeth God for the glorye of his names ſake to forther his people/to thyntēt that it maye be euydētly knowen that he alone is God/and the Idoles of the Heathen but vayne thynges.

A NOt vnto vs/ O Lord/not vnto vs/ but vnto thy a*name geue the prayſe / for thy louynge mercy & faythfulnes.

a* What is here ſygnifyed by his name/ is ſayde Pſalm. xlviij.c.

2 Wherfore ſhall the Heathen ſaye: where

is now their God?

As for oure God/he is in heauen/he doth whatsoeuer it pleaseth him.

*Their ymages are but syluer and golde/ euen the worcke of mens handes.

They haue mouthes/and speake not: eyes haue they/but they se not.

They haue eares/& heare not: noses haue B they/but they smell not.

They haue handes and handle not/fete haue they/but they can not goo/nether can they speake thorow their throte.

☞ They that made thē/are lyke vnto them/ and so are all soch as put their trust in them.

But lett Israel trust in the Lorde/for he is their succoure and defence.

Let the house of Aaron put their trust in the Lorde/for he is their succoure & defence.

C They that feare the Lorde/lett them put their trust in the Lorde/for he is their succoure and defence.

The Lorde is myndfull of vs/and b*blesseth vs: he blesseth ꝑ house of Israel/he blesseth the house of Aaron.

Yee he blesseth all thē that feare ꝑ Lorde/ both small and greate.

The Lorde encrease you more and more: you/and youre chyldren.

For ye are the blessed of the Lorde/which made heauen and earth.

All the whole heauēs are the Lordes/but D ꝑ earth hath he geuē vnto ꝑ chyldrē of men.

c* The deed prayse not the(O Lorde)nether all they that go downe in to sylence.

But we will prayse ꝑ Lorde/frō this tyme forth for euermore. Prayse ꝑ euerlastyng.

C The.cxvj.Psalme.

CA thanckesgeuyng for the healp of the Lorde wherby he eskaped whē he was compalled about with the hoste of Saul. He recyteth the greate ieopardy and strayte wherin he then was: and prayseth the goodnes of God/by whose benefyte he was preserued.

I Am well pleased/that the Lorde hath herde the voyce of my prayer.

That he hath enclyned his eare vnto me/therfore will I call vpon hym as longe as I lyue.

*The snares of death cōpased me rounde aboute/the paynes of hell gat holde vpō me/ I founde trouble and heuynesse.

Then called I vpō the name of the Lord: O Lorde: delyuer my soule.

Gracious is ꝑ Lorde/& a*rightuous/yee oure God is mercyfull.

The Lorde preserueth the symple/I was B brought downe/and he helped me.

Turne agayne then vnto thy rest/O my soule/for the Lord hath geuē the thy delyre: And why thou hast delyuered my soule from death/myne eyes from teares/and my fete from fawlynge.

I will walcke before the Lorde/in the v*lande of the lyuynge.

*I beleued/and therfore haue I spoken/ but I was sore troubled.

I sayde in my haste: All men are lyers.

What rewarde shall I geue vnto ꝑ Lord/ for all the benefytes ꝑ he hath done vnto me?

I will receaue the c* cuppe of saluacyō/ and call vpon the name of the Lorde.

I will paye my vowes in the presence of all his people/right deare in the syght of the Lorde is the death of his saynctes.

O Lorde/I am thy seruaunt/I am thy seruaunt/and the sonne of thy handmayde/ thou hast broken my bondes in sonder.

I will offre to ꝑ/the sacrifyce of thāckelgeuynge/and will call vpon the name of ꝑ Lorde.

I will paye my vowes vnto ꝑ Lorde in ꝑ syght of all his people/in the courtes of the Lordes house/euen in the myddest of the/O Jerusalem. Prayse the euerlastynge.

C The cxvij. Psalme.

CHe prophecieth that the benefyte of the Gospell shal come vnto the Gentyles and Heathen.

O Prayse the Lorde all ye a*Gentyles/ laude him all ye people.

For his mercyfull kyndnes is euer more and more towarde vs/and the treuth of the Lorde endureth for euer. Prayse the euerlastynge.

C The.cxviij.Psalme.

CA songe/wherwith Dauid delyuered from his aduersyryes/and promoted to the kyngdome of all Israel gaue thanckes to God openly in the tabernacle: In which he also beareth the figure of Christ.

*Geue thanckes vnto the Lorde/for D he is gracious/& his mercy endureth for euer.

Let Israel now cōfesse/that his mercy endureth for euer.

Let the house of Aaron now cōfesse/that his mercy endureth for euer.

Yee let thē now that feare the Lorde cōfesse/that his mercy endureth for euer.

I called vpon the Lorde in trouble/& the Lorde herde me at large.

*The Lord is my helper/I will not feare what man doeth vnto me. B

The Lorde is my helper/and I shall se my desyre vpon myne enemyes.

It is better to trust in the Lorde/then to put eny confydence in man.

It is better to trust in the Lorde then to put eny confydence in prynces.

All Heathen compased me rounde about/ but in the name of the Lord will I destroye them.

They kepe me in on euery syde/but in the name of the Lorde/I will destroye them.

They

cy & cetera to shewe the righteousnes whych C before hym is of valure.3ce.

b* Of the lād of the lyuynge what it signifyeth/loke in Esai.liij.c.

*ij.Corint.iiij.c

c* The cuppe of saluacion do many expoūde D to be affliccion/vexacyon and tribulacyon.

*Psalm.xiij.c. Esa.xl.d. Sapien.xv.d Baruch.vi.

b* That is/ doth good to vs/fauoreth & multiplyeth vs/maketh vs fortunate and in ctye. Gene. xij.a.

c* The deed prayse not the &c. Some vnderstande here by the deed/ D thole that dyed in ꝑ wildernes. Nume. xvi.g.& xxv.a b. And the Iewes which the Romayns slue. Also/those that dye in their impenitence/& soche as dyng yet a lyue/are deed/ thorow synne. i.Timoth.v.a

A

*Psal.xviij.a.

a* The Lorde is not called ryghtwes alonely because he is parfect of hi selfe in all B thynges/ but also/because he maketh vs righteous by his sōne Christ/ Rom.iij.d. whō God hath made a seate of mer-

A

a* By the gentyles or Heathē are vnderstād/ the vnfaithfull that beleue not in God/& by the people the faythfull & beleuers. Psalm. xlv.d. Therfore shall the people geue thanckes.&c.

A

*Psal.cv.a. cvij.a.cviij.a. i.Mach.iiij.c.

B

*Hebr.xiij.b

They

They came aboute me lyke bees / & were as hote as the fyre in the thornes/ but in the name of the Lorde I wyll destroye them.

They thrust at me/that I might fall/but the Lorde was my helpe.

* Exo.xv.a Esa.xij.a *The Lorde is my strēgth/and my songe/ and is become my saluacyon.

ℭ The voyce of ioye and myrth is in ỹ dwellynges of the ryghtuous/ for the ryght hāde of the Lorde hath gotten the victory.

a* To open ỹ gates of rightwelnes/ is / to open vnto the worlde the grace & ryghtwelnes ỹ cometh of God. So Esai. xxvi.a. Open the gates that the good people maye go in.& c.

The ryght hande of the Lorde hath ỹ preemynence, the ryght hande of the Lord hath gotten the victory.

I wyll not dye/ but lyue / and declare the workes of the Lorde.

The Lorde hath chastened & correcte me/ but he hath not geuen me ouer vnto death.

a* Open me the gates of ryghtuousnes/ that I maye goo in there thorow / and geue thankes vnto the Lorde.

b * The stone is Christ: & the buyldars/ soche teachers as taught that he was vnprofytable. Matth. xxij.d. Soche buylders remayne yet/ and shall do to the worldes ende.

This is the gate of the Lorde / the ryghtuous shall entre in thorow it.

I thancke the/that thou hast herde me/& art become my saluacyon.

The same[b]* stone whych the buylders refused/ is become the heade stone in ỹ corner.

Thys was the Lordes doynge / and it is maruelous in oure eyes.

c * By daye here/vnderstād ỹ tyme of preachynge the Gospell & gladde tydynges of Christ/ whych contynueth as longe as ỹ true fayth in Christ remayneth. Of thys daye also speaketh Paul ij.Corint.vi.a Behold now is the daye of salnacyon &c

This is the [c]*daye/which the Lorde hath made/let vs reioyce and be glad in it.

℣ Helpe now O Lorde/ O Lorde sende vs now prosperite.

Blessed be he that commeth in the name of the Lorde/we wysh you good lucke / ye that be of the house of the Lorde.

God is the Lorde/& hath shewed vs light: O garnysh the solempne feast wyth grene braunches/ euē vnto the hornes of ỹ aulter.

Thou art my God/and I wyll thācke the: thou art my God/and I wyll prayse the.

℣ Geue thanckes vnto the Lorde / for he is gracious/and hys mercy endureth for euer.

ℭ The.cxix.Psalme.

ℭ This Psalme declareth how moche the saynctes & Christen set by the lawes of God/and how greatly they endeuour thē selues vnto them: in so moche that they sorowe them to be transgressed & withstanded of the wycked: And how they praye to be taught thē frō aboue/& to be accustomed with thē: & wyshe as many as transgresse & withstande them/to be destroyed and made awaye.

ℵ Aleph.

a* To be vndefyled in the waye/is/to lyue in fayth that worcketh by charitie: and to walcke in the lawe / is to be cōuersant in it & lyue after it.

ℵ Blessed are those that a* be vndefyled in the waye: which walcke in the lawe of the Lorde.

ℵ Blessed are they that kepe hys testymonies/and seke him with their whole herte.

ℵ which walcke in his wayes/& do no wyckednesse.

ℵ Thou hast geuen strayte charge to kepe thy commaundementes.

ℵ O that my wayes were stablysshed to kepe thy statutes.

ℵ So shulde I not be confounded/whyle I haue respecte vnto all thy cōmaundemētes.

ℵ I wyll thancke the wt an vnfayned herte/ because I am learned in the iudgmentes of thy ryghtuousnesse.

ℵ I wyll kepe thy statutes / O forsake me not vtterly.

ב Beth.

ב Where withall shall a yonge man clense his waye: Euen by rulynge hym selfe after thy worde.

ב With my whole herte do I seke the/ O let me not go wrōge out of thy cōmaundemētes.

ב Thy wordes haue I hyd within my herte/ that I shulde not synne agaynst the.

ב Prayed be thou O Lorde / O teach me thy statutes.

ב With my lyppes wyll I be tellyng out all the iudgmentes of thy mouth.

ב I haue as greate delyte in the waye of thy testymonies/as in all maner of ryches.

ב I wyll exercyse my selfe in thy cōmaundmētes/& haue respecte vnto thy fotepathes.

ב My delite shalbe in thy statutes/I will not forget thy wordes.

ג Gimel.

ג O do well vnto thy seruaūt/that I maye lyue and kepe thy wordes.

ג Open thou myne eyes/and so shall I spie out wonderous thynges in thy lawe.

ג I am a straunger vpon earth/O hyde not thy commaundementes fro me.

ג My soule breaketh oute/ for the very feruent desyre ỹ I haue alwaye vnto thy iudgmentes.

ג Thou rebukest the proude/cursed are they that departe from thy commaundementes.

ג O turne fro me shame and rebuke / for I kepe thy testimonyes.

ג b* Prynces also syt & speake agaynst me/ but thy seruaūt is occupyed in thy statutes.

ג In thy testymonies is my delyte / they are my councelers.

ד Daleth.

ד My soule cleaueth to the dust/O quycke thou me accordynge to thy worde.

ד I knowledged my wayes/ & thou herdest me/O teach me then thy statutes.

ד Make me to vnderstande the waye of thy commaundementes/and so shall I talcke of thy wonderous worckes.

ד My soule melteth awaye for very heynesse/O set me vp according vnto thy worde

ד Take fro me ỹ waye of lyenge/& graunte me thy lawe.

ד I haue chosen the c* waye of treuth / thy iudgmentes haue I layed before me.

ד I stycke vnto thy testymonies/ O Lorde

b * Prynces for all maner of rulers / be they tēporall or spirituall (as they call thē) which after the outward apperaunce of this worlde seme most sage & wyse. Soche withstode hym & spake agaynst hym.

c * The waye of trueth is the lyfe ỹ is ordered after the worde

confounde me not.

ך I wyll runne the waye of thy cõmaundementes / whē thou hast comforted my herte.

ה He.

ה Teach me O Lorde the waye of thy statutes / and I shall kepe it vnto the ende.

ה O geue me vnderstãdynge / and I shal kepe thy lawe / yee I shall kepe it wyth my whole herte.

ה Leade me in the path of thy commaundmentes / for that is my delyre.

ה Enclyne myne herte vnto thy testymonies / and not to couetousnes.

ה O turne awaye myne eyes / lest they beholde vanite / & quycken me in thy waye.

ה O stablish thy worde in thy seruaunt / ꝙ I maye feare the.

ה Take awaye ꝙ rebuke that I am afrayed of / for thy iudgmentes are amyable.

ה Beholde / my delyte is in thy cõmaundemẽtes / O quyckẽ me in thy ryghtuousnesse.

ו Vau.

ו Let thy louynge mercy come vnto me / O Lorde / and thy sauynge health accordynge vnto thy worde.

ו That I maye geue answere vnto my blaspheмers / for my trust is in thy worde.

ו O take not ꝙ worde of treuth vtterly out of my mouth / for my hope is in thy iudgmẽts.

ו So shall I alwaye kepe thy lawe / yee for euer and euer.

ו And I wyll walcke at lyberty / for I seke thy commaundementes.

ו I wyll speake of thy testimonies euen before kynges / and wyll not be ashamed.

ו My delyte shalbe in thy cõmaundmẽtes / which I loue.

ו My handes also wyll I lyft vp vnto thy commaundementes which I loue / & my talkynge shalbe of thy statutes.

ז Zain.

ז O thyncke vpon thy seruaunt as concernynge thy worde / wherin thou hast caused me to put my trust.

ז For it is my cõforte in my trouble / yee thy worde quyckeneth me.

ז The proude haue me greatly in derisyon / yet thrynckе not I from thy lawe.

ז I remembre thyne euerlastyng iudgmẽts / O Lorde / and am comforted.

ז I am horribly afrayed for the vngodly / ꝙ forsake thy lawe.

ז Thy statutes are my songes in the house of my pylgremage.

ז I thyncke vpon thy name / O Lord / in the nyght ceason / and kepe thy lawe.

ז It is myne awne / for I kepe thy cõmaũdmentes.

ח Heth.

ח Thou art my porcyon / O Lorde / I am purposed to kepe thy lawe.

ח I make myne humble petycyon in thy presence with my whole herte / O be mercyfull vnto me accordynge vnto thy worde.

ח I call myne awne wayes to remembraũce / and turne my fete in to thy testimonies.

ח I make haste / and prolonge not the time / to kepe thy commaundementes.

ח The congregacyons of the vngodly haue robbed me / but I forget not thy lawe.

ח At mydnight stande I vp / to geue thãckes vnto the / for the iudgmentes of thy ryghtuousnesse.

ח I am a companyon of all them that feare the / and kepe thy commaundementes.

ח *The earth / O Lorde / is full of thy mercy. O teach me thy statutes. *Psal. xxxiij.b

ט Teh.

ט O Lord / thou hast dealt frendly with thy seruaunt / accordynge vnto thy worde.

ט O learne me thy kyndnesse / nourtoure & knowledge / for I beleue thy cõmaũdemẽts.

ט Before I was troubled / I went wronge / but now I kepe thy worde.

ט Thou art good & frendly / O teach me thy statutes.

ט The proude ymagin lyes vpon me / but I kepe thy commaundemẽtes with my whole herte.

ט Their herte is as fat as brawne / but my delyte is in thy lawe.

ט It is good for me ꝙ I haue bene in trouble / that I maye learne thy statutes.

ט The lawe of thy mouth is dearer vnto me / then thousandes of golde and syluer.

י Jod.

י *Thy hãdes haue made me and fashyoned me / O geue me vnderstãdynge / that I maye learne thy commaundementes. *Gene. i. d. Job. x. a

י They ꝙ feare the / wyll be glad when they se me / because I put my trust in thy worde.

י I knowe / O Lorde / that thy iudgmentes are right / and that thou of very faithfulnesse hast caused me to be troubled.

י O let thy mercyfull kyndnesse be my comforte / accordynge to the promes that thou hast made vnto thy seruaunt.

י O let thy louyng mercies come vnto me / that I maye lyue / for thy lawe is my delyte.

י Let the proude be cõfounded / which hãdle me so falsly.

י But let soch as feare the / and knowe thy testymonies / be turned vnto me.

י O lett myne herte be vndefyled in thy statutes that I be not ashamed.

כ Caph.

כ My soule longeth for thy sauynge health / & for my trust is in thy worde.

כ Myne eyes lõge sore for thy worde / sayyng: O when wylt thou comforte me?

For

of treuth / whiche is cõtayned in Scripture. Therin sayth Dauid that he hath walked: & not in fayned tradycions. & holyn(ymagined by him selfe / or by any mortall man. In the same sygnifycacyon vseth S. Peter thys worde. ꝙ. Pet. ij. a. ther shalbe false teachers &c. by which ꝙ waye of trueth shalbe euell spoken of &c.

d *He delyreth to haue an other vnderstãdyng then that which is but manly / which is ignorant of God and of his will / power / mercy and anger: yee though it were neuer so well instruct and taught yet wolde it neuer vnderstãd of it selfe / wyth oute the spyrete of God / that God is mercyful & rightwes and forgeueth synnes freely wyout any deseruynges. Psal. cxij. b.

כ For I am become like a botell in ỹ smoke/ yet do not I forget thy statutes.
כ How many are the dayes of thy seruaũt? When wylt thou be auẽged of myne aduersaryes?
כ The proude haue dygged pyttes for me/ which are not after thy lawe.
כ All thy commaundementes are true/they persecute me falsly/O be thou my helpe.
כ They haue allmost made an ende of me vpõ earth/but I forsake not thy cõmaundementes.
כ O quyckẽ me after thy louyng kyndn̄ss/ & so shall I kepe ỹ testimonyes of thy mouth.

ל Lamed.

ל O Lord/thy worde endureth for euer in heauen.
ל Thy treuth also remayneth frõ one generacyon to another: thou hast layed ỹ foũdacyon of the earth/and it abydeth.
ל They contynue this daye accordynge to thyne ordynaunce/for all thynges serue the.
ל If my delyte were not in thy lawe/ I shulde perysshe in my trouble.
ל I wyll neuer forget thy commaundementes/ for with them thou quickenest me.
ל I am thyne/ Oh helpe me/for I seke thy commaundementes.
ל The vngodly laye wayte for me to destroye me/but I consyder thy testimonyes.
ל I se that all thyngs come to an ende/but thy commaundement is exceadynge broade.

מ Mem.

מ O what loue haue I vnto thy lawe: all the daye longe is my talkynge of it.
מ Thou thorow thy commaundement hast made me wyser then myne enemies, for it is euer by me.
מ I haue more vnderstandyng then all my teachers/for thy testymonies are my studie.
מ Yee I am wyser then ỹ aged/ for I kepe thy commaundementes.
מ I refrayne my fete frõ euery euell waye/ that I maye kepe thy wordes.
מ I shrynck not from thy iudgmentes/ for thou teachest me.
מ O how swete are thy wordes vnto my throte?
מ Yee more then hony vnto my mouth.
מ Thorow thy cõmaundementes I get vnderstanding/therfore I hate all false wayes.

נ Nun.

נ Thy worde is a e* lanterne vnto my fete and a lyght vnto my pathes.
נ I haue swore & am stedfastly purposed/ to kepe ỹ iudgmẽtes of thy ryghteousnesse.
נ I am troubled aboue measure/ quycken me/ O Lorde/ accordynge vnto thy worde.
נ Let the frewyll offerynges of my mouth please the, O Lord/ & teach me thy iudgmẽts

e* The worde of God is called a lanterne and lyght/ because that wythout it/ all that ther is/ is darcknes: & because that

נ f* My soule is alwaye in my hande/ yet do not I forget thy lawe.
נ The vngodly haue layed a snare for me/ but yet swarue not I frõ thy cõmaundmẽts.
נ Thy testymonyes haue I claymed as myne heritage for euer: and why? they are ỹ very ioye of my herte.
נ I applye myne herte to fulfyll thy statutes alwaye/ euen vnto the ende.

ס Samech.

ס I hate ỹ vngodly/ but thy lawe do I loue.
ס Thou art my defence & shylde/ my trust is in thy worde.
ס Awaye frõ me ye wycked/ I wyll kepe the commaundementes of my God.
ס Stablish me accordyng vnto thy worde/ that I maye lyue/ & let me not be disapoynted of my hope.
ס Holde thou me vp/ and I shall be safe: yee I shall euer be talkynge of thy statutes.
ס Thou treadest downe all them ỹ departe frõ thy statutes/ for they ymagin but disceate
ס Thou puttest awaye all the vngodly of the earth lyke drosse/ therfore I loue thy testymonies.
ס My flesh trembleth for feare of the/ and I am afrayed of thy iudgmentes.

ע Ain.

ע I deale w̃ the thinge ỹ is lawfull & right/ O geue me not ouer vnto myne oppressours.
ע Be thou suerty for thy seruaunte to do him good/ ỹ the proude do me no wronge.
ע Myne eyes are wasted awaye with lokyng for thy health/ and for the worde of thy rightuousnesse.
ע O deale w̃ thy seruaunt accordyng vnto thy louynge mercy/ & teach me thy statutes.
ע I am thy seruaũt/ O graunte me vnderstãding/ that I maye know thy testimonies.
ע It is tyme for the (O Lorde) to laye to thine hãde/ for they haue destroyed thy lawe.
ע For I loue thy commaundemẽtes aboue golde and precious stone.
ע Therfore holde I streyght all thy commaundementes/ and all false wayes I vtterly abhorre.

פ Phe.

פ Thy testymonyes are wonderfull/ therfore doth my soule kepe them.
פ When thy worde goeth forth/ it geueth lyght & vnderstandynge/ euen vnto babes.
פ I opẽ my mouth and drawe in my breth/ for I delyre thy commaundementes.
פ O loke thou vpon me/ & be mercifull/ as thou vsest to do vnto those ỹ loue thy name.
פ Dyrect my goinges after thy worde that no wyckednesse raygne in me.
פ O delyuer me frõ ỹ wrõgeous dealinges of men/ & so shall I kepe thy cõmaundemẽts.
פ Shewe ỹ lyght of thy countenaũce vnto

f* To haue his soule in his hande/ is/ to be apoynted and readye to offer ỹ his lyfe to daunger: as ye haue in Job.xiij.c where it is expounded moare at large.

he which folowe th it/ cannot fall in to any errour/ as it is sayde.ij.Pe.i.d we haue also.

thy seruaunt/and learne me thy statutes.
ב Myne eyes gussh out w water/ because men kepe not thy lawe.
ג Gade.
ג Ryghtuous art thou/O Lorde/and true is thy iudgment.
ג The testymonyes that thou hast cõmanded are exceadynge/ryghtuous and true.
*Psal.lxx.c Joan.ij.b. ג *My zele hath euẽ consumed me/because myne enemyes haue forgotten thy wordes.
ג Thy worde is tryed to the vttermost/and thy seruaunte loueth it.
ג I am small and of no reputacyon / yet do not I forget thy commaundementes.
ג Thy ryghtuousnesse is an euerlastynge ryghtuousnes/and thy lawe is true.
ג Trouble and heuynesse haue taken holde vpõ me/yet is my delyte in thy commaundementes.
ג The ryghtuousnes of thy testymonyes is euerlastyng / O graunte me vnderstãdyng/ and I shall lyue.
ד Koph.
ד I call with my whole herte/heare me/ O Lorde/I wyll kepe thy statutes.
ד Yee euen vpon the do I cal/helpe me/and I shall kepe thy testymonies.
g* What is sygnifyed by crying/ ye haue in the. Psalme xv.a. ד Early in the morynge do I s* crye vnto the/for in thy worde is my trust.
ד Myne eyes preuente the night watches/ that I myght be occupied in thy wordes.
ד Heare my voyce / O Lorde / accordynge vnto thy louynge kyndnesse/quycken me accordynge as thou art wont.
ד They drawe nye that of malyce persecute me/ and are farre from thy lawe.
ד Be thou nye at hande also/O Lorde/for thy promyses are faythfull.
ד As concernynge thy testimonies/I haue knowne euer sens the begynnynge / that thou hast grounded them for euer.
ר Res.
ר O cõsydre myne aduersyte/ and delyuer me/ for I do not forget thy lawe.
ר Maynteyn thou my cause and defende me/ quycken me accordynge vnto thy worde.
ר Health is farre from the vngodly/for they regarde not thy statutes.
ר Greate is thy mercy/O Lorde/ quycken me as thou art wont.
ר Many there are that trouble me / and persecute me/yet do not I swarue from thy testimonyes.
ר It greueth me/when I se / that the transgressours kepe not thy lawe.
ר Consydre/O Lorde/how I loue thy commaundementes/O quycken me with thy louynge kyndnesse.
ר Thy worde is true from euerlastynge/all the iudgmentes of thy ryghtuousnesse endure for euer more.
ש Sin.
ש h* The princes persecute me wout cause/ but my herte stãdeth in awe of thy wordes. ה
ש I am as glad of thy worde / as one that fyndeth greate spoyles.
ש As for lyes/I hate and abhorre them/but thy lawe do I loue.
ש t* Seuẽ tymes a daye do I prayse the/because of thy ryghtuous iudgmentes.
ש Greate is the peace that they haue which loue thy lawe / and they are not offended at it.
ש Lorde/I loke for thy sauynge health / and do after thy commaundementes.
ש My soule kepeth thy testymonyes / and loueth them exceadingly.
ש I kepe thy commaundementes and testimonyes/for all my wayes are before the.
ת Thau.
ת Let my complaynte come before the / O Lorde/geue me vnderstandynge/accordyng vnto thy worde. ו
ת Oh let my supplicacyon come before the/ delyuer me accordynge to thy promes.
ת My lyppes shall speake of thy prayse/ seynge thou hast taught me thy statutes.
ת Yee my tonge shall synge of thy worde/ for all thy commaundementes are ryght.
ת Let thyne hande helpe me/for I haue chosen thy commaundementes.
ת I longe for thy sauynge health/O Lord/ and in thy lawe is my delyte.
ת Oh let my soule lyue and prayse the/that thy iudgmentes maye helpe me.
ת I go astraye/lyke a shepe that is lost: Oh seke thy seruaunt/for I do not forget thy cõmaundementes.

h* Of the princes is layd aboue in thys Psalm.c

t* That is/oft tymes.

The.cxx.Psalme.

An affectuous complaynte of the prophete / beynge dryuẽ oute of the lande & abydyng amonge the wycked that dyd all thynges by fraude and violence.

*‡ The longe of the steares.

*‡ In Hebr. Maheloth. Abr. Ezra thynketh it to be the begynnynge of some longe / after whose tune the Psalmes that haue this tytle were longe. Other expounde it to sygnifye: in a hyghe place. Some ther be which saye/that the Leuytes sange all these Psalmes in Dauids house/vpon the steares which went frõ the the chamber where the men assembled / to the chamber where the wemen commenly abode.

WHen I am in trouble/I call vpon the Lorde/& he answereth me. Joan.ij.a.
Delyuer my soule/ O Lorde/ from lyenge lyppes/& from a dysceatfull tonge.
What rewarde shall be geuen or done vnto the/thou false tonge.
Euen myghtye and sharpe arowes/ wyth hote burnynge a* coales.
Wo is me that my banishmẽt endureth so longe: I dwell in ye tabernacles of ye forowfull.
My soule hath longe dwelt amõge them/

a* Coales/ what they sygnifye/ loke the Psalm.xviij.b

that be enemyes vnto peace.

I laboured for peace / but when I spake therof/they made them to battayle.

¶ The.cxxj Psalme.

¶ She sheweth that the godly must loke for their helpe of God only/& that he geueth it very readely.

The songe of the steares.

A I Lyft vp myne eyes vnto the a*hylles/ a*Hylles for heauens. from whence cõmeth my helpe.

My helpe commeth euen from the Lorde which hath made heauen and earth.

He wyll not suffre thy fote to be moued/ and he that kepeth the/slepeth not.

Esaye.v.g *Beholde/he that kepeth Israel/doth neyther slombre nor slepe.

The Lorde him selfe is thy keper/ ỹ Lord is thy defence vpon thy ryght hande.

So that the sunne shall not burne the by daye/nether the moone by nyght.

The Lorde preserueth the from all euell/ yee it is the Lorde that kepeth thy soule.

The Lorde preserueth thy goynge out & thy commynge in/ from this tyme forth for euer more.

¶ The.cxxij.Psalme.

¶ Under the shadow and figure of Jerusalem he describeth the felycytie of the congregacyon of Christ/ and the desyres of the sayntes/wyshyng euer the furtheraunce of it.

The songe of the steares

A I Was glad / when they sayde vnto me: we wyll go in to the house of the Lorde.

Oure fete shall stande in thy gates/ O Jerusalem.

Jerusalem is buylded as a cytye/that is at vnyte in it selfe.

For there the tribes go vp/euen the tribes of the Lorde: to testyfye vnto Israel/to geue thanckes vnto the name of the Lorde.

For there is the seate of iudgement/ euen the seate of the house of Dauid.

O praye for the peace of Jerusalẽ/ they shall prosper that loue the.

B Peace be within thy walles/& plenteousnes within thy palaces.

For my brethren and companions sakes/ I wyll wysh the prosperite.

Yee because of the house of the Lorde oure God/I wyll seke to do the good.

¶ The.cxxiij Psalme.

¶ The godly subdued to the wycked / do affectuously desyre God to delyuer them/for vnto hym they wholy commyt them selues.

A The songe of the steares.

a*By the eye do the Hebrues almost cõtinually vnderstãde ỹ hert & minde. as before in the Psal.cxxi.a. & in many other places.

Vnto the lyft I vp myne a*eyes thou that dwellest in the heauens.

Beholde/euẽ as the eyes of seruaũtes loke vnto the handes of their masters: & as the eyes of a mayden vnto the handes of her mastresse/euen so oure eyes wayte vpon the Lorde oure God / vntyll he haue mercy vpon vs.

Haue mercy vpon vs/O Lorde/haue mercy vpon vs/for we are vtterly despysed.

Oure soule is fylled with the scornefull reproffe of the welthy/and wyth the despitefulnesse of the proude.

¶ The.cxxiiij.Psalme.

¶ The godly reioyse that they are ryddc/ by the helpe of God/frõ a Jeopardy wherevnto they were very nye.

*The songe of the steares.

* Of thys is spoke before in the tytle of the cxx.Psalme.

A If the Lorde had not bene of oure syde (now maye Israel saye) If the Lorde had not bene of oure syde/whẽ men rose vp agaynst vs.

They had swalowed vs vp quycke/ when they were so wrathfully displeased at vs.

Yee the waters had drowned vs/ ỹ streame had gone ouer oure soule.

The depe waters of the proude had gone euen vnto oure soule.

But praysed be the Lord/which hath not geuen vs ouer for a praye vnto their teeth.

Oure soule is escaped/ euẽ as a byrde out of the snare of the fouler: the snare is broken and we are delyuered.

Oure helpe standeth in the name of the Lorde/which hath made heauen and earth.

¶ The.cxxv.Psalme.

¶ The churche or congregacyon is in safetye when the Lorde defendeth it/and shalbe prosperous when he fauoreth it/and purgeth the wycked therout.

The songe of the steares.

A They that put their trust in the Lorde/ are euen as the mount Syon/ which may not be remoued/but standeth fast for euer.

The hylles stande about Jerusalem / euẽ so standeth the Lorde rounde about his people/from this tyme forth for euermore.

That the rodd of the vngodly come not into the lot of the ryghtuous/lest ỹ ryghtuous put their hande vnto wyckednesse.

Do well/O Lorde/vnto those ỹ be good and *true of herte.

* What is signyfyed by the true of hert is sayde before in the.lxiiij.Psal.

As for soche as turne backe vnto their awne wyckednesse/the Lorde shall leade thẽ forth with the euyll doers: but peace be vpõ Israel.

¶ The.cxxvi.Psalme.

¶ He describeth the gladnes of the people returning agayne from Babylon/& vnder the figure herof the reioysynge of the Christen/ whom the sonne of God hath made free from the captiuyte of synne and deeth.

The songe of the steares.

A When the Lorde turneth agayne the captyuyte of Sion / then shall we be lyke vnto them that dreame.

Then shall oure mouth be fylled wyth laughter/and oure tonge with ioye.

Then shall it be sayd amonge the Heathẽ: the Lorde hath done greate thinges for thẽ.

Yee the Lorde hath done greate thynges for vs all ready/wherof we reioyce.

Turne oure captyuyte/ O Lorde/as the ryuers in the south.

They ỹ sowe in teares/shall reape in ioye.

He that now goeth in his waye weppynge & beareth forth good sede/shal come agayne with ioye/& bringe his sheaues with hym.

¶ The. cxxviij. Psalme.

¶ By the only liberalyte & gyft of God is the house and housholde geuen/the cytye defended/meate mynystred/chyldren & thole toward and thryftye obtayned.

*The longe of the steares.

*Of this ye haue before in the tytle of the. cxx. Psalme.

Except the Lorde buylde the house/ their A labour is but lost that buylde it.

Except the Lorde kepe the cytye/the watchman waketh but in vayne.

It is but lost labour that ye rise vp early/ and take no rest, but eate the bredde of carefulnesse: for loke to whom it pleaseth him/he geueth it in slepe.

Lo/chyldren and the frute of the wombe are an heritage & gift/ ỹ cõmeth of ỹ Lorde.

Lyke as the arowes in the hande of the gyaunt/euen so are the ponge children.

Happy is the man/ that hath his quyuer full of them: they shal not be ashamed, when they speake with their enemyes in the gate.

¶ The. cxxviij. Psalme.

¶ The that feareth God shall do well and fortunately at all seasons.

The longe of the steares.

A Blessed are all they that feare ỹ Lorde/ and walke in hys wayes.

For thou shalt eate the labours of thyne awne handes: O well is the/ happy art thou.

Thy wyfe shalbe as ỹ frutefull vyne vpõ the walles of thy house.

Thy chyldren lyke the Olyue braunches rounde aboute thy table.

a *That is/filled with welth & prosperyte.

Lo/thus shall the man be a* blessed/ that feareth the Lorde.

The Lorde shall so blesse the out of Siõ/ that thou shalt se Jerusalem in prosperyte all thy lyfe longe.

Yee that thou shalt se thy chylders chyldren/and peace vpon Israel.

¶ The. cxxix Psalme.

¶ Although the wycked do longe and greatly persecute the godly/ yet shall they not preuayle ouer them: yee they shall at the length perish when the godly shal be in safetye.

The longe of the steares.

A Many a tyme haue they fought agaynst me fro my youth vp (maye Israel now saye.)

Yee/many a tyme haue they fought agaynst me fro my youth vp/but they haue not ouercome me.

The plowers plowed vpon my backe/ & and made longe forowes.

But the righteous Lorde hath hewen the yocke of the vngodly in peces.

Let them be confounded & turned backward/as many as haue euyl will at a* Siõ.

a* Sion in the scripture signifieth the whole churche & congregacyon of God/ & euery faythfull soule that hath hys whole intent/ affeccyon & desyre towarde God.

Let them be euen as the haye vpon the house toppes/ whych wythereth afore it be pluckte vp.

Wherof the mower fylleth not his hande/ nether he that byndeth vp the sheaues/ hys bosome.

So ỹ they which go by/saye not so moch as: ỹ Lorde prospere you/ we wish you good lucke in the name of the Lorde.

¶ The. cxxx. Psalme.

¶ An earnest prayer of him that is oppressed with aduersitie for his sinnes/& that surely hopeth to obtayne of God bothe forgeuenes of his synnes & delyuraunce from hys aduersyryes.

The longe of the steares.

Out of the a* depe call I vnto the/ A O Lorde/Lorde heare my voyce.

a* By the depe is vnderstande the aduersytye wherin ỹ people of Israel were/whe they were scatered amõge the Chaldees. Unto vs Christen it signifieth the aduersytie/ trouble and mysery which happeneth to vs for oure offenses & synnes.

Oh let thyne eares consyder well the voyce of my complaynte.

If thou Lord wylt be extreme to marcke what is done a mysse/ Oh Lorde who maye abyde it?

But there is mercy wyth the/that thou mayest be feared.

I loke for the Lord/my soule doth wayte for hym/and in his worde is my trust.

My soule doth pacyently abyde ỹ Lorde/ from the one morynge to the other.

Let Israel trust in the Lorde/for with the Lorde there is mercy & plẽteous redempciõ. And he shal redeme Israel frõ al his synnes.

¶ The. cxxxj. Psalme.

¶ She sheweth ỹ he was not proude/but meake & lowly.

The longe of the steares.

Lorde/I am not hye mynded/I haue no A proude lokes.

I do not exercyse my selfe in greate matters/which are to hye for me.

But I refrayne my soule & kepe it lowe/ lyke as a childe that is weened from his mother: yee my soule is euẽ as a weened chylde.

Let Israel trust in the Lorde/from thys tyme forth for euermore.

¶ The. cxxxij. Psalme.

¶ She sheweth that the prosperytye of Christes kyngdome dureth euer/& that God is allwaye present with his churche and congregacyon: Thys doth he vnder the figure of Dauid & of the arcke abydyng in Siõ.

The longe of the steares.

Lorde/remẽbre Dauid & al his trouble. A

How he swore vnto the Lorde/ and vowed a vowe vnto the almyghtye one of Jacob: I wyll not come within ỹ tabernacle of my house/nor clyme vp in my bedde.

I wyll not suffre myne eyes to slepe/ nor myne eye lydes to slomber.

Untyll I fynde out a place for ỹ Lorde/ an habytacyõ for the mightye one of Jacob.

Lo/

Lo/we hearde of the same at Ephrata/ & founde it in the wod.

We wyll go in to his tabernacle / and fall downe before his fote stole.

B Aryse/O Lord/ into thy a*restyng place/ thou and the arcke of thy strength.

a* His resting place was the mercy seate/as before in the Psal.xcix.b.

Let thy Preastes be clothed with rightuousnesse/and let thy saynctes reioyse.

b* Turne not awaye the presence.i. c. that is/forsake not or dyspoynte not the presence of thine anoynted

For thy seruaunt Dauids sake b* turne not awaye the presence of thyne anoynted.

The Lord hath made a saythfull ooth vnto Dauid/& he shall not shrynke from it: Of ỹ frute of thy body shall I set vpõ thy seate.

C If thy chyldrẽ wyll kepe my couenaũt/& my testymony ỹ I shall lerne thẽ: their chyldrẽ also shall syt vpõ thy seate for euermore.

For the Lord hath chosen Sion/to be an habitacyon for hym selfe hath he chosen her.

This shalbe my rest/ here wyll I dwell/ for I haue a delyte therin.

I wyll blesse her vytalles with increase/ and wyll satysfye her poore with bred.

I wyll decke her Preastes with health/& her saynctes shall reioyse and be glad.

c* Horne for power/ as in Psalme. xviij

There shall I make the c* horne of Dauid to florysh/I haue ordened a lanterne for myne anoynted.

As for hys enemyes /I shall clothe them w shame/but vpõ him selfe shall his crowne florysshe.

¶ The.cxxxiij.Psalme.

¶ He prayseth the vnyte & concorde of brethren.

The songe of the steares of Dauid.

A a* Of thys oyntement is spoken Exod. xxx.c.

Beholde/how good & ioyfull a thynge it is/brethrẽ to dwell to gether in vnitye.

It is lyke the precyous a* oyntement vpon the heade/ that ranne downe vnto the beerd: euen vnto Aarons beerd / and wente downe to the skyrtes of his clothynge.

Like the dewe of Hermon/which fell vpõ the hyll of Syon.

For there the Lorde promysed hys blessynge/and lyfe for euermore.

¶ The.cxxxiiij.Psalme.

¶ He exhorteth to praye and prayse God: yee and that also in the nyght.

The songe of the steares.

A Beholde/O prayse the Lorde/all ye seruauntes of the Lorde/yee that by night stande in the house of the Lorde.

O lyft vp youre handes in the Sanctuary/and prayse the Lorde.

The Lorde that made heauen and earth blesse the out of Sion.

¶ The.cxxxv.Psalme.

¶ He moueth men to the prayse of God/and declareth hys power by his workes / as well by those whych he euery where doth/as by those wherwith he peculyarly auaunced Israel.

Prayse the euerlastynge.

A *Prayse the name of the Lorde/prayse it O ye seruauntes of the Lorde.

* Psal.cxiij.a. & cxxxiiij.a.

Ye that stande in the house of the Lord/in ỹ courtes of the house of oure God.

O prayse the Lorde/ for the Lord is gracyous: O synge prayses vnto hys name/for it is louely.

For why the Lorde hath chosen a* Jacob vnto him selfe/& Israel for his awne possessiõ.

a* What is vnderstande by Jacob & Israel is shewed in the Psal.xiiij.b. & .xx.a.

For I knowe that the Lorde is greate / & that oure Lorde is aboue all goddes.

B Whatsoeuer the Lord pleaseth that doth he in heauen and in earth/ in the see / and in all deape places.

He bryngeth forth the cloudes from the endes of the worlde / he turneth the lyghtenynges vnto rayne/ bryngynge the wyndes out of their treasurye.

* Which smote the fyrstborne of Egypte/ both of man and of beast.

* Exodi.xij.e. Exo.viij.viij.ix and.x. Psalme lxxviij.e.f.lxxxvj.c

He hath sent tokẽs and wonders into the middest of the/O thou lande of Egypte/vpõ Pharao and all his seruauntes.

Which smote dyuerse nacyons/and slewe myghtye Kynges.

* Sehon Kynge of the Amorytes/Og the Kynge of Basan/and all the Kyngdomes of Canaan.

* Num.xxi.c.& Deutero.iij.a.

* And gaue their lande for an heritage/for an heritage vnto Israel his people.

* Josue.xij.k.

Thy name/O Lorde/ endureth for euer/ so doth thy memoryall/ O Lorde / from one generacyon to another.

For the Lorde wyll auenge his people/& be gracyous vnto hys seruauntes.

* As for the ymages of the Heathen/ they are but syluer and golde/the worcke of mens handes.

C * Psal.cxiij.b. Sapiẽ.xv.d.& Baruch.vi.

They haue mouthes / & speake not: eyes haue they/but they se not.

They haue eares/and yet they heare not/ nether is there any breth in their mouthes.

They that make them/are lyke vnto thẽ/ & so are all they that put their trust in them.

Prayse ỹ Lord ye house of Israel/prayse the Lorde ye house of Aaron.

Prayse the Lorde ye house of Leui / ye ỹ feare the Lorde/ prayse the Lorde.

Praysed be the Lord out of Sion/which dwelleth at Jerusalem. Prayse the euerlastynge.

¶ The.cxxxvj.Psalme.

¶ To thyntent to stirre men to the prayse of God/he rehearseth the myracles of the creacyon/and also those which he after dyd in the reuengynge of Israel.

* Geue thankes vnto the Lorde/for he is gracyous/and hys mercy endureth for euer.

A * Judith.xiij.e Psal.cv.a.and cvi.a

O geue thankes vnto the God of all goddes/for his mercy endureth for euer.

O thanke

O thanke the Lorde of all Lordes/for his mercy endureth for euer.

Which only doth greate wonders/ for hys mercy endureth for euer.

Which by his wysdome made the heauēs/ for his mercy endureth for euer.

Which layed out the earth aboue the waters/ for his mercy endureth for euer.

Which hath made greate lyghtes/ for hys mercy endureth for euer.

The sunne to rule the daye/ for hys mercy endureth for euer.

The moone & the starres to gouerne the nyght/ for his mercy endureth for euer.

*Exo.xij.c. *Which smote Egypt w their fyrst borne/ for his mercy endureth for euer.

And brought out Israel frō amonge thē/ for his mercy endureth for euer.

With a myghtye hande and stretched out arme/ for his mercy endureth for euer.

Which deuyded the reed see into partes/ for his mercy endureth for euer.

*Exo.xiiij. *And made Israel to go thorow the myddest of it/ for his mercy endureth for euer.

But as for Pharao and his hoost/ he ouer threwe them in the reed see/ for his mercy endureth for euer.

*Exo.xv.xvi.& xvij. *Which led hys people thorow the wyldernesse/ for his mercy endureth for euer.

*Josue.xij.a. *Whych smote greate Kynges/ for hys mercy endureth for euer.

Yee/ and slue myghtye Kynges/ for hys mercy endureth for euer.

*Nume. xxi.c. & Deute.iij.a. *Sehon Kyng of the Amorytes/ for his mercy endureth for euer.

And Og the Kyng of Basan/ for his mercy endureth for euer.

And gaue awaye their lande for an heritage/ for his mercy endureth for euer.

Euen for an heritage vnto Israel his seruaunt/ for his mercy endureth for euer.

Which remembreth vs/ when we are in trouble/ for his mercy endureth for euer.

*Psal.cxlij.d. *Which geueth fode vnto all flesh/ for his mercy endureth for euer.

O geue thankes vnto the God of heauē/ for his mercy endureth for euer.

¶ The.cxxxvij. Psalme.

¶ The Babylonyans requyred of Israel songes/ but they perpetually bewayled the destruccio of Jerusalē.

A BY the waters of Babylon we sat downe & weapte/ when we remembred Syon.

As for oure harpes/ we hanged them by vpon the trees/ that are therin.

Then they that led vs awaye captyue/ requyred of vs a songe and melody in oure heuynes: synge vs one of the songes of Sion.

How shall we synge the Lordes songe in a straunge lande?

B If I forget the/ O Jerusalē/ let my right hande be forgotten.

If I do not remembre the/ let my tonge cleue to the rofe of my mouth: yee yf I preferre not Jerusalem in my myrth.

Remembre the chyldrē of Edom/ O Lord/ in the daye of Jerusalem/ how they sayde: downe w it/ downe with it: euē to the ground.

a* O daughter of Babylō/ thou shalt come to mysery thy selfe: yee/ happye shall he be/ that rewardeth the as thou hast serued vs. a* Daughter of Babylon for cytye & people of Babylon.

*Blessed shall he be/ that taketh thy chyldren/ and throweth thē agaynst the stones. *Esai.xiij.c.

¶ The.cxxxviij. Psalme.

¶ He prayseth the goodnes of God towarde hym/ which hath delyuered hym forth of all Jeopardyes/ & promoted him vnto the dygnitie of a Kynge.

Of Dauid.

A I wyll geue thankes vnto the/ O Lord/ wyth my whole herte/ euen before the Goddes/ will I synge prayses vnto the.

I will worshyppe towarde thy holy temple/ & prayse thy name/ because of thy louīg kyndnesse & trueth/ for thou hast magnyfyed thy worde/ according vnto thy greate name.

When I call vpon the/ thou hearest me/ & endewest my soule with moche strength.

All the Kynges of the earth shall prayse the/ O Lorde/ when they heare the wordes of thy mouth.

B Yee they shall synge in the wayes of the Lorde/ that greate is the glory of the Lorde.

For though the Lorde be hye/ yet hath he respecte vnto the lowly: as for the proude/ he beholdeth hym a farre of.

Though I walke in the myddest of trouble/ yet shalt thou refresh me: thou shalt stretche forth thyne hād vpō the furyousnes of myne enemyes/ & thy right hāde shall saue me.

The Lord shall make good for me/ yee thy mercy/ O Lorde/ endureth for euer: despyse not then the worcke of thyne awne handes.

¶ The.cxxxix. Psalme.

¶ He sheweth that all thinges are euident & open vnto God which made him: and that he is euery where/ and seyth all thynges.

a* To the chaunter/ a Psalme of Dauid. a* Loke the tytle of the.xij. Psalme.

A LOrde/ thou searchest me out/ and knowest me.

Thou knowest my downe syttinge & myne vprysynge/ thou vnderstandest my thoughtes a farre of.

Thou art aboute my path & aboute my bedd/ & spyest out all my wayes.

For lo/ there is not a worde in my tonge, but thou/ O Lorde knowest it altogether.

Thou hast fashyoned me behynde and before/ and layed thyne hande vpon me.

Soche knowledge is to wonderfull and excellent for me/ I can not attayne vnto it.

B Whither shall I go then from thy spyrete? or/ whyther shall I go then frō thy presence?

If

If I clyme vp into heauē/thou art there: yf I go downe to hell/thou art there also.

If I take the wynges of the morynge/ & remayne in the vttermost parte of the see:

Euen there also shall thy hande leade me/ and thy ryght hande shall holde me.

If I saye: peraduenture the darcknesse shall couer me/then shall my nyght be turned to daye.

Yee the darcknesse is no darcknesse wyth the/but the nyght is as cleare as the daye/ ỹ darcknesse and lyght are both alyke.

For my reynes are thyne/thou hast couered me in my mothers wombe.

I wyll geue thankes vnto the/ for I am wonderously made:maruelous are thy workes/ & that my soule knoweth right well.

My bones are not hyd from the/ though I be made secretely/and fashyoned beneth in the earth.

Thyne eyes se myne vnperfectnesse/ they stande all wryttē in thy boke:my dayes were fashyoned/ when as yet there was not one of them.

How deare are thy councels vnto me O God? O how greate is the summe of them?

If I tell thē/they are mo in nombre then the sande: when I wake vp/I am present with the.

Wylt thou not slaye ỹ wycked(Oh God) ỹ the bloudthyrsty myghte departe fro me?

For they speake vnright of the/thyne enemyes exalte them selues presumptuously.

I hate them/O Lorde/ that hate the: and I maye not awaye wyth those that ryse vp agaynst the?

Yee I hate them right sore/ therfore are they myne enemyes.

Trye me/O God/and seke the grounde of myne hert:proue me/& examen my thoughtes.

Loke well yf there be any waye of wyckednesse in me/ b* and leade me in the waye euerlastynge.

b* Some reade: then leade me by the waye of the worlde/ that is/destroy me.

The.cxl Psalme.

The desyreth to be delyuered from the dysceates & lyes of Doeg/and his companyons.

a* To the chaunter/ a Psalme of Dauid.

a* Loke the tytle of the.iiij Psalme

Deliuer me/O Lorde/frō the euell mē/Oh preserue me frō the wycked men.

Which ymagin mysches in their hertes/and stere vp stryfe all the daye longe.

They sharpen their tonges lyke a serpēt: adders poison is vnder their lippes. Selah.

Kepe me/O Lorde/ from the hande of the vngodly: preserue me from the wycked men/which are purposed to ouerthrowe my goinges.

The proude haue layed a snare for me/ & spred a net abroade wyth coardes/ yee and set trappes in my waye. b* Selah.

b* Loke the Psalme.iij.a.

But my sayinge is vnto the Lorde: thou art my God/ heare the voyce of my prayer O Lorde.

O Lorde God/thou strēgth of my health/ thou hast couered my heade in the daye of battayle.

Let not the vngodly haue hys desyre/ O Lord/let him not haue his purpose/lest they be to proude. Selah.

Let the mysches of their awne lippes fall vpon the head of thē/that cōpase me about.

Let hote burnyng c* coales fall vpō thē/ let them be cast into the fyre/ & into the pyt/ that they neuer ryse vp agayne.

c* Coales: ther of is sayde in the Psal.xviij.b

A man full of wordes shall not prospere vpon the earth: a malycyous & wycked person shalbe hunted awaye/and destroyed.

Sure I am/that the Lorde wyll auenge the poore/ and mayntayne the cause of the helpeles.

The ryghtuous also shall geue thankes vnto thy name/ and the iust shall contynue in thy syght.

The cxli Psalme.

The fyrst he prayeth for the spyrite wherwith he maye preferre the sharpe frendshyp of the sayntes before the prosperitie of the wycked: and after that/for worthye auengement of his enemyes & for his delyuerance.

A Psalme of Dauid.

Lorde/I call vpō the: haste the vnto me/ & consider my voyce/when I crye vnto the.

Let my prayer be set forth in thy syght as the incense/ & let the lifting vp of my handes be an euenynge sacrifyce.

Set a watch/O Lorde/before my mouth/ yee a watch at the dore of my lyppes.

O let not myne herte be enclyned to any euell thynge/to be mynded as the vngodly or wicked men/lest I eate of soche thynges as please them.

Let the rightuous rather smite me frindly/ & reproue me: so will I take it/as though he had poured oyle vpō my head: it shall not hurt my heade/yee I wyll praye yet for their wyckednesse.

B

Their iudges stomble at the stone/ yet heare they my wordes/that they be ioyfull.

Oure bones lye scatered before the pyt/ lyke as when one graueth and dyggeth vp the grounde.

But myne eyes loke vnto the/ O Lorde God: in the is my trust/ Oh cast not out my soule.

Kepe me from the snare which they haue layed for me/and frō the trappes of the wycked doers.

Let the vngodly fall into their awne nettes together/vntyll I be gone by them.

The

The. cxlij. Psalme.

He sheweth how he prayed vnto the Lorde when he fleode frō Saul into the caue/ & thought that he shulde there haue bene taken.

The instruccyon of Dauid/ a prayer when he was in the caue.

A a*I Crye vnto the Lorde with my voyce/ yee euen vnto the Lorde do I make my supplycacyon.

a* Of this ye haue in ỹ Psal. xv. Ero. xiiij. d & 1. Reg. xxj. b.

I poure out my complaynte before hym/ and shewe hym of my trouble.

When my spyrite is in heuynesse/ for thou knowest my path: in ỹ waye wherin I walke haue they preuely layed a snare for me.

I loke vpon my right hande/ & se/ there is no man that wyll know me.

I haue no place to fle vnto/ no mā careth for my soule.

Therfore do I crye vnto the/ O Lorde/ & saye: thou art my hope and my porcion in the b* lande of the lyuynge.

b* Here it is manyfest/ that the lande of the lyuynge signifieth the estate of the sayntes and Chrysten/ which yet remayne in thys lyfe/ as aboue in the Psalme xxvij. d.

Considre my cōplaynte/ for I am brought very lowe.

O delyuer me fro my persecuters/ for they are to stronge for me.

Brynge my soule out of prison/ that I maye geue thanckes vnto thy name: whych thynge yf thou wylt graunte me/ then shall the ryghtuous resorte vnto my company.

The. cxliij. Psalme.

This Psalme & the Psalme next before are bothe of one tenour & made bothe of one thynge.

A Psalme of Dauid.

A Psalme. cvj. a. Heare my prayer/ O Lorde/ consydre my desyre: answere me for thy treuth & ryghtuousnesse sake.

And entre not into iudgement wyth thy seruaunt/ for in thy syght shall no man lyuynge be iustyfyed.

For the enemye persecuteth my soule/ he smyteth my lyfe downe to the grounde/ he layeth me in the darcknesse/ as the deed men of the worlde.

Therfore is my spyrite vexed within me/ & my herte within me is desolate.

B Yet do I remembre ỹ tymes past/ I muse vpon all thy worckes/ yee I exercyse my selfe in the worckes of thy handes.

I stretche forth myne handes vnto the/ my soule cryeth vnto the out of the thyrstye lande. Selah.

Heare me/ O Lorde/ & that soone/ for my spyrite waxeth faynte: hyde not thy face fro me/ lest I be lyke vnto them that go downe into the graue.

O let me heare thy louynge kyndnesse by a* tymes in the a* morning/ for in ỹ is my truste: shewe thou me the waye that I shulde walke in/ for I lyft vp my soule vnto the.

a* Of this loke the Psal. vi. a.

Delyuer me/ O Lord/ fro myne enemyes/ for I resorte vnto the.

Teache me to do the thynge that pleaseth ỹ/ for thou art my God: let thy louing spyrite leade me forth vnto ỹ lāde of ryghtuousnes.

Quycke̅ me/ O Lorde/ for thy names sake/ and for thy ryghtuousnesse sake brynge my soule out of trouble.

And of thy goodnesse scater myne enemyes abroade/ & destroye all them that vexe my soule/ for I am thy seruaunt.

The. cxliiij. Psalme.

He prayseth and thancketh God/ because he had delyuered hym from all Jeopardyes and pursuynge of his enemyes/ and promoted hym to be a kyng/ and also made his kyngdome to florysh with aboundaunce of all thynges.

Of Dauid.

B Lessed be the Lorde my refuge/ whych teacheth my handes to warre/ and my fyngers to fyght.

My hope and my castell/ my defence and my delyuerer/ my shylde in whome I trust/ whych gouerneth the people ỹ is vnder me. A

*Lorde what is man/ that thou hast soch respect vnto hym? Or the sonne of man/ that thou so regardest hym? *Psalme. xc. a

Man is like a thinge of naught/ his tyme passeth away lyke a shadowe.

Bowe thy heauens/ O Lorde/ & a* come downe/ touche the mountaynes/ that they may smoke with all. a* What is sygnyfyed by the cōming downe of the Lorde/ is sayd Gene. xi. a

Sende forth the lyghtynyng & scater thē/ shute out thyne b* arowes/ & consume them. B

Sende downe thyne hande from aboue/ delyuer me/ & take me out of the great waters/ from the hande of c* straunge chyldren. b* Of these arowes is spoken Job. vi. a.

Whose mouth talketh of vanyte/ & their ryght hande is a right hande of falsede. c* Of straunge chyldren ye haue Psal. xviij. g. Albeit some thincke/ that straunge chyldrē sygnyfye al straunge nacions/ that is/ all nacyons besyde the Jewes thē selues.

That I may synge a new songe vnto the/ O God/ and synge prayses vnto the vpon a ten strynged lute. C

Thou that geuest victory vnto Kinges/ & hast delyuered Dauid thy seruaunt from the parell of the swerde.

Saue me/ & delyuer me from the hande of straunge chyldren/ whose mouth talketh of vanyte/ and their ryght hande is a ryght hande of falsede.

That oure sonnes maye growe vp as the yonge plantes/ & that oure daughters maye be as the polyshed corners of the temple.

That oure garners may be full and plenteous with all maner of stoare: ỹ oure shepe maye bringe forth thousandes and hundreth thousandes in oure vyllages.

That oure oxē may be strōge to laboure/ that there be no myschaūce/ no decaye/ & no complaynynge in oure stretes.

Happye are the people that be in soche a case: yee blessed are the people/ whych haue the Lorde for their God.

The. cxlv. Psalme.

The

¶ The. cxlv. Psalme.

¶ The goodnes of God is so aboundantly geuen vnto all men/that all thynges prayse it: chefely the godly/ which are largelyest indued therwith.

A prayse of Dauid.

A I Wyll magnyfye the/O God my Kyng/ I will prayse thy name for euer & euer.

Euery daye wyll I geue thankes vnto the/& prayse thy name for euer & euer.

Greate is the Lord/& maruelous worthy to be praysed/there is no ende of his greatnesse.

One generacyon shall prayse thy workes vnto another/and declare thy power.

As for me I wylbe talkynge of thy worshyp/thy glory/thy prayse/and wonderous workes.

B So that men shal speake of the myght of thy maruelous actes/& tell of thy greatnes.

The memoryall of thyne aboundāt kyndnes shalbe shewed/& men shall synge of thy righteousnesse.

The Lorde is gracyous & mercyfull/lōge sufferynge/and of greate goodnesse.

The Lorde is louyng vnto euery man/& hys mercy is ouer all hys workes.

All thy workes prayse the (O Lorde/and thy saynctes geue thankes vnto the.

C They shewe the glory of thy Kyngdome/& talke of thy power.

That thy power/thy glory & myghtynesse of thy Kyngdome myght be knowne vnto men.

Thy Kyngdome is an euerlastyng Kyngdome/and thy dompnīō endureth thorow out all ages.

The Lorde vpholdeth all soche as shulde fall/and lyfteth vp all those that be doune.

The eyes of all wayte vpon the/and thou geuest them their meate in due season.

D Thou openest thyne hande/and fyllest all thinges lyuynge with plenteousnesse.

The Lord is righteous in all his wayes/ and holy in all his workes.

The Lord is nye vnto them that call vpō hym/yee all soch as call vpō him faythfully.

He fulfylleth the desyre of them that feare him/he heareth their crie/and helpeth them.

The Lorde preserueth all them that loue hym/but scatereth abroade all the vngodly.

My mouth shall speake the prayse of the Lorde/and let all flesh geue thākes vnto his holy name for euer and euer. Prayse the euerlastynge.

¶ The. cxlvj. Chapter.

¶ As in the Psalme next before so doth he here/sauing that he here peculyarly moueth from puttynge trust or confydence in men.

Prayse the euerlastynge.

PRayse the Lorde/O my soule: whyle I lyue wyll I prayse the Lorde: yee as longe as I haue any beinge/I wyll synge prayses vnto my God. * Psal. cliij. &

*O put not youre trust in Princes/nor in any chylde of mā/for there is no helpe in thē. * Psal. cxviij. &

For when the breth of man goeth forth/he shall turne agayne to his earth/and so all his thoughtes perysshe.

Blessed is he that hath the God of Jacob for his helpe/*and whose hope is in the Lorde hys God. * Act. xiiij. c. & Apoca. xiij. b.

Which made heauē & earth/ỹ see/& all ỹ therin is/which kepeth his promise for euer.

Which helpeth them to ryght that suffre wronge/which fedeth the hongrye. B

The Lorde lowseth men out of prison/ỹ Lorde geueth syght to the blynde.

The Lorde helpeth thē vp that are fallen/ the Lorde loueth the ryghteous.

The Lorde cāreth for the straungers/he defendeth the fatherlesse and widdowe: as for the waye of the vngodly/he turneth it vpsyde downe.

The Lorde thy God/O Syon/is Kynge for euermore/& thorow out all generacyōs.

Prayse the euerlastynge.

¶ The. cxlvij. Psalme.

¶ He moueth all men to the prayse of God/chefely Israel and the cytezyns of Jerusalem.

Prayse the euerlastynge.

Prayse ỹ Lorde/for it is a good thing to synge prayses vnto oure God: yee a ioyfull and pleasaunt thinge is it to be thanckfull. A

The Lorde shall buylde vp Jerusalem/& gather to gether the outcastes of Israel.

He healeth the contryte in herte/and byndeth vp their woundes.

He telleth the noumbre of the starres/and calleth them all by their names.

Greate is oure Lorde/and greate is hys power: yee hys wysdome is infynyte.

The Lorde setteth vp the meke/and bringeth the vngodly downe to the grounde.

O synge vnto the Lorde with thankesge- B uynge/synge prayses vpon the harpe vnto oure God.

Which couereth the heauen with cloudes/ prepareth rayne for the earth/*and maketh the grasse to growe vpon the mountaynes. * Job. xxxviij. &

Which geueth fodre vnto the catell/*and fedeth the yonge rauens that call vpon him.

He hath no pleasure in the strength of an horse/nether delyteth he in any mās legges.

But the Lordes delyte is in them ỹ feare hym/and put their trust in his mercy.

Prayse the Lorde O Jerusalem/prayse thy God O Sion.

For he maketh fast the barres of ỹ gates/ and

and bleſſeth the chyldren within the.

He maketh peace in thy borders, & fylleth the with the flour of wheate.

He ſendeth forth hys commaundement vpon earth, his worde runneth ſwyftly.

He geueth ſnow lyke wolle, & ſcatereth ỹ horefroſt lyke aſhes.

a * That is, hayle, which is no nother thig then vnfedyſe

a He caſteth forth hys * yſe lyke morſels, who is able to abyde his froſt?

He ſendeth out his worde & mealteth thē, he bloweth wt his wynd, & the waters flowe.

He ſheweth hys worde vnto Jacob, hys ſtatutes & ordynaunces vnto Iſrael.

He hath not dealte ſo wyth all the Heathen, nether haue they knowledge of hys lawes. Prayſe the euerlastynge.

¶ The. cxlviij. Pſalme.

¶ He moueth all creatures to the prayſe of God, as well heauēly as earthly: & therin warneth the ſayncte and godly to conſyder the great and maruelous power, wyſdome and goodnes of God.

Prayſe the euerlastynge.

A Prayſe the Lorde of heauen, prayſe hym in the heygth.

Prayſe hym all ye angels of hys, prayſe hym all his hooſt.

Prayſe hym Sunne and Moone, prayſe hym all ye ſtarres and lyght.

Prayſe hym all ye heauens, and ye waters that be vnder the heauens.

Let them prayſe the name of the Lorde, for he commaunded, and they were made.

He hath made them faſt for euer & euer, he hath geuen them a lawe whych ſhall not be broken.

Prayſe the Lorde vpō earth, ye whal fyſches, and all depes.

Fyre and hayle, ſnow and vapors, wynde B and ſtormie, fulfyllynge his worde.

Mountaynes & all hylles, frutefull trees and all Cedres.

Beaſtes and catell, wormes and federed foules.

Kynges of the earth & all people, Prynces and all iudges of the worlde.

Yonge men and maydens, olde men and chyldrē: let them prayſe the name of ỹ Lord, for his name only is excellēt, and hys prayſe aboue heauen and earth.

a * What is meāt herby is ſhewed in the Pſal. lxxxix. d

a He * exalteth the horne of his people, all hys ſayncte ſhall prayſe hym, the chyldren of Iſrael, euen the people that ſerueth hym.

Prayſe the euerlastynge.

¶ The. cxlix. Pſalme.

¶ He peculiarly moueth Iſrael to prayſe God, becauſe he not only had delyuered them from their bondage, but alſo had made them victoures and chaſtyſers of the gentyles and Heathen.

Prayſe the euerlastynge.

Synge vnto the Lorde a new ſonge, & let the congregacyō of ſayncte prayſe hym.

Let Iſrael reioyce in him that made him, and let the chyldren of Sion be ioyfull in their Kynge.

Let them prayſe his name in the daunce, let them ſynge prayſes vnto hym wyth tabrettes and harpes.

For the Lorde hath pleaſure in hys people, and helpeth the mekeharted.

Let the ſayncte be ioyfull with glory, let B them reioyce in their beddes.

Let the prayſes of God be in their mouth, and ſharpe ſwerdes in their handes.

To be auenged of the Heathen, and to rebuke the people.

To bynde their Kynges in cheynes, and their nobles with lynckes of yron.

That they may be auenged of them, as it is writtē, ſoch honour haue all his ſayncte. Prayſe the euerlastynge.

¶ The. cl Pſalme.

¶ He moueth all men to prayſe God, and that moſt affectuouſly, not only with the voyce but alſo with all kyndes of inſtrumentes: by which he ſignifieth, gladnes of mynde and holy conuerſacyō: or (as ſome wyll) the bleſſed ioyfulnes and greate gladnes in the prayſes of God which we ſhall haue in the lyfe to come.

Prayſe the euerlastynge.

A Prayſe the Lorde * in hys Sanctuary, prayſe him in the fyrmament of his power.

* Or: that is in his Sanctuary, or holy place. S. Hierom. readeth: Prayſe the Lorde in his holy one, meaning Chriſt

Prayſe him in his noble actes, prayſe him in hys excellent greatneſſe.

Prayſe hym in the ſounde of the trompet, prayſe hym vpon the lute and harpe.

Prayſe hym in the cymbales and daunce, prayſe hym vpon the ſtrynges and pype.

Prayſe him vpon the weltuned cymbals, prayſe him vpon the loude cymbales.

Let euery thynge that hath breth, prayſe the Lorde.

Prayſe the euerlastynge.

¶ The ende of the Pſalter.



¶ The prayse of wyldome. We may not herckē vnto the voluptuous prouocacion & intycynges of synnets. Wyldome complayneth her to be delpyled of all men/ and prophecieth destruccyon vnto her delpylers.

¶ The fyrst Chapter.

THe Prouerbes of Salomon ỹ sonne of Dauid kyng of Israel: to lerne wyldome/ *instrucciō/vnderstanding/ prudēce/ryghtuousnesse/iudgement & equyte. That the very babes myght haue wyt/and that yonge men might haue knowledge and vnderstandynge. By hearynge/the wyse man shall come by more wyldome: and by experiēce he shalbe more apte to vnderstande a parable/ & the interpretacyō therof/the wordes of the wyse/& ỹ darcke speaches of the same. The feare of ỹ Lord is ỹ begynnyng of wyldome. But b* fooles delpyse wyldomes instrucciō.

My sonne/heare thy fathers doctryne/& forsake not the lawe of thy mother: for that shall bryngec* grace vnto thy heade/& shall be a cheyne about thy necke. My sonne/ consente not vnto sinners/yf they entyse the/ & saye: come with vs/let vs d* leye wayte for bloude/and lurcke priuely for the innocent without a cause: let vs swalowe thē vp lyke the hell/let vs deuoure thē quycke & whole/ as those that go downe into the pyt. So shall we fynde all maner of costely ryches/ & fyll oure houses with spoyles. Cast in thy lot amonge vs/we shall haue all one purse.

My sonne/walcke not thou with thē/re- strayne thy fote from their wayes. For their fete rūne to euell/& are hastie to shede bloud. But e* in vayne is the net layed forth before the byrdes eyes. Yee they them selues leye wayte one for anothers bloud/& one of them wolde sleye another. These are the wayes of all soche as be couetous/that one wolde rauysh anothers lyfe.

Wyldome cryeth without/& putteth forth her voyce in the stretes. She calleth before the congregacyō in the opē gates/& sheweth her wordes thorow the cytye/sayinge: O ye chyldren/how longe wyll ye loue chyldyshnesse: how long wyll the f* scorners delite in scornynge/and the vnwyse be enemyes vnto knowledge: O turne you vnto my correccīō: lo/I wyll expresse my mynde vnto you/and make you vnderstande my wordes. *Seing then ỹ I haue called/& ye refused it: I haue stretched out my hande/& no man regarded it/but all my councels haue ye delpyled/and set my correccyōs at naught. Therfore shall I also laugh in youre destruccyō/and mocke you/when the thinge that ye feare commeth vpon you: euen when the thynge that ye be afrayed of/falleth in sodenly lyke a storme/ & your mysery lyke a tēpest: yee whē trouble & heynesse commeth vpon you. Then shall they call vpon me/but I wyll not heare: they shal seke me early/but they shal not finde me: And ỹ because they hated knowledg/& receaued not the feare of ỹ Lord/but abhorred my councell/& delpised my correccīō. Therfore shall they eate ỹ frutes of their awne waye/ & be fylled w̄ their awne cōsels: for the turnīg awaye of ỹ vnwyse shal sleye thē/& ỹ prosperite of fooles shalbe their awne destruccīō. But who so harkeneth vnto me/shal dwel safely/& haue ynough wout any feare of euell.

¶ is a vayne thing to leye in wayte for the whom god defendeth/ lyth the lyars in wayte shall rather perysh then they.

f* How and in what lignifycacyō scorners are take in the Prouerbes/is after shewed in the.ix.b.

* Esay.lxv.c.& Jeremy.vij.c.

D

A* Instrucciō is that whych the scoler lerneth vnder his master/whether it be knowledge or maners.

b* What foole cōmenly signifieth in ỹ Prouerbes/ loke after in the.xij Chapter.b.

c* Grace for crowne.

B

d* Of this in Wich.vij.a.

p.Salo a°.

e* In vayne is the net layed. &c. That is/it

¶ Wyldome is to be embraced & set by. An adulterous woman is to be eschued.

¶ The.ij. Chapter.

A a* herte in the scriptures signifieth counsel/endeuour/intellygence/opinyon/affeccyon/thought/and other lyke operacyons of the soule/as ye maye perceaue in many places of ye scripture

MY sonne/yf thou wylt receaue my wordes/& kepe my cōmaundemētes by the/ yᵗ thyne eare may herkē vnto wisdome/applie thyne a* hert then to vnderstandynge. For yf thou cryest after wysdome/ & callest for knowledge: yf thou seke st after her as after money/ & dyggest for her as for treasure: then shalt thou vnderstande the feare of yᵗ Lord/ & fynde the knowledge of God. For it is the Lorde yᵗ geueth wysdome/ out of hys mouth cōmeth knowledge & vnderstandynge. He preserueth yᵗ welfare of yᵗ rightuous/ & defendeth thē that walke innocētly: he kepeth them in the right path/ & preserueth the waye of his saynctꝛ. Then shalt thou vnderstande rightuousnesse/iudgement & equite/ yee & euery good path. If wysdome entre into thyne herte/ & thy soule delyte in knowledge: then shall councell preserue the/ & vnderstanding shall kepe the. That thou mayest be delyuered frō the euell waye / & frō the man that speaketh frowarde thinges. From soche as leaue yᵗ hye strete/ & walcke in the wayes of darckenesse: which reioyse in doinge euell/ & delyte in wicked thingꝛ: b* whose wayes are croked/and their pathes sclaunderous.

B

¶

b* Whose wayes are croked. &c. that is/ whō their very lyfe prouyeth to be offenders.

That thou mayest be delyuered also frō the straunge woman/ & frō her that is not thyne awne: which geueth swete wordꝛ / forsaketh the husband of her youth/ & forgetteth yᵗ couenaunt of her God. For her house is enclyned vnto death/ & her pathes vnto hell. All they yᵗ go in vnto her/ come not agayne/ nether take they holde of the waye of lyfe. That thou mayest walke in yᵗ good waye/ & kepe the pathes of the rightuous. For the iust shall c* dwell in the lande/ & the innocētes shall remayne in it: but the vngodly shall be roted out of the lande / and the wycked doers shalbe taken out of it.

D

c* Dwell in the lande. The sygnifycacyon herof is shewed in the psal. xxxvij. c.

¶ The commaundementes of God must be diligently regarded and obserued.

¶ The.iij. Chapter.

MY sonne / forget not my lawe/ but se that thyne hert kepe my cōmaūdemētes. For they shall prolonge yᵗ dayes & yeares of thy lyfe/ & bringe yᵗ peace. Let mercy & faythfulnes neuer go frō the: bynde thē about thy necke/ & wryte them in the tables of thyne herte. So shalt thou fynde fauoure & good vnderstandynge in the syght of God & men. Put thy trust in the Lorde w all thyne herte / and leane not vnto thyne awne vnderstandyng. In all thy wayes haue respecte vnto hym/ & he shall ordre thy goinges. Be not wyse in thyne awne conceate/ but feare the Lord/ & departe from euell: so shall thy a* nauell be whole/ & thy bones stronge.

A

B

a* What is sygnyfyed by naueil ye shall fynde in Ezechi. xvi. a.

Honoure yᵗ Lord w thy substaūce/ & w the fyrstlynges of all thyne encrease: so shall thy barnes be fylled with plenteousnesse / & thy presses shall flowe ouer w swete wyne. My sonne/ despyse not yᵗ chastenyng of yᵗ Lorde/ nether faynte whē thou art rebuked of him. *For whom the Lorde loueth him he chastyneth: & yet delyteth in him euē as a father in his awne sonne. Well is him yᵗ findeth wysdome/ & optcyneth vnderstandynge / for the getting of it is better then any marchaūdise of syluer/ & yᵗ profet of it is better then golde. Wysdome is more worth then precyous stones/ & all the thinges yᵗ thou canst desyre/ are not to be cōpared vnto her. Vpon her right hande is longe lyfe/ & vpō her left hand is riches & honour. Her wayes are pleasaunt wayes/ & all her pathes are peaceable. She is a tree of lyfe to them that laye holde vpon her/ and blessed are they that kepe her fast.

¶

*Hebr. xij. b. & Apocalip. iij. d.

With wysdome hath yᵗ Lord layed yᵗ foūdacyon of the earth/ & thorow vnderstanding hath he stablysshed the heauēs. Thorow hys wysdome yᵗ deapthes breake vp/ & yᵗ cloudes droppe downe of the dew. My sonne/ let not these thinges departe frō thyne eyes/ but kepe my lawe & my coūcell: so shall it be lyfe vnto thy soule/ & grace vnto thy mouth. Then shalt thou walke safely in thy waye/ & thy fote shall not stomble. If thou slepest/ thou shalt not be afrayed/ but shalt take thy rest & slepe swetely. Thou nedest not to be afrayed of any sodane feare / nether for the violent rushynge in of the vngodly/ when it cōmeth. For the Lorde shalbe besege the/ and kepe thy fote that thou be not taken. Refuse not to do good vnto hym that shulde haue it/ so lōge as thyne hand is able to do it. Saye not vnto thy neyghbour: go thy waye & come agayne/ to morow wyll I geue the: where as thou hast now to geue hym. Intende no hurte vnto thy neyghbour, seing he hopeth to dwell in rest by the. Stryue not lightely with any man/ where as he hath done the no harme. Folowe not a wycked man/ & chose none of his wayes: for yᵗ Lorde abhorreth the frowarde / but hys secrete is amonge the ryghtuous. The curse of the Lorde is in the house of the vngodly / but he blesseth the dwellynges of the rightuous. As for the scornefull/ he shall laugh them to scorne/ but he shall geue grace vnto yᵗ lowly. The wyse shall haue honour in possessiō/ but shame is the promociō that fooles shall haue.

D

¶ Wysdome and her frutes and wayes ought to be searched.

¶ The.iiij. Chapter.

Heare

A HEare/O ye chyldren/the fatherly exhortacyō/& take goodhede/that ye maye lerne wysdome. Yee I shal geue you a good rewarde/ yf ye wyll not forsake my lawe. For whē I my selfe was my fathers deare sonne/ & tenderly beloued of my mother/he taught me also/ sayinge: Let thyne herte receaue my wordes/ kepe my commaundementes/ & thou shalt lyue. Get the wysdome/get the vnderstādynge/forget not the wordes of my mouth/& shrynke not from them. Forsake her not/& she shall preserue the: loue her/ and she shall B kepe the. The chefe poynte of wysdome is/ that thou be wyllynge to opteyne wysdome/ and before all thy goodes to gett the vnderstandynge. Make moch of her & she shall promote the: Yee yf thou embrace her/ she shall bringe the vnto honoure.

She shall make the a gracyous head/ & garnysh the a* with a crowne of glory. a* That is/ with great and syngular honoure/as after in the.xij.a. Heare my sonne/& receaue my wordes/that the yeares of thy lyfe maye be many. I will shewe the/the waye of wysdome/& leade the in the ryght pathes. So that yf thou goest therin/there shall no straytenesse hynder the: and when thou runnest/thou shalt not fall. C Take fast holde of doctryne/let her not go: kepe her/for she is thy lyfe. Come not in the path of the vngodly/and walke not in the waye of the wycked. Eschue it/and go not therin: departe aslyde/& passe ouer by it. For they can not slepe/except they haue first done some mischefe: nether take they any rest/except they haue fyrst done some harme. For they eate the bred of wyckednesse/and dryncke the wyne of robbery. The path of the ryghtuous shyneth as the lyght/and is euer brighter and brighter vnto the perfecte D daye. But the waye of the vngodly is as the darcknes/wherin mē fall/or they be awarre. b* Bytheright hand is vnderstande the false & wycked confidence in workes/& by ỹ left/ desperacyō. To turne aslyde or adde to ỹ right hand is/ to adde that to the worde of god/which God neuer cōmaunded. To turne aslyde or bowe to the left hande is/to take awaye frō the worde of God/ or to do that which is forbidde. As it is written in Deuter. xxviij.b.& Josue.xxiij.b.

My sonne/marcke my wordes/& encline thyne eare vnto my sayinges. Let thē not departe from thyne eyes/kepe thē euen in ỹ myddest of thyne herte. For they are lyfe vnto all those that fynde them/& health vnto all their bodyes. Kepe thyne herte with all dilygēce/for there vpon hangeth lyfe. Put awaye from the a frowarde mouth/and let ỹ lyppes of sclaunder be farre from the. Let thyne eyes beholde the thynge that is ryght/ & let thyne eye liddes loke strayght before ỹ. Ponder the path of thy fete/so shall all thy wayes be sure. Turne not aslyde/nether to the b* ryght hand ner to ỹ left/ but withhold thy fote from euell.

C He warneth to eschue & flee whordome. He forbydeth prodigalitye & wastfull spendyng. He wylleth vs to lyue of oure awne laboures. Men must loue their wyues.

C The.b.Chapter.

My sonne/geue hede vnto my A wysdome/& bowe thyne eare vnto my prudence: that thou mayest regarde good coūcell/& ỹ thy lyppes maye kepe nourtoure. For the lyppes of an harlot are a droppyng hony combe/ & her throte is softer then oyle. But at ỹ last she is as bytter as wormwod/& as sharpe as a two edged swerde. Her fete go downe vnto death/& her steppes pearse thorow vnto hell. She regardeth not ỹ path of lyfe/so vnstedfast are her wayes/that thou cāst not know B them. Heare me therfore (O my sonne) and departe not from the wordes of my mouth. Kepe thy waye farre frō her/& come not nye the dores of her house. That thou geue not a* thyne honour vnto another/& thy yeares to the cruell. That other men be not filled with thy goodes/& that thy labours come not in a straūge house. Yee ỹ thou mourne not at the last (when thou hast spēt thy body and goodes) & then saye: Alas/why hated I nourtoure: why dyd my herte despyse correccyon: Wherfore was not I obediēt vnto ỹ C voyce of my teachers/& herkened not vnto thē that informed me: I am come almost into all myschefe/in the middest of ỹ multytude & congregaciō. b* Drincke of ỹ water of thyne awne well/& of ỹ ryuers ỹ rūne out of thyne awne spring. c* Let thy welles flowe out abrode/that there may be ryuers of water in the stretes: but let them be only thyne awne/and not straungers with the. Let thy well be blessed/& be glad with the wyfe of thy youth. Louynge is the hynde/ & frendly is the Roo: let her bresstes alwaye satisfye the/& holde the euer contēt with her loue. My sonne/why wylt thou haue pleasure in an harlot/& embrace the bosome of another woman: *For euery mās wayes are open in the syght of the Lorde/& he ponderyth all their goinges. The wyckednesses of the vngodly shall catch hym selfe/& wyth ỹ snares of his awne synnes shal he be trapped. Because he wolde not be reformed/ he shall dye: and for his greate folyshnesse he shalbe destroyed.

a* That is/ thy substance.

b* That is/ holde the only to thyne awne wyfe.

c* That is/let thy chyldre come oute of thy house with honour/ & not as bastardes.

D

*Job.xxxi.a.& xxxiij.c.

C The slouthfull & slougysh is pricked and styred to worcke. The scysmatike is reproued. Adultry ought to be carnestly auoyded.

C The.vj.Chapter.

My sonne/yf thou be suertye for thy A neyghboure/ thou hast fastened thyne hand with another man: yee thou art bounde with thyne awne wordes/& taken with thyne awne speache. Therfore/my sonne/do thys: dyscharge thy selfe/for thou art come into thy neyghbours daunger. Goo thy waye then soone/& intreate thy neyghbour: let not thine eyes slepe

ner thyne eye lyddes slomber. Saue thy selfe as a doo frō the hande/ & as a byrde frō the hande of the fouler. Go to the Emmet (thou slogard) consyder her wayes/ & lerne to be wyse. She hath no gyde/ no teacher/ no leder: yet in the Sommer she prouydeth her meate/ & gathereth her fode to gether in the
B haruest.* How longe wilt thou slepe/ thou slogysh man: When wylt thou aryse out of
*Prouerb. xxiiij.d. thy slepe: Yee slepe on styll a lytle/ slomber a lytle/ folde thyne handes to gether yet a lytle/ ỳ thou mayest slepe: so shal pouerte come vnto the as one ỳ trauayleth by the waye/ & necessite like a weapened mā. A dyssembling person/ a wycked man goeth w̄ a frowarde mouth/ he wyncketh w̄ his eyes/ he tokeneth w̄ his fete/ he poynteth w̄ his fyngers/ he is euer ymagenynge myschefe & frowardnesse in his herte/ & causeth discorde. Therfore shal his destruccion come hastely vpō him/ sodēly shall he be all to broken/ & not be healed.

There be sixe thinges which the Lorde hateth/ and the seuenth he vtterly abhorreth: A proude loke/ a dyssemblyng tonge/ handes ỳ shede innocēt bloude/ an herte ỳ goeth about w̄ wycked ymagynacyōs/ fete that be swyft in rennynge to do myschefe/ a false wytnesse that bryngeth vp lyes/ & soch one as soweth
C dyscorde amōge brethrē. My sonne/ kepe thy fathers cōmaundementes/ & forsake not the lawe of thy mother. Put thē vp together in thyne herte/ & bynde thē aboute thy neck. That they may leade the where thou goest/ preserue the when thou art a slepe/ & ỳ when thou awakest/ thou mayest talke of thē. For the commaundement is a lanterne/ and the lawe a lyght: yee chastenyng & nourtoure is the waye of lyfe: that they may kepe the frō the euell woman/ & frō the flatteryng tonge of the harlot: ỳ thou lust not after her beuty in thyne hert/ & lest thou be take w̄ her fayre lokes. An harlot will make a man to begg his bred/ but a maried womā wyll hunt for ỳ precyous lyfe. Maye a man take fyre in his bosome/ & his clothes not be brēt: Or cā one go vpō hoate coales/ & his fete not be
D hurte: Euen so/ whosoeuer goeth in to hys neyghbours wyfe/ & toucheth her can not be vngilty. Men do not vtterly despise a theefe/ that stealeth to satisfye his soule/ when he is hongry: but yf he may be gottē/ he restoreth agayne seuentymes as moche/ or els he maketh recōpense with all ỳ good of his house. But who so cōmitteth aduoutry with a woman/ he is a foole/ & bringeth his lyfe to destruccyon. He getteth him selfe also shame & dishonour/ soch as shal neuer be put out. For ỳ gelously & wrath of ỳ mā wil not be intreated/ no though thou woldest offre him greate giftes to make amēdes/ he wil not receaue thē.

C God ought to be feared and honoured: Hys commaundementes ought to be kept: Wanton appetytes and delyres ought to be shonned.

C The.viij. Chapter.

My sonne/ kepe my wordes/ & laye vp my commaundemētes by the. A
Kepe my commaundemētes & my lawe/ euē as ỳ apple of thyne eye/ & thou shalt lyue. Bynde thē vpon thy fingers/ & wryte thē in the table of thyne herte. Saye vnto wysdome: thou art my syster/ & call vnderstandynge thy kynswoman: *that she may kepe the frō the straunge woman/ & frō the harlot which geueth swete wordes. For out of the wyndowe of my house I loked B thorow ỳ trealesse/ & beheelde the simple people: & amōge other yonge folkes I spyed one yonge foole goinge ouer the stretes/ by the corner in ỳ waye toward the harlottes house in the twylight of the euenynge/ when it beganne now to be nyght and darcke. *And beholde/ there mett hym a woman in an harlottes apparell (a dysceatfull/ wanton & an vnstedfast womā: whose fete coude not abyde in the house/ now is she without/ now in the stretes/ & lurketh in euery corner) she caught the yonge man/ kyssed hym/ & was not ashamed/ sayinge: I hadde a vowe to paye/ & this C daye I perfourme it. Therfore came I forth to mete the/ that I myght seke thy face/ and so I haue founde the. I haue decked my bed with couerynges & clothes of Egypte. My bed haue I made to smell of Myrre/ Aloes/ and Cynamon. Come/ lett vs lye together/ and take oure pleasure tyll it be daye lyght. For the good man is not at home/ he is gone farre of. He hath taken the bagge of moneye with him: who can tell when he cōmeth home: Thus with many swete wordes D she ouercame hym/ and with her flatterynge lyppes she wanne hym.

*Prouer. vij.b. & v.a.

*Gene. xix.b.

Immedyatly he folowed her/ as it were an oxe led to the slaughter (& lyke as it were to the stockes/ where fooles are punysshed) so longe tyll she had wounded hys lyuer with her dart: lyke as yf a byrde hasted to ỳ snare/ not knowyng that the parell of his lyfe lyeth ther vpon. Heare me now therfore/ O my sonne) and marcke the wordes of my mouth. Let not thyne herte wandre in her wayes/ & be not thou dysceaued in her pathes. For many one hath she wounded and cast downe/ yee many a stronge man hath she slayne. Her houses is the waye vnto hell/ where men go downe into the chambers of death.

C The prayse of the wysdome of God.

C The.viij. Chapter.

Doth

A DOth not wysdome crye? ooth not vnderstandig put forth her voyce? Standeth she not in the hye places in the stretes and wayes? doth she not crye before the whole citie/and in the gates where men go out & in? It is you / O ye men(sayeth she)whom I call? Unto you (O ye chyldren of men)lyft I vp my voyce.

B Take hede vnto knowledge O ye ignoraũt/ be wyse in herte O ye foles. Geue eare/for I wyll speake of greate matters/& open my lyppes to tell thynges that be ryght. For my throte shalbe talking of the trueth/& my lyppes abhorre vngodlyneſſe. All ỹ wordꝛ of my mouth are rightuous/ there is no frowardeneſſe nor falſede therin. They are all playne to soche as wyll vnderstande/and ryght to them that fynde knowledge. Receaue my doctrine therfore & not syluer: & my knowledge/more then fyne golde. For wysdome is more worth then precyous stones/ yee all the thyngꝛ that thou canſt deſyre/ are not to be compared vnto it.

C I wysdome haue my dwellyng w̃ knowledge/& prudent councell is myne awne. With me is the feare of the Lorde / and the eschuyng of euell. As for pryde/dyldayne/ & euell waye/ & a mouth that speaketh wicked thinges/I vtterly abhorre thẽ. I can geue councell/& be a gyde: I haue vnderstãdyng/I haue strẽgth. Thorow me/Kyngꝛ reygne: thorow me/prynces make iuſt lawes. Thorow me/Lordes beare rule/& all iudges of ỹ earth execute iudgemẽt. I am louyng vnto those that loue me/& they that seke me early/shall fynde me. Riches and honoure are with me/yee excellent goodes & ryghtuouſnes. My frute is better then golde and precious stone/& myne encreaſe more worth then fyne syluer. I walke in the waye of ryghtuouſnes/& in the strete of iudgement.

That I may sende prosperite to those ỹ loue me/& to encreaſe their treaſure. *The Lorde him selfe had me in poſſeſſyon in ỹ begynnynge of his wayes/ or euer he beganne his worckes aforetyme. I haue bene ordened frõ euerlaſting/& frõ the begynnyng or euer the earth was made. When I was borne/there were nether depthes nor ſpringꝛ of water. Before the foundacyons of the moũtaynes were layed/ yee before all hylles D was I borne. The earth & all that is vpon the earth was not yet made/no not ỹ groũde it ſelf. For when he made the heauens/ I was present: when he ſett vp the depthes in order: whẽ he hanged the cloudes aboue: whẽ he faſtened the ſprynges of the depe: When he shut the ſee within certayne bowndes/ ỹ the waters ſhuld not go ouer their marckes. When he layed the foundacyõs of the earth I was with him/ordringe all thinges/delyting dayly/& reioyſyng all waye before him. As for the rounde compaſe of his worlde/ I make it ioyfull: for my delyte is to be amõge the chyldrẽ of men. Therfore herkẽ vnto me/O ye chyldrẽ/for blessed are they ỹ kepe my wayes. O geue eare vnto nurture/be wyſe/& refuſe it not. Blessed is the man that heareth me/watching dayly at my gates/& geuing attendaunce at ỹ poſtes of my doores. For who so fyndeth me/fyndeth lyfe/& ſhall obtayne fauour of ỹ Lord. But who so offendeth agaynſt me/ hurteth his awne ſoule. All they that hate me/are the louers of death.

*Sapienc. ix. b

¶ The .ix. Chapter.

¶ Wysdome moueth all men to embrace her. The proper tye of a whore.

WYsdome hath buylded her ſelfe an houſe/& hewen out a*ſeuẽ pyllers: she hath kylled her vitayles/poured out her wyne/& prepared her table. She hath ſent forth her maydẽs to crye vpõ ỹ hyeſt place of ỹ citie: Who ſo is ignoraũt/ let hym come hither. And to the vnwiſe she sayde: O come on youre waye/eate my bred/ & drincke my wyne / which I haue poured out for you. Forſake ignoraũce/& ye ſhall lyue: and ſe that ye go in the waye of vnderſtandyng. Who ſo reproueth a ſcornefull perſonne/getteth hym ſelfe dyſhonoure: and he that rebuketh the vngodly / ſtaynethe hym ſelfe. Reproue not a b*ſcorner/leſt he owe the euell wyll: but rebuke a wyſe man/& he wyll loue the. Geue a dyſcrete man but an occaſiõ/& he wylbe ỹ wiſer/teache a rightuous man/& he wyll increaſe. The feare of the Lorde is the begynnynge of wysdome/& the knowledge of holy thinges is vnderſtandynge. For thorow me thy dayes ſhalbe prolõged/& the yeares of thy lyfe ſhalbe many. If thou be wyſe thy wysdome ſhall do thy ſelfe good: but yf thou thinckeſt ſcorne therof/it ſhalbe thyne awne harme. A folyſh reſtleſſe woman/ full of wordes/& ſoch one as hath no knowledge/ſytteth in ỹ dores of her houſe vpon a ſtoole aboue in the cyte/ to call ſoch as go by/ and walke ſtreyght in their wayes. Who ſo is ignoraũt(ſayth she) let hym come hyther / and to the vnwyſe she ſayeth: ſtollen waters are ſwete/and ỹ bred that is preuely eaten/hath a good taſte. But they conſyder not that death is there/& that her geſtes go downe to hell.

a* Or/many the certẽ nõbre for the vncerten.

b* Scornefull or mocking perſonnes after Dauid kymhi/ are thoſe which be ſuttel & craftye to hurte other / and which are readye to dyffame other & to open & tell ſecretes/ and ſo to breake concorde & vnitye: And thoſe alſo which make a mocke at the D worde of God and deſpyſe it/ and that repute it for folyſhneſſe: as after in the xviij.a.xix.d. & xxij.b.

¶ The .x. Chapter.

¶ In this Chapter & in all that folowe vnto the thyrtyeth / the wyſe man exhorteth by dyuers ſentences which he calleth Parables / to folowe vertues and flye vyces: And ſheweth alſo what profet cometh of wysdome/& what hyndraſce proceadeth of folyſhneſſe.

The* Paraboles of Salomon.

* Some reades ſayinges

A Wyse sonne maketh a glad father/ but an vndyscrete sonne is the heuynesse of his mother. Treasures that are wyckedly gotten/ profyte no thynge/ but righteousnesse deliuereth frō death. The Lorde wyll not let the soule of the ryghteous suffre honger/ but he putteth the vngodly from his desyre. An ydle hand maketh poore/ but a quycke labouryng hand maketh ryche. B Who so gathereth in Sommer/ is wyse: but he ẏ is slougysh in haruest/ bringeth him selfe to confusyon. Louyng and fauorable is the face of the righteous/ but ẏ forehead of ẏ vngodly is past shame/ & presumptuous. The memoryall of the iust shall haue a good reporte/ but the name of the vngodly shall stynke. A wyse man wyll receaue warnynge/ but a foole wyll soner be smyten in the face. He that leadeth an innocent lyfe/ walketh surely: but who so goeth a wronge waye/ shalbe knowne.

a* To wynke wyth hys eye/ here is/ to shew a sygne or token of consentyng/ whē he thynketh the cōtrarye: as before in the.vi.b. and Eccli.xxvij.c.

a* He that wynketh with his eye/ wyll do some harme: but he ẏ hath a foolysh mouth/ shalbe beaten. The mouth of a righteous man is a well of lyfe/ but the mouth of the vngodly is past shame/ & presumptuous.

C Euyll wyll stereth vp stryfe/ *but loue couereth the multytude of synnes. In ẏ lyppes of him that hath vnderstandyng a man shall fynde wysdome/ but the rodde belongeth to the backe of the folysh. Wyse men laye vp knowledge/ but the mouth of the folysh is nye destruccyō. The riche mans goodes are his stroge holde/ but pouerte oppresseth the poore. The ryghteous laboureth to doo good/ but the vngodly vseth his encrease vnto synne. To take hede vnto ẏ chastenyng of nurtoure/ is the waye of lyfe: but he that refuseth to be reformed/ goeth wronge.

*i.Pet.iiij.b.& i.Corin.xiij.b

Dyssemblyng lyppes kepe hatred secretly/ & he that speaketh any sclaunder/ is a foole. Where moche bablyng is/ there must nedes be offence: he that refrayneth hys lyppes is wyseste of all. An innocēt tonge is a noble treasure/ but the herte of the vngodly is no thynge worth. The lyppes of ẏ righteous fede a whole multitude/ but fooles shal dye in their awne folye. The blessyng of the Lorde maketh rich men/ as for carefull trauayle/ it doth nothinge therto. A fole doth wyckedly & maketh but a sporte of it: neuertheles it is wysdome for a man to bewarre of soche.

The thinge that the vngodly are afrayed of/ shall come vpon them/ but the righteous shall haue their desyre. The vngodly is lyke a tēpest that passeth ouer/ & is no more sene/ but the righteous remayneth sure for euer.

D As vyneger is to the teth/ and as smoke is vnto the eyes/ euen so is a slougysh personne to thē that sende him forth. The feare of ẏ Lorde maketh a long lyfe/ but ẏ yeares of the vngodly shalbe shortened. The paciēt abydyng of the righteous shalbe turned to gladnesse/ but ẏ hope of the vngodly shall perish. The waye of the Lorde geueth a corage vnto ẏ godly/ but it is a feare for wicked doers. The righteous shall neuer be ouerthrowne/ but ẏ vngodly shal not remayne in the lande. The mouth of ẏ iust wylbe talkyng of wysdome/ but the tonge of the frowarde shall perysh. The lyppes of the ryghteous are occupyed in acceptable thyngs/ but the mouth of the vngodly taketh them to the worst.

C The.xj.Chapter.

A Falle balaunce is an abhomynacyon vnto the Lorde/ but a true weight pleaseth him. A Where pryde is/ there is shame also and confusyon: but where as is lowlynes/ there is wysdome. The innocent dealynge of the iust shall lede them/ but the vnfaythfulnesse of ẏ despylers shalbe their awne destruccyon.

*Pouer.x.a Eccli.v.b.

*Riches helpe not in the daye of vengeaūce/ but righteousnesse delyuereth from death. The ryghteousnes of the innocēt ordreth his waye/ but the vngodly shall fall in his awne wyckednesse. The ryghteousnesse of the iust shall delyuer them/ but the despylers shalbe taken in their awne vngodlynesse.

B *When an vngodly man dyeth/ hys hope is gone/ the confydēce of ryches shall perish. The righteous shalbe delyuered out of trouble/ and ẏ vngodly shall come in his steade. Thorow the mouth of the dyssembler is hys neyghboure destroyed/ but thorow knowledge shall the iust be delyuered. When it goeth well wyth the ryghteous/ the cytye is mery: and when the vngodly perysh/ there is gladnesse. When the iust are in wealth/ ẏ citie prospereth: but when the vngodly haue the rule/ it decayeth. A foole bringeth vp a sclaunder of his neyghbour/ but a wyse mā wyll kepe it secrete. A dyssemblyng person wyll dyscouer preuythinges/ but he that is of a faythfull herte/ wyll kepe councell.

*Sapien.b.b.

C Where no good councell is there the people decaye: but where as many are that can geue councell/ there is wealth. He that is suertye for a straūger/ hurteth him selfe: but he ẏ medleth not with suerte shyppe/ is sure. A gracyous womā manteyneth honestie/ as for the myghtye/ they manteyne ryches.

He ẏ hath a gentle lyberall stomack is mercyfull: but who so hurteth his neygbhour/ is a tyraūt. The labour of ẏ vngodly prospereth not/ but he that soweth ryghteousnes/ shall receaue a sure rewarde. Like as righteousnes bringeth lyfe: euē so to cleue vnto euell/ bryngeth death. The Lorde abhorreth a fayned hert/ but he hath pleasure in them that

are

are vndefiled. It shall not helpe ỹ wicked/ though they laye all their handes together/ but the sede of the ryghtuous shalbe preserued. A fayre woma without discrete maners/is like a rig of gold in a swines snoute.

The iust laboure for peace and tranquyllyte/but the vngodly for dysquyetnesse.

Some man geueth out hys goodes/& is the rycher/but the nygard (hauing ynough) wyll departe from nothynge/and yet is euer
D in pouertye. He that is lyberall in geuyng/ shall haue plenty: & he that watereth/ shall be watered also him self. Who so hoordeth vp his corne/shalbe cursed amonge the people: but blessynge shall lyght vpon his head that selleth it. He ỹ laboureth for honesty fyndeth hys desyre: but who so seketh after mischefe/it shall happē vnto hym. He that trusteth in his ryches shall haue a fall/but the righteous shall florysh as the grene leaf.

Who so maketh dysquyetnes in his awne house/he shall haue wynde for his heritage/ and the foole shalbe seruaunt to the wyse. The frute of the ryghtuous is as the tree of lyfe/a wise man also wynneth mens soules.

1.Petri.iiij.d *If the ryghtuous be recō penced vpō earth/ how moch more then the vngodly & ỹ synner?

The.xij.Chapter.

A Who so loueth wyldome/will be cōtent to be refourmed: but he that hateth to be reproued/is a foole.

A good man is acceptable vnto ỹ Lorde/but the wycked wyll he condempne.

A man can not endure in vngodlynesse/but the rote of the righteous shall not be moued.

a*Crowne for great honour & glorie/as before in the.iiij.chapter.b. A stedfast woman is a a* crowne vnto her husband: but she that behaueth her selfe vnhonestly is a corrupcyō in his bones. The thoughtes of the ryghtuous are right/but ỹ ymagynaciō of the vngodly are disceatfull. The talkynge of the vngodly is how they maye lye wayte for bloude/but the mouth
B of the righteous will deliuer thē. Or euer thou canst turne the aboute/ỹ vngodly shalbe ouerthrowen: but the house of the ryghtuous shall stande. A man shalbe cōmended for hys wyldome/but a fole shalbe despised. A symple man which laboureth & worketh/ is better then one that is gorgyous and wanteth bread. A ryghtuous mā regardeth the lyfe of his catell/but the vngodly haue cruel hertes. He that tylleth hys land/shall haue plētuousnesse of bread: but he that followeth ydlynes/is a very foole.

The desyre of the vngodly hunteth after mischefe/but ỹ rote of the ryghtuous bringeth forth frute. The wicked falleth into ỹ snare thorow ỹ malyce of his awne mouth/ but ỹ iust shall escape out of parell. Euery man shall enioye good accordinge to the innocency of his mouth/& after the workes of his hande shall he be rewarded. Loke what
b* a b* foole taketh in hāde/he thynketh it well done: but he that is wyse/wyll be counceled. A foole vttereth his wrath in all ỹ haste/but a discrete man forgeueth wrōge. A iust mā wyll tell ỹ trueth/& shewe the thynge that is right: but a false witnesse disceaueth. A sclaūderous personne pricketh like a swerd/but a wise mās tōge is wholsome. A true mouth is euer constant/but a dyssemblynge tonge is soone chaūged. They ỹ ymagyn euell in their mynde/wyll dysceaue: but the counceilers of peace shall haue ioye folowing thē. There shall no mysfortune happen vnto the iust/but the vngodly shalbe filled wt mysery.

b* By a fole in the Prouerbes is pryncypally vnderstande him that in folowinge his awne counsell defendeth inkydelytye & the vnknowing of God/for trueth* and hyghe wysdome: and will by no meanes hercken & obeye to ỹ word of God/as before in the.i.a. iij.d. x. b. and xiij.a.

The Lorde abhorreth dysceatfull lyppes/ but they that laboure for trueth please him. Ye ỹ hath vnderstandyng/can hyde hys wisdome: but an vndiscrete herte telleth out his folishnesse. A diligēt hāde shall beare rule/
D but ỹ ydle shalbe vnder trybute. Heuynesse discourageth ỹ herte of mā/but a good worde maketh it glad agayne. The righteous is liberall vnto his neyghboure/but ỹ waye of ỹ vngodly wyll dysceaue thē selues. A dysceatfull man shall fynde no vauntage/but he that is content with that he hath/is more worth then golde. In ỹ waye of righteousnesse there is lyfe/as for any other waye it is the path vnto death.

The.xiij.Chapter.

A A Wyse sonne wyll receaue hys fathers warnyng/but he ỹ is a* scornefull/ wyll not heare when he is reproued. A good mā shall enioye the frute of hys mouth/but he ỹ hath a frowarde minde shalbe spoyled. He ỹ kepeth his mouth/kepeth his lyfe: but who so speaketh vnaduised/findeth harme. The slogard wold fayne haue/& cā not get his desyre: but the soule of the dyligent shall haue plenty.

a*Of this.ye haue before in the.ix.Chap.b

A ryghtuous man abhorreth lyes/but ỹ vngodly shameth both other & him self. Righteousnesse kepeth the innocent in the waye/ but vngodlynesse shall ouerthrowe ỹ synner.

Some men are ryche/though they haue nothinge: agayne some men are poore hauīg greate ryches. With goodes euery mā deliuereth his lyfe/& ỹ poore wyll not be reproued. The lyght of ỹ righteous maketh ioy-
B full/but the candle of ỹ vngodly shalbe put out. Amōge the proude there is euer stryfe/ but amōge those that do all thinges with aduysemēt/there is wyldome. Hastely gotten goodes are soone spent/but they that be gathered together with ỹ hand/shall increase. Longe taryenge for a thynge that is differred/greueth ỹ herte: but when the desyre cōmeth/it is a tree of lyfe. Who so despiseth ỹ C

wo:de/destroyeth hym selfe:but he ꝑ feareth ꝑ cõmaundemẽt shal haue peace. The law is a well of lyfe vnto the wise/ ꝑ it may kepe him frõ the snares of death. Good vnderstãdynge geueth fauour/but harde is the waye of ꝑ despysers. A wyse man doth all things with discrecyon/but a foole wyll declare his foly. An vngodly messaũger bringeth myschefe/but a faythfull embassytour is wholsome. He ꝑ thynketh scorne to be refourmed/cõmeth to pouerte & shame:but who so receaueth correccyon/shall come to honour.

D When a desyre is brought to passe/it delyteth the soule:but fooles abhorre him that eschueth euell. He that goeth in the company of wyse men/shalbe wyse: but who so is a companyon of fooles/shalbe hurte.

Mischefe followeth vpon synners/ but the ryghtuous shall haue a good rewarde.

Which their children children shall haue in possessyõ/for the riches of the synner is layed vp for the iust. There is plentuousnesse of fode in the feldes of the poore/ & shalbe increased out of measure. He that spareth the rodde/hateth hys sonne: but who so loueth hym/holdeth hym euer in nurtoure. The ryghtuous eateth/and is satisfyed/ but the bely of the vngodly hath neuer ynough.

¶ The xiiij. Chapter.

A WYse womã vpholdeth her house/ but a folysh wyfe plucketh it downe. Who so feareth the Lorde/ walketh in the right path: & regardeth not hym that abhorreth the wayes of ꝑ Lorde. In the mouth of the foolysh is the boosting of lordshyppe/but the lyppes of ꝑ wyse wylbe warre of soch. Where no* oxẽ are/there the crybbe is emptye:but where ꝑ oxẽ labour/there is moch frute. A faythfull wytnesse wyll not dyssemble/but a false recorde wyll make a lye. A scornefull body seketh wysdome/and fyndeth it not: but knowledge is easy to come by/vnto hym ꝑ wyll vnderstande. Se ꝑ thou medle not with a foole/& do as though thou haddest no knowledge. The wysdome of hym ꝑ hath vnderstandig is/to take hede vnto his waye/ but the folysshnesse of ꝑ vnwyse disceaueth. Fooles make but a sporte of synne/but there is fauorable loue amonge the righteous. The herte of hym that hath vnderstandynge wyll nether dyspare for any sorow/ner be to presumptuous for any soddane toye.

B The houses of the vngodly shalbe ouerthrowne/but ꝑ tabernacles of ꝑ ryghtuous shall florysh. There is a** waye which some men thynke to be ryght/ but the ende therof leadeth vnto death. The herte is sorowfull euẽ in laughter/& the ende of myrth is heuynesse. An vnfaythfull personne shalbe fylled wt his awne wayes/but a good man wyll bewarre of soche. An ignorãt body beleueth all thynges/but who so hath vnderstãdyng/loketh well to his goinges. A wyse man feareth/and departeth from euell/but a foole goeth on presumptuously. An vnpacyent man dealeth folysshly/but he that is well aduysed/doth other wayes. The ignorãt haue folysshnes in possessyõ/but the wyse are crowned with knowledge. The euell shall bowe them selues before the good/ & the vngodly shall wayte at the dores of the ryghtuous. The poore is hated euẽ of his awne neyghboures/but ꝑ ryche hath many frends.

Who so despyseth hys neyghbour/ doth a mysse:but blessed is he that hath pytye of the poore. They ꝑ ymagyn wyckednes/ shal be disapoynted:but they that muse vpõ good thinges/vnto soche shall happen mercy and faythfulnesse. Diligẽt labour bringeth riches/but where many vayne wordes are/ truly there is scarcenesse. Ryches are an ornament vnto the wyse/but the ignorãce of fooles is very folysshnesse. A faythfull witnesse delyuereth soules/but a lyar disceaueth them. The feare of the Lorde is a strõge holde/for vnto his he wyll be a sure defence.

D The feare of the Lorde is a well of lyfe/to auoyde the snares of death. The increase & prosperite of ꝑ comẽs is ꝑ Kynges honoure/ but the decaye of the people is the confusion of the Prince. Pacyence is a token of wysdome/but wrath & hastye displeasure is a token of folysshnesse. A mery herte is the lyfe of the body/ but rancoure consumeth awaye the bones. He that doth a poore mã wronge/blasphemeth his maker:but who so hath pytye of the poore/doth honoure vnto God. The vngodly is afrayed of euery parell/but the ryghtuous hath a good hope euẽ in death. Wysdome resteth in ꝑ herte of hym that hath vnderstandynge/& he wyll teache them that are vnlerned. Ryghtuousnesse setteth vp the people/but wyckednesse bringeth folke to destruccyon. A discrete seruaũt is a pleasure vnto the Kynge/ but one ꝑ is not honest prouoketh him vnto wrath.

¶ The.xv. Chapter.

A SOfte answere putteth downe displeasure/but frowarde wordes prouoke vnto anger. A wyse tõge commendeth knowledge/a folysh mouth blabbeth out nothynge but folysshnesse. The eyes of the Lorde loke on euery place/both vpon the good and badd.

A wholsome tonge is a tree of lyfe/but he that abuseth it/hath a broken mynde. A foole despyseth hys fathers correccyon/ but he that taketh hede whan he is reproued shall haue the moare vnderstandynge.

In the

a* By the oxẽ are sygnyfyed preachers/as in 1.Corint.ix. & by the Crybbe the churche.

b* Waye for maner of lyuyng. Psal.i.a ꝑ abydeth not in the waye of synners. &c. & here after in the.xvi.c.

B In the house of the righteous are greate ryches/but in ỹ increase of ỹ vngodly there is myslozde. A wyse mouth poureth oute knowledge/but the herte of the folysh doth not so. The Lozde abhozreth the sacrifyce of the vngodly / but the pzayer of the ryghteous is acceptable vnto him. The waye of the vngodly is an abhominacyon vnto ỹ Lozde/ but who so soloweth righteousnes/ him he loueth. He that forsaketh ỹ right strete/shalbe soze punyshed: and who so hateth correccyon / sailleth in to death. The hell & her payne is knowne vnto the Lozd/ how moch moze then the hertes of men?

A scornefull body loueth not one that rebuketh hym/nether wyll he come amonge the wyse. A mery herte maketh a chearfull coũtenaũce/but an vnquyet mynde maketh it heuy. A wyse herte will seke after knowledge/but the mouth of fooles medleth with foolishnesse. All the dayes of the pooze are myserable/but a quyete herte is as a continuall feast. Better is a lytle & the feare of the Lozde then greate treasure / foz they are not without sozowe. Better is a messe of potage & loue/ then a fat oxe & euell wyll.

C An angrie man stereth vp strife/but he ỹ is pacient stylleth discozde. The waye of ỹ slouthfull is full of thoznes/but ỹ strete of ỹ righteous is well clensed. A wyse sonne maketh a glad father / but an vndiscrete body shameth his mother. A foole reioyseth in foolish thynges / but a wyse man loketh well to hys awne goinges. Vnaduysed thoughtes shall come to naught/ but where as men are that can geue councell/ there is stedfastnesse. O how ioyfull a thynge is it/ a man to geue a conuenient answere? O how pleasaunt is a wozde spokẽ in due season. The waye of lyfe leadeth vnto heauẽ/ that a man shulde beware of hell beneth.

D The Lozde wyll breake downe ỹ house of ỹ proude / but he shall make fast ỹ bozders of the widowe. The Lozde abhozreth the ymaginacions of ỹ wycked/but pure wozdz are pleasaũt vnto him. The couetous mã roteth vp his awne house/but who so hateth rewardes/shall liue. A righteous mã museth in hys mynde how to do good / but the mynde of the vngodly ymagyneth / how he maye do harme. The Lozde is farre from the vngodly/ but he heareth ỹ pzayer of the ryghteous. Lyke as the clearnesse of the eyes reioyseth ỹ herte / so doth a good name fede the bones The eare that harkeneth vnto wholsome warnynge / and enclyneth therto/shall dwell amonge the wyse. He that refuseth to be reformed/ despyseth his awne soule: but he that submitteth hym selfe to correccyon/is wyse.

C The.xvi.Chapter.

THe feare of the Lozde is the ryght A
scyence of wysdome / & lowlynes goeth before honoure. a* A man maye well purpose a thinge in hys herte/but the answere of the tonge cõmeth of the Lozd. A mã thinketh all his wayes to be cleane/ but it is the Lozd ỹ fashioneth the myndes. Cõmytte thy wozckes vnto ỹ Lozde/and loke what thou deuysest/ it shall pzospere. The Lozde doth all thynges foz his awne sake/yee & when he kepeth the vngodly foz the daye of wzath. The Lozd abhozreth all pzesumptuous & proude hertes/ there maye nether strẽgth ner power escape.

a* That is/no wyll of mã can come to good purpose/without the helpe of God.

With louing mercy & faithfulnesse synnes be forgeuen / and who so feareth the Lozde eschueth euell. When a mãs wayes please the Lozde / he maketh hys very enemyes to be his frendes. Better is it to haue a lytle thynge & rightousnes/then greate rentes wzõgeously gottẽ. A mã deuyseth a waye in his herte/but it is ỹ Lozde ỹ ozdzeth hys goingz. When ỹ pzophecy is in ỹ lippes of the kyng/his mouth shall not go wzonge in iudgmẽt. A true measure & a true balaũce are ỹ Lozdes/he maketh all weyghtes. It is a greate abhominacyõ when kynges are wycked/foz a kynges seate shulde be holden vp & ryghtuousnesse Ryghtuous lyppes are pleasaũt vnto kynges / & they loue hym ỹ speaketh ỹ trueth. The kynges displeasure is a messaũger of death/ but a wyse mã wyll pacifye hym. The cherefull countenaunce of ỹ kyng is lyfe/ & his louynge fauoure is as the euenynge dewe. To haue wysdome in possession is better then golde/ & to get vnderstandyng/is moze wozth then syluer. The path of ỹ ryghteous eschueth euell/& who so loketh well to his wayes/kepeth his awne soule. Pzesumptuousnes goeth before destrucciõ/& after a proude stomake there foloweth a fall. Better is it to be of humble mynde & the lowly/ then to deuyde the spoyles & the proude. He that hãdleth a matter wysely / optayneth good: & blessed is he/ ỹ putteth his trust in ỹ Lozde. Who so hath a wyse vnderstãdyng/is called to councell: but he ỹ can speake fayze getteth moze ryches. Vnderstanding is a well C of lyfe vnto hym ỹ hath it/as foz the chastenyng of fooles/it is but foolysshnesse The herte of the wyse enfourmeth his mouth / & amendeth the doctryne in his lyppes.

Fayze wozdes are an hony combe/a refreshynge of the mynde/& a health of ỹ bones.

*There is a waye ỹ men thincke to be right/ but the ende therof leadeth vnto death. A troublous soule disquieteth her selfe/foz her awne mouth hath bzought her therto. An

*Pzou.xiiij.b. Deut.xii.a. Esa.lv.b.

vngodly perſonne ſtereth vp euell / & in hys lyppes he is as an whote burnynge fyre.

A frowarde body cauſeth ſtryfe/& he ỹ is a blabbe of his tonge / maketh deuyſyon amonge princes. A wicked man begyleth hys neyghbour/& leadeth him the waye ỹ is not good. He* that wynketh wt his eyes/ymagineth myſchefe: & he that byteth his lippes/ wyll do ſome harme. Age is a crowne of worſhipe/yf it be founde in ỹ waye of ryghtuouſnes. A pacient mã is better then one ſtronge: & he that can rule him ſelfe/is more worth then he that wynneth a cytye. The lottes are caſt in to the lappe / but their fall ſtandeth in the Lorde.

* Of this ye haue before in the.v. Chap.b

¶ The.xvij. Chapter.

BEtter is a dry morſell wt quyetneſſe/then a full houſe & many fat catell with ſtryfe. *A diſcrete ſeruaunt ſhall haue more rule then ỹ ſonnes ỹ haue no wyſdome/& ſhall haue like herytage with the brethrẽ. Lyke as ſyluer is tryed in the fyre & golde in ỹ fornace/ euẽ ſo doth ỹ Lorde proue the hertes. A wicked body holdeth moch of falſe lippes/& a diſſemblyng perſonne geueth eare to a diſceatfull tõge. *Who ſo laugheth ỹ poore to ſcorne/ blaſphemeth his maker: & he that is glad of another mãs hurte/ſhall not be vnpuniſhed.

A

*Eccli.v.d

*Prou.xiij.d Iob.xxxi.c Prou.xviij.c.

Chylders chyldren are a worſhyppe vnto the elders/& the fathers are the honoure of ỹ chyldren. An eloquent ſpeach becõmeth not a foole/a dyſſemblynge mouth alſo beſemeth not a prynce. Liberalyte is a pre-

B

cious ſtone vnto him that hath it / for where ſoeuer he becõmeth/he proſpereth. Who ſo couereth another mans offence/ſeketh loue: but he ỹ diſcloſeth the faute/ſetteth frendes at variaunce. One reproffe only doth more good to him ỹ hath vnderſtandynge/then an C. ſtrypes vnto a foole. A ſedyctous perſonne ſeketh myſchefe/ but a cruell meſſãger ſhall be ſent agaynſt him. It were better to come agaynſt a ſhe Bere robbed of her whelpes/then agaynſt a foole in his fooliſhnes. *Who ſo rewardeth euell for good/ the plage ſhall not departe frõ his houſe. He ỹ ſoweth diſcorde & ſtryfe / is lyke one that dyggeth vp a water broke: but an open enemye is like ỹ water ỹ breaketh out & rõneth abroade. The Lord hateth as well hym ỹ

*Roma.xij.d. 1.Pet.iv.b 1.Thes.v.d

C

iuſtifyeth ỹ vngodly/as him ỹ condempneth ỹ innocẽt. What helpeth it to geue a foole money in his hãd/where as he hath no mynde to bye wyſdome? He is a frende that all waye loueth/& in aduerſyte a mã ſhal know who is his brother. Who ſo promyſeth by ỹ hãd/ & is ſuertye for another/he is a foole.

He that loueth ſtryfe/delyteth in ſynne: & who ſo ſetteth his doore to hye/ ſeketh after a fall. Who ſo hath a frowarde herte optey-

D

neth no good: & he that hath an ouerthwarte tonge/ſhal fall in to myſchefe. An vnwiſe body bringeth him ſelfe in to ſorow/ and the father of a foole can haue no ioye. *A merry herte maketh a luſty age/but a ſorowfull minde dryeth vp ỹ bones. The vngodly taketh gifte out of ỹ boſome/to wreſte ỹ wayes of iudgment.* Wyſdome ſhyneth in ỹ face of hym ỹ hath vnderſtandyng/but ỹ eyes of fooles wandre thorow out all lãdes. An vndiſcrete ſonne is a greefe vnto his father/& an heuyneſſe vnto his mother ỹ bare him. To puniſh the innocẽt/& to ſmite the prynces ỹ geue true iudgmẽt/are both euell. *He is wyſe & diſcrete/ỹ tempereth hys wordes: & he is a mã of vnderſtanding/ỹ maketh moch of his ſpyrete. Yee a very foole(when he holdeth his tonge) is counted wyſe/and to haue vnderſtanding/when he ſhutteth his lippes.

*Prou.xij.d and.xv.b Eccli.xxx.c Apo.xxiij.a.

*Eccli.ij.c.& viij.a

*Jacob.iij.a

¶ The.xviij. Chapter.

WHo ſo hath pleaſure to ſowe diſcorde / pyketh a quarell in euery thynge. A foole hath no delyte in vnderſtandinge / but only in thoſe thynges wherin his herte reioyſeth. Where vngodlynes is/there is alſo diſdayne: and ſo there foloweth ſhame and diſhonour The wordes of a mans mouth are lyke depe waters/and the well of wyſdome is lyke a full ſtreame. It is not good to a*regarde ỹ perſonne of the vngodly/or to put backe ỹ righteous in iudgmẽt. A fooles lyppes are euer brawling/& his mouth prouoketh vnto battayll. A fooles mouth is his awne deſtruccion & his lyppes are the ſnare for his awne ſoule. The wordes of a ſclaũderer are very woundes/& go thorow vnto ỹ vtmoſt partes of the body. Who ſo is ſlouthfull & ſlacke in his laboure/is ỹ brother of him that is a waſter. The name of the Lorde is a ſtrõge caſtell/the righteous flyeth vnto it/& ſhalbe ſaued. But the ryche mans goodes are his ſtronge holde/yee he taketh them for an hye wall rounde aboute him. After pryde cõmeth deſtruccõ/& honour after lowlynes.

a* That is/to owe fauoure to the perſon.

B

* He ỹ geueth ſentẽce in a matter before he heare it/is a foole/ & worthy to be cõfoũded.

*Eccli.xi.b.

A good ſtomacke driueth away a mãs diſeaſe/but wt whẽ the ſpyrete is vexed/who maye abide it? A wyſe herte laboureth for knowledge/& a prudent eare ſeketh vnderſtãding.

Liberalite bryngeth a man to honoure & worſhipe/& ſetteth him amonge great men.

The righteous acuſeth him ſelfe firſt of all/yf his neyghbour come/he ſhal fynde hĩ.

D

The lot pacifieth ỹ variaũce/& parteth the mightie a funder. The vnite of brethren is ſtronger then a caſtell / & they ỹ holde together are lyke the barre of a palace. A mans

bely

bely shalbe satisfyed wyth the frute of hys awne mouth/& with ỹ increase of his lippes shall he be fylled. Death and lyfe stãde in ỹ power of the tonge/he that loueth it/ shall enioy the frute therof. Who so fyndeth a wyfe fyndeth a good thynge/& receaueth an wholsome benefyte of ỹ Lord. The poore maketh supplicacyon and prayeth mekely/ but the ryche geueth a rough answere. A frende that delyteth in loue/doth a mã more frendshipe/& sticketh faster vnto him then a brother.

¶ The.xix.Chapter.

A Better is the poore ỹ lyueth godly/ then the blasphemer that is but a foole. Where no discrecyon is/ there the soule is not well: & who so is swyfte on fote/stõbleth hastely. Foolishnesse maketh a mã to go out of his waye/ and then is his herte vnpacient agaynst the Lorde. Ryches make many frendes / but the poore is forsaken of his awne frendes. A false wytnesse shall not remayne vnpunisshed/& he ỹ speaketh lyes shall not escape. The multitude hangeth vpon greate men/& euery man fauoureth him ỹ geueth rewards. As for the poore / he is hated amonge all hys brethren: yee hys awne frendes forsake him/& he that geueth credẽce vnto wordes/ B getteth nothyng. He ỹ is wyse/loueth his awne soule: & who so hath vnderstandynge/ shall prosper. A false wytnesse shall not remayne vnpunyshed / & he ỹ speaketh lyes shall perysshe. Delicate ease becõmeth not a foole/moch more vnsemely is it / a bonde mã to haue the rule of prynces. A wyse mã putteth of displeasure/ & it is his honour to lett some fautes passe. The kynges displeasure is lyke ỹ roarynge of a Lyon / but hys frẽdshipe is lyke ỹ dewe vpõ ỹ grasse. An vndiscrete sonne is ỹ heuynes of his father/ and a braulynge wyfe is lyke ỹ topp of an house/where thorow it is euer droppynge. ☞ House & ryches maye a man haue by ỹ herytage of his elders/ but a discrete womã is ỹ gyfte of the Lord. Slouthfulnes bringeth slepe/& an ydell soule shall suffer honger. ¶ Who so kepeth ỹ cõmaundemẽt/kepeth his awne soule: but he ỹ regardeth not his waye/ shall dye. He ỹ hath pitie vpõ ỹ poore/ lendeth vnto ỹ Lord: & loke what he layeth out/ it shalbe payed hym agayne. Chasten thy sonne whyle there is hope / but lett not thy soule be moued to slaye hym. For greate wrath bringeth harme/therfore let him go/& so mayest thou teach him more nurtoure. Geue eare vnto good coũcell / & be cõtent to be reformed/ ỹ thou mayest bewyse here ☞ after. There are many deuyces in a mans herte/neuertheles ỹ coũcell of the Lord shall stande. It is a mans worshipe to do good/& better it is to be a poore man/ then a dyssembler. The feare of ỹ Lorde preserueth ỹ life/ yee it geueth plenteousnes/without ỹ visytacyõ of any plage. A slouthfull body shuteth hys hande in to hys bosome / so ỹ he can not put it to his mouth. *It thou smitest a* scornefull personne/ ỹ ignorant shall take better hede: & yf thou reprouest one ỹ hath vnderstandyng/he wyll be ỹ wyser. He ỹ hurteth hys father or shuteth out hys mother / is a shamefull & an vnworthy sonne. My sonne/ heare nomore the doctryne that leadeth the awaye from the wordes of vnderstandynge. A false witnes laugheth iudgmẽt to scorne/ & ỹ mouth of the vngodly eateth vp wickednes. Punishmentes are ordened for the scornefull/and stryppes for fooles backes.

*Prou.xxi. b a. Of this is spokẽ in the nyenth Chapter.b

¶ The.xx.Chapter.

Wine is a voluptuous thynge/ and dronckennes causeth sedicion: who A so delyteth therin / shall neuer be wyse. The kyng ought to be feared as the roarynge of a lyon/who so prouoketh him vnto anger / offendeth agaynst hys awne soule. It is a mãs honoure to kepe him selfe frõ stryfe/but they ỹ haue pleasure in braulyng/are fooles euery one. A slouthfull body will not go to plowe for cold/therfore shall he go abeggyng in Sommer/and haue nothyng. Wyse councell in ỹ herte of mã is lyke a water in ỹ depe of ỹ earth/ but he ỹ hath vnderstandyng/bryngeth it forth. Many there be ỹ are called good doers/ but where shall one fynde a true faythfull mã? Who so ledeth a godly and an innocent lyfe/ B happie shall his chyldren be whom he leaueth behynde hym. A kynge ỹ sytteth in iudgment / and loketh well aboute hym/dryueth awaye all euell. *Who can saye: my herte is cleane/I am innocẽt frõ synne? To vse two maner of weyghtes / or two maner of measures/both these are abhominable vnto the Lorde. A chylde is knowne by his conuersacyon / whether hys workes be pure & ryght. As for the hearynge of the eare & ỹ syght of ỹ eye/the Lord hath made thẽ both.

*i.Johñ.i.d. iij.Reg.viij.e. ij.Para.vi.g Eccle.vij.c.

Delyte not thou in slepe / lest thou come vnto pouerte: but open thyne eyes/and thou shalt haue bred ynough. It is naught / It is naught(saye men) when they haue it/ but ¶ when it is gone/they geue it a good worde.

A mouth of vnderstãdyng is more worth then golde/many precious stones / & costly Jewels. Take his garmẽt that is suerty for a straunger/& take a pledge of him for ỹ vnknowne mans sake. Euery mã liketh ỹ bred that is gotten with disceate/ but at the last his mouth shalbe fylled with grauell. Thorow councell the thynges that men

deuyse

deuyse go forwarde: & with discrecion ought warres to be taken in hande. Medle not with him that bewrayeth secretes / and is a sclaunderer / and disceaueth with his lippes. Who so curseth hys father and mother / hys light shalbe put out in the myddest of darcknesse. The herytage that cōmeth to hastely at the fyrst / shall not be praysed at ẏ ende.

Saye not thou: I will recompence euell / but put thy trust in the Lorde / and he shall defende the. The Lord abhorreth two maner of weyghtes / and a false balaunce is an euell thinge. The Lorde ordreth euery mās goinges / for what is he / that vnderstandeth his awne wayes? It is a snare for a man to blaspheme that which is holy / and then to go aboute with vowes. A wyse kynge destroyeth the vngodly / & bryngeth the whele ouer thē. The lanterne of the Lord is ẏ breth of man / & goeth thorow all the inwarde partes of the body. Mercy & faithfulnes preserue the kynge / & with louing kyndnes his seate is holden vp. The strength of yonge men is their worshype / & a gray head / is an honour vnto ẏ aged. Wounds dryue awaye euell / and so do strypes the inwarde partes of the body.

The xvi. Chapter.

The kynges herte is in the hande of the Lord, lyke as are the ryuers of water: he maye turne it whither so euer he will. Euery mā thinketh his awne waye to be ryght / but ẏ Lorde iudgeth the hertes. To do righteousnesse and iudgmēt is more acceptable to ẏ Lorde then sacrifyce. A presumptuous loke a proude stomacke / & the lanterne of the vngodly is synne. The deuyces of one ẏ is dyligent / bringe plenteousnes: but he ẏ is vnadusyed / cōmeth vnto pouerte. Who so hoordeth vp ryches wt the disceatfulnes of his tōge / he is a foole / & lyke vnto thē that seke their awne death. The robberies of the vngodly shalbe their awne destrucciō / for they wolde not do the thynge ẏ was ryght. The wayes of the frowarde are straunge / but the worckes of him ẏ is cleane / are ryght. *It is better to dwell in a corner vnder the house toppe / then wt a braulynge womā in a wyde house.

The soule of the vngodly wysheth euell / and hath no pitye vpon his neyghboure.

*When the scornefull is punyshed / the ignoraunt take the better hede: and when a wyse man is warned / he will receaue the more vnderstandyng. The rightuous enfourmeth the house of the vngodly / but ẏ vngodly goo on styll after their awne wickednesse. Who so stoppeth his eare at ẏ crienge of ẏ poore / he shall crye him selfe and not be herde. A pryuy rewarde pacifyeth displeasure / and a gyfte in the bosome stylleth furiousnesse.

The iust delyteth in doynge the thynge ẏ is ryght / but the worckers of wyckednesse abhorre the same. The man that wādreth out of the waye of wysdome / shall remayne in the cōgregacion of the deed. *He ẏ hath pleasure in banckettes / shall be a poore mā: Who so deliteth in wyne and delicates / shall not be ryche. The vngodly shalbe geuen for the ryghtuous / & the wicked for the iust.

It is better to dwell in a wylderneße / then with a chydinge and an angrye woman. In a wyse mans house there is greate treasure and plenteousnesse / but a foolysh body spendeth vp all. Who so foloweth ryghteousnesse & mercy / fyndeth both lyfe / ryghteousnesse & honour. A wyse man wynneth the cytie of the mightie / & as for the strēgth that they trust in / he bringeth it downe. Who so kepeth his mouth and his tōge / the same kepeth hys soule from troubles. He that is proude & presumptuous / is called a scornefull mā / which in wrath darre worcke malicyously. The voluptuousnesse of the slouthfull is his awne death / for hys handes wyll not labour. He coueteth & desyreth a all ẏ daye longe / but the ryghtuous is alwaye geuynge & kepeth nothing backe. *The sacrifyce of the vngodly is abhominaciō / for they offre the thynge ẏ is gotten wyth wyckednes. A false witnesse shall perishe / but he ẏ wylbe content to heare / shall alwaye haue power to speake him selfe. An vngodly mā goeth forth rashly / but the iust refourmeth his awne waye. *There is no wysdome / there is no vnderstandynge / there is no coūcell agaynst the Lorde. The horse is prepared agaynst the daye of battayll / but the Lorde geueth the victory.

The .xvij. Chapter.

*Good name is more worth then greate ryches / & louynge fauoure is better then syluer and golde.

Whether ryches or pouerte do mete vs / it cōmeth all of God. A wyse mā seyth the plage & hydeth him selfe / but ẏ foolysh go on styll & are punyshed. The ende of lowlynes & ẏ feare of God / is ryches / honour / prosperyte & health. Speares & snares are in ẏ waye of the frowarde / but he ẏ wyll kepe his soule / let him fle from soch. If thou teachest a child in his youth what waye he shulde go / he shall not leaue it when he is olde. The ryche ruleth ẏ poore / & ẏ borower is seruaūt to the lender. He that soweth wyckednesse shall reape sorowe / & the rodde of his plage shall destroye him. *A louing eye shalbe blessed / for he geueth of hys bred vnto ẏ poore. Cast out ẏ a* scornefull mā / & so shall stryfe go out wt hym / yee variaciō & sclaunder

a* All ẏ daye longe / for contynually: as in the Psal. lxxi. d

*Tit. i. c. Prouer. xxv. d

*Prou. xix. d.

*Eccli. xxvi. c.

*Esaie. i. d. and. xlvi. b. Psal. xxxvij. c

*Eccli. xli. b. Eccli. vij. a

Eccli. xxvi. d. a Loke before in the. ix. Chapter. b.

sclaunder shall cease. ¶Who so delyteth to be of a cleane herte and of gracious lyppes/the kyng shall be his frende. The eyes of ỹ Lord preserue knowledge/but as for ỹ wordꝫ of ỹ despytefull/he bringeth thē to naught. The slouthfull body sayeth: there is a lyon wythout/I myght be slayne in the strete. The mouth of an harlot is a depe pytt/wherin he falleth ỹ the Lorde is angrie with all. Foolishnes sticketh in ỹ herte of the lad/but the rod of correccion dryueth it awaye. ¶Who so ℂ doth a poore mā wrōge to increase his awne ryches/geueth (cōmenly) vnto the ryche/& at the last cōmeth to pouerte him selfe. ¶My sonne/bowe downe thyne eare/& herkē vnto the wordes of wysdome/applye thy mynde vnto my doctryne: for it is a plesaunt thyng ỹ thou kepe it in thine herte/& practyse it in thy mouth: that thou mayest alwaye put thy trust in the Lorde. Haue not I warned the very oft w̄ councell & learnynge? ỹ I might shewe the treuth & that thou wyth the verite myghtest answere them ỹ laye eny thynge agaynst the? ℑ Se ỹ thou robbe not ỹ poore because he is weake/& oppresse not ỹ symple in iudgment: for the Lorde him selfe wyll defende their cause/& do vyolence vnto them that haue vsed vyolence. ¶Make no frendshipe with an angrye wylfull mā/& kepe no cōpany w̄ the furious: lest thou learne hys wayes/& receaue hurte vnto thy soule. ¶Be not thou one of thē ỹ bynde their hande vpon promyse/and are suertye for dett: for yf thou hast nothing to paye/they shall take awaye thy bed from vnder the. ¶Thou shalt not remoue ỹ lande marcke/which thy fore elders haue sett. ¶Seyst thou not/ỹ they whych be dylygent in their busynes stande before kynges/& not amonge the symple people?

ℂ The.xriij.Chapter.

A ¶When thou syttest at ỹ table to eate w̄ a lorde/ordre thy selfe manerly w̄ the thynges ỹ are set before the. ¶Measure thyne appetyte: and yf thou wylt rule thyne awne selfe/be not ouer gredy of his meate/for meate begyleth and disceaueth. ¶Take not ouer greate trauayle & labour to be ryche/bewarre of soch a purpose. ¶Why wylt thou set thyne eye vpon the thinge/which sodēly banisheth awaye? For a*ryches make them selues wynges/& a*take their flyght lyke an Aegle in to ỹayre. ¶Eate not thou wyth the enuyous/& desyre not his meate/for he hath a maruelous herte. ¶He B sayeth vnto the: eate & drincke/where as his herte is not w̄ the. ¶Yee ỹ morsels ỹ thou hast eatē shalt thou perbrake/& lese those swete wordes. ¶Tell nothynge in to the eares of a foole/for he wyll despyse the wysdome of thy wordes. ¶Remoue not the olde lāde marke/

a* That is/vanych fast a-waye.

& come not within the felde of ỹ fatherlesse: ¶For he ỹ delyuereth thē is myghtie/euen he shall defende their cause agaynst the. ¶Applie thyne herte vnto learnyng/& thyne eare to ỹ wordes of knowledge. *¶Withholde not correccō frō ỹ childe/for yf thou beatest him with ỹ rodde/he shall not dye therof. ¶Thou smytest him w̄ the rodde/but thou deliuerest his soule from hell. ¶My sonne/yf thy herte receaue wysdome/my herte also shall reioyce: yee my reynes shalbe very glad/yf thy lippes speke the thynge ỹ is ryght. *¶Let not thine herte be gelous to folowe synners/but kepe the styll in the feare of the Lord b*all ỹ daye longe: for the ende is not yet come & thy pacient abydynge shall not be in vayne.

*Prou.xiij.d Eccle.xxx.d.

*Pro.xxiij.d and.e.

b* As before in the.xxi.d

¶My sonne/geue eare & be wyse/so shal thine herte prospere in ỹ waye. ¶Kepe no cōpany w̄ wyne bybbers & ryotous eaters of flesh: for soch as be dronckardes & ryotous shall come to pouerte/& he ỹ is geuē to moch slepe/shall go w̄ a ragged cote. ¶Geue eare vnto thy father ỹ begat the/& despyse not thy mother when she is olde. ¶Labour for to get the treuth: sell not awaye wysdome/nourtour & vnderstādyng (for a rightuous father is maruelous glad of a wyse sonne/and delyteth in him) so shall thy father be glad/& thy mother ỹ bare the/shall reioyce. ¶My sonne/geue me thyne herte/& lett thyne eyes haue pleasure in my wayes. ¶For an whore is a depe graue/& an harlot is a narow pytt. ¶She lurketh lyke a theefe/& those ỹ be not awarre she bringeth vnto her. ¶Where is wo? where D is sorow? where is strife? where is brauling? where are woundes wythout cause? where be reed eyes? ¶Euen amonge those that be euer at the wyne/& seke oute where the best is. ¶Loke not thou vpō the wyne/how redde it is/& what a colour it geueth in the glasse. ¶It goeth downe softly/but at ỹ last it byteth like a serpent/& stynge th as an Adder.

So shall thyne eyes loke vnto straunge wemen/& thyne herte shall muse vpon frowarde thyngꝫ. ¶Yee thou shalt be as though thou slepte st in the myddest of ỹ see/or vpō ỹ toppe of the mast. ¶They wounded me (shalt thou saye) but it hath not hurte me/they smote me/but I felt it not. ¶Whē I am well wakened/I wyll go to the dryncke agayne.

ℂ The.xriiij.Chapter.

*¶Ene not thou gelous ouer wycked mē/& desyre not thou to be amōge them. ¶For their herte ymagineth to do hurte/& their lippes talke of myschefe. ¶Thorow wysdome an house shalbe buylded/& w̄ vnderstādynge it shalbe sett vp. ¶Thorow discrecion shall ỹ chābers be fylled w̄ all costly & pleasaunt ryches. ¶A wyse mā is strōge/yee a mā of vnderstāding is better/

A *Prou.xriij.d and.xriij.e.

is better then he ꝑ is myghtie of strēgth.
For with discrecyon must warres be takē in hāde/ & where as are many ꝑ can geue coū-
cell/there is ꝑ victory. Wysdome is an hye
thyng/yee euē to the foole/for he a*darre not
open his mouth in the gate. He ꝑ ymagy-
neth mischefe/maye welbe called an vngra-
cious personne. The thoughte of ꝑ foolish
is synne/ & the scornefull is an abhominaciō
vnto men. b*If thou be ouerlene & negligēt
in time of nede/then is thy strēgth but smal.
Delyuer thē ꝑ go vnto death/and are led
awaye to be slayne/ & be not negligēt therin.
If thou wilt saye: I knewe not of it. Thin-
kest thou ꝑ he which made ꝑ hertes/doth not
cōsydre it? & ꝑ he which regardeth thy soule/
seyth it not? Shall not he recōpence euery
mā accordyng to his worckes? My sonne/
thou eatest hony & the swete hony cōbe/ be-
cause it is good & swete in thy mouth. Euē
so shall the knowledge of wysdome be vnto
thy soule/as soone as thou hast gottē it.
And there is good hope/yee thy hope shall
not be in vayne. Laye no preuy waite wic-
kedly vpō ꝑ house of ꝑ righteous/ & disquiete
not his restyng place. For a iust mā falleth
c*seuē tymes/ & ryseth vp agayne/but ꝑ vn-
godly fall in to wickednes. Reioyce not thou
at ꝑ fall of thyne enemye/and lett not thyne
herte be glad when he stombleth. Lest the
Lord(whē he seyth it)be angrie/ & turne hys
wrath frō hī vnto the*d. Let not thy wrath
& gelously moue the/ to folow the wycked &
vngodly. And why? the wycked hath no-
thynge to hope for/ & ꝑ candle of ꝑ vngodly
shall be put out. My sonne/ feare thou ꝑ
Lorde & the kynge/ & kepe no cōpany w the
sclaunderous: for their destrucciō shall come
sodenly/ & who knoweth ꝑ fall of thē both?
These are also the sayenges of the wyse.
It is not good/to haue respecte of any per-
sonne in iudgmēt. He ꝑ sayeth to ꝑ vngod-
ly: thou art ryghtuous/hym shall the people
curse/yee ꝑ comētie shall abhorre him. But
they ꝑ rebuke ꝑ vngodly shalbe cōmended/
& a ryche blessyng shall come vpō thē. He
maketh him selfe to be well loued/ ꝑ geueth
a good answere. First make vp thy worcke
ꝑ is without/ & loke well vnto ꝑ which thou
hast in ꝑ felde/ & then buylde thyne house.
Be no false witnesse against thy neyghbour/
& hurte hym not w thy lyppes. Saye not:
I wyll hādle him/euē as he hath dealte with
me/ & wyll rewarde euery mā accordynge to
his dedes. I went by ꝑ felde of ꝑ slouthfull/
& by ꝑ vyneyardes of the foolish mā. And lo/
it was all couered w nettels/ & stode full of
thistles/ & ꝑ stone wall was brokē downe.
This I sawe/and cōsydered it well: I loked
vpon it/ & toke it for a warnyng. *Yee slepe
on styll a lytle/ slombre a lytle/ folde thyne
handes together yet a lytle: so shall pouerte
come vnto the as one that trauayleth by the
waye/ & necessyte lyke a weapened man.

The.xxv.Chapter.

These also are the a*sayinges of
Salomon/which the men of Ezechiah
Kynge of Juda b* gathered
together.

It is the honour of God to kepe a
c* thynge secrete/ but the kynges
honour is to search out a d*thyng.
The heauen is hye/ the earth is
depe/ & ꝑ kynges herte is c* vnsearcheable.
Take the drosse frō ꝑ syluer/ & there shal-
be a cleane vessell therof.
Take awaye vngodlynesse frō the kynge/ &
his seate shalbe stablished w̄ rightuousnes.
Put not forth thy selfe in ꝑ presence of the
king/ & preace not in to ꝑ place of greate mē.
Better is it ꝑ it be sayde vnto the: come vp
hither/then thou to be set downe in the pre-
sence of ꝑ prince whō thou seyst with thyne
eyes. Be not hastie to go to the lawe/lest
happlie thou ordre thy selfe so at ꝑ last/that
thy neyghbour put ꝑ to shame. Handle thy
matter w thy neyghbour him selfe/ & discō-
uer not another mās secrete: lest when men
heare therof/it turne to thy dishonoure/ and
lest thine euell name do not cease. A worde
spokē in due season/ is lyke apples of golde
in a syluer dishe. The correccion of ꝑ wyse
is to an obediēt eare/a goldē cheyne & a Je-
well of golde. Lyke as the wynter coole in
the haruest/so is a faythfull messaunger to
him that sent him/ & refresheth his masters
mynde Who so maketh greate boastes &
geueth nothyng/is lyke cloudes and wynde
wout rayne. With paciēce maye a prince
be pacifyed/ & w a soft tōge maye rygorous-
nes be brokē. If thou fyndest hony/eate so-
moch as is sufficiēt for the: lest thou be ouer
full/ & perbreake it out againe. Withdraw
thy foote frō thy neyghbours house/ lest he
be weery of the/ & so abhorre the. Who so
beareth false wytnesse agaynst hys neygh-
boure/he is a very speare/ a swearde/and a
sharpe arowe. f*The hope of ꝑ vngodly in
tyme of neade/is lyke a rotten toth & a slippe-
ry foote. Who so syngeth a longe to a wyc-
ked herte/clotheth him w̄ ragges in ꝑ colde/
& poureth vyneger vpō chalke. *If thyne
enemye hōger/feade him: yf he thyrst/ geue
him drincke: for so shalt thou heape coales of
fyre vpō his head/ & the Lorde shall rewarde
the. The North wynde dryueth awaye the
rayne/ euē so doth an earnest sober counte-
naunce a backbyters tōge. It is better to
syt in a corner vnder ꝑ rofe/ then w a brau-
lynge woman in a wyde house. A good re-
porte

a* That is/he darre not be founde amōge ꝑ wyse to geue councell. Luke Ruth.iiij.a.and ꝑ.Reg.xv.a

b* That is/ yf thou offende in tēptacyon by impa-cience/thy ver-tu is tytell es-teamed.

c* That is/ often tymes: af-ter the maner of speakyng of the Hebrues. In this worlde is there no mā perfectly iuste or ryght-wes: and yet are they also called/ which haue the foundacyon of ryghtwesnes/ that is fayth in Christ/ whych thynge who so hathe/ shall in tyme to come/ receaue full & perfect ryght-wesnes/accor-dyng to ꝑ saing of sainct Paul. whom he ap-poynted before/ them also he called/& whom he called/ them also: D he iustyfyed: that is made ryghtwes by fayth. Roma. viij.e

d* That is to saye/ to be auē-ged on the re-pentaunce.

a* Some. Prouerbes.

b* Some. copyed oute.

c* Some reade/ the worde: and vnderstād ther by/ hys God-heed.

d* Here also do some reade/ ꝑ worde: & vn-derstand ther-by the lawe/as is commaunded in Deut.i.c. & xvij.d.

e* Because his herte is in ꝑ hande of God/ as yee reade before in ꝑ xxi.a. Or/be-cause of many feates that he hathe to do for ꝑ cōmē welth.

f* By thys Prouerbe doth Salomon note the rulers and gouerners of the people/ whych do not their office and dutie/as is shew-ed Jeremie. xlviij.b. * Roma.xij.d. D

poȝte out of a farre countre / is lyke coulde water to a thyrſtie ſoule. A ryghtuous mā fallynge downe beforethe vngodly / is like a troubled well & a ſpȝynge that is deſtroyed. Lyke as it is not good to eate to moch hony / euen ſo he that wyll ſearch out hye thynges / it ſhall be to heuy for hym. He that can not rule hym ſelfe / is lyke a cytye whych is brokē downe / and hath no walles.

¶ The.xxvi.Chapter.

AS Ike as ſnowe is not mete in ſommer / ner rayne in harueſt: euen ſo is worſhipe vnſemely for a foole. Lyke as the byrde & the ſwalowe take their flyght and fle here and there / ſo the curſe that is geuen in vayne / ſhall not lyght vpon a man. Vnto the horſe belongeth a whyppe / to the Aſſe a brydle / and a rodde to the fooles backe. Geue not ȳ foole an anſwere after hys foolyſhneſſe / leſt thou become lyke vnto him: but make the foole an anſwere to his foolyſhneſſe / leſt he be wyſe in his awne conceate. He is lame of his fete / yee dȝoncken is he in vanyte / that cōmitteth B eny thynge to a foole. Like as it is an vnſemely thynge to haue legges & yet to halte / euen ſo is a parable in the fooles mouth. He that ſetteth a foole in hye dignite / that is euē as yf a mā dyd caſt a pȝecious ſtone vpō the galous. A parable in a fooles mouth is lyke a thorne that pȝycketh a dȝonckē mā in the hande A man of experience diſcerneth all thynges well / but whoſo hyreth a foole / hyreth ſoch one as wyll take no hede.

Lyke as the dogg turneth agayne to hys vomyte / euen ſo a foole begynneth hys foolyſhneſſe agayne a freſh. Yf thou ſeyeſt a man that is wyſe in his awne cōceate / there ¶ is more hope in a foole then in hym. The ſlouthfull ſayeth: there is a leoparde in the waye / & a lyon in the myddeſt of the ſtretes.

Lyke as the dore turneth aboute vpō the threſholde / euē ſo doth the ſlouthfull welter hym ſelfe in his bedd. *The ſlouthfull body thruſteth hys hande in to hys boſome / and it greueth him to put it agayne to his mouth.

*Prou.xix.c.

a* That is / many: as before in the.xxiiij.b. and in many other places.

The ſlogarde thynketh him ſelfe wyſer / then a*.vij.men b*that ſytt and teach. Who ſo goeth by & medleth with other mens ſtryfe / he is lyke one that taketh a dogg by ȳ eares.

Lyke as one ſhuteth deadly arowes and dartes out of a pȝeuy place / euē ſo doth a diſſembler wh his neyghboure. And then ſayth he: I dyd it but in ſporte. Where no wodd is / there the fyre goeth out: & where the backbyter is taken awaye / there ȳ ſtryfe ceaſeth.

b*Some reade that anſwer to the purpoſe / or that ſpeake reaſon.

Eccli.xxviij.b *Coles kyndle heate / & wodd the fyre: euē ſo doth a brauling felowe ſtere vp barſaūce.

A ſclaunderers wordes are lyke flatery / D but they pearſe ȳ inwarde partes of ȳ body.

Venymous lyppes & a wycked herte / are lyke a potſherde couered with ſyluer droſſe.

An enemye diſſembleth with hys lyppes / and in the meane ſeaſon he ymagineth myſchefe: but whē he ſpeaketh fayre / beleue him not / for there are ſeuen abhominacyons in his herte. Who ſo kepeth euell wyll / ſecretly to do hurte / his malyce ſhalbe ſhewed before the whole congregacyon. *Who dyggeth vp a pytt / ſhall fall therin: and he that weltreth a ſtone / ſhall ſtomble vpon it hym ſelfe. A dyſſemblynge tonge hateth one ȳ rebuketh hym / and a flatterynge mouth worcketh myſchefe.

*Eccli.x.b. Eccli.xxvij.a.

¶ The.xxvij.Chapter.

MAke not thy boaſt of to morowe / for A thou knoweſt not what maye happē to daye. Lett another man prayſe the / and not thyne awne mouth: yee other folckes lyppes / & not thine.

The ſtone is heuy / & the ſande weyghtye: but a fooles wrath is heuyer then they both.

Wrath is a cruell thinge / & furiouſneſſe is a very tempeſt: yee who is able to abyde enuye? An open rebuke is better then a ſecrete loue. Faythfull are the a**wounded of a louer / but the kyſſes of an enemye are diſceatfull. He that is full / abhorreth an hony combe: but vnto hym that is hongrye / euery ſower thynge is ſwete. He that oft tymes flitteth / is like a byrde that forſaketh her neſt. The herte is glad of a ſwete oyntment & ſauoure / but a ſtomacke ȳ can geue good councell / reioyſeth a mās neyghboure.

a** By wounded here vnderſtande / checkes rebukes and reproſes &c. And by kyſſes / prayſes & flatterynges. &c.

Thyne awne frende & thy fathers frende ſe thou forſake not / but go not in to thy brothers houſe in tyme of thy trouble.

Better is a frende at hand / then a brother farre of.

My ſonne / be wyſe / and thou ſhalt make me a glad herte: ſo that I ſhall make anſwere vnto my rebukers. A wyſe man ſeynge ȳ plage wyll hyde him ſelfe / as for fooles they go on ſtill / & ſuffer harme. *Take his garment that is ſuertye for a ſtraunger / & take a pledge of him for the vnknowne mās ſake.

*Prouer.x.c.

He that is to haſtye to prayſe his neyghboure aboue meaſure / ſhalbe taken as one ¶ that geueth him an euell reporte. A brauelynge woman and the rofe of the houſe dropppynge in a raynye daye / maye well be compared together.

He that refrayneth her / refrayneth the wynde / and holdeth oyle faſt in his hande. Lyke as one yron whetteth another / ſo doth one man cōforte another. Who ſo kepeth his fyge tre / ſhall enioye the frutes therof: he that wayteth vpon hys maſter / ſhall come to honoure. Lyke as in one water there apeare dyuerſe faces / euen ſo dyuerſe

men

men haue dyuerse hertes. Lyke as hell & destruccyon are neuer full/euē so the b* eyes of men can neuer be satisfyed. Syluer is tryed in the moulde/& golde in the fornace/& so is a mā/when he is openly prayled to his face. Though thou shuldest bray a foole with a pestell in a morter lyke otemeel/yet wyll not his foolysshnesse go frō hym. Se that thou know the nombre of thy catell thy selfe/& loke well to thy flockes. For ryches abyde not alwaye/& the c* crowne endureth not for euer. The hey groweth/the grasse commeth vp/and herbes are gathered in the mountaynes. The lambes shall clothe the/ and for the goates thou shalt haue money to thy husbandry. Thou shalt haue goates mylck ynough to fede ỹ/to vpholde thy houshold/and to susteyne thy maydens.

b* That is the hertes of men are insacyable/as in the Psal.ci.b.

c* Croune for honour aboūdaunce/as in ỹ Psal.lxv.c.

¶ The.xxviij.Chapter.

The vngodly a* flyeth no man chasynge him/but the righteous stādeth styf as a lyon. Because of synne the lāde doth oft chaūge her prynce: but thorow men of vnderstandynge and wysdome a realme endureth longe.

a* This flight is the feare wherof is spoken in the.liij. Psalm.b. They are afrayed where no feare is &c. Whych thynge chaunseth/when all thinges are done in vnbeleke/for want of the knowledge of God.

One poore man oppressynge another by violence/is lyke a continuall rayne that destroyeth the frute. They that forsake the lawe/prayse the vngodly: but soch as kepe the lawe/abhorre them. Wycked men discerne not the thynge that is ryght/but they that seke after the Lorde/discusse all thinges.

A poore man ledynge a godly lyfe/is better then ỹ ryche ỹ goeth in frowarde wayes.

B Who so kepeth ỹ lawe/is a chylde of vnderstandynge: but he ỹ fedeth ryotous men/ shameth his father. Who so increaseth his ryches by b* vauntage & wynnynge/let hym gather them to helpe the poore withall.

b* Some rede: vsurye and vnmeasurable gaynes/shall gather them to do aulmoūsse to ỹ poore. That is to saye/by hym that shall haue thē after hym.

He that turneth awaye his eare frō hearing ỹ lawe/his prayer shalbe abhorred. Who so ledeth the ryghtuous in to an euell waye/ shall fall in to his awne pytt/but ỹ iust shall haue the good in possession. The rych man thynketh him selfe to be wyse/but ỹ poore that hath vnderstandynge c*/can perceaue him well ynough. When ryghtuous men are in prosperite/then doth honoure florysh: but when the vngodly come vp/the state of men chaūgeth. He that hydeth his synnes/ shall not prosper: but who so knowledgeth them and forsaketh them/shall haue mercy.

c* Some rede/searcheth it. That is to saye/ to iudge better of his cōdicion: & not streyght wayes to thinke hym wyse because he is ryche.

¶ Well is him that standeth alwaye in awe: as for hym that hardeneth his herte/he shall fall in to myschefe. Lyke as a roarynge lyon and an hongrye beare/euē so is an vngodly prynce ouer the poore people.

Where the prynce is wythout vnderstandynge/there is greate oppression & wronge: but yf he be soch one as hateth couetousnesse/he shall longe raygne. He ỹ by violence sheddeth eny mans bloude/shall be a rennagate vnto his graue/and no man shall be able to succoure him. Who so leadeth a godly & an innocent lyfe/shalbe safe: but he that goeth frowarde wayes/shall once haue a fall. *He that tylleth his land/shall haue plēteousnesse of breed: but he that followeth ydilnesse/shall haue pouerte ynough. A faythfull mā is greatly to be cōmended/but he that maketh to moch haste for to be riche/ shall not be vngyltie. To haue respecte of persones in iudgmētis not good: And why? he will do wrōge/yee euē for a pece of breed.

*Prou.xij.b Eccli.xx.d.

He that wyll be rych all to soone/hath an euell eye/and consydereth not/that pouerte shall come vpon him. He that rebuketh a man/shall fynde more fauour at the last/ then he that flatreth him. Who so robbeth his father and mother/and sayeth it is no synne: the same is lyke vnto a murtherer. He that is of a proude stomacke/stereth vp stryfe: but he that putteth hys trust in the Lorde/shalbe well fedd. He that trusteth in his awne herte/is a foole: but he that dealeth wysely/shalbe safe. He that geueth vnto the poore/shall not wante: but he that turneth awaye hys eyes from soch as be in necessyte/shall suffre greate pouerte hym selfe. When the vngodly are come vp/men are fayne to hyde them selues: but whē they perysh/the ryghtuous increase.

¶ The.xxix.Chapter.

He that is stynecked and wyll not be reformed/shall sodenly be destroyed without eny helpe. Where the righteous haue the ouer hāde/ the people are in prosperite: but where the vngodly beareth rule/there ỹ people mourne. Who so loueth wysdome/maketh hys father a glad man: * but he that kepeth harlottes/spendeth awaye that he hath. With true iudgment the kynge setteth vp ỹ lande/ but yf he be a man that taketh gyftes/he turneth it vpsyde downe. Who so flatreth his neyghbour/layeth a nette for his fete. The synne of the wycked is his awne snare/ but the ryghtuous shall be glad and reioyse.

*Prou.b.a. Luke.xv.c.

The ryghtuous consydereth the cause of ỹ poore/but the vngodly regardeth no vnderstandynge. Wycked people bringe a citie in decaye/but wyse men let it vp agayne.

B If a wyse mā go to lawe with a foole (whether he deale wyth hym frendly or roughly) he getteth no rest. The bloude thyrstie hate the ryghtuous/but the iust a* seke his soule.

a* Understād/ to deyluer it. Soule is here also taken for lyfe.

A foole poureth out his spyrete altogether/ but a wyse man kepeth it in till afterwarde.

If a prynce delyte in lyes/all his seruaūtes are vngodly. The poore and ỹ lender mete together/

together / the Lorde lyghteneth both their eyes. The leate of the kynge that fayth-fully iudgeth the poore / shall contynue sure for euermore. The rodde and correccyon mynistre wysdome / but yf a chylde be not lo-ked vnto / he bringeth his mother to shame. When the vngodly come vp / wickednesse in-creaseth: but the righteous shall se their fal. Nurtoure thy sonne with correccyon / and he shall comforte the / yee he shall doo the good at thyne herte. Where no b * Prophete is / there the people perysshe: but well is hym ꝯ kepeth the lawe. A seruaunt wyll not be the better for wordes / for though he vnder-stande / yet wyll he not regarde them.

b * That is / preacher of the worde of God / as in.i. Corint. xiv.

Yf thou seyst a man that is hastye to speake vnaduysed / thou mayest trust a foole more then hym. He that delycately bryn-geth vp his seruaunt frō a chyld / shall make hym his master at length. An angry man sterreth vp stryfe / and he that beareth euell wyll in his mynde / doth moch euell. After pryde commeth a fall / * but a lowely spryte bringeth greate worshyppe. Who so ke-peth company with a thefe / hateth his awne soule: he heareth blasphemyes / and telleth it not forth. He that feareth men / shal haue a fall: but who so putteth his trust in ꝯ Lord shall come to honoure. Many there be that seke the Prynces fauoure / but euery mans iudgement commeth from the Lorde. The ryghtuous abhorreth the vngodly: but as for those ꝯ be in the right waye / the wyc-ked hate them.

* Job.xxꝟ.d

¶ The pureness of the worde of God: and what we ought to requyre of God / with certen wonderfull thinges that are in this worlde.

¶ The.xxx.Chapter.

¶ The wordes of Agur the sonne of Jakeh.

THe prophecye of a true faythfull man / whom God hath helped / who God had cōforted ⁊ norysshed. For though I am ꝯ leest of all / ⁊ haue no mās vnderstandynge (for I neuer lerned wysdome) yet haue I vnderstandyng / ⁊ am well informed in Godly thyngs. Who hath clymmed vp into heauen? Who hath come downe frō thence? Who hath holdē the wynd fast in his hande? Who hath cōprehended the waters in a garment? Who hath sett all the endes of ꝯ worlde? What is his name / or his sonnes name? Canst thou tell? * All ꝯ wordes of God are pure ⁊ cleane / a * for he is a shyld vnto all them / that put their trust in hym. Put thou nothing therfore vnto his wordes / lest he reproue the / and thou be foūde a lyar.

* Psal.xix.c. Deute.iiij.a.c xij.d.

a * Some rea-de / and it is. ⁊ c. and in the ende of the verse / in it: meaning the worde.

Two thynges I requyre of thē / that thou wylt not denye me before I dye. Remoue fro me vanyte and lyes: geue me nether pouerte nor ryches / only graunte me a necessary ly-uynge. Lest yf I be to full / I denye the / and saye: what felowe is the Lorde? And lest I beinge constrayned thorow pouerte / fall vn-to stealynge / and forsweare the name of my God. Accuse not a seruaunt vnto his ma-ster / lest he speake euell of the also / and thou be hurte. He that bringeth vp an euell re-porte vpon the generacion of hys father and mother / is not worthy to be commended.

The generacyon that thynke them selues cleane / shall not be clensed from their fylthy-nesse. There are people that haue a proude loke / and cast vp their eye lyddes. This peo-ples teth are swerdes / and with their chafe bones they consume and deuoure the symple of the earth / and the poore from amōge men.

This generacyon (whych is lyke an horse-leche) hath two daughters: the one is called / fetch hither / and the other bryng hither.

¶ There be thre thinges that are neuer sa-tysfyed / and the fourth sayeth neuer hoo. The hell / a womans wombe / and the earth hath neuer water ynough. As for fyre / it sayeth neuer / hoo. Who so laugheth hys father to scorne / and setteth his mothers commaū-dement at naught: the rauens pycke out his eyes in the valleye / and deuoured be he of the yonge Aegles.

There be thre thynges to hye for me / and as for the fourth / it passeth my knowledge. The waye of an Aegle in the ayre / the waye of a serpent ouer a stone / the waye of a shyp in the see / and the waye of a man with a yōge woman. Soche is the waye also of a wyfe that breaketh wedlocke / which wipeth her mouth like as when she hath eaten / ⁊ sayeth. As for me / I haue done no harme. Thorow thre thinges the earth is dysquieted / and the fourth may it not beare: Thorow a seruaunt that beareth rule / thorow a foole that hath greate riches / thorow an ydle housewyfe / and thorow an handmayden that is heyre to her mastres. There be foure thinges in the earth / the whych are very lytle: but in wys-dome they exceade the wyse. The Emmettes are but a weake people / yet gather they their meate together in the haruest. The Conyes are but a feble folke / yet make they their cou-ches amonge the rockes. The grashoppers haue not a guyde / yet go they forth together by heapes. The spyder laboureth with her han-des / ⁊ that in the Kynges palace.

There be thre thinges that go stately / but the going of the fourth is the godlyest of al. A Lyon / which is King of beastes / ⁊ geueth place to no mā: A cock ready to fight: A rāme and a Kyng that goeth forth with his people. Yf thou be so folish to magnifie thy selfe / or medlest with any soch thinge / then laye thyne

hande vpon thy mouth. Who so chyrneth mylche/maketh butter: he that rubbeth his nose / maketh it blede: and he that causeth wrath/bringeth forth stryfe.

Kynges ought to iudge iustly. The propertye of an honest maried wyfe.

¶ The .xxxj. Chapter.

¶ The wordes of Kynge Lamuel/ and the Prophecye that hys mother taught hym.

א My sonne/ thou sonne of my body: O my deare beloued sonne / geue not ouer thy substaunce & mynde vnto wemē/which are the destruccyon euen of Kynges. O Lamuel / geue Kynges no wyne / geue Kynges & Princes no stronge drincke: lest they beynge dronckē forget the lawe/ & regarde not the cause of the poore/and of all soche as be in aduersite. Geue stronge drincke vnto soche as are condempned to death/and wyne vnto those that mourne: that they maye drincke it/& forget their mysery and aduersytie. Be thou an aduocate/and stande in iudgement thy selfe/to speake for all soch as be domme & socourles. With thy mouth defende the thynge that is lawfull and right/and the cause of the poore and helpeles.

Aleph.

א Who so fyndeth an honest faythfull woman/ she is moch more worth then perles.

Beth.

ב The hert of her husband maye safely trust in her/so ỹ he shall haue none nede of spoyles.

Gimel.

ג She wyll do hym good & not euell all the dayes of her lyfe.

Daleth.

ד She occuppeth woll and flax/and laboureth gladly with her handes.

He.

ה She is lyke a marchauntes shyppe/that bringeth her vytayles from a farre.

Vau.

ו She is vp in the nyght season/to prouyde meate for her housholde / and fode for her maydens.

Zain.

ז She consydreth lande/& byeth it/& with ỹ frute of her handes she plāteth a vyneyarde.

Heth.

ח She gyrdeth her loynes with strength/& courageth her armes.

Teth.

ט And yf the perceaue that her housewyfrye dooth good/her cādle goeth not out by night.

Iod.

י She layeth her fyngers to the spyndle/& her hande taketh holde of the rocke.

Caph.

כ She openeth her hande to the poore / yee she stretcheth forth her handes to soche as haue nede.

Lamed.

ל She feareth not that the colde of wynter shall hurte her house / for all her housholde folkes are double clothed.

Mem.

מ She maketh her selfe fayre ornamētes/ her clothinge is whyte sylke and purple.

Nun.

נ Her husband is moch set by in the gates/ when he sitteth amonge the rulers of ỹ land.

Samech.

ס She maketh cloth of sylke & selleth it/and delyuereth a gyrdle vnto the marchaunt.

Ain.

ע Strength and honoure is her clothynge/ & in the latter daye she shall reioyse.

Phe.

פ She openeth her mouth wyth wysdome/ and in her tonge is the lawe of grace.

Sade.

צ She loketh well to ỹ wayes of her housholde/& eateth not her bred with ydylnes.

Koph.

ק Her children aryse/and call her blessed: and her husbande maketh moch of her.

Res.

ר Many daughters there be that gather riches together/but thou goest aboue thē all.

Sin.

ש As for fauoure/it is dysceatfull/& beutie is a vayne thinge: but a woman that feareth the Lorde/ she is worthy to be praysed.

Thau.

ת Geue her of the frute of her handes/ and let her awne workes prayse her in ỹ gates.

¶ The ende of the Prouerbes of Salomon.

¶ The boke of the Preacher / otherwyse called Ecclesiastes.



¶ All that is in this worlde is vanytie.

¶ The fyrst Chapter.

THese are the wordes of the Preacher / ye sonne of Dauid / kynge of Jerusalē. a* All is but vanyte (sayeth ye preacher) all is but playne vanite. For what els hath a man / of all the laboure ye he taketh vnder the Sūne? One generacion passeth awaye / another cōmeth / but the earth abydeth styll. The Sōne aryseth / the Sunne goeth downe / and returneth to his place / that he maye there ryse vp agayne. The winde goeth toward ye South / & fetcheth his cōpase aboute vnto ye North / & so turneth in to him selfe agayne. All floudz runne in to the see / & yet the see is not fylled: for loke vnto what place the waters runne / thence they come agayne. All thinges are so harde / ye no man can expresse thē. *¶ The eye is not satisfyed wt syght / ye eare is not fylled wt hearynge. The thing ye hath bene cometh to passe agayne: & ye thing ye hath bene done / is done agayne / there is no new thyng vnder the Sunne. Is there eny thinge wherof it maye be sayde: lo / this is newe? For it was longe agoo in the tymes ye haue bene before vs. ¶ The thinge that is past / is out of remembraunce: Euen so the thynges that are for to come / shall no more be thought vpō amonge thē that come after. I my selfe the Preacher / beynge Kynge of Israel & Jerusalē / applied my mynde to seke out & search for the knowledge of all thynges ye are done vnder heauē. Soch trauayle & labour hath god geuē vnto b* ye childzē of mē / to exercyse thē selfz therin.

a* Heb. Vanitie of vanyties: ye is / a wonderfull greate vanytie: as Balet of balettes / for cheafe Balet / of which Cāt. i. a

* Prou. xxvij. c Eccli. xliij. b. Eccle. i. b

b* That is / vnto mē. Some reade the children of Adam. as Gene. xi. a.

¶ Thus I haue consydzed all the thynges ye come to passe vnder the Sunne / and lo / they are all but vanyte & veracion of mynde. The croked can not be mayde strayght / & ye fautz can not be nombzed. I cōmoned wyth myne awne herte / saying: lo / I am come to a great estate / & haue gottē more wysdome / then all they that haue bene before me in Jerusalem

Yee my herte had greate experience of wysdome & knowledge / for there vnto I applied my mynde: that I might knowe what were wysdome & vnderstādyng / what were errour & folyshnes. And I perceaued that this also was but a veracio of minde: for where moch wysdome is / there is also greate trauayle & disquietnes: and the more knowledge a man hath / the more is his care.

¶ Aboundaunce of rychesse / of pleasure & of buyldynge are vayne thynges.

¶ The .ij. Chapter.

THen sayd I thus in myherte: Now go to / I wyll take myne ease and haue good dayes. But lo / ye was vanyte also: in so moch ye I sayde vnto laughter: thou art madd / and to myrth: what doest thou?

So I thought in my herte / to withdrawe my flesh frō wyne / to applie my mynde vnto wysdome / & to cōprehēde folishnes vntill the tyme ye (amōge all ye thinges which are vnder ye Sūne) I myght se what were best for men to do / so longe as they lyue vnder heauen.

I made gorgious fayre worckes. I buylded me houses / & plāted vineyardes. I made me orchardes & gardens of pleasure / & plāted trees in thē of all maner frutes. I made poles of water / to water ye grene & frutefull trees withall. I bought seruaūtz & maydēs / & had a greate housholde. As for catell & shepe / I had more substaūce of thē / then all they ye were before me in Jerusalem. I gathered syluer and golde together / euē a treasure of kynges and landes.

I prouyded me syngers and wemē which coude playe of instrumentes / to make men myrth & pastime. I gat me drynckyng cuppes also & glasses. (Shortly) I was greater & in more worshipe / then all my predecessours in Jerusalē. For wysdome remayned wt me: & loke whatsoeuer myne eyes desyred / I let thē haue it: & wherin soeuer myherte delited or had eny pleasure / I wt held it not from it. Thus my herte reioysed in all ye I dyd / & this I toke for ye porcion of all my trauayle. But when I cōsydred all ye worckes ye my handes had wrought / & all the labours ye I had takē therin: lo / all was but vanyte & veracyon of mynde / and nothinge of eny value vnder the Sunne. Then turned I me to consydre wysdome / errour & folyshnesse) for what is he amōge men / ye might be compared to me the kyng in soch worckz?) & I sawe / ye wysdo me excelleth foolishnesse / as farre as lyght doth darcknesse. * For a wyse mā beareth his eyes aboute in his head / but ye foole goeth in the darcknesse. I perceaued also ye they both had one ende. Then thought I in my minde: If it happen vnto ye foole as it doth vnto me / what

* After in the viij. a Prouer. xvij. d.

nedeth me then to laboure eny moze foz wyl-
dome: So I cõfessed within my herte/ ẏ this
also was but vanite. Foz ẏ wyse are euer as
lytle in remẽbzaũce as ẏ folish/ & all ẏ dayes
for to come shalbe forgottẽ/ yee the wyse mã
dieth as well as ẏ foole. Thus beganne I to
be weery of my lyfe/ in so moch ẏ I coude a-
waye w̃ nothing ẏ is done vnder ẏ Sũne/ foz
all was but vanite & vexaciõ of mynde: Yee I
was weery of al my labour/ which I had takẽ
vnder the Sũne/ because I shulde be fayne to
leaue thẽ vnto another mã/ ẏ cõmeth after me
foz who knoweth / whether he shalbe a wyse
mã oz a fole: And yet shal he be lozd of all my
labours/ which I w̃ soch wysdome haue takẽ
vnder the Sũne. Is not this a vayne thyng?

So I turned me to refrayne my mynde frõ
all soch trauayle/ as I toke vnder the Sũne:
D foz so moch as a man shulde weery him selfe
w̃ wysdome/ w̃ vnderstãding & oppoztunite/
& yet be fayne to leaue his labours vnto ano
ther/ ẏ neuer swett foz them. Thys is also a
vayne thinge and a greate mysery. Foz what
getteth a man of all ẏ laboure & trauayle of
his mynde/ ẏ he taketh vnder ẏ Sunne/ but
heuyneße/ sozowe & disquietnes all ẏ dayes
of his lyfe? In so moch that his herte can not
rest in ẏ night. Is not this also a vayne thing?
Is it not better then foz a mã to eate & dzinc-
ke/ & his soule to be mery in his labour? Yee
I sawe ẏ this also was a gyfte of God: Foz
who maye eate/ dzincke/ oz bzinge eny thing
to paße wythout hym? And why? he geueth
vnto mã/ what it pleaseth him: whether it be
wysdome/ vnderstanding / oz gladneße. But
vnto ẏ synner he geueth weerynes & sozow/
ẏ he maye gather & heape together ẏ thinge/
ẏ afterwarde shalbe geuẽ vnto him whom it
pleaseth God. This is now a vayne thinge/
yee a very disquietneße & vexaciõ of mynde.
¶ All thinges come in their tyme and paße awaye in
their tyme.

¶ The.iij.Chapter.

A Euery thynge hath a tyme/ yee all
that is vnder the heauẽ/ hath is cõ-
ueniẽt seazon. There is a tyme
to be bozne/ & a tyme to dye.
There is tyme to plãte / & a tyme to pluckе
vp the thynge/ that is planted:
A tyme to slaye / and a tyme to makе whole
A tyme to bzeakе downe/ & a time to build vp.
A tyme to wepe/ and a tyme to laugh:
A tyme to mourne/ and a tyme to daunse:
A tyme to cast awaye stones / and a tyme to
gather stones together:
A tyme to enbzace / & a tyme to refrayne frõ
enbzacynge:
A tyme to wynne/ and a tyme to lese:
B A tyme to spare/ and a tyme to spende:
A tyme to cutt in peces/ & a tyme to sowe to-
gether:
A tyme to kepe sylence/ & a tyme to speakе:
A tyme to loue/ and a tyme to hate:
A tyme of warre/ and a tyme of peace:

What hath a mã els (ẏ doth any thing) but
weeryneße & labour? Foz as touching the
trauayle & carefulneße which God hath ge-
uen vnto men/ I se ẏ he hath geuẽ it thẽ/ to be
exercised in it. All this hath he ozdened mar-
uelous goodly/ to euery thing his due tyme.
He hath plãted ignozaũce also in the hertes
of men/ ẏ they shulde not fynde out ẏ groũd
of his wozkes/ which he doth frõ ẏ beginning
to ẏ ende. So I perceaued/ ẏ in these things ¶
there is nothinge better foz a man/ then to be
mery & to do well so longe as he lyueth. Foz
all ẏ a man eateth & dzincketh/ yee what so
euer a mã enioyeth of all his labour/ ẏ same
is a gyfte of God. I cõsydered also ẏ what
soeuer God doth/ it cõtinueth foz euer/ & ẏ no
thing cã be put vnto it noz takẽ frõ it: & ẏ God
doth it to the intẽt/ ẏ men shulde feare hym.
The thinge ẏ hath bene/ is now: & ẏ thinge ẏ
is foz to come/ hath bene afoze tyme/ foz God
restozeth agayne the thinge that was past.
Mozeouer/ I sawe vnder the sunne vngod-
lyneße in the steade of iudgemẽt/ & iniquyte
in steade of ryghtuousneße. Then thought
I in my mynde: God shall separate the righ-
tuous frõ the vngodly/ & then shalbe ẏ tyme
and iudgemẽt of all councels & wozckes.
I cõmened w̃ myne awne hert also cõcerning
the childzẽ of men: how God hath chosen thẽ/
& yet letteth thẽ apeare: as though they were
beastes: foz it happeneth vnto men as it doth
vnto beastes/ & as the one dieth/ so dyeth the
other: yee they haue both one maner of byzth/
so that (in this) a man hath no pzeemynence
aboue a beast/ but all are subdued vnto va-
nitie. They go all vnto one place/ foz as they
be al of dust/ so shal they all turne vnto dust
agayne. Who knoweth *the spzete of man
ẏ goeth vpwarde/ & ẏ bzeth of the beest that
goeth downe into ẏ earth? Wherfoze I per-
ceaue/ ẏ there is nothinge better foz a man/
then to be ioyfull in his labour/ foz that is
his pozcyon. But who wyll bzinge him to
se the thinge that shall come after him?

*The romen translaciõ rea-
deth) whether the spzete of a
man goo vp
warde/ and the
breath of a beast
downe warde.

¶ The mysteries of the innocent. The superfluous labours of men. The child that is pooze & wyse.

¶ The.iiij.Chapter.

SO I turned me/ & cõsydzed all the A
byolent wzõge ẏ is done vnder the
sunne: & beholde/ the teares of soch
as were oppzessed/ & there was no
man to cõfozte thẽ oz ẏ wolde delyuer & de-
fende thẽ frõ ẏ violẽce of their oppzessoures.
Wherfoze I iudged those that are deed/ to be
moze happye then soch as be alyue: yee hym
that is yet vnboznе to be better at ease then
they both/ because he seith not the myserable
wozckes that are done vnder the sunne.

Agayne

AGayne/I sawe that all trauayle and diligence of labour was hated of euery man. This is also a vayne thynge/ and a vexacion of mynde. The foole foldeth his hãdes together/ and eateth vp his awne flesh. One hande full (sayeth he) is better wyth rest/ then both the handes full with labour and trauayle. Moreouer/I turned me/and beholde yet another vanyte vnder the Sonne.

There is one man/ no mo but hym selfe alone/ hauynge nether chylde ner brother: yet is there no ende of his carefull trauayle/ hys eyes can not be satysfyed wyth ryches/ (yet doth he not remembre hym selfe/& saye:) For whome I do take soch trauayle? For whose pleasure do I thus consume awaye my lyfe? This is also a vayne and myserable thyng. Therfore two are better then one/ for they maye well entoye the profyt of their labour. If one of them fall/ hys companion helpeth him vp agayne: But wo is him that is alone/for yf he fall/ he hath not another to helpe him vp. Agayne/ when two slepe together/they are warme: but how can a body be warme alone? One maye be ouercome/but two maye make resistaũce: A thre folde cable is not lyghtly broken. A poore chylde beynge wyse/ is better then an olde kynge/that doteth/ and can not bewarre in tyme to come. Some one commeth out of prison/& is made a kynge: & another whych is borne in the kyngdome/commeth vnto power. And I perceaued/ yͭ all men liuing vnder the Sonne/go with the secõde childe/ that commeth vp in the steade of the other.

As for the people that haue bene before him/and that come afterhim/they are innumerable: yet is not their ioye the greater thorow hym. This is also a vayne thynge & a vexacion of mynde. When thou cõmest in to yͭ house of God/kepe thy fote[a*] & draw nye/[b*] that thou mayest heare: that is better then yͭ offerynges of fooles/for they knowne not what euell they do.

a* Some rede: For he is redier to heare (vnderstãd thy worde) thã to release the sacrifices that fooles geue.

b* Some rede: rather to heare/ then to geue/as fooles offringe sacrifice.

¶ A monicyon to bewarre of rashe communycacyon. We ought not to meruel at the oppressiõ of the poore. The couetous is not satysfyed with his ryches.

¶ The.v. Chapter.

BE not hastie with thy mouth/& lett not thyne herte speake eny thynge rashly before God. For God is in heauen/ and thou vpon earth/ therfore let thy wordes be fewe. For where moch carefulnesse is/ there are many dreames: and where many wordes are/there men maye heare fooles. * If thou make a vowe vnto God/be not slacke to perfourme it. As for folish vowes/he hath no pleasure in thẽ. If thou promyse eny thinge/paye it: for better it is that thou make no vowe then that thou shuldest promyse/and not paye. Vse not thy mouth to cause thy flesh for to synne/ that thou saye not before the angell: my foolyshnesse is in the faute. For thẽ God wilbe angrye at thy voyce/& destroye all yͭ worcke of thyne handes. And why? where as are many dreames and many wordes/ there are also dyuerse vanityes: but loke yͭ thou feare God. If thou seyst the poore to be oppressed and wrongeously dealt wythall/ so that equyte and the ryght of the lawe is wrasted in the lande: maruell not thou at soch iudgment/for one greate man kepeth touch with another/and the myghtie helpe them selues together. The whole lande also wyth the feldes and all that is therin/is in subiecction and bondage vnto the kynge. He that loueth money/wyll neuer be satisfyed with money: and who so delyteth in ryches/ shall haue no profyt therof. Is not thys also a vayne thynge? Where as moche ryches is/ there are many also that spende them awaye. And what pleasure more hath he that possesseth them/sauynge that he maye loke vpõ them with hys eyes? A labouryng mã sleepeth swetely/ whether it be lytle or moch yͭ he eateth: but the aboundaunce of the ryche wyll not suffre hym to slepe.

Yet is there a sore plage/ which I haue sene vnder the sunne (namely) riches kepte to the hurte of him that hath them in possession. For oft tymes they perish with his greate mysery & trouble: and yf he haue a chylde/ it getteth nothynge. * Lyke as he came naked out of his mothers wõbe/so goeth he thither agayne/and caryeth nothinge awaye wyth hym of all hys labour. This is a myserable plage/ yͭ he shall go awaye euẽ as he came. What helpeth it hym then/ that he hath labored in the wynde? All the dayes of hys lyfe also must he eate in the darcke/ wyth greate carefulnesse/ sycknesse and sorow. Therfore me thincke it a better and a fayrer thynge/a man to eate and dryncke/and to be refreshed of all hys labour/ that he taketh vnder the Sunne all the dayes of hys lyfe which God geueth hym/ for this is his porcyon. For vnto whom soeuer God geueth riches/goodes/and power/ he geueth it hym to enioye it/to take it for hys porcion/and to be refreshed of hys labour: this is now the gyfte of God. For he thynketh not moche how longe he shall lyue/for so moch as God fylleth his herte with gladnesse.

* Job.i.d.e.f. Timo.vi.b

¶ The mysery of the ryche and couetous. The differaunce of a fole and a wyse man.

¶ The.vi. Chapter.

A THere is yet a plage vnder ỹ Sũne/ & it is a generall thynge amonge men: when God geueth a man ryches/goodes & honoure/so that he wanteth nothynge of all that hys herte can desyre: and yet God geueth hym not leue to entoye the same/ but another man spendeth them. This is a vayne thynge & a mysera-
B ble plage. If a man begett an hundred chil-dr̃e/and lyue many yeares/ so that his dayes are many in nombre / and yet can not enioye his good/nether be buried: as for him I saye/ that an vntymely byrth is better then he. For he cõmeth to naught / & goeth his waye in to darcknes/and his name is forgotten.
C Moreouer/he seyth not ỹ Sonne/& knoweth of no rest nether here ner there: Yee though he lyued two thousande yeares / yet hath he no good lyfe. Come not all to one place? All the laboure ỹ a man taketh/ is for hym selfe/ and yet hys desyre is neuer fylled after hys mynde For what hath the wyse moore then
D the foole? What helpeth it the poore/ that he knoweth to walcke before the lyuyng? The syght of the eyes is better/ then that ỹ soule shulde so departe awaye. Howbeit this is also a vayne thynge and a dysquyetnesse of mynde. What is more excellent then mã? yet can he not in the lawe get the victory of of him that is myghtier then he: A vayne thynge is it to cast oute many wordes / but what hath a man els?

C That wich palleth oure strengthes & wittes ought we not to seke after.

C The.vij.Chapter.

A FOr who knoweth what is good for man lyuynge / in the dayes of his vayne lyfe/ which is vnta sha-dowe? Or/ who will tell a man/
* Prou.xxij.a Cant.i.a. what shall happen after him vnder ỹ Sõne? * A good name is more worth then a pre-
B cious oyntmẽt/and the daye of death is bet-ter then the daye of byrth. It is better to go in to an house of mournyng / then in to a bãc-ketyng house. For there is the ende of all men/ & he that is lyuynge/taketh it to hert. It is better to be sory then to laugh/ for whẽ the countenaunce is heuy / the herte is ioy-full. The herte of the wyse is in the mour-nyng house/ but the herte of ỹ folish is in the house of myrth. It is better to geue eare to the chastenynge of a wyse man / then to heare the songe of fooles. For the laughyng of foles is lyke the crackyng of thornes vn-der a pot. And that is but a vayne thynge.

Who so doeth wronge / maketh a wyse man to goo oute of his witte/& destroyeth a gentle herte. The ende of a thynge is better then the begynnyng. The packẽt of spyrete is better then the hye mynded. Be not ha-stely angrie in thym ynde / for wrath resteth in the bosome of a foole. Saye not thou: What is the cause that the dayes of the olde tyme were better/then they that be now? for that were no wyse question. Wysdome is better then ryches / yee moch more worth then the eye syght. For wysdome defendeth as well as money/ and the excellent knowledge and wysdome geueth lyfe vnto hym ỹ hath it in possession. Consyder the worcke of God/how that no man can make the thynge straight/which he maketh croked. Vse well the tyme of prosperyte / and remembre the
C tyme of myshortune: for God maketh the one by the other/so ỹ a mã can fynde nothyng els.

These.ij.thinges also haue I cõsydred in the tyme of vanyte: that ỹ iust man perisheth for his ryghtuousnes sake/ and the vngodly lyueth in his wyckednesse. Therfore be thou nether to rightuous ner ouer wyse/that thou perish not: be nether to vnrightuous also ner to foolysh / lest thou dye before thy tyme. It is good for the to take holde of this / and not to let that go out thy hande. For ỹ he feareth God shall escape them all.

Wysdome geueth more corage vnto the wyse/then ten myghtie men of ỹ citie: * for there is not one iust vpon earth/ ỹ doth good/ and synneth not. Take not hede vnto euery worde that is spoken/lest thou heare thy ser-uaunt curse the: for thyne awne herte knoweth / that thou thy selfe also hast oft tymes spoken euell by other men. All these thynges haue I proued because of wysdome: for I thought to be wyse/but she went farther fro me then she was before/ yee & so depe that I might not reach vnto her. I applied my myn-
D de also vnto knowledge/& to seke oute scien-ce / wysdome and vnderstandyng: to knowe the foolishnesse of the vngodly/ & the errour of dotynge fooles. And I founde / that a wo-man is bytterer then death: for she is a very angle/her herte is a nett/ and her handes are cheynes. Who so pleaseth God shall escape from her/but the synner wyll be taken with her.

* 1ñ.Reg viij.c ỹ. Parai.vi.g Prou.xx.b 1.Ioh.i.d.

Beholde (sayeth the preacher) this haue I dilygently searched oute and proued / that I myght come by knowledge: whych as yet I seke/and fynde it not. Amonge a thousande men I haue founde one/but not one woman amonge all. Lo / thys onely haue I founde/ that God made man iust and right/ but they seke dyuerse soteltyes/where as no mã hath wysdome and vnderstandynge / to geue an-swere thervnto.

C The kynges commaundement ought to be obeyed Gladnes is one of the chefe thinges vnder the sonne.

C The.viij.Chapter.

Wysdome

A Wysdome maketh a mans face to shyne/but malyce putteth it oute of fauoure. Kepe the kynges commaundemēt(I warne the) and the othe that thou hast made vnto* God. Be not hastie to go out of his syght/ and se thou cōtynue in no euell thynge: for whatsoeuer it pleaseth him/ þ doeth he. Like as whē a king geueth a charge/ hys commaundement is myghtie: Euen so who maye saye vnto hym: what doest thou? Who so kepeth the commaundemēt/ shall fele no harme: but a wyse mans herte discerneth tyme and maner: For euery thynge wyll haue opportunite and iudgment/ and thys is the thynge that maketh B mē full of carefulnes and sorowe. And why? a man knoweth not what is for to come/ for who wyll tell hym? Nether is there eny man that hath power ouer the spyrete/ to kepe styll the spyrete/ ner to haue eny power in þ tyme of death: it is not he also that can make an ende of þ battayll/ nether maye vngodlynes delyuer hym that medleth with all.

* Prou.xvij.d. Iob.ix.d

* Some reade/ the Goddes: þ is/ Iudges.

All these thynges haue I consydered/ and applyed my mynde vnto euery worcke that is vnder the Sonne: how one mā hath lordshipe vpon another to his awne harme. For I haue oft sene þ vngodly brought to their graues/ and fallen downe from the hye and glorious place: in so moch that they were forgotten in the cytie/ where they were had in so hye and greate reputacyon. This is also a vayne thynge. Because now that euell worckes are not hastely punyshed/ the herte of man geueth hym selfe ouer vnto wyckednesse. But though an euell personne offende C an hundred tymes/ and haue a longe lyfe: yet am I sure/ that it shall go well wyth thē that feare God/ because they haue hym before their eyes. Agayne/ as for þ vngodly/ it shall not be well wyth hym/ nether shall he prolonge his dayes: but euen as a shadowe/ so shall he be that feareth not God.

Yet is there a vanyte vpon earth: There be iust men/ vnto whom it happeneth/ as though they had the worckes of the vngodly: Agayne/ there be vngodly/ with whom it goeth as though they had the worckes of the ryghtuous. Thys me thynck also a vayne thyng. Therfore I commende gladnesse/ because a man hath no better thynge vnder þ Sonne/ then to eate and drynck/ and to be mery: for that shal he haue of his labour all the dayes of his lyfe/ which God geueth him vnder þ Sonne. When I applied my mynde D to learne wysdome/ and to knowe the trauayle that is in the worlde (and that of soch a fashion/ þ I suffred not myne eyes to slepe nether daye ner nyght) I vnderstode of all þ worckes of God/ that it is not impossible for a man/ to attayne vnto the workes that are done vnder the Sonne: & though he bestowe his labour to seke them out/ yet can he not reach vnto thē: yee though a wyse mā wolde vndertake to knowe them/ yet myght he not fynde them.

C A man wotteth not/ by the ryghtwelnes of hys awne worckes/ whether he be worthie of loue or hate. A mā ought to lyue merely with his wyfe. A prayse of wysdome.

C The.ix. Chapter.

For all these thyngs purposed I in A my mynde to seke oute. The ryghtuous & wyse yee & their a* workes also are in the hande of God: & b* there is no man that knoweth ether þ loue or hate of the thynge that he hath before him. It happeneth vnto one as vnto another: It goeth wyth the ryghtuous as wyth the vngodly: with the good and cleane as with the vncleane: with him that offereth as with him that offereth not: lyke as it goeth wyth þ ryghtuous/ so goeth it also with the synner: As it happeneth vnto the periured/ so happeneth it also vnto him þ is afraied to be for sworne. Amonge all thynges that come to passe vnder the Sonne/ this is a mysery/ that it happeneth vnto all alyke. This is the cause also þ the hertes of men are full of wyckednesse/ and madd foolyshnesse is in their hertes as longe as they lyue/ vntyll they dye.

a* Some reade/ seruauntes.

b* Some reade: and man knoweth neither the louer ner the hate: which is all before him. The sentēce signifieth as moche/ as no mā knoweth whether God loue or hate any man: Understande/ by the ryghtwelnes of hys awne worckes.

And why? As longe as a man lyueth/ he is careles: for a quick dogg (saye they) is better then a deed lyon: for they that be lyuyng/ knowe that they shall dye: but they that be deed/ knowe nothynge/ nether deserue they eny more. For their memoriall is forgotten/ so þ they be nether loued/ hated ner enuyed: nether haue they eny more parte in þ worlde/ in all that is done vnder þ Sonne. Go thou thy waye then/ eate thy bred wyth ioye/ and drynck thy wyne wyth gladnesse/ for thy worckes please God. c* Let thy garmētes be alwaye whyte/ & let thy head wāt none oyntment. Vse thy selfe to lyue ioyfully with thy wyfe whom thou louest/ all the dayes of thy lyfe/ which is but vayne/ þ God hath geuen the vnder the Sonne/ all the dayes of thy vanite: for that is thy porcion in this lyfe/ of all thy labour and trauayle that thou takest vnder the Sonne. Whatsoeuer thou takest C in hande to do/ that do with all thy power: for amōge the deed/ where as thou goest vnto/ there is nether worcke/ councell/ knowledge ner wysdome.

B

c* That is/ be not slouēly and fylthely/ but honestly & manerly arayed.

So I turned me vnto other thynges vnder the Sonne/ and I sawe/ that in runyng/ it helpeth not to be swyft: in battayll/ it helpeth not to be stronge: to fedynge/ it helpeth not to be wyse: to ryches/ it helpeth not to be

suttell: to be had in fauoure/it helpeth not to be connynge: but that all lyeth in tyme and foztune. For a man knoweth not hys tyme/ but lyke as the fysshe are taken wyth the angle/ and as the byrdes are catched wyth the snare: Euen so are men take in the perlous tyme/when it commeth sodenly vpon them.

¶ This wysdome haue I sene also vnder the Sonne/and me thought it a greate thynge. There was a lytle citie/and a fewemē within it: so there came a greate kynge and besieged it/ & made greate bulwarckes agaynst it. And in the cytie there was founde a poore man (but he was wyse) which wyth hys wysdome delyuered the cytye: yet was there no body/that had eny respecte vnto soch a symple man. Then sayde I: wysdome is better then strength. Neuertheles/ a symple mans wysdome is despised/and his wordes are not herde. The wyse mās councell that is folowed in sylence/ is farre aboue the crienge of a captayne amonge fooles.* For wysdome is better then harnesse: but one vnthryft alone destroyeth moch good.

*Sapien.vi.a
¶.Reg.xxij.c.
i.Reg.xvij.c.

¶ The dyfferaunce betwyxt a fole and a wyse man. Foztunate and happye is that reaulme which hath a wyse pryncе.

The.x.Chapter.

DEed flyes ꝑ corruppe swete oyntment and make it to styncke/ are fomthynge moze worth then the wysdome and honoure of a foole.

a* That is/to do all thynges a ryght.

A wyse mans herte is[a]* vpon ꝑ ryght hāde/ but a fooles herte is vpō the left. And yonge foole thynckеth/that euery man doth as foolyshly as hym selfe. If a pryncypall spyrite be geuen the to beare rule/be not negligēt then in thyne offyce: for so shall greate wyckednesse be put downe/ as it were wyth a medecyne. Another plage is there/ whych I haue sene vnder the sonne: namely/ the ignorauce that is commenly amonge prynces: in that a foole sytteth in greate dignyte/ and the rych are sett downe beneth: I se seruauntes ryde vpon horses/ & prynces goinge vpō their fete as it were seruauntes.* But he ꝑ dygeth vp a pyt/ shall fall therin him selfe: & who so breaketh downe ꝑ hedge/ a serpēt shall byte hym. Who so remoueth stones/ shall haue trauayle withall: & he ꝑ heweth wod/ shalbe hurt therwith.

B

*Prou.xxvi.d
Eccli.xxvij.d.

When an yron is blont/and the poynt not sharpened/it must be whett agayne/ & that with myght: Euen so doth wysdome folowe
C diligence. A babler of his tonge is no better then a serpēt that stynget without hyssyng. The wordes out a wyse mās mouth are gracious/ but ꝑ lyppes of a foole wyll destroye hym selfe. The begynnynge of his talkynge is foolishnes/and ꝑ last worde of his mouth is great madnesse. A foole is so full of wordes/ that a man can not tell what ende he wyll make: who wyll then warne hym to make a conclusyō? The laboure of the foolish is greuous vnto thē/ whyle they knowe not how to go in to the cytie.

¶ Wo be vnto the (O thou realme & lande) whose kynge is but a chylde/ & whose prynces are early at their banckettes. But well is the (O thou realme and lande) whose kyng is come of nobles/ and whose prynces eate in due season/ for strength and not for lust. Thorow slouthfulnesse ꝑ balcke fall downe/ and thorow ydle handes it rayneth in at the house. Meate maketh men to laugh/ & wine maketh them mery: but vnto money are all thynges obedient. Wish the kyng no euell in thy thought/and speake no hurte of ꝑ ryche in thy preuy chambre: for a byrde of the ayre shall betraye thy voyce/and with her fethers shall she bewraye thy wordes.

D

¶ Rychesse ought to be distribute vnto the neady.

¶ The.xi.Chapter.

SEnde[a]* thy bytayles ouer the waters/ & so shalt thou fynde thē after many yeares. Geue it awaye amonge[b]* seuen or eyght/ for thou knowest not what mysery shall come vpon earth.[c]* When ꝑ cloudes are full/they poure out rayne vpon the earth. And when the tre falleth (whether it be towarde the South or North) in what place soeuer it fall/ there it lyeth. He that regardeth the wynde/ shall not sowe: and he ꝑ hath respecte vnto ꝑ cloudes/ shall not reape. Now lyke as thou knowest not the waye of the wynde/ner how ꝑ bones are fylled in a mothers wombe: Euē so thou knowest not the workes of God/ whych is the worckemaster of all.

a* That is/ distribute thy goodes indifferently to the poore/ withoute regardyng one & not another.
b* That is vnto manye: a certen nombre for an vncertē.
c* That is/ whē men haue wherwith they ought lyberally to geue.

¶ Cease not thou therfore with thy handes to sowe thy sede/ whether it be in the morninge or in the euenynge: for thou knowest not whether this or that shall prosper/ and yf they both take/ it is the better. The lyght is swete/and a pleasaunt thynge is it for the eyes to loke vpon the Sunne. If a man lyue many yeares/and be glad in them all/let him remembre the dayes of darcknesse/ whych shall be many: & when they come/all thyng shall be but vanyte. Be glad then (O thou yonge man) in thy youth/and let thyne herte be mery in thy yonge dayes: folowe ꝑ wayes of thyne awne herte/ & the lust of thyne eyes: but be thou sure/ that God shall bringe the in to iudgment for all these thynges.

C

D

¶ Frou oure youthe ought we to consyder and regarde the goodnes of God.

¶ The.xij.Capter.

Put

A Put away displeasure out of thine hert/ & remoue euell frō thy body: for chyldehode & youth is but banyte. Remembre thy maker in thy youth/ or euer the dayes of aduersitie come/ & or the yeares drawe nye/ when thou shalt saye: I haue no pleasure in them before the sunne/ the lyght/ the moone and starres be darckened/ and or the cloudes turne agayne after the rayne: when the kepers of the house shall tremble/ & when the stronge men shall B bowe them selues: when the myllers stande styll/ because they be so fewe/ & when ỹ sight of the wyndowes shall waxe dymme: when the dores in the stretes shalbe shutt/ & when the voyce of the myller shalbe layed downe: when men shall ryse vp at the voyce of the byrde/ and when all the daughters of musike shalbe brought lowe: when men shall feare in hye places/ and be afrayed in the stretes: when the Almonde tree shalbe delyted/ the grashopper borne out/ and when greate pouerte shall breake in: when man goeth to his longe home/ and the mourners go aboute ỹ stretz. Or euer ỹ syluer lace be takē awaye/ C & or ỹ golden bande be brokē: Or the pot be broken at the well/ & the whele vpon the cysterne: Or dust be turned agayne vnto earth from whence it came/ & or the spyrite returne vnto God/ whych gaue it. All is but banyte (saith ỹ Preacher) all is but playne banite.

The same Preacher was not wyse alone/ but taught ỹ people knowledge also: he gaue good hede/ sought out the ground and set D forth many parables. His diligence was to fynde out acceptable wordes/ ryght scripture/ and the wordes of trueth. For the wordes of the wyse are like pryckes and nayles that goo thorow/ wherwyth men are kepte together: for they are geuē of one shepherde onely. Therfore be warre (my sonne) that aboue these thou make the not many and innumerable bokes/ nor take dyuerse doctrynes in hande/ to weery thy body withall.

Let vs heare the cōclusyon of al thinges: Feare God/ and kepe hys cōmaundemētes/ For that toucheth all men: For God shall iudge all workes and secrete thynges/ whether they be good or euell.

The ende of the boke of the Preacher/ other wyse called Ecclesiastes.

The Ballet of Balettes of Salomon: called in Latyne Canticū Canticorum.

a* That is/the cheafe & moſt excellēt Balet/ as the ſainct of ſayn ctes/ the Kinge of Kinges/which is as moche to ſaye/ after the maner of ſpeakig of the Hebrues/ as the cheafe ſainct/the cheſe king. Wherfore it is to be ſuppoſed/that amōge the. ix. and fyue other ſongꝭ (of whiche. iij. Reg. iiij d) this hath bene eſteamed & iudged the cheſe & principall.

¶ A myſticall deuyce of the ſpirituall and godly loue/ betwene Chriſt the ſpouſe/and the churche or congregacyon his ſpouſelle. Salomon made this Balade or ſonge by hym ſelfe & his wyfe the daughter of Pharao/vnder the ſhadowe of hym ſelfe figuryng Chriſt and vnder the perſon of his wyfe the Churche.



¶ The fyrſt Chapter.

¶ The voyce of the Churche.



A That thy mouth wold geue me a kyſſe/for thy breſtꝭ are more pleaſaūt then wine/ & that becauſe of the good & pleaſaūt ſauoure. Thy name is a ſwete ſmelling oyntmēt/ therfore do the maydens loue the: yee that ſame moueth me alſo to runne after the.

¶ The ſpouſeſſe to her companyons.

The Kyng hath brought me in to his preuy chambre. We wyll be glad and reioyce in the/we thynke more of thy breſtes then of wyne: well is them that loue the.

¶ The voyce of the Church in perſecucyon.

B I am black(O ye daughters of Jeruſalem) lyke as the tentes of the Cedarenes/ & as the hangynges of Salomon: but yet am I fayre & welfauoured withal. Maruell not at me that I am ſo black: & why? the ſunne hath ſhyned vpon me.

¶ The voyce of the Synagoge.

For when my mothers chyldren had euell wyll at me/they made me ỹ keper of the byneyarde. Thus was I fayne to kepe a byneyarde/which was not myne awne.

¶ The voyce of the churche to Chriſt.

Tell me(O thou whom my ſoule loueth) where thou fedeſt/ where thou reſteſt at the noone daye: leſt I go wronge/and come vnto the flockes of thy companyons.

¶ Chriſt to the Churche.

C Yf thou knowe not thy ſelf (O thou fayreſt amonge wemen(then go thy waye forth after the fote ſteppes of the ſhepe/as though thou woldeſt fede thy goates beſyde ỹ ſhepeherdes tentes. There wyll I tary for the (my loue) with myne hoſt and with my charettes/ which ſhalbe no fewer then Pharaos. Then ſhall thy chekes & thy neck be made fayre/ & hanged with ſpāges & goodly iewels: a neck bande of golde wyll we make the with ſiluer botons.

¶ The voyce of the churche.

When the Kynge ſyteth at the table/ he ſhall ſmell my Nard: for a bondell of Myrre (O my beloued) lyeth betwixte my breſtes. D A cluſter of grapes of Cypers/ or of the byneyardes of Engaddi art thou vnto me/ O my beloued.

¶ Chriſt to the Churche.

O how fayre art thou (my loue) how fayre art thou? thou haſt doues eyes.

¶ The Churche to Chriſt.

O how fayre art thou (my beloued) how well fauored art thou? Oure bed is decte wt floures/the ſylyngꝭ of oure houſe are of Cedre tree/ & oure balkes of Cypreſſe.

¶ The. ij. Chapter.

¶ The voyce of Chriſt.

I Am the floure of the felde/ & lylye of the valleys: as the roſe amonge the thornes/ ſo is my loue amonge the daughters. B

¶ The voyce of the churche.

Lyke as the appletree amōge the trees of the wod/ ſo is my beloued amōge the ſonnes. My delyte is to ſyt vnder hys ſhadowe/ for hys frute is ſwete vnto my throte. He bringeth me in to his wyne ſeller/ and loueth me ſpecyally well. Refreſh me wyth grappes/ comforte me with apples/ for I am ſyck of loue. His left hand lyeth vnder my heade/ and his ryght hande embraceth me.

¶ The voyce of Chriſt.

I charge you (O ye daughters of Jeruſalem) by the Roes & hyndes of the felde/ that ye wake not vp my loue nor touche her/ tyll ſhe be content her ſelfe. B

¶ The voyce of the Churche.

Me thyncke I heare the voyce of my beloued: lo/there cōmeth he hoppynge vpō the moūtaynes/ & leapyng ouer the lytle hilles. My beloued is lyke a Roo or a yonge hart. Beholde/he ſtandeth behynde oure wall/ he loketh in at the wyndowe/ and pepeth thorow the grate. My beloued anſwered and ſayde vnto me. C

¶ The voyce of Chriſt.

O ſtande vp my loue/ my doue/ my beutyfull/ & come: for lo/ ỹ wynter is now paſt/ & the rayne is awaye & gone. The floures are come vp in the felde/ the twyſtynge tyme is come/ the voyce of the turtle doue is heard in oure lande. The fygge tree bringeth forth her figges/ the vynes beare bloſſoms/ & haue

a good

a good smell. O stande vp my loue/ my beutyfull/ & come (O my doue) out of the caues of the rockes/ out of the holes of the wall: O let me se thy countenaūce & heare thy voyce/ for swete is thy voyce and fayre is thy face.

¶ The voyce agaynst the heretikes.

Get vs the foxes / yee the litle foxes that hurt ỹ vynes / for oure vines beare blosoms.

¶ The voyce of the Churche.

My loue is myne / and I am his (which fedeth amōge ỹ lilies/ vntill the daye breake/ and tyll ỹ shadowes be gone. Come agayne preuely (O my beloued) lyke as a Roo or a yonge harte vnto the mountaynes.

The.iij. Chapter.

¶ The voyce of the Church which is chosen oute of the Heathen.

A By night in my bedd I sought him/ whom my soule loueth: yee dylygently sought I him/ but I founde him not. I will get vp (thought I) & go aboute the cytie/ vpon the market & in all the stretes wyll I seke hym whom my soule loueth: but when I sought him/ I foūde him not. The watchmen that go aboute the citie/ founde me.

¶ The Churche speakynge of Christ.

B Sawe ye not him whom my soule loueth? So when I was a lytle past thē / I founde him whom my soule loueth. I haue gotten holde vpon him/ & wyll not let hym go/ vntyl I bringe him into my mothers house // and into her chambre that bare me.

¶ The voyce of Christ.

I charge you/ O ye daughters of Jerusalem/ by the Roes & Hyndes of the felde/ that ye wake not vp my loue ner touche her / tyll she be content her selfe.

¶ The voyce of the Synagoge/ marueyling in it selfe at the Churche of Christ.

C Who is this/ that cōmeth out of the wyldernesse lyke pylers of smoke / as it were a smell of Myrre / franckencense and all maner spyces of the Apotecary?

¶ The voyce of the Churche.

Beholde/ about Salomons bedstede ther stande .lx. valeaūt men of the myghtye in Israel. They holde swerdes euery one/ & are experte in warre. Euery man hath his swerde vpon his thygh/ because of feare in ỹ night.

D Kynge Salomon hath made hym selfe a bedsteade of the wod of Libanus/ the pylers are of syluer/ the coueringe of golde/ the seate of purple/ the ground pleasauntly paued for the daughters of Jerusalem.

¶ The Churche speakyng of Christ.

Go forth (O ye daughters of Siō) & behold Kyng Salomō in the crowne wherwith his mother crowned him in ỹ daye of his mariage/ & in the daye of the gladnesse of his hert.

The.iiij. Chapter.

¶ The voyce of Christ.

How fayre art thou / my loue/ how fayre art thou? thou hast doues eyes/ besyde that whych lyeth hyd within. Thy hearrye lockes are lyke a flocke of shepe that be clypped/ which go fyrst vp from the washynge place: where euery one beareth two twyns / and not one vnfrutefull amonge them. Thy lyppes are like a rose coloured rybonde / thy wordes are louely: thy chekes are lyke a pece of a pomgranate/ besides that which lieth hyd within Thy necke is like the tower of Dauid buylded with bulworckes/ wher vpon there hāge a thoulande shyldes/ yee all the weapens of the gyauntes. Thy two brestes are lyke two twyns of younge roes/ which fede amonge the lylyes.

¶ The spouse speaketh to hym selfe.

O that I myght go to the mountayne of Myrre/ and to the hyll of franckincense: tyll the daye breake/ & tyll the shadowes be past awaye.

¶ The voyce of Christ speaking to ỹ church.

Thou art all fayre, O my loue/ & no spott is there in the. Come to me from Libanus/ O my spouse / come to me from Libanꝰ: come soone the next waye from the toppe of Amana/ from the toppe of Sanir & Hermon/ frō the lyons dennes and from the mountaynes of the leopardes. Thou hast woūded my hert/ O my syster / my spouse/ thou hast wounded my hert/ with one of thyne eyes/ & with one cheyne of thy neck. O how fayre & louely are thy brestes/ my syster/ my spouse? Thy brest are more pleasaunt then wyne / & the smell of thyne oyntemētes passeth all spyces. Thy lyppes/ O my spouse / droppe as the hony combe / yee mylcke and hony is vnder thy tonge/ and the smell of thy garmentes is like the smell of frankynsense. Thou art a well kepte garden/ O my syster/ my spouse / thou art a well kepte watersprynge/ a sealed wel. The frutes that spryoute in the/ are lyke a bery Paradyse of pōgranates with swete frutes: as Cypresse/ Nardus/ Saffrō/ Calmus/ and all the trees of Libanus: Myrre/ Aloes and all the best spyces. Thou art a well of gardens / a well of lyuynge waters / whych renne downe from Libanus.

¶ Christ calleth the Heathen.

Vp thou northwynde / come thou southwynde/ & blowe vpon my garden/ ỹ the smell therof may be caried on euery syde: yee ỹ my beloued maye come into my garden / & eate of the frutes & apples that growe therin.

The.v. Chapter.

¶ Christ speaketh to the Churche.

Come

COme into my garden O my lister/ my Spouse: I haue gathered my Myrre with my spyce. I wyll eate my hony and my hony combe / I wyll drynke my wyne and my mylke.

¶ Christ speaketh to the Apostles.

Eate / O ye frendes / drynke & be mery / O ye beloued.

¶ The voyce of the Church.

As I was a slepe / & my hert wakynge / I hearde the voyce of my beloued / when he knocked.

¶ Christ to the Churche.

Open to me (sayde he) O my syster / my loue / my doue / my derlynge: for my heade is full of dewe / and the lockes of my hearre are full of the nyght droppes.

¶ The voyce of the spouselesse.

I haue put of my cote / how can I do it on agayne: I haue washed my fete / how shall I fyle them agayne:

¶ The voyce of ỹ church speaking of Christ.

But when my loue put in his hand at the hole, my herte was moued towarde hym: so that I rode vp to opē vnto my beloued. My handes dropped with Myrre / & the Myrre ranne downe my fingers vpon the lock. Neuertheles when I had opened vnto my beloued, he was departed and gone hys waye.

Now lyke as afore tyme when he spake / my herte coude not longer refrayne: Euen so now I sought hym / but I coude not fynde him: I cryed vpō hym / neuertheles he gaue me no answere.

¶ The Churche complayneth of her persecuters

So the watchmen that wente about the citie / founde me / smote me / & wounded me: Yee they that kepte the walles / toke awaye my garment fro me.

¶ ¶ The spousesse speaketh to her cōpanyōs

I charge you therfore / O ye daughters of Jerusalem / yf ye fynde my beloued / that ye tell hym how that I am syck for loue.

¶ The voyce of the Synagoge.

Who is thy loue aboue other louers / O thou fayrest amonge wemen: Or what can thy loue do / more then other louers / ỹ thou chargest vs so straytely:

¶ The Churche / answerynge of Christ.

As for my loue / he is whyte and redde coloured / a syngular personne amonge many thousandes: his heade is the most fine golde / the lockes of his hearre are bulshed / browne as the euenynge: His eyes are as the eyes of doues by the water brokes / washen w̄ mylk / and remaynynge in a plenteous place: Hys chekes are lyke a garden bedd / where in the Apotecaries plāte almaner of swete thinges: His lyppes droppe as the floures of ỹ most

principall Myrre / his handes are ful of golde rynges & precious stones. His body is as the pure yuery / decte ouer with Saphires: His legges are as the pylers of Marbell / set vpō sokettes of golde: His face is as Libanus / and as the bewtye of the Cedre trees: Hys throte is swete / yee he is altogeter louely. Soche one is my loue / O ye daughters of Jerusalem / soche one is my loue.

¶ The voyce of the Synagoge speakinge to the Churche.

Whither is thy loue gone then (O thou fayrest amonge wemen) whither is thy loue departed / that we may seke hym with the:

¶ The .vj. Chapter.

¶ The voyce of the Churche.

MY loue is gone downe into his garden / vnto the swete smellyng bedes / that he may refresh him selfe in the garden / & gather floures.

My loue is myne / and I am his / which fedeth amonge the lylyes.

¶ Christ to the Churche.

Thou art pleasaunt (O my loue) euen as louelynesse it self / thou art fayre as Jerusalem / glorious as an armye of men / w̄ their banners. (Turne awaye thyne eyes fro me / for they make me to proude.) Thy hearrye lockes are lyke a flocke of goates vpon the mount of Galaad. Thy teth are lyke a flock of shepe that be clypped / which go out of the washynge place: where euery one beareth two twyns / and not one vnfrutefull amōge them. Thy chekes are lyke a pece of a pomgranate / besydes that which lyeth hyd within. There are thre score Quenes / foure score concubines / & yonge wemen without nombre. But one is my doue / my derlinge. She is the onely beloued of her mother / and deare vnto her that bare her. When the daughters sawe her / they sayde / she was blessed: Yee the Quenes & concubynes praysed her.

¶ The voyce of the Synagoge.

What is she this / that pepeth out as the morynge: fayre as the moone / excellent as the sunne / glorious as an armye of mē with their baners.

¶ Christ to the Synagoge.

I wente downe into the notte garden / to se what grewe by the brokes / to loke yf the vineyarde florished / and yf the pomgranates were shot forth.

¶ The voyce of the Synagoge.

Then the charettes of the Prince of my people made me sodenly afrayed.

¶ The voyce of the Churche callynge agayne the Synagoge.

Turne agayne / turne agayne / O thou Sulamite / turne agayne / turne agayne / ỹ we may loke vpon the.

¶ The

¶ The.vij. Chapter.

¶ Christ to the Synagoge.

A WHat pleasure haue ye more in the Sulamite / than when she daunseth amonge the men of warre?

¶ Christ to the Churche.

O how pleasaunt are thy treadynges w̄ thy shues / thou prīces daughter: Thy thiges are lyke a fayre iewel / which is wrought by a cōnyng worke master: Thy nauell is like a roūd goblet / which is neuer without drynke: Thy wombe is lyke an hepe of wheate / sett aboute with lylies: Thy two brestes are like
B two twynnes of youge roes: Thy neck is as it were a tower of yuery: thyne eyes are lyke the water poles in Hesebon / beside ẏ porte of Bathrabbim: thy nose is like the tower of Libanus / which loketh toward Damascus: That head that standeth vpon the is lyke Carmel: the hearre of thy heade is lyke the kynges purple folden vp in plates.

O how fayre & louely art thou / my dearelynge / in pleasures? Thy stature is lyke a
C date tree / and thy brestes lyke the grapes.

¶ The spouse speakynge of the crosse.

I sayde: I wyll clymme vp into the date tree / and take holde of his braunches.

¶ The spouse speakynge to the spousesse.

Thy brestes also shalbe as the vyne grapes / the smell of thy nostrels lyke the smell of apples / & thy throte lyke the beste wyne. This shalbe pure & cleare for my loue / hys lippes and teth shall haue their pleasure. There wyll I turne me vnto my loue / & he shall turne hym vnto me.

¶ The Churche speaking to Christ.

O come on my loue / let vs go forth into
D the felde / and take oure lodginge in the villages. In the morynng wyll we ryse by tymes / and go se the vyneyarde: yf it be sprōge forth / yf the grapes be growne / & yf the pōgranates be shot out. There wyll I geue the my brestes: there shall the Mandragoras geue their smell beside oure dores: there / O my loue / haue I kepte vnto the all maner of frutes / both new and olde.

¶ The.viij. Chapter.

¶ The voyce of the Patriarches speakynge of Christ.

A THat I myght kynde the without / and kysse the / whom I loue as my brother which suckte my mothers brestes: & that thou woldest not be offended / yf I toke the / and brought the into my mothers house: ẏ thou myghtest teache me / and that I might geue the drynke of spiced wyne & of the swete sappe of my pomgranates. His left hand lyeth vnder my head and his ryght hande embraceth me.

¶ The voyce of Christ.

I charge you / O ye daughters of Jerusalem / that ye wake not vp my loue / ner touch her / tyll she be content her selfe.

¶ The Synagoge speakyng of the churche.

What is she this / that cōmeth vp frō the wyldernes / and leaneth vpon her loue?

¶ The voyce of ẏ spoule vnto ẏ spousesse.

I am the same that waked the vp amōge B the appie trees / where thy mother bare the / where thy mother brought the in to ẏ world.

¶ The Churche speakynge to Christ.

O set me as a seale vpon thyne hert / and as a seale vpon thyne arme: for loue is mightye as the death / and gelously as the hell. Her coales are of fyre / and a very flamme of the Lorde: so that many waters are not able to quēche loue / nether maye ẏ streames droune it. Yee yf a mā wolde geue all the good of his C houle for loue / he shulde counte it nothinge.

¶ Christ speakynge of the churche to the Synagoge.

When oure loue is tolde oure younge sister / whose brestes are not yet growne / what shall we do vnto her?

¶ The answere of Christ for the churche.

Yf she be a wall / we shall buylde a syluer bolwercke ther vpon: yf she be a tower / we shall fasten her with borders of Cedre trre.

¶ The church answereth to the Synagoge.

If I be a wall / & my brestes like towres / then am I as one that hath founde fauoure in his syght.

¶ The Synagoge speakynge to the church.
D Salomō had a vyneyarde at Baal Hamon / this vyneyarde delyuered he vnto the kepers: that euery one for the frute therof shulde geue hym a thousand peces of syluer.

¶ The voyce of Christ.

But my vyneyard / O Salomon / geueth the a thousand / and two hundreth to the kepers of the frute. Thou that dwellest in the gardens / O let me heare thy voyce / that my companyons maye herken to the same.

¶ The voyce of ẏ church speakyng to Christ.

O get the awaye / my loue / as a roo or a yonge hert vnto the swete smellynge mountaynes.

¶ The ende of the Ballet of Ballettes of Salomon / called in Latyne Canticum Canticorum.

Fol

The Prophetes in Englyſh.

Eſay.
Jeremy.
Ezechiel.
Daniel.
Oſeas.
Joel.
Amos.
Abdy.
Jonas.
Micheas.
Naum.
Habacuc.
Sophony
Aggeus.
Zachary.
Malachy.

The Prophete Elaye.



Esa. vi. b.

A The worde of the Lorde endureth for euer. Esay. xl. a.

¶ The boke of the prophete Esay.

¶ Esay prophecieth that the anger of God shall come vpon Jerusalem because of their synnes.

¶ The first Chapter.

THe prophecy of Esay the sonne of Amos / which he shewed vpon Juda & Jerusalem: In^a* time of ^b* Oziah / Joatham / Ahaz / and Jehezekiah kynges of Juda. Heare O heauē herken O earth / for ỹ Lord speaketh: I haue nourished & brought vp children / and they are fallē awaye fro me. An oxe knoweth his Lord / & an Asse his masters stall / but Israell knoweth nothynge / my people hath no vnderstanding. Alas for this synfull people / whych are experte in blasphemyes / a frowarde generacion / vnnaturall childrē. They haue forsaken the Lorde / they haue prouoked the holy one of Israel vnto anger / & are gone backward. Wherfore shulde ye be plaged any more? For ye are euer fallynge awaye. The whole ^c* head is sych / & the herte is very heuy. ^d* From the sole of ỹ fote vnto ỹ head / there is no whole parte in all youre body: but all are woundes / botches / sores & strypes / which can nether be helped / bounde vp / molifyed / ner ealed with eny oyntment.

Youre lande lyeth waste / youre cyties are brent vp / youre enemyes deuoure youre lād / and ye must be fayne to stande / and loke vpō it: and it is desolate / as it were with enemies in a battell. Moreouer ^e* the daughter of Siōn is left alone lyke a cotage in a vineyard lyke a watchouse in tyme of warre / lyke a besieged cytie. And excepte ỹ Lord of Hostes had left vs a fewe alyue: we shulde haue bene as Sodoma / and lyke vnto Gomorra.

Heare the worde of ỹ Lord ye tyrauntes of ^f* Sodoma: and herken vnto the lawe of oure God / thou people of Gomorra. Why offre ye so many sacrifyces vnto me? I am discontent for ỹ brent offrynges of wethers / and with ỹ fatnesse of fedbeastes. I haue no pleasure in the bloude of bullockes / lambes and gootes. When ye apeare before me / who requyreth you to treade within my porches? Offre me no mo oblacions / for it is but lost laboure. I abhorre youre incēse. I maye not awaye with youre newmoones / youre Sabbathes and solempne dayes. Youre fastynge are also in vayne. I hate youre newe holy dayes and fastinges / euen fro my very herte. They make me weery / I can not abyde them. Though ye holde out youre hādes / yet turne I myne eyes from you. And though ye make many prayers / yet heare I nothyng at all / * for youre handes are full of bloude.

Wash you / make you cleane / put awaye youre euell thoughtes out of my syght / cease from doynge of euell and violence. Lerne to do ryght / applye youre selues to equyte / delyuer the oppressed / helpe the fatherlesse to his ryght / let ỹ wydowes complaynte come before you. Now go to (sayeth the Lorde) we wyll talke together. Is it not so? Though youre synnes be as read as scarlet / shal they not be whyter then snowe? And though they were like purple / shal they not be like white wolle? Is it not so? If ye be louyng and obedyent / ye shall enioye the best thynge that groweth in the lande. But yf ye be obstinate & rebellyous / ye shalbe deuoured wyth the swerde: for thus the Lorde hath promysed wt his awne mouth.

How happeneth it then that ỹ ryghtuous cytie (whych was full of equyte) is be come vnfaythfull as an whore? righteousnes dwelt in it / but now murthur. ^g* Thy Syluer is turned to drosse / and thy wyne myxte wt water. Thy prynces are traytours and companyons of theues. They loue gyftes altogether / and folow rewardes. As for the fatherles / they helpe him not to hys ryghte / nether wyll they lett the wydowes causes come before them. Therfore speaketh the Lord God of Hostes ỹ myghty one of Israel: Ah I must ease me of myne enemyes / and auenge me vpon them. And therfore shall I laye myhād vpon the / and burne out thy drosse from the fynest and purest / and put oute all the lead / and set thy iudges agayne as they were somtyme / and thy Senatours as they were from the begynnynge. Then shalt thou be called ỹ ryghtuous cytye / the faythfull cytye. But Sion shalbe redemed with equyte / and her captyuite with ryghtuousnesse. For the trāsgressours and vngodly / and soch as are become vnfaythfull vnto the Lord / must altogether be vtterly destroyed.

And excepte ye be ashamed of ỹ oke trees wherin ye haue so delyted / and of the gardēs that ye haue chosen: ye shalbe as an oke whose leaues are fallen awaye / & as a gardē that hath no moystnesse. And as for the glory of these thynges / it shalbe turned to drye strawe / and he that made them to a sparke. And they shall both burne together / so that no man shalbe able to quench them.

¶ Of the cōmynge and deeth of Christ: and of the callynge of the Heathen.

¶ The .ij. Chapter.

THe More.

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a* Of thys tyme & of the thynges done therin / ye haue in the fourth of the kynges from the .xiij. chap. to the .xxi. And in the .ij. of the Cronycles / from the xxv. Chapter to the .xxiij.

b* Other wyse called Azariah .ij. Reg. xiij. c.

c* The head signifyeth the that are ordeyned to gouerne the people.

d* From the soule .&c. That is / in the whole multytude of ỹ people is there no goodnes.

e* That is / cytye & people / as in the Psal. cxxxvij. b.

f* The maner of the scripture is / somtyme to cal the frowarde and wycked Jewes by the name of straūgers and Heathē / because they dyd as wickedly as did the Heathen: As here calleth the Sodomytes .&c. And in Ezechi. xvi. a. he vpbreadeth the of the synfull nacyon / wherof they came / on thys maner. Thy father was an Ammonyte .&c.

* Zach. vij. b. & Mat. vi. b. and Esay. lix. a.

g* To turne siluer into drosse / & to myxte wine with water / is to depraue the heuenly worde of God / & to corrupt the pure iudgemēt therof for couetousnes sakes: whych thynge was vsed in Paules tyme / as ye may se. ij. Corint. iij. a. moche more now / be ye sure.

MOreouer this is the worde ẏ was opened vnto Esaye the sonne of Amoz/ vpon Juda & Jerusalem. It wyll be also[a*] in processe of tyme: That the hyll where the house of the Lorde is buylded/ shall be the cheke amonge hilles/ and exalted aboue all lytle hilles. And all the Heathen shall preace vnto him/ & the multytude of people shall go vnto him/ speakynge thus one to another: vp/ lett vs go to the hyll of the Lorde/ & to ẏ house of the God of Jacob: that he maye shewe vs his waye/ & that we maye walcke in his pathes. For ẏ [b*] lawe shall come out of Sion/ & the worde of God frō Jerusalem/ & shall geue sentence amōge the Heathen/ and shall reforme the multitude of people: [c*] So ẏ they shall breake their swerdꝫ & spearꝫ/ to make sythꝫ/ sycles & sawꝫ therof. Frō ẏ tyme forth shal not one people lyft vp weapē agaynst another/ nether shall they learne to fight from thens forth. It is to the that I crye (O house of Jacob) vp/ let vs walcke in the lyght of the Lorde. But thou art scatred abrode wyth thy people (O house of Jacob) for ye go farre beyonde youre fathers/ whether it be in Sorcerers (whō ye haue as the Philistines had) or in calkers of mens byrthes/ wherof ye haue to many. As soone as youre lande was full of syluer and golde/ and no ende of youre treasure: so soone as youre land was full of strōge horses & no ende of youre charettes: Immediatly was it full of Idols also/ euē worckꝫ of youre awne hādꝫ/ which ye youre selfꝫ haue facioned/ & youre fyngers haue made. There kneleth ẏ mā/ there falleth the mā downe before thē/ so ẏ thou cāst not bringe him a waye frō thēce.

a* Hebr. In the last dayes: by which is comenly sygnyfyed the tyme of Christes cōmynge/ & from thēce vnto the ende of ẏ worlde/ as in Ezech. xxviij.e. and Jere.iij.d. and in many other places.

b* The Hebrues take not the lawe onely for the cōmaūdemētes/ but also for all ẏ promelles of God/ for the prayinges & thākelegeuynges/ & for all that is contayned the whole olde testament.

c* So ẏ they shall breake their swerdes &c. Note here ẏ great innocencye of thē that dwell in ẏ citie of God/ that is/ in the Church & cōgregacyon of the faythful: whych thynketh it not ynoughe to absteyne frō battell & robrie cōtencion & strife. &c. But do also applye thē selues to honest occupaciōs and vnfautye craftes/ wherwith they maye feade not onely thē selues/ but other also with them: whych thyng is sygnifyed by these rude instrumentes/ sythes/ sycles & sawes: doyng herin accordyng to the councel of S. Paul/ whych sayth. Let him that stole/ stele no moare/ but let him rather laboure wt his hādes some good thing/ ẏ he maye haue to geue vnto him ẏ needeth. Eph.iiij.e

d* The daye of ẏ Lord/ is/ the daye of ẏ iuste iudgemēt/ in which God proueth the cōscience of euery mā/ shewyng him selfe a iuste iudge: as it is sygured of Christ. Mala.iij.a. But who maye abyde the daye of hys commyng. &c.

e* Cedar trees are very hyghe trees/ & in Libanus are they hygher then in any other place: & therfore sygnifieth he therby ẏ moste mighty princes & rulars. The.xxxi. kingꝫ also ẏ Josua ouerthrew/ as ye reade Josu.xij. dwelled about Libanus. It is an hyll in Syria. After in ẏ.lx.c

Moreouer I shall geue you children to be youre princes (sayeth the Lord) & babes shall haue the rule of you. One shall euer be doyng violence and wronge to another. The boye shall presume agaynst the elder/ and the vyle persone agaynst ẏ honorable. Ye one shall take a frende of his awne kynred by the bosome/ and saye: [a*] thou hast clothyng/ thou shalt be ourehead/ for thou mayest kepe vs frō thys fall and parell.

Then shall he sweare and saye: I can not helpe you. Moreouer/ there is nether meate ner clothynge in my house/ make me no ruler of the people. For Jerusalem and Juda must decaye/ because that both their wordꝫ & councels are agaynst the Lorde/ they prouoke the presence of hys magesty vnto anger. The chaunginge of their countenannce bewrayeth thē/ yee they declare their awne synnes them selues/ as the Sodomites/ and hyde them not. Wo be vnto their soules/ for they shalbe heuely rewarded. Then shal they saye: O happie are the godly/ for they maye enioye the frutes of their studies. But wo be to the vngodly & vnryghtuous for they shalbe rewarded after their worckes. O my people/ [b*] rybaudes oppresse the/ & wemen haue rule of the.

O my

The prophecyeth that at the commyng of Christ all strength & power shall be put forth of Jurye.

The.iij. Chapter.

EVery man can eschue a persone moued in anger/ for what doth he wysely? Euen so shall the Lorde of Hostes take awaye from Jerusalē & Juda/ all possessions & power/ all meat and drincke/ the captayne & the soudyare/ ẏ iudge & the prophete/ the wyse & the aged man/ the worshipfull of fyfty yeare olde/ & the honorable: the Senatours/ and men of vnderstanding: the masters of craftes & oratours. And I shall geue you children to be youre princes (sayeth the Lord) & babes shall haue the rule of you. One shall euer be doyng violence and wronge to another. The boye shall presume agaynst the elder/ and the vyle persone agaynst ẏ honorable. Ye one shall take a frende of his awne kynred by the bosome/ and saye: [a*] thou hast clothyng/ thou shalt be ourehead/ for thou mayest kepe vs frō thys fall and parell.

a* That is/ thou arte better apparrelde & rycher then we/ helpe vs wt fode and other thingꝫ necessarye. All ẏ curses which the prophete here recyteth/ were fulfylled in the destruccyon of Jerusalem.

Then shall he sweare and saye: I can not helpe you. Moreouer/ there is nether meate ner clothynge in my house/ make me no ruler of the people. For Jerusalem and Juda must decaye/ because that both their wordꝫ & councels are agaynst the Lorde/ they prouoke the presence of hys magesty vnto anger. The chaunginge of their countenannce bewrayeth thē/ yee they declare their awne synnes them selues/ as the Sodomites/ and hyde them not. Wo be vnto their soules/ for they shalbe heuely rewarded. Then shal they saye: O happie are the godly/ for they maye enioye the frutes of their studies. But wo be to the vngodly & vnryghtuous for they shalbe rewarded after their worckes. O my people/ [b*] rybaudes oppresse the/ & wemen haue rule of the.

b* Some rede: exactours or extorcioners

O my

Hē noteth the couetoulnes of prestes & prelates. God here calleth ỹ poore/ wydowes / the fatherlesse: and all that are destytute of the coumforth of this worlde his people: whō the Pharisees then oppressed: now Bysshoppes / & loche as falsly boast thē selues to be spirituall: Justly called exactours/ inasmoche as they requere their righte (as they call it) moare by mennes tradycios/ then by ỹ worde of God: and do not so leake soules to God/ as money for them selues.

Oppresse/ ỹ is: spoyle/ pyll/ and euen shaue/ so that they shant leaue ought. What housesylde/ or marchaundyse is ther/ that rendereth them not somewhat:

O my people/ thy leaders deceaue the/ & treade out the waye of thy fotesteppes. The Lord is here to comen of the matter/ & standeth to geue iudgment wyth the people. The Lorde shall come forth to reason wyth the Senatours & prynces of his people/ and shall saye thus vnto them: It is ye that haue burnt vp my vyneyarde / the robbery of the poore is in youre house. Wherfore do ye oppresse my people/ and marre the faces of the innocentes: thus shall the God of Hostes reuyle them.

Moreouer thus sayeth ỹ Lorde: Seinge ỹ daughters of Siō are be come so proude/ and come in with stretched out neckes / and with wayne wanton eyes: seynge they come in tryppynge so nycely with their fete: therfore shall the Lorde *shaue the heades of ỹ daughters of Sion / & make their bewtye bare in ỹ daye. In that daye shall the Lorde take awaye ỹ gorgiousnes of their apparell/ & spanges/ cheynes/ partlettes/ and colares/ bracelettz & hooues/ ỹ goodly floured wyde & broderd rayment/ brusches & headbandes/ rynges and garlandes/ holy daye clothes & bales/ kerchiues & pynnes/ glasses & smockz/ bonettes and taches.

And in steade of good smell there shalbe stynck amonge them. And for their gyrdles there shalbe lowse bandes. And for well sett hearre there shalbe baldnesse. In steade of a stomacher/ a sack cloth / & for their bewty wytherydnesse & sonneburnyng. Their housbandes and their myghtye men shall perysh with the swerde in batell.

Whether ther be chyldrē christened/ or mariages made/ or men come to the table of the Lorde: whether the lyck be vylyted/ or the deed buryed/ ther is euer some what requyred. Furthermoare they are not onely accused to be couetouse/ but also to be wemen/ that is / effemynate & womanly: because they moast fylthely & ydely spende & waste ỹ/ which they haue scraped wt iuggeling/ violēce/ & most naughtie factiōs.

c* To shaue the heades of wemen is to make thē confounded and ashamed/ for it is ashame to a womā to be shauē. i. Cor. xi. a. So that the Prophete herby sygnyfyeth/ by a borowed speache/ that the Lorde shall make the daughters of Sion (by which vnderstande/ the wemē of Jurye) confounded & ashamed/ & bryng thē to extreme aduersytie & pouertye/ & euen to nought. Josephus maketh mencyon that Jerusalem/ which was the chefe cytie therof/ was ones so famelyshed that a certē womā of the cytie ate her awne chyld. Albe it/ some vnderstand euē here also by ỹ daughters of Syō/ the townes/ vyllages/ & castelles of Sion: as it dothe in deade often sygnifye in the Scriptures.

¶ The. iiij. Chapter.

¶ For want of men. vij. wemē desyre to haue one mā.

a* The Gates shal mourne & cōplayne/ because not onely the soudyars shall perysshe wyth the sweard/ but also the Judges & geuers of sentence. He taketh the place of iudgmēt for the Judges: for in the Gates was iudgemēt wont to be geuen. Ruth. iiij. a Dyrect ỹ Gates shall be destroyed/ and no mā shall enter in or go out therat: for ỹ Gates mourne/ yf the people be not often seene in them.

AT ỹ tyme shal a* their gatz mourne & complayne / & they shall sytt as desolate folck vpō ỹ earth. b* Then shall seuē wyues take holde of one man/ and saye: we wyll laye all oure meate and clothynge together in comen/ only ỹ we may be called thy wyues/ & that this shamefull reproke maye be takē from vs. After that tyme shall the c* braūch of ỹ Lorde be bewtyfull and myghtie/ & the frute of ỹ earth shalbe kayre & pleasaunt for those Israelites that shall sprynge therof. Then shall the remnaūt in Sion & the remnaunt at Jerusalem be called holy: namely all soch as are wrytten amonge the lyuyng at Jerusalem: what tyme as the Lorde shall wasshe awaye the desolaciō of the daughters of Siō/ & pourge ỹ bloude out frō Jerusalē wt the wynde of his smoke & fyre. Moreouer vpō all the dwellynges of the hyll of Sion and vpon their whole congregacion/ shall the Lorde prouyde a cloude and smoke by daye / and the shynynge of a flammynge fyre by night: for all their glory shalbe preserued. And Jerusalē shall be a tabernacle for a shadowe because of hete in ỹ daye tyme/ a place and refuge where a man maye kepe him for wether and rayne.

their housbādes/ but ther shall come soche a skarcenes shal be skāt for euery seuēty womā one mā. Soche a slaughter shal ther be/ ỹ few mē shal remayne/ & ỹ wemē shall be brought in to captiuitie.

c* By this braunche vnderstande Christ.

¶ The. v. Chapter.

¶ Of Christ and his vineyarde/ wyth an execracyon of couetoulnes and of dronckenes.

NOw well then / I wyll synge my beloued frende a songe of his vyneyarde. My beloued frende hath a vyneyarde in a very frutefull plenteous grounde. This he hedged/ thys he walled rounde aboute/ & plāted it wt goodly grapz. In ỹ myddest of it buylded he a towre/ and made a a* wyne presse therin. And afterwarde when he loked ỹ it shulde brynge him grapes/ it brought forth thornes. I shewe yow now my cause (O ye Cytyzens of Jerusalem & whole Juda:) Judge I praye you betwixte me/ & my vineyard. What more could haue bene done for it/ that I haue not done? Wherfore then hath it geuen thornes/ where I loked to haue had grapes of it?

a* By the wyne presse vnderstandeth Scripture ỹ ministracio of the worde of God in the Church.

Well/ I shall tell you how I will do with my vineyarde: I will take the b* hedge frō it/ that it maye perysh/ & breake downe ỹ wall/ that it maye be troden vnder fote. I wyll laye it waste/ ỹ it shall nether be twysted nor cut/ but beare thornes and breares. I wyll also forbyd the cloudes/ that they shall not rayne vpon it. As for the vyneyarde of the Lorde of Hostes it is the house of Israel/ & whole Juda his fayre plantynge. Of these he loked for equyte/ but se there is wrōge: for rightuousnesse/ lo/ It is but mysery.

b* By the hedge & wall is figured the custodye of Aungels / wherwith the people of God (which is called the vineyarde of the Lorde) was cōpassed aboute & defended.

¶ Wo be vnto you ỹ ioyne one house to another / & brynge one lande so nygh vnto another/ tyll ye can get no more grounde. Wyll ye dwell vpō the earth alone? ¶ The Lorde of Hostes rowndeth me thus in myne eare: shal not many greater & more gorgious houses be so waste/ ỹ no mā shal dwell in thē? And ten akers of vynes shal geue but a Quarte/ and. xxx. bushels of sede shall geue but thre.

¶ Wo be vnto them that ryse vp early to vse them selues in dronckennes/ and yet at

nyght are moze superfluous wyth wyne. In those companyes are harpes and lutes / tabzettes and pypes / and wyne. But they regarde not the wozcke of the Lozde / and consydze not the operacion of his handes. Therfoze commeth my folk also in captyuite / because they haue no vnderstandynge. Their glozy shalbe myxte wyth hunger / and their pryde shalbe marred for thyrste. Therfoze gapeth hell / and openeth her mouth maruelous wyde: that pryde / boostynge and wysdome / with soch as reioyse therin / maye descende in to it.

Thus shall man haue a fall / he shalbe brought lowe / & ỹ hygh lokes of the proude layde downe. But the Lozde of Hostes / that holy God: shalbe exalted & vntouched / when he shall declare hys equyte and ryghtuousnesse after this maner: Then shall ỹ lambes eate their apoynted foder / & shall fede plenteously in the moũtaynes. Wo be vnto vayne persones / that drawe wyckednes vnto thẽ / as it were with a coozde: & synne / as it were wt a cart rope. Which vse to speake on thys maner: let him make haste now / and go forth with hys wozcke / that we maye se it. Lett ỹ councell of the holy one of Israel come / and dzawe nye / that we maye knowe it.

Wo be vnto them that call euell good / & good euell: which make darcknesse lyght / & lyght darcknesse / that make sower swete / and swete sower. Wo be vnto them that are wyse in their awne syght / and thyncke them selues to haue vnderstandynge. Wo be vnto them / that are connynge men to suppe oute wyne / and experte to sett vp dzonckennesse. These geue sentence wyth the vngodly for rewardes / but condempne the iust cause of the ryghtuous.

Therfoze lyke as fyre lycketh vp ỹ strawe / and as the flame consumeth the stubble: Euẽ so (when their rote is full /) their blossome shall vanysh awaye lyke dust or smoke: for they despyse ỹ lawe of the Lozd of Hostes / and blaspheme the wozde of the holy maker of Israel.

Therfoze is the wzath of the Lozd kyndled also agaynst his people / and he * shaketh hys hande at them: yee he shall smyte so / that the hylles shall tremble. And their karcases shall lye in the open stretes / lyke myre. After all this / the wzath of God shal not ceasse / but he shall stretch hys hande wyder. And he shall gyue a token vnto a straunge people / and call vnto them in a farre coũtre: and beholde / they shall come hastely wyth spede. There is not one faynt noz feble amõge thẽ / no not a slogysh noz sleepery persone. There shall not one of them put of the gyrdle from his loynes / ner lowse their lachet of his shue

* To shake or stretch forth his hand at thẽ / is to pzouyde & make readye to stryke them / & greuously to punysh thẽ for their synnes. As after in the xiiii. g. If he stretch forth his hande / who wyll wythdza we it agayne?

Their arowes are sharpe / and their bowes bent. Their hoze hoofes are lyke flynt / and their cartwheles like a stozmy winde. Their crye is as it were of a lyon / and the roaryng of thẽ lyke lyons whelpes. They shall roaze / and hantch vp the praye / and no mã shall recouer it oz get it from thẽ. In that daye they shalbe so fearce vpon them / as the see. And yf we loke vnto the lande / beholde / it shalbe all darcknesse and sozowe. If we loke to heauen: beholde / it shalbe darck wyth carefull desperacyon.

Esay sawe the glozye of the Lozde / and was sent to prophecye the desolacyon of Jurye.

The.vj. Chapter.

IN the same yeare that Kynge Oziah dyed I sawe * the Lozde sytting vpõ an hygh & glozious seate / and his trayne fylled ỹ palace. Frõ aboue stakred the Seraphins / wherof euery one had syx wynges. Wyth twayne ech couered hys * face / wyth twayne his fete / and with twayne dyd he flye. They cryed also ech one to other on this maner: holy holy holy / is ỹ Lozd of Hostes. The whole wozld is full of hys glozy. Yee the geastes and dozechekes moued at their cryenge / and the house was full of smoke. Then I sayde: O wo is me. For I was astonyshed: that I (whych am a man of vncleane lyppes / and dwell amonge people that hath vncleane lippes also) shuld se the Kyng and Lozde of Hostes with myne eyes.

Then flewe one of the Seraphins vnto me / hauynge a hote cole in his hande / whych he had taken from the aulter with the tonges / and touched my mouth / and sayde: lo / thys hath thouched thy mouth / and thine vnrightuousnes is taken awaye / and thy synne forgeuen. After this I herde the voyce of the Lozde takynge aduysement on thys maner: Whome shall I sende / and who wylbe oure messaunger? Then I sayde: here am I / sende me. And soh e sayde: go / and tell thys people: * ye shall heare in dede / but ye shall not vnderstãde / ye shall planely se / & not perceaue. Harden the harte of this people / stoppe their eares / & shut their eyes / that they se not wyth their eyes / heare not wyth their eares / & vnderstande not with their hertes / and cõuerte and be healed.

Then spake I: Lozde / how longe? he answered: vntyll the cytyes be vtterly wythout inhabytours / and the houses wythout men / tyll the lande be also desolate / & lye vnbuylded. For the Lozde shall take the men farre awaye / so that the lande shall lye waste. Neuertheles / the tenthe parte shall remayne therin / for it shall conuerte and be frute

full

a * That is / some certen glozy of the Lozde: & so doth S. John full well expounde it in these wozdes. Soche thynges sayde Esaias whẽ he sawe hys glozy & c. John. xij. &

b * The aungelles are coũted to haue face / fete & wynges / although they are in dede without a bodye oz any bodely mẽbze: because that by the face oz eyes we vnderstãde knowledge: by the fete / diligẽt seruice / and by the wynges / quyck & ready expedicyon / as in Ezechi. i.

* Math. xiij. b. Mar. iiij. b. Luc. viij. b. Actu. xxviij. f. Joan. xij. f. Roma. xi. b.

full. And lykewyse as the Terebyntes and Oket trees bringe forth their frutes/ so shall the holy sede haue frute.

¶ The Syrians moue battell agaynst Jerusalem. A virgin shall beare a chylde.

¶ The .vij. Chapter.

A 4. Reg. xvi. a 2. Para. xxviij. a

IT happened in the tyme of Ahaz the sonne of Joatham/ whych was the sonne of Oziah kynge of Juda: that *Razin the kyng of Siria/ and Phakeh the sonne of Romeliah/ kyng of Israel: went vp toward Jerusalem to besege it/ but wanne it not. Now when the house of Dauid (that is Ahaz) herde worde therof/ that Siria and Ephraim were confederate together: his herte quaked (yee and the hertes also of his people) lyke as a tre in the felde/ that is moued with the wynde.

Then sayde God vnto Esay: go mete Ahaz (thou and thy sonne Sear Jasub) at ỹ head of the ouer pole/ in the fote path by the fullers grounde/ and saye vnto hym/ take hede to thy selfe and be styll/ but feare not/ nether be faynthearted/ for these two tales: that is: for these two smokynge fyre brandes/ the wrath and furiousnes of Razin the Sirian and Romelies sonne: because that the kynge of Siria Ephraim & Romelies sonne haue wickedly conspired agaynst the/ saying: We
B wyll goo downe in to Juda/ vexe them/ and brynge them vnder vs/ and set a kynge there/ euen the sonne of Tabeel. For thus sayeth ỹ Lorde God therto/ It shall not so goo forth/ nether come so to passe: for the head cytye of the Sirians is Damascus/ but the head of Damascus is Razin. And after fyue & threscore yeare/ shall Ephraim be nomore a people. And the chefe cytie of Ephraim is Samaria/ but the head of Samaria is Romelies sonne. And yf ye beleue not/ there shall no promyse be kepte with you.

¶ Moreouer/ God spake vnto Ahaz/ saying: requyre a token of the Lorde thy God/ whether it be towarde the depth beneth or towarde the heyght aboue. Then sayde Ahaz: I wyll requyre none/ nether wyll I tempte the Lorde. The Lord answered: Then heare to/ ye of ỹ house of Dauid: Is it not ynough for you/ that ye be greuous vnto men/ but ye
¶ must greue my God also? And therfore the Lorde shall geue you a token of hym selfe: Beholde/ a virgin shall conceaue and beare a sonne/ and shall call his name a* Emanuel. Butter and hony shall he eate/ that he maye knowe the euell/ and chose the good. But or euer ỹ chylde come to knowledge/ to eschue the euell and chose the good: The lande (that thou art so afrayde for) shalbe desolate of both her kynges.

a * That is/ God with vs.

The Lorde also shall sende a tyme vpon the/ vpon thy people/ and vpon thy fathers house (such as neuer came sence the tyme ỹ Ephraim departed from Juda) thorowe the kynge of the Assirians. For at the same tyme b* shall the Lord whistle for the flies that are aboute the water of Egypt/ and for the Bees in the Assirians lande. These shall come/ and shall lyght all in the valeyes/ in the bawtes of stone/ vpon all grene thynges/ and in all corners.

At the same tyme shall the Lorde c* shaue b* the hearre of the head and the fete and the beerd cleane of/ with the c* rasoure ỹ he shall paye them withall beyonde the water: namely/ wyth the Kynge of the Assirians. At the same tyme shall a man lyue with a cowe/ & two shepe. Then because of the aboundaũce of mylck/ he shall make butter and eate it. So that euery one which remayneth in the lande/ shall eate butter and hony. At the same tyme all vyneyardes (though there be a thousande vynes in one/ and were solde for a thousande syluerlynges) shalbe turned to brears and thornes. Lyke as they shall come in to the lande wyth arowes and bowes/ so shall all ỹ lande be come brears and thornes. And as for all hylles that now are hewen downe/ thou shalt not come vpon them/ for feare of brears and thornes. But the catell shall be dryuen thyther/ and the shepe shall fede there.

b * That is/ shall geue a small tokẽ and bryng thẽ to geather. The Hoste/ as well of Nabuchodonozer as of Sennaherib was of the Assiryans/ Egyptians/ and Indians. The Egyptiãs calleth he flies/ because ther be in Egypt many flyes: and the Assirians bees/ because ther is in Assiria abondance of bees & honye. By the water of Egypt/ he sygnifieth Nilus.

c * That is/ take cleane awaye.

d * That is/ the nobles and rulars. And by the hearre of ỹ fete & beard/ are sygnifyed the comenalte/ & whatsoeuer is seamely or manly in it.

e * By the rasour that shall paye them vnderstandeth he the kynge of Assur/ and the other aboue named.

¶ The delyueraunce of the lande by Emanuel. The stone of offence/ at which many shall stomble.

¶ The .viij. Chapter.

MOreouer the Lorde sayde vnto me: Take the a greate leaf/ and wryte in it/ as men do with a penne/ that he spede hym to robbe/ and haste hym to spoyle. And immediatly I called vnto me faythfull wytnesses Uziah the preest/ and Zachariah the sonne of Barachiah. After that went I vnto the Prophetisse/ that now had conceaued & borne a sonne. Then sayde the Lorde to me: geue him thys name: Maherschalal haschbas (that is: a spedie robber: an hastie spoyler). For why/ or euer the chyld shall haue knowledge to saye: Abi and Im/ (that is father/ and mother): shall the ryches of Damascus and the substaunce of Samaria be taken awaye/ thorow the kynge of the Assirians.

¶ The Lorde spake also vnto me/ saying: for so moch as the people refuseth the styll a* rennynge water of Silo/ and put their delyte in Razin and Romelies sonne: Behold/ the Lorde shall bryng myghtye and greate floudes of water vpon thẽ: namely/ the kyng of ỹ Assirias with all his power. Which shall

B a * he calleth the kyngdõ of Dauid/ which sygnifieth the kyngdome of Christ/ the styll renning water of Silo; which

thing agreeth very well vnto Christ / ꝓ was meake & lowly of hert. Mat. xi.d. And Zacha.ix. Behold thy kyng commeth vnto the poore & lowly. &c. He raigneth in still & peasable consciẽces. Siloas a lyring at the fote of ꝓ hill of Syon: whych hath not cõtinually water/ but sprygneth certen houres & dayes/ & commeth wyth a great sõnde by the bothome of the grounde/ & rykkes & holes of an hard stony rocke: The maner of speaking is borowed/ of the despised lytelnes of ꝓ water: which signyfyeth the smal estimaciõ & powerlye of ꝓ Christe

b * With hys broade winges/ that is / wyth hys Hostes of Soudyars. So in Ezech. xvij. a is a kynge described by an eagle that hath great wynges. c * Some reade / and as the rocke to fall vpon to the. ij. houses of Israell: a snare and nett to the inhabytours of Jerusalẽ. And they expounde the sentence thus. The Lord wil be vnto the ij. houses of Israel / that is / to ꝓ house of Juda & to the house of the. x. tribes: partly a sanctifieng (by which vnderstand helth & felicytye) & partely a stone to stomble at. So that some of bothe the houses shall be sanctifyed & some shal stomble / but ꝓ chefely they of Jerusalẽ shal be snared. Who shall be sanctyfyed & who shall stõble & fall / doth S. Peter clerely expoũd. i. Pet. ij. b. saying: vnto you therfore which beleue / he is precyous: but vnto them / wh ych beleue not / the stone which the buylders refused. &c.

poure out his furiousnes vpon euery man/ and renne ouer all their banckes. And shall breake in vpon Juda / increasyng in power / tyll he gett him by ꝓ throte. He shall fyll also the wydenesse of thy lande b * with hys brode wynges / O Emanuell. Go together ye peoples / and gather you / herken to all ye of farre countrees. Muster you / & gather you: muster you and gather you / take youre coũcell together / yet must youre councell come to nought: go in hande wythall / yet shall it not prospere. Excepte Emanuel: (ꝓ is God) be wꝫ vs. For the Lord chastised me / & toke me by ꝓ hãde / & warned me / saying vnto me: that I shulde not walcke in ꝓ waye of thys people. He sayde moreouer: rounde wꝫ none of them / whosoeuer saye: yonder people are bounde together. Neuertheles feare them not / nether be afrayde of thẽ / but sanctyfye the Lord of Hostes / lett hym be youre feare & drede. For he is ꝓ sanctyfyeng / & stone to stomble at c * ꝓ rock to fall vpõ / a snare & net to both ꝓ houses: to Israel / & the inhabitours of Jerusalẽ. And many shall stomble / fall / and be brokẽ vpon hym: yee they shalbe snared and taken.

Now laye the wytnesses together (sayde the Lorde) and seale the lawe wyth my disciples. Thus I wayte vpon the Lorde ꝓ hath turned his face from the house of Jacob / & I loke vnto him. But lo / as for me / & ꝓ chyldẽ which ꝓ Lord hath geuẽ me: we are a tokẽ & a wondre in Israel / for the Lorde of Hostes sake / which dwelleth vpõ the hyll of Syon.

And therfore yf they saye vnto you: aske councell at the sothesayers / wytches / charmers and coniurers / then make them thys answere: Is there a people eny where / that asketh not councell at hys God: whether it be concernynge the dead / or the lyuynge. If eny man want lyght / lett hym loke vpon the lawe and the testymony / whether they speake not after this meanyng. If he do not this / he stombleth and suffreth hunger. And yf he suffre honger / he is out of pacyẽce / and blasphemeth hys kynge & his God. Then loketh he vpwarde / & downe warde to ꝓ earth / & beholde / there is trouble & darcknesse veracyõ is rounde about hym / & ꝓ cloude of erroure. And out of soch aduersite / shall he not escape.

D

a * This yocke figureth ꝓ yocke & burthe of the lawe / which so oppressed the people / that S. Peter coulde saye to the Apostles / that neither they ner their fathers were able to kepe it. Act. xv b. Thys yocke hath Christ broken / according to this prophecye of Esay / and vtterly discarged the burthẽ therof. For we knowe nowe that God is satisfied & contẽted in ꝓ bloude of hys sonne Christ / & that ꝓ many thousandfolde punyshemen tes which are due to oure synnes / are cleane pardonned & forgeuẽ for the merites of the same Christ. i. Joan. ij. a. The Hebrues expos de thys of ꝓ destrucciõ of the hoste of Senaherib / which was done by ꝓ Aungell / of which ye haue after in the xxxvij. g. And call the host of the Assyrians the yocke of the peoples burthẽ / the staffe of the shoulder & rodde of the oppressour / but it is a moare greuous bõdage / wherwith the spyrytuall Sẽnaherib of whom that Assyriã was a certen figure and shadowe / boũdeth vs / & frõ which Christ hath deliuered vs.

Soch

Neuertheles the people that haue dwelt in darcknesse / shall se a greate lyght. As for them that dwell in the lande of the shadowe of death / vpon them shall the lyght shyne. Shalt thou multyplye the people / and not increase the ioye also? They shall reioyse before the euen as men make mery in haruest / and as men that haue gotten the victory / when they deale the spoyle. For thou shalt breake the a * yocke of the peoples burthen: the staff of hys shoulder and the rodd of hys oppressoure / as in the b * daye at Madian.

Moreouer all temerarious and seditious power (yee where there is but a cote fyled with bloude) shalbe burnt / and fede the fyre. For vnto vs a chylde shalbe borne / and vnto vs a sonne shalbe geuen. Upon hys shoulder shall the kyngdome lye / and he shalbe called with his awne name: The wonderous geuer of councell / ꝓ myghtie God / the euerlasting father / the prynce of peace / he shall make no ende to encrease the kyngdome and peace / and shall syt vpon the seate of Dauid and in hys kyngdom / to set vp the same / to stablish it wyth equyte and ryghtuousnesse / from thence forth for euermore. This shal the gelousy of the Lorde of Hostes bryng to passe.

The Lorde sent a worde in to Jacob / the same is come in to Israel. And the people also of Ephraim / and they that dwell in Samaria / can saye wyth pryde and hye stomackes / on thys maner: The tyle worcke is fallen downe / but we wyll buylde it wyth harder stones. The Wolbery tymbre is broken / but we shall sett it vp agayne wyth Cedre. Neuertheles / the Lorde shall prepare Razin the enemye agaynst thẽ / & so ordre their aduersaryes / ꝓ the Syrians shall laye holde vpon thẽ before / & the Philistines behynde / and so deuoure Israel wyth open mouth.

After all this / the wrath of the Lord shall not cease / but yet hys hande shall be stretched oute styll. For the people turneth not vnto hym / that chastyseth them / nether do they seke the Lorde of Hostes. Therfore the Lorde shall rote oute of Israell both head and tayle / braunche and twigge in one daye.

By the head / is vnderstande the Senatoure and honorable man / and by the tayle / the Prophet that preacheth lyes. For all they whych enfourme the people that they be in a ryghte case / soch be dysceauers.

b * By the daye at Madian is meãt the daye wherin Gedeon with thre. C. men slue an innumerable multitude of the Madyanytes / as ye reade Judic. vij. There fought the Lord for him / and delyuered the people from bondage. Euen so hath he now delyuered vs from the captyuyte of the deuell / deeth / and hell by Christ.

c * By the rocke to fall vpon to the. ij. houses of Israell: a snare and nett to the inhabytours of Jerusalẽ. And they expounde the sentence thus. The Lord wil be vnto the ij. houses of Israel / that is / to ꝓ house of Juda & to the house of the. x. tribes: partly a sanctifieng (by which vnderstand helth & felicytye) & partely a stone to stomble at. So that some of bothe the houses shall be sanctifyed & some shal stomble / but ꝓ chefely they of Jerusalẽ shal be snared. Who shall be sanctyfyed & who shall stõble & fall / doth S. Peter clerely expoũd. i. Pet. ij. b. saying: vnto you therfore which beleue / he is precyous: but vnto them / wh ych beleue not / the stone which the buylders refused. &c.

The. ix. Chapter.

The prophecyeth of Christ natyuyte & dompnyon.

A Gen lyke as in tyme past it hath bene well sene / that the lande of Zabulon and the land of Nephtali (where thorow ꝓ see waye goeth

Soch as men thynche also to be perfecte amonge these/are but cast awaye.

Therfore shall the Lorde haue no pleasure in their yonge men / nether fauoure their fatherlesse and wydowes. For they are all together ypocrites and wycked / and all their mouthes speake foly. After all this shall not the Lordes wrath ceasse / but yet hys hande shalbe stretched oute styll. For the vngodly burne / as a fyre in the bryers and thornes: And as it were oute of a fyre in a wod or a redde bush/so ascendeth ỹ smoke of their pryde.

For this cause shall the wrath of ỹ Lorde of Hostes fall vpon the lande/and the people shalbe consumed / as it were wyth fyre / no man shal spare his brother. If a mã do turne hym to the ryght hande / he shall famishe/or to the lefte hande to eate / he shall not haue ynough. Euery mã shall c* eate ỹ flesh of his awne arme: Manasses shall eate Ephraim/ and Ephraim Manasses and they both shall eate Juda. After all this shall not the Lordes wrath ceasse/but yet shall his hande be stretched out styll.

c* He eateth the flesche of his awne arme/ that taketh awaye the goodes of his nye kynde: & robbeth his kynsmã. The meanynge is that one shall robbe & polle another

¶ He threatneth the oppressours of the poore / and prophecieth agaynst Sennaherib.

¶ The.x. Chapter.

adiūs legē ministrat. editores

WO be vnto you that make vnrygh-tuous lawes/and deuyse thynges/ which be to harde for to kepe: wher thorow the poore are oppressed/ on euery syde / and the innocentes of my people are therwith a* robbed of iudgment: ỹ wydowes maye be youre prayе / and ỹ ye maye robbe ỹ fatherlesse. What wyll ye do in tyme of the visytacion and destruccyon / that shall come from farre? To whome wyll ye renne for helpe? or to whom will ye geue youre honoure/ that he maye kepe it? that ye come not amõge the prysoneres/or lye amonge the deed? After all this shall not the wrath of the Lorde ceasse/but yet shall his hande be stretched out styll.

a* Robbed &c. lyke in the 1. Psal. b.

vadei malos manet.

Wo be also vnto Assur/whych is a staf of my wrath / in whose hande is the rod of my punyshment. For I shall sende hym amonge those ypocrytish people / amonge the people ỹ haue deserued my displeasure, shall I send him: ỹ he may vtterly robbe thẽ/spoyle thẽ/& treade thẽ downe lyke the myre in the strete. Howbeit his meaning is not so/nether thynketh his hert of thys falschyõ. But he ymagyneth only/how he may ouerthrowe & destroye moch people/for he sayeth: are not my prynces all Kynges / Is not b* Calno as easye to wynne / as Charchamis? Is it harder to conquere Antiochia then Arphad? Or is it lyghter to ouercome Damascus then Samaria? As who say: I were able to wynne the kyngdome of the Idolaters and their goddes/but not Jerusalem and Samaria. Shall I not do vnto Jerusalem and their ymages/as I dyd vnto Samaria and their ymages?

vt lutū platanꝰ delebit eos:

b* Calno and Charchamis are cytyes / which stãde by the ryuer. Euphrates.

Wherfore the Lorde sayeth: As soone as I haue perfourmed my whole worcke vpon the hyll of Syon and Jerusalem / then wyll I also c* vyset the noble and stoute kynge of Assiria/with his wyldome and pryde. For he standeth thus in hys awne conceate: Thys do I thorow the power of myne awne hãde/ and thorow my wysdome: For I am wyse/I am he that remoue the landes of the people/ I robbe their princes: & (like one of the worthyes) I dryue them from their hye seates. My hande hath founde out the Hostes of the people/as it were a nest. And lyke as egges/ that were layde here and there/ are gathered together: So do I gather all countrees. And there is no man/that darre be so bolde/as to touch a fether/that darre open his mouth/or once whysper.

c* To vyset doth often synifye for to take vengeaunce/ as in Exodi. xxxij. g.

But doth the axe boost it selfe / agaynst him that heweth therwith / or doth the sawe make eny krackynge/agaynst hym that ruleth it? That were euen lyke / as yf the rod dyd exalte it selfe agaynst hym that beareth it: or as though the staff shulde magnify eit selfe/as who saye: it were no wodd. Therfore shall the Lorde of Hostes sende hym pouerte in his ryches/and burne vp his power / as it were with a fyre. But the lyght of Israel shalbe that fyre/and his Sanctuary shalbe the flamme/and it shall kindle/and burne vp his thornes and breers in one daye/yee all ỹ glory of his woddes and feldes shalbe consumed with body and soule. As for hym selfe/ he shalbe as one chased awaye. The trees also of his felde shalbe of soch anombre/that a chylde maye tell them.

After that daye shall the remnaunt of Israel/and soch as are escaped out of the house of Jacob/seke no more comforte at him that smote them/but shall comforte them selues with faythfulnesse and treuth in the Lorde/ the holy one of Israel. The remnaunt / yee and the Posterye of Jacob / shall conuerte vnto God the myghty one. For though thy people (O Israel) be as the sande of the see/ yet shall but the remnaunt of them only cõuerte vnto hym. Perfecte is the iudgment of him that floweth in ryghtuousnesse / & therfore the Lorde of Hostes shall perfectly fulfyll the thynge/that he hath determined in ỹ myddest of the whole worlde. Therfore thus sayeth the Lorde God of Hostes: Thou my people/that dwellest in Siõ/be not afrayed for the kynge of the Assirias: He shall wagg

The Prophecy

his staff at the / yee & beate the with the rodd / as the Egyptcians dyd some tyme: But soone after / shall my wrath and myne indignacion be fulfylled agaynst their blasphemies.

G Moreouer the Lorde of Hostes shall prepare a scourge for him / lyke as was the punyshment of Madian vpō the mount of Oreb. And he shall lyft vp his rodd ouer ỹ see / as he dyd somtyme ouer ỹ Egyptcians. Then shall hys burthen be taken from thy shoulders / & his yock from thy neck / yee the same yock shall be corrupte for very fatnesse. He shall come to Aiath / and go thorow toward Migron. But at Machmas shall he muster his Hoste / and go ouer ỹ foorde d* . Gabaah shall be their restynge place / Rhamah shall be afrayed / Gabaah Saul shall fle awaye. The voyce of ỹ noyse of thy horses (O daughter Gallim) shalbe herde vnto Iais & to Anathoth / which also shalbe in trouble . Madmena shall tremble for feare / but ỹ cytesins of Gabin are manly / yet shall he remayne at Nob that daye. After that / shal he lyft vp his hande agaynst the mount Sion / & agaynst the hyll of Jerusalem. But le / the Lord God of Hostes shall take awaye the proude from thence / with feare . He shall hew downe the proude / and fell the hie mynded. The thornes of the wod shall be roted out with yron / and Libanus shall haue a mightye fall.

d* Or / passage: Understande / of Jordan.

¶ He prophecieth of the natiuitie of Christ / and of his people: of the remnaunt of Israel / and of the fayth of the Heathen or gentyles.

¶ The .xi. Chapter.

A FTer thys there shall come a rodd forth of the kynrede of Jesse / and a blossome out of his rote. The spyrete of the Lorde shall lyght vpō it: the spyrete of wysdome / and vnderstandynge: the spyrete of councell / and strength: the spyrete of knowledge / and of the feare of God: and shall make him feruent in the feare of God.

For he shall not geue sentence / after the thyng that shall be brought before his eyes / nether reproue a matter at ỹ fyrst hearyng: but wyth ryghtuousnesse shall he iudge the poore / and with holynes shall he reproue the symple of the worlde.

a* That is / worldlye and earthly men / which seke no thinge but that which is worldly & euē ỹ same which he calleth here wycked.

b* With the staffe of hys mouth &c. that is / wyth the worde of preachyng / not with harnesse / wyth he destroye Antichrist. ỹ. Thes. ỹ.

He shall smyte the a* worlde b* wyth the staff of his mouth / & wyth the breath of hys mouth shall he slaye the wicked. Rightuousnesse shalbe the gyrdle of his loynes / treuth and faythfulnesse / the gyrdynge vp of hys raynes. Then shall the wolfe dwell with the lambe / and the Leoparde shall lye downe by the gote. Bullockes / Lyons and catell shall kepe company together / so that a lytle childe shall dryue them forth. The cowe & the Bere shall fede together / & their yonge ones shall lye together. The Lyon shall eate straw like the oxe / or ỹ cowe. The chylde whyle he sucketh / shall haue a delyre to the serpētes nest / and when he is weaned / he shall put his hād in to the Cockatryce denne. No man shall do eueill to another / no man shal destroye another / in all the c* hyll of my Sanctuary. For the earth shalbe full of the knowledge of the Lorde / euen as though the water of the see flowed ouer the earth.

c* By the hill of hys Sanctuarye is sygnifyed vnto vs the Churche of God / as it is sayd in ỹ Psal. lxviij. c.

Then shall the gentyles enquere after ỹ rote of Jesse (which shalbe set vp for a token vnto the Gentyles) for his dwellynge shalbe glorious. At the same tyme shall the Lorde take in hande agayne / to conquere the remnaunt of his people (whych are left alyue). From the Assirians / Egyptcians / Arabians / Morās / Elamites / Caldeyes / Antiochiās and Flandes of the see. And he shall sett vp a token amonge the Gentyles / and gather together the dysperled of Israel / yee & the out castes of Juda from the foure corners of the worlde. The hatred of Ephraim and the envyte of Juda shalbe cleane roted oute. Ephraim shall beare no eueill wyll to Juda / & Juda shall not hate Ephraim: but they both together shall flye vpon the shoulders of the Philistines toward the West / and spoyle them together that dwell towarde the East. The Idumytes and the Moabites shall lett their handes fall / and the Ammonites shalbe obedient vnto them.

The Lorde also shall cleue the tunges of the Egyptcyans see / & with a myghtie wynde shall he lyft vp his hande ouer Nilus / & shall smyte his seuen streames and make men go ouer drye shod. And thus shall he make a waye for his people / ỹ remayneth frō ỹ Assirians / lyke as it happened to the Israelites / what time they departed out of ỹ lād of Egipt

¶ The songe of the Church for the obtaynynge of the victorie and ouercomyng of the worlde.

¶ The .xij. Chapter.

SO ỹ then thou shalt saye: O Lord / I thāke the / for thou wast displeased at me / but thou hast refrayned thy wrath / & hast mercy vpon me. Beholde / God is my health / in whō I trust / & am not afrayde . For the Lorde God is my strength / & my prayse / he also shalbe my refuge. Therfore wt ioye shall ye drawe water out of ỹ a* welles of the Sauioure / & then shall ye saye: Let vs geue thanckes vnto the Lord / & call vpō his name / & declare his cōcels amonge the people / & kepe thē in remēbraūce / for his name is excellēt. O sing prayses vnto ỹ Lord / for he doth greate thinges / as it is knowne in all the worlde. Crye oute / & be glad / thou ỹ dwellest in Siō / for great is thy prynce: the holy one of Israel.

a* The welles of the Sauioure are the worde of God / the doctryne of the Gospell & promyses of Christ / wherewith tremling soules & afflyct consciences are refreshed. Oute of these (sayth he) that they shall drawe water / not out of mennes traditions: whych are but podell

¶ The prophecieth the destruccyō of Babylon / the captyuyte / and the commyng agayne of the people.

¶ The

a *That is/ greuous prophecy/ cõtinuance/ myschefe/ and heuy fortune.

b *Some reade: lyft vp the banner or stãdarde.

c *Some reade: hyll/ & vnderstande therby Babylon/ whyche (saye they) is called an hill/ because of the hyghe & exceding sumptuous buyldyng therof.

d *He calleth the people of Persia and of Medea his deputies and hys gyauntes: because he was disposed by the to ouerthrowe the Babylonians.

e *Some reade Euery mã shal be abashed toward his neighbour. That is/ they shalbe so astonyed & amased & so destytute of counsel that one shall loke vpõ another and be confounded/ marueilyng how they came in soch trouble.

f *That is/ they shalbe so soare ashamed that their fares shalbe as redde as fyre.

g *By the worlde here is signifyed Babylon/ because of the greatnesse therof.

*Psalme. cxxxvij.b

THe.xiij.Chapter.

THis is the heuy a*burthẽ of Babylon/ which Esay ꝑ sonne of Amos dyd se. b* Make some tokẽs to the hye c*hylles/ call vnto them/ holde vp youre hande/ that the Prynces maye go in at the doze. For I wyll sende for my d*debites & my gyauntes (sayth the Lord) and in my wrath I wyll call for soch/ as triumphe in my glory.

With ꝑ/ me thought I hearde in the mountaynes/ a noyse/ like as it had bene of a great people: & a russhynge/ as though the Kyngdomes of all nacions had come together. (And the Lorde of Hostes was the Captayne of ꝑ whole armye.) As they had come not only out of farre countrees/ but also from the endes of the heauens: Euen the Lorde hym selfe wt the mynysters of hys wrath/ to destroye the whole lande. Mourne therfore/ for the daye of the Lorde is at hande/ & commeth as a destroyer from the Almyghtye. Then shall all handes be letten downe/ and all mens hertes shall melt awaye/ they shall stande in feare/ carefulnesse and sorow shall come vpon thẽ/ and they shall haue payne/ as a womã that trauayleth with chylde. c* One shall euer be abashed of another/ and their faces f* shall burne lyke the flamme.

For lo/ the daye of the Lorde shall come/ terrible/ full of indygnacyon and wrath: to make the lande waste/ and to roote out the synne therof. For the sterres and planetes of heauen shall not geue their lyght/ the sunne shalbe quẽched in the rysynge/ & the moone shall not shyne with hys lyght. And I wyll punysh the wyckednesse of the s* worlde/ & the synnes of the vngodly/ sayeth the Lorde. The hye stomackes of the proude wil I take awaye/ and wyll laye downe the boastynge of tyrãtes. I wyll make a man dearer then fyne golde/ and a man to be more worth/ then a golden wedge of Ophir. Moreouer I wyll so shake the heauen/ that the earth shall remoue out of her place.

Thus shall it go wyth Babylon in the wrath of the Lorde of Hostes in the daye of hys fearfull indygnacyõ. And Babylon shalbe as an hunted or chased doo/ and as a flock without a shepherde. Euery man shal turne to hys awne people/ & flee echone in to hys awne lande. Who so is foũde alone/ shalbe shot thorow: And who so gather together/ shalbe destroyed wyth the swerde. *Their chyldrẽ shalbe slayne before their eyes/ their houses spoyled/ and their wyues rauysshed. For lo/ I shal bryng vp the Medes agaynst them/ which shall not regarde syluer/ nor be desyrous of golde. Then shall younge mens bowes be knappeda sunder. The Medes shal haue no pytye vpon wemen with childe/ and their faces shall not spare the chyldrẽ. *And Babylon (that glory of Kingdomes & bewtye of the Caldees honour) shalbe destroyed/ euẽ as God destroyed Sodome & Gomorra. It shall neuer be more inhabyted/ nether shall there be any more dwellynge there/ frõ generacyon to generacyon.

The Arabyans shall make no mo tentes there/ nether shal the shepardes make their folde s there any more: but wild b*beastes shal lye there/ & the houses shalbe full of greate Oules. Estriches shall dwel there/ and Apes shall daunse there: the lytle Oules shall crye in the palaces/ one after another/ and Dragons shalbe in the pleasaunt parlours. And as for Babylons tyme it is at hand/ and her dayes maye not be longe absent:

*Gene. xix.c.

b *By the dwellinge of these beastes in Babylon doth the Prophete meane/ that it shal be vtterly destroyed/ & become as desolate as a wildernes: as after in the xxxvij.c: Pellicanes/ storckes &c. shall dwell therin.

¶ The retourne of the people from captyuytie. The prosperytye of the people of God/ and affliccyon of their enemyes. The pryde of Babylon.

¶ The.xiiij.Chapter.

BVt the Lord wylbe mercyfull vnto Jacob/ and wyll take vp Israel agayne/ and set thẽ in their awne lande. Straungers shall cleaue vnto them/ and get them to the house of Jacob. They shall take the people/ and cary thẽ home with thẽ. And the house of Israel shall haue them in possessyon for seruauntes and maydẽs in the lande of the Lorde. They shall take those pryseners/ whose captyues they had bene afore: and rule those that had oppressed thẽ. When the Lord now shall bringe the to rest/ from ꝑ trauayle/ feare/ & harde bõdage ꝑ thou wast ladẽ with all: then shalt thou vse thys mockage vpon the Kynge of Babylon/ and saye: How happeneth it that the oppressour leaueth of? Is the golden tribute come to an ende? Douteles the Lorde hath broken the a* staf of the vngodly/ and the scepter of the lordly. Whych when he is wroth smyteth ꝑ people wt durable strokes/ and in his wonders he persecuteth them/ and tameth thẽ contynually. b* And therfore the whole worlde is now at rest and quyetnesse/ and men synge for ioye.

Yee euen the Fyre trees and Cedres of Libanus reioyse at thy fall/ sayinge: Now that thou art layde downe/ there come no mo vp to destroye vs. c* Hell also trembleth at thy commynge/ all myghtye men and Prynces of the earth/ steppe forth before the. All Kynges of the earth stande vp frõ their seates/ ꝑ they may all (one after another) synge and speake vnto the. Art thou wounded also as we? art thou become lyke vnto vs? Thy pompe and thy pryde is gone downe to hell: Wothes shalbe layde vnder the/ & wormes shalbe thy couerynge.

a* By the staf is vnderstande tyrãnie/ and by the scepter dominyon

b* Whyle Nabuchodonosor & his childr liued/ the people were not only oppressed/ but also Kynges & Prynces: but whẽ they were ones rydde out of the waye/ then was mysery & wayling ended. By the worlde he signifieth the comẽs: & by figge trees & cedres/ the heades and rulers/ as before in the.ij.c.

c* That is/ euẽ they that be in hell wyll tremble/ when Nabuchodonosor cõmeth thether. It is figuratly spoke to the further settinge out of the mischefe of Nabucodonosor.

d* He compareth the death of Nabuchodonosor to the fallyng of Lucifer the morynge sterre/ whych he calleth the chylde of the mornynge/ because it appeareth onely in ỹ mornyng. The meanynge is: No suche thing ought to haue happened vnto the/ ỹ in earth wast lyke the morynge sterre/ whych no man can take out of heauē: And thou that wast so mighty/ ỹ thou destroyedst what people thou woldest/ & vnto whome it was a pastyme to ouerthrowe naciōs/ hast receaued suche measure as thou broughtest. Such a lyke thynge is there in Exec. xxviij. Against kyng Tyrus.

How art thou fallen frō heauē(*d O Lucifer)thou fayre morynge chylde: hast thou gotten a fall euē to the grounde/ thou ỹ (notwithstandyng)dydest subdue the people? And yet thou thoughtest in thyne herte: I wyll clyme vp 'into heauen/and make my seate aboue the starres of God/ I wyll syt vpon the glorious mount toward the North / I wyll clyme vp aboue the cloudes/and wilbe lyke the highest of all. Yet darre I laye/that thou shalt be brought downe to the depe of hell. They that se the / shall narowly loke vpon the/and thinke in them selues/sayenge: Is this the man/that brought all landes in feare / and made the kingdomes afrayde: Is this he that made the worlde in a maner waste/and layde the cities to the grounde/ which let not his prisoners go home?

How happeneth it/that the kynges of all people lye/euery one at home in his awne palace/with worshipe/& thou art cast out of thy graue like a wilde braunch: like as dead mens rayment that are shot thorow with the swerde: as they that go downe to the stones of the depe: as a dead coarse that is troden vnder fete: & art not buried with them? Euen because that thou hast wasted thy lande/and destroyed thy people. For the generacion of the wicked shalbe without honour/for euer. There shal away be sought to destroye their children/ for their fathers wickednes: they shall not come vp agayne to possesse ỹ lande/ & fyll the worlde full of castels and townes.

I will stande vp agaynst them (sayeth the Lorde of hostes)and root out the name & generacion of Babylon(sayeth the Lorde) and F will geue it to the Otters/and will make water poddels of it. And I will swepe them out with the besome of destruccion/ sayeth the Lorde of Hostes. The Lorde of Hostes hath sworne an othe/sayinge: It shall come to passe as I haue determyned: & shalbe fulfylled as I haue deuysed. The Assyrias shalbe destroyed in my lande/ & vpon my mountaynes wyll I treade them vnder fote. Wher thorow his yock shall come from you/ & hys burthen shalbe take frō youre shoulders. Thys deuyce hath God taken thorow the whole worlde/ and thus is hys hande stretched out ouer all people. For ỹ the Lorde of Hostes determen a thynge/who wyll dysanulle it? And ỹ he stretch forth hys hande/ G who wyll holde it in agayne?

The same yeare that Kynge Ahaz dyed/ God threatened by Esay on thys maner: Reioyse not(thou whole Palestyna) as though the rod of him ỹ beateth the were brokē: for out of the serpentes rote/ there shall ware a kockatrice/ & ỹ frute shalbe a fyrie worme. But the poore shall fede of the best thynges/ and the symple shall dwell in safetye. Thy rotes wyll I destroye with honger/ & it shall slaye thy remnaūt. Mourne ye portes/ weepe ye cytyes/ & feare thou(O whole Palestina) for there shall come frō the North a smoke/ whose power no man may abyde. Who shall then maynteyne the messages of the Gentyles? But the Lorde stablysheth Syon/ & ỹ poore of my people shal put their trust in hī.

The prophecye agaynst Moab.

The.xv. Chapter.

THis is the heuy burthen vpō Moab: Ar of Moab was destroyed (as me thought) in the nyght season: The walles of Moab perysshed in the nyght/ & vanysshed awaye: They wente to Baith & Dibon in ỹ hye places/ for to wepe: Moab dyd mourne from Nebo to Medba: a* All their heades were colled / and all their beardes shaven. In their stretes were they gyrded aboute with sack cloth. In all ỹ toppes of their houses and stretes was there nothynge/but mournynge & weppynge. Heleshon and Eleale cryed/that their voyce was hearde vnto Jahaz. The worthyes also of Moab bleared and cryed for very sorow of their myndes: Wo is myherte for Moabs sake. They fled vnto the cyte of Zoar/ whych is lyke a fayre frutefull bullock'/ they went vp to Luhith/ wepinge. The waye towarde Horonaim was full of lamentacyon for the hurt. The waters of Nimrim were dryed vp/ the grasse was wythred/ ỹ herbes destroyed/ & what necessary grene thinge there was besyde. In lyke maner the thynge that was left them of their substaunce / they caryed it by water to Araby. The crie wēt ouer ỹ whole lande of Moab: frō Eglaim vnto Beer/ was there nothinge but mournynge. The waters of Dimon were full of bloude / for the enemye had sent thither a bonde of men/ which as a lyon laye a wayte for the remnaunt of the lande / & for them that were escaped.

The destruccyon of Moab.

The.xvj. Chapter.

THen sent the Lordes of the lande a man of warre/ from the rocke that lyeth towarde the deserte / a* vnto the hyll of the daughter Syon (For as for the b* daughters of Moab / they were as it had bene a trembling bryde/ that is put out of her nest / by the fery of Arnon) which messaunger sayde: gather your councell/ come together/ c* couer vs wyth youre shadowe d* in ỹ myddaye/ as the nyght doth: hyde the chased/ & bewraye not them that are fled/ let ỹ persecuted Moabites dwel amōge you/ be oure opē refuge agaynst the destroyer: for the aduersary oppresseth vs/ ỹ robber vndoeth vs/ & the tyraunte dryueth vs out of

a* In tymes past it was a token of mournynge/to shaue the heed & clype the beardes therfore sayth the Prophete/ that the Moabites cut awaye their hearres/for sorow & carefulnes. A like thinge haue ye in Jeremy. xlvij. Cut of thyne hearre/ & cast it awaye. & c.

a* That is vnto the kingdome of Israell

b* That is/ townes/cyties and vyllages.

c*. That is/ refresshe vs ỹ are afflict / and geue vs a place to harbour in.

d* That is/in the most gree-

oure

uous heate of persecucyon. So is the mydday ofte take/ as in the Psal. cxxi. the sunne shal not burne the by daye.

oure lande. But ỹ trone of youre kyngdome is full of grace/ therfore he that sytteth vpō it with faythfulnesse and trueth in the house of Dauid/ knowe the thinge/ & do hys dylygence to helpe shortly/ accordyng to equyte & rightuousnes. As for Moabs pryde (shall they answere) it is well knowne. And all though they be excellent/ proude/ arrogant/ & hye mynded: yet is their strength nothynge like. And therfore Moab complayneth vnto Moab/ wher thorow they come al to mourne: and now that they be smytten/ they take their deuyce beneth by the bryckwall/ and make their complaynte.

C The suburbes also of Hesebō were made waste/ & the Princes of the Gentiles hewed downe the vyneyardes of Sibma/ whych were planted wyth noble grapes/ and spred vnto Jazer/ and wente vnto the ende of the deserte/ whose braunches stretched their selues forth beyonde the see. Therfore I mourned for Jazer/ & for ỹ vyneyards of Sibma wt great sorow. I poured my teares vpō Hesebon and Eleale/ for all their songes were layde downe/ in their haruest & gatherynge of their grapes: Wyth and chere was gone out of the felde & vyneyardes/ in so moch/ ỹ
D no man was glad ner longe. There went no treader into ỹ wynepresse/ their mery chere was layde downe. Wherfore my bely rōbled (as it had bene a lute) for Moabs sake/ and myne inwarde membres/ for the bryckwalles sake. For it happened thus also: when Moab saw ỹ she was turned vpsyde downe: she went vp on hye in to her Sanctuary/ to make her prayer there/ but she myght not be helped. This is the deuyce/ which the Lorde toke in hande at that tyme agaynst Moab. But now the Lord sayeth thus: In thre yeare shall the power of Moab with their pōpe (which is greate) be mynyshed/ lyke as the burthen of an hyred seruaunte. And as for ỹ remnaunt of them/ they shalbe lesse then a fewe/ and not rekened moch worth.

C A prophecye agaynst Damascus.

C The .xvij. Chapter.

A THis is the heuy burthen vpō Damascus: Beholde Damascus shal be no more a cytye/ but an heape of broken stones. The cytyes of Aroer shalbe waste: the catell shall lye there/ & noman shall fraye them awaye. Ephraim shall no more be strōge/ & Damascus shall no more be a Kyngdome. And as for the glory of ỹ remnaunt of ỹ Syrians/ it shalbe as the glory of the chyldrē of Israel/ sayeth the Lorde of Hostes. At that tyme also shall the glory of Jacob be very poore/ & hys fatnes leane. It shal happē to thē/ as whē one sheareth in haruest/ which cutteth his hand full with the sickle/ & whē one gathereth the sheaues together in the valleye/ of a*Raphaim/ there remayneth yet some eares ouer: Or as when one shaketh an olyue tree/ whych fyndeth but two or thre olyue beries aboue in the toppe/ & foure or fyue in the braunches. Thus the Lorde God of Israel hath spoken.

Then shall man conuerte agayne vnto his maker/ & turne hys eyes to the holy one of Israel. And shall not turne to the auiters ỹ are the worke of his awne handes/ nether shall he loke vpon groues & ymages/ which his fingers haue wrought. At the same tyme C shall their stronge cities be desolate/ like as were once ỹ forsakē plowes & corne/ whych they forsoke/ for feare of ỹ chyldrē of Israel.

So shalt thou (O Damascus) be desolate/ because thou hast forgotte God thy Sauyoure/ & hast not called to remembraunce the rock of thy strēgth. Wherfore thou hast also set a fayre plāte/ & grafted a straūge braūch. In the daye when thou dydest plante it/ it was greate/ and gaue soone the frute of thy sede: But in the daye of haruest/ thou shalt reape an heape of sorowes & mysery es.

Wo be to the multitude of moch people/ that rush in like the see/ & and to the heape of D folke/ that rēne ouer all lyke greate waters. For though so many people increase as the flowyng waters/ and though they be armed/ yet they flee farre of/ and banish awaye lyke the dust with the wynde vpon an hill/ and as the whyrle wynde thorow a storme. Though they be fearfull at nyght/ yet in the morning it is gone wyth them. Thys is their porcyon/ that do vs harme/ and heritage of them/ that robbe vs.

a *Raphaim/ is a valley nye vnto Jerusale/ on the North syde of Jewry. Josue. xvij. & ij. Regum. v

C A prophecye agaynst Egypt.

C The .xviij. Chapter.

WO be to the lande of flyēg shyppes/ whych is of thys syde the floude of A Ethiopia: which sendeth her message ouer the see in shyppes of reedes vpō the water: and sayeth: goo soone/ & do youre message vnto a straunge and harde folke: to a fearfull people/ & to a people that is further then this: to a desperate and pyled folke/ whose lande is deuided frō vs with ryuers of water. Yee all ye that syt in the cō- B passe of the world/ and dwell vpon the earth: when the token shalbe geuen vpon the moūtaynes/ then loke vp: and when the horne bloweth/ then herken to/ for thus hath the Lorde sayde vnto me. I layde me downe/ and pondred the matter in my house/ at the Noone daye whē it was hote: And there fell a myldynge shower/ lyke a dew/ as it happeneth in Haruest. But the frutes were not yet rype cut of/ and the grapes were but younge and grene. Then one smote of/

the

the grappes wt an hoke/yee he hewed downe also the bowes and the bzaũches / & dyd cast thẽ awaye. And thus they were layde waste/ for the foules of the mountaynes / & for the beastes of the earth together. So that the foules sat ther vpon/ & the beastes of ỹ earth wintered there. Then shall there be a pzesent bzought vnto the Lozde of Hostes: euẽ that harde folke/that fearful folke/ & that further is then thys: that desperate and pylled folke (whose lande is deuyded frõ vs wyth floudes of water) vnto the place of the name of the Lozde of Hostes: euẽ vnto the hyll of Syon.

¶ He pzophecyeth styll agaynst Egypt.

¶ The.xix.Chapter.

THis is the heuy burthẽ vpõ Egipt: Beholde/ the Lozde wyll a* ryde vpon a swyfte cloude/ & come into Egypte. And the goddes of Egypt shall trembie at hys cõmynge/ & the hert of Egypte shall quake wythin her. For thus sayeth the Lozde: I wyll stere vp the Egyppcyans one agaynst another amõge them selues/ so that one shalbe euer agaynst his bzother & neyghbour/ yee one cyte agaynst another/ & one kyngdome agaynst another. And Egypt shalbe choked in her selfe. When they aske councell at their goddes/ at their Pzophetes/ at their sothsayers & witches: then wyll I bzynge their councell to naught.

I will deliuer Egypt also in to the handes of greuous rulers/ and a cruell kynge shall haue the rule of them. b* The water of the see shalbe dzawen out/ Nilus shall synke awaye/ & be dzõcke vp. The ryuers also shalbe dzawen out/ the welles shal decreace and dzye awaye. Rede & rush shall fayle/ ỹ grasse by the waters syde oz vpõ the ryuers bãcke/ yee and whatsoeuer is sowẽ by the waters/ shalbe wythered/ destroyed/ and bzought to naught. The fyshers shall mourne/ all soch as cast angles in the water/ shall cõplayne/ & they that spzede their nettes in the water/ shalbe faynt harted. Soch as laboure vpon flax & sylck/ shall come to pouerte/ & they also that weeue fine wozckes. All the poundes of Egypte/ all the pollycye of their Moates and dyches shall come to naught.

Yee the vndyscrete Pzinces of Zoan/ the coũcell of the wise Senatoures of Pharao/ shall turne to foolyshnesse: Those that darre boast & saye of Pharaos behalfe: I am come of wyse people/ I am come of the olde regall Pzogeny. But where are now thy wise men? Let them tell the & shewe the/ what ỹ Lozde of Hostes hath takẽ in hand agaynst Egipt. Fooles are those Pzinces of Zoan/ & pzoude are the Pzynces of Noph: yee they dysceaue Egypte with the nobilite of their stocke. For the Lozde hath made Egypte dzoncken with the spzete of errour/ & they shall vse it in all matters: euen lyke as a dzonckẽ man goeth spewynge aboute. For Egypte shall lacke good councell/ so that they shall not knowe what to do/ nether begynnynge noz ende/ nether vpon the lande ner water. Then shall ỹ Egyppcyãs be lyke vnto wemen/ afrayde and astonyed/ at ỹ lyftyng vp of the head/ which the Lozde of Hostes shall lyft vp euer them. The land of Iuda also shall make the Egyppcyans afrayde/ who so doth but speake vpon it/ shall put them in feare: And that because of the coũcell/ which ỹ Lozde of Hostes hath deuyled agaynst them. Then shall the fyue cytyes of Egypte speake wyth the Cananytes tunge/ & sweare by the Lozde of Hostes/ & Heliopolis shalbe one of them. At the same tyme shall the Lozde of Hostes haue an aulter in the middest of the lande of Egypt/ with this tytle therby: Vnto the Lozde. This shalbe a token oz testymonye vnto the Lozde of Hostes in the lande of Egypte / when they shall crye vnto him/ because of those that oppzesse them: that he shall sende them a Captayne and a Sauyoure to delyuer them.

Mozeouer / Egypte shalbe bought vnto the Lozde/ & the Egyppcyãs also shall knowe the Lozde at the same tyme: they shall do him reuerẽce with peaceoffringes/ & with meatoffrynges: they shall pzomyse him offringes: yee and paye hym also. Thus the Lozde shall smyte Egypte/ and heale it agayne: & so shall they turne to the Lozde/ & he also shall haue mercy vpon thẽ/ & saue thẽ. Then shall there be a cõmen waye out of Egypt in to Assyria. The Assyzians shall come into Egypte/ & the Egyppciãs into Assyzia. The Egyppcyans also & the Assyzians shall both haue one Godes seruyce. Then shall Israel with honoure be the thyzde to Egypte & Assur. And the Lozde of Hostes shall blesse them/ sayinge: Blessed is my people of the Egyppcyans/ Assur is the wozke of my handes/ but Israel is myne enheritaunce.

¶ Agaynst Egypte and Ethiopia.

¶ The.xx.Chapter.

Egypte

IN the same yeare ỹ Tharthā came to Asdod/where Sargō the King of the Assyrians sent hym/what tyme as he also beleged Asdod/and wanne it the same season: Then spake the Lorde vnto Esay the sonne of Amoz/saying: go & lowse of that sack cloth frō thy loynes/ & put of thy shues frō thy fete. And so he dyd/ goinge naked and barefote. Then sayde the Lorde: where as my seruaūt Esay goeth naked & barefote/it is a tokē & signyfyenge of the thynge/that after thre yeare shall come vpon Egypt & Ethiopia. For euen thus shall the Kynge of the Assyrians dryue both yonge & olde/as prysoners naked and barefote/out of Egypte & Ethiopia. And shall discouer the shame of Egypte. They shalbe also at their wittes ende/ & ashamed one of another: the Egyptyans of the Mozians/and the Mozians of the Egyptyās/at ỹ sight of their glory. a* Mozeouer they that dwell in the Iles shall se euen the same daye: beholde/this is oure hope/to whom we fled to seke helpe/ ỹ we myght be delyuered from the Kynge of ỹ Assyrians. How wyll we escape?

a* Some reade: And he that dwelleth in this Ile shal. & c Jerusalem and the lande of Juda is iustly called an Ile/ because it was beset roūd about wyth enemyes & wicked nacyons/ as it had bene wyth the sees: & therfore ought it to haue trusted to the only healpe and ayde of God. The church also is an Ile/that is troubled wyth diuers stormes/ and that by the onely healpe of God is in safetye: For he suffereth not the persecuters to persecute any further/than ỹ church may suffre/or then is profytable for it.

¶ Agaynst Babylon Idumea and Arabia.

¶ The.xxj. Chapter.

THys is the heuy burthen of the a* waste see: A greuous vysiō was shewed vnto me/lyke as when a storme of wynde & rayne rusheth in from the wylderneſſe/that terrible lande. Who so maye dysceaue (sayde the boyce) let him dysceaue: Who so may dystroye/ let him distroye. Up Elam/besege it O Madai/ for I wyll stylle all their gronynges. Wyth thys/ the reynes of my backe were full of payne: Pāges came vpō me/as vpō a womā in her trauayle. When I herde it/I was abashed: & when I loked vp/I was afrayde. Myne hert pāted/I trēbled for feare. The b* darcknesse made me fearfull in my mynde.

Yee soone make ready ỹ table (sayde this boyce) kepe the watch/eate & drincke: Up ye Captaynes/take you to youre shylde/ for thus ỹ Lorde hath charged me: go thy waye/ & set a watchman/that he may tell what he seyth. And when he had wayted dylygently/ he sawe two horsmen: the one rydynge vpon an Asse/the other vpon a Camell. And the yon cryed: Lorde/I haue stande waytynge all the whole daye/& haue kepte my watche all the nyght. Wyth that came there one rydynge vpon a charet/ whych answered/and sayde: Babylon is fallen/she is turned vpsyde downe/& all the ymages of her Godes are smyttē to the groūde. This (O my felow threshers and fanners) haue I heard of the Lorde of Hostes the God of Israel/ to shewe it vnto you.

a* Jerusalē is called the valey of vysyons/ because it had so many seers/ that is/prophetes & teachers in Goddes worde.

b* By darcknes here do some vnderstand tribulacyō and aduersitye/ as before in the. v. g. If we loke. & c it shalbe al darcknes & sorowe.

¶ The heuy burthen of Duma.

One of Seir cryed vnto me: Watchman what hast thou espyed by night/watchman what hast thou espyed by nyght? The watchman answered: The daye breaketh on/and the nyght is cōmyng: If youre request be earnest/then aske & come agayne.

¶ The heuy burthen of Arabia.

At euen ye shall abyde in the wod/in ỹ waye towarde Dedanim. Mete the thurstye with water (O ye cytezyns of Hema) mete those with bred that are fled. For they shall runne awaye from the weapen/ from the drawen swerde/frō the bent bowe/& from the greate batell. For thus hath the Lorde spoken vnto me/ouer a yeare shall all the power of Cedar be gone/lyke as whē the office of an hyred seruaunt goeth out: And the remnaūt of the good Archers of Cedar/shalbe very few: For the Lorde God of Israel hath spoken it.

¶ A prophecye agaynst Jerusalem.

¶ The.xxij. Chapter.

THe heuy burthē vpon the a* valley of vysyons. What hast thou there to do/that thou clymmest vp into the house toppe/O thou cytye of miracles/sedycyous & wylfull? seinge/thy slayne men are nether kylled wyth swerde/ ner deed in batel? For all thy Captaynes gat them to their horses frō the ordynaunce/ yee they are all together riddē awaye/& fled farre of. When I perceaued that/I sayde: awaye fro me/that I may wepe bytterly. Take no laboure for to comforte me/as touching the destruccyon of my people. For this is ỹ daye of the Lord of Hostes/wherin he wyll plage/ treade downe/& wede out the valley of vysyons/& breake downe the walles/with soch a crack/that it shall geue a sownde in the mountaynes.

I sawe the Elamytes take the quyuers to carte & to horse/& ỹ the walles were bare frō harnesse. Thy goodly valleys were full of charettes/the horse men made them soone to besege the gates. Then was the couerynge of Juda put from thence/and then was sene the sege of the tymbre house. There shall ye se the ryftes in the walles of the cite of Dauid/wherof there shalbe many. Ye shall gather together the waters of the lower pole/ and tell the houses of Jerusalem/& breake of some of them to kepe the walles. And ye shall make a pyt betwixte the two walles of the water of ỹ olde pole/& nothinge regarde hym/that toke it in hande/& made it. And at the same tyme shall the Lorde of Hostes call men to wepinge/mournyng/to baldnesse & puttynge on of sack cloth. But they to fulfil their lust & wylfulnes/ slaughter oxen: they

a* By the waste see is vnderstād Babylon. It is so called/because of the exedynge great cruelnes & tyrannye/wherwith it exercised the Jewes. Hereof is there a prouerbe: Babylō is a see of euelles/and euē the waste of the see/ ỹ is the most tēpestuous & desolate place/ and that is lest possyble to be sayled thorow.

plorauit dominus magnitudinē populi

Luctus magnus

kyll

kyll shepe/they eate costly meate/& drynke wyne/*let vs eate & drynke/to morow we shall dye. Neuertheles when the Lorde of Hostes heard of it/he sayd:yee/yt this wickednes of yours shalbe remitted/ye must dye for it. This hath ỹ Lord God of hostes spokē.

*Sapi.ij.b. 1.Cor.in.xv.c.

C Thus sayeth the Lorde God of Hostes: Go in to the treasurye vnto Sobna the gouernoure/& saye vnto hym: What hast thou here to do? & from whence comest thou? that thou hast made the a graue here? For he had caused a costly tombe of stone to be made for hym selfe/& a place to lye in to be hewē out of a rock. Beholde/the Lorde shall cast the out by violence/he will deck the of another fashyon/& put vpon the a straunge cloth. He shall carye the into a farre countre/lyke F a ball with his hādes. There shalt thou dye/ there shall the pompe of thy charettes haue an ende: thou vylleyne of the house of the Lorde: I will shutte the out of thyne office/ & put the from thyne estate.

After this will I call my seruaunt Eliakim/the sonne of Helkiah/& araye him with thy cote/and gyrde hym with thy gyrdle/and I will geue thy power in to hys hande. He shalbe a father of the cytesyns of Jerusalē/ & of the kynred of Juda: I will also laye the b*keye of Dauids house vpō his shoulders/ & yf he open/no man shall shut: and yf he do shut/no mā shall open. I will fasten him to G a nayle in the place of ỹ mooste hyghe faythfulnesse/& he shalbe vpō the gloryous trone of his fathers house. They shall hange vpon hym all the glory of his fathers house/of the chyldrē & chylders chyldrē/all apparell small & great/all instrumentes of measure & musyke. This shall come to passe (sayeth ỹ Lord of Hostes) when the nayle that is fastened to the place of the hyghest faythfulnesse/shalbe pluckt of. And when the weyght that hangeth vpō it/shall fall/be brokē/& hewen in peces. For the Lord hym selfe hath sayde it.

b*By the keye is signified auctorite & power as in Apoc. iij.b This is he.&c. that hath the keye.&c.

C A Prophecye agaynst Tyrus/and a promes to restoare it agayne.

C The.xxiij.Chapter.

AN heuy burthen vpon Tyrus. Mourne ye shippes of Tharsis/ for she is throwē downe to ỹ groūde/ & cōquered of them that are come from Cethim. The indwellers of the Flandes/ the marchaūtes of Sidon/& they that occupyed the see (of whom thou wast full somtyme) are at a poynte. For by see were ther frutes brought vnto ỹ/& all maner of corne by water. Thou wast the comen marchet of all people. Sidon is sory for it/ yee & all the power of the see cōplayneth/& sayeth: O ỹ I had neuer traueled with chylde/that I had neuer borne any/that I had nether norysshed

ad vsus malos verborum Sine dei timore viuētes.

aversio Tyri .v. dicap. restituio post .lxx. annos

boye/ner brought vp daughter. As sone as Egypte perceaueth it/ she wylbe as sory as Tirus it selfe. Go ouer a*the see/ mourne ye that dwell in the Iles. Is not that the glorious cite/which hath bene of lōge antiquite? whose natiues dwellynge farre of/cōmende her so greatly? Who hath deuised soch thing vpon Tirus the crowne of all cytyes/whose marchaūtes & Captaynes were the hyghest & principall of the worlde? Euen the Lord of Hostes hath deuysed it/ ỹ he may put downe all pōpe/& mynysh all the glory of ỹ world. Go thorow thy lande (O thou daughter of the see) as men go ouer the water/and there is not a gyrdle more.

B

a*Some reade: in to Tharsus: he speaketh vnto the marchauntes of Egypte & to the marchaūtes of the Iles: ỹ they now get thē to Tharsus/because Tyrus is destroyed.

Thus the Lorde that remoueth the kyngdomes/& hath taken in hande agaynst that myghtye Canaan to rote it out: hath stretched out hys hande ouer the b*see/and sayde: From hence forth shalt thou make no more myrth (O thou daughter of Sidon: for thou shalt be put downe of the Cethens. Stande vp therfore/ and go where the enemye will carye the, where thou shalt also haue no rest. Beholde (for thyne ensample) The Chaldees were soche a people/that no man was lyke them/ Assur buylded them: he set vp hys castels & palaces/& brake them downe agayne. And therfore mourne (ye shyppes of the see) for youre power shalbe throwne downe.

C

b*He meaneth Tyrus/ which standeth in the see.

After that/shall the .lxx. yeares of Tyrus (euē as longe as their Kynges lyfe was) be forgottē. And after .lxx. yeares/ it shall happen to Tirus as with an harlot that playeth vpon a lute. Take thy lute (saye men to her) and go about the cytye/ thou art yet an vnknowne wenche/ make pastyme wyth dyuerse balettes/wherby thou mayest come in to acquantaūce. Thus shall it happen after .lxx. yeares. The Lorde shall vyset the cytye of Tyrus/ and it shall come agayne to her marchaundyse/ and shall occuppye wyth all the Kyngdomes that be in the worlde. But all her occuppynge and wynnynge shalbe halowed vnto the Lorde. For then shall they laye vp nothyng behynde them nor vpō heapes: but the marchaundyse of Tirus shall belonge vnto the cytesyns of the Lorde/to ỹ feadyng and sustenynge of the hungrye/and to the clothinge of the aged.

D

C A Prophecye vpon the tribulacyon that shall fall vpon the worlde/because of synne.

C The.xxiiij.Chapter.

BEholde/the Lorde shall waste and plage the worlde/he shall make ỹ face of the earth desolate/ & scatre abroade the inhabytoures therof. Then shall the a*Preast be as the people/the master as the seruaūt/ ỹ dame lyke ỹ mayde/ the seller lyke the byer/he that lendeth vpon vsury

A

a*Prophete doth often synifye every mā ỹ ruleth the people/ be it Kynge or prynce or other comen officer. Jere. vi.c. And from the Prophete vnto the Preste &c.

vsury/like vnto him ỹ borroweth vpō vsury/ the creditoure/as the detter. Yee mylerably shall the worlde be wasted & clene destroyed. For the Lorde hath so determed in him selfe. The earth shalbe heuye & decaye: The face of ỹ earth shall perish & fall awaye/ ỹ proude people of the worlde shall come to naught. For the earth is corrupte of her indwellers.

For why? they haue offended ỹ lawe chaūged the ordynaunces/ & made the b* euerlastynge testamēt of none effecte. And therfore shall the curse deuoure ỹ earth: for they that dwell therō haue synned/ wherfore they shalbe brēt also/ and those that remayne/ shalbe very few. The swete wyne shall mourne/ the grapes shalbe weake/ & all ỹ haue bene merry in harte/ shall sighe. The myrth of tabretes shalbe layde downe/ the chere of the ioyfull shall cease/ & the pleasure of lutes shall haue an ende: there shall no more wyne be droncke with myrth/ the beere shalbe bytter to thē that drinke it/ the wicked cities shalbe broken downe/ all houses shalbe shut/ that no man maye come in.

In the stretes shall there be lyft vp a crye because of wyne/ all mēs chere shall vanysh awaye/ & all ioye of ỹ earth shal passe. Desolacyon shall remayne in the cytyes/ and the gates shalbe smytten wyth wastnesse. For it shall happen vnto all landes & to all people/ lyke as when a man smyteth downe the olyues/ that are left vpon the tree: or seketh after grapes/ whē the wyne gatheryng is out. And those same (that remayne) shall lyft vp their voyce/ & be glad/ & shall magnyfye the glory of the Lord/ euē from the see/ & prayse the name of the Lorde God of Israel/ in the valeys & Flondes. We heare songes sunge to the prayse of the righteous/ frō all the endes of the worlde. Therfore I must speake: O myne vnkrutefulnesse/ O my pouerte. Wo is me/ all is full of synners/ whych offende of purpose and malyce. And therfore (O thou that dwellest vpō the earth) there is at hande for the/ feare/ pyt and snare. Who so escapeth the terrible crye/ shall fall in to the pyt. And yf he come out of the pyt/ he shalbe taken wyth the snare. For the wyndowes aboue shalbe opened/ and the fondacion of the earth shall
D moue. The earth shall geue a greate crack/ it shall haue a sore ruyne/ & take an horrible fall. The earth shall stacker lyke a dronckenman/ & be takē awaye lyke a tent. Her mysdedes shall lye so heuy vpō her/ that she must fall/ and neuer ryse vp agayne. At the same tyme shall the Lord mustre together the hye hoste aboue/ and the kynges of the worlde vpon the earth. These shalbe coupled together as prysoners be/ and shalbe shut in one warde & punysshed innumerable dayes. The Moone & the Sunne shalbe ashamed/ whē the Lorde of Hostes shall rule them at Ierusalem vpon the mount Sion/ before & with his excellent councell.

¶ A thankesgeuyng to God for his workes.

¶ The.xxv. Chapter.

O Lorde, thou arte my God/ I wyll prayse the/ & magnyfye thy name: For thou brigest marueilous thinges to passe/ accordynge to thyne olde councels/ truly & stedfastly. Thou makest of townes/ heapes of stone: & of head cytyes/ brohē walles: The palaces of the wicked destroyest thou out of the cytye/ that they shall neuer be buylded agayne. Therfore the very rude people must magnyfye the/ and the cytyes of the cruell Heathen must feare the. For thou art the poore mans helpe/ a strēgth for the needfull in his necessyte/ Thou art a defence agaynst euell wether/ a shadowe agaynst the hete. But vnto the presumptuous/ thou art lyke a stronge whyrle wynde/ that casteth downe the boastyng of the vngodly: thou kepest men from heate/ wyth the shadowe of the clowdes/ thou cuttest of the braunches of tyrauntes.

Moreouer the Lord of Hostes shall once prepare a feast for all people vpon the hyll: A plenteous/ costly/ pleasaunt a* feast/ of fat & well fede beastes/ of swete & most pure thynges. Vpon ỹ b* hyll shall he take awaye the syde vale that hangeth before the face of all people/ and the couerynge wherwith all Gentyles are couered. As for death/ he shall vtterly cōsume it. The Lord God shall wype awaye the teares frō all faces/ & take awaye the confusiō of his people thorow the whole worlde. For the Lord hym selfe hath sayde it.

At the same tyme shall it be sayde: lo/ this is oure God in whom we put oure trust/ and he hath healed vs. This is the Lorde that we haue wayted for: Let vs reioyse and delite in his health. For the hand of the Lorde ceaseth vpon this hyll. But Moab shalbe threshen downe vnder hym/ lyke as the straw is trodē vnder fete in a dōge hyll. For he shall stretch out his handes vpō him/ lyke as a swymmer doth to swymme. And with the power of hys handes shall he cast downe hys hye pompe. As for his strōg holdes & hye walles: he shall bowe them/ cast them downe/ & fell them to the grounde in to dust.

¶ A songe of the delyueraunce of the people.

¶ The.xxvj. Chapter.

THen shall thys songe be sunge in the lāde of Juda. We haue a strōg citie/ the walles & the ordynaunce shall kepe vs. a* Open the gates/ that the good people maye go in/ whych laboureth for the trueth. And thou/ which art the

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a* By the feast of fatte & well fedde beastes/ & of swete most pure thynges/ is betokened ỹ anger & indignacyō of God/ as the scripture doth often signyfy the same/ vnder the name of a cuppe. Iere. xxv. Zach. xij. a. Weholde I wyll make Ierusalem a cuppe of surfet vnto all the people that are rounde about her.

b* By the hyll is meant the hyll of Sion/ by whych is figured the church. There wyll the Lord iudge/ and deliuer vs from all our enemyes. By the vayle couerynge/ vnderstande synne: wherin all mē are fonde gyltye. Roma. iij. All mē haue synned. &c. From it hath the Lorde delyuered all men/ whych beleue that he hath freely done it/ of his only mercy for Christes sake/ and not of their deseruinges. Rom. iij. d

a* Open the gates. &c. Like Psal. cxviij. c He willeth preachers to open Christ vnto the

people/for he is the doore thorow whō they must enter. Johā. x. b

the doar & hast the matter in hāde: shalt prouyde for peace/euē the peace that men hope for in the. Hope styll in the Lorde/for in the Lorde God is euerlastynge strength. For why/it is he/ ꝑ bryngeth lowe the hye mynded cytesyns/ & casteth downe the proude cyties. He casteth them to the grounde/yee euē into the myre/that they maye be troden vnder the fete of the symple/& with the steppes of the poore. Thou (Lorde) consydrest the path of the rightuous/ whether it be ryght/ whether the waye of the rightuous be ryght. Therfore(Lorde)we haue a respecte vnto ꝑ b* waye of thy iudgementes/ thy name & thy remembraunce reioyse the soule. My soule lusteth after the all the nyght longe/and my mynde hasteth frely to the. For as soone as thy iudgement is knowne to the world/then the inhabytours of ꝑ earth lerne ryghtuousnesse. But ꝑ vngodly (though he haue receaued grace) yet lerneth he not rightuousnesse/ but in ꝑ place where he is punysshed/ he offendeth/& feareth not the glory of the Lord.

b* The waye of the iudgemētes of God/ is the afflyccyō and the crosse that withdraweth vs from synne: In thys do the Christen reioyse. Roma. v. a. We reioyse in trybulacyon. & c.

Lorde/they wyll not se thyne hye hande/ but they shall se it/and be confounded: when thou shalt deuoure them wyth the wrath of the people/& with ꝑ fyre of thyne enemyes.

¶ But vnto vs/O Lorde/prouyde for peace: for thou worckest in vs all oure worckes.

O Lorde oure God/though soch Lordes haue dominacyon vpon vs as knowe not the: yet graunte/that we maye hope only in the/and kepe thy name in remembraunce. The malycyous Tyrauntes when they dye/ are nether in lyfe nor in the resurreccion/for thou vysytest thē & rootest thē out/ and destroyest all the memoryall of them. Agayne/thou increacest the people/O Lorde/ thou increacest the people/thou shalt be praysed & magnyfyed in all the endes of ꝑ world. The people that seke vnto the in trouble/ that same aduersyte which they complayne of is vnto thē a chastenyng before the. Lyke as a wyfe with chylde(when her trauayle cōmeth vpō her) is ashamed/cryeth & suffreth the payne: Euen so are we/ O Lorde/in thy syght. We are wyth chylde/we trauayle/ & beare/and with ꝑ spyrete we bringe forth health/where thorow the earth is vndestroyed/ and the inhabytours of the worlde perysh not.

c* By the deed here vnderstande the rygh twes as in the Apo. xiiij. c Blessed are the deed/which here after dye in the Lorde. They shal ryse agayne to lyfe/ not as the other which are vnrighteous. Joā. v. Daniel. xij.

But as for thy c* dead men & ours/ that be departed/they are in lyfe & resurreccion. They lye in ꝑ earth, they wake/& haue ioye: for thy dew is a dew of lyfe and lyght. But the place of the malycyous Tyrauntes is falle awaye. So go now my people into thy chambre/& shut the dore to the/& suffre now the twynckynge of an eye/tyll the wrath be ouerpast. For beholde/ the Lord wyll go out of his habitacyō/ & vyset the wyckednesse of thē that dwell vpon earth. He wyll dyscouer the bloude that she hath deuoured/ she shall neuer hyde them/that she hath murthered.

The prophecyeth that all reaulmes shalbe destroyed aboute the commynge of Christ.

¶ The. xxvij. Chapter.

In that tyme the Lorde wyth hys heuye/ great/& longe a* swearde shall visyte Leuiathan ꝑ inuyncyble serpent: euen b* Leuiathan that croked serpent/& shall slaye the whalfysh in the see. At the same tyme shall men synge of the vyneyarde of Muscatel. I the Lorde kepe it/ and water it in due season. I watch daye and nyght/ ꝑ no man breake into it. I beare no euell wyll in my mynde. Who wyll compell me/that I greatly forgettynge all kaythfulnesse/ shulde burne it vp at once wt thornes & bushes: Or who wyll enforce me to kepe or make peace: It will come to this poynte/ ꝑ Jacob shalbe roted agayne/& Israel shalbe grene/& beare floures/& they shall fyll ꝑ whole worlde with their frute. Smyteth he not his smyter/as euell as he is smyten hym selfe: Destroyeth he not the murtherers/ as he is murthered: Euery man recompenseth with the measure that he receaueth: He museth vpō his sore wynde/ as vpon the dayes of extreame heate. And therfore shall the iniquyte of Jacob be thus reconcyled. And so shall he take awaye all ꝑ frute of his synnes.

a* By the swerde of the Lord is vnderstāde the word of God/ & the sentence of the euerlastynge Judge. With it is the deuell & ꝑ power of Antichryst slayne.

b* Leuiathan betokeneth here the deuel after some expositoures/albeit that it properly sygnyfyeth a Whale/ as is sayde Job. xl. c. Serpētes do also betoken the deuell/ because of their sotelnes & wylynes. Genes. iij. a. The Hebrues vnderstande here by serpētes/ mighty kinges and princes.

As for aulter stones/ he shall make them all as stones beaten to poulder: the groues and Idols shall not stande. The strōge cities shalbe desolate/ and the fayre cytyes shalbe left lyke a wyldernes. The catell shall fede & lye there/ & the sheape shall eate it vp. Their harnest shalbe brēt/their wyues which were their bewtye when they came forth: shalbe defyled. For it is a people without vnderstādynge/ & therfore he that created them/ shall not fauoure thē & he ꝑ made them shall not be mercyfull to them. In that tyme shall the Lord shute frō the/ wyfte water of Euphrates/ vnto the ryuer of Egypt. And there shall the chyldren be chosen out one by one. Then shall the greate trompet be blowen/ so that those which haue bene destroyed in the Assyrians lande/ and those that be scatred abrode in Egypte: shall come & worshyppe ꝑ Lorde at Jerusalem/ vpon the holy mount.

¶ Agaynst the pryde of Ephraim/ and agaynst false Preastes and preachers.

¶ The. xxviij. Chapter.

Wo be to the crowne of pryde/ to the a* dronckē Ephraemytes/ & to the faydyng floure/ to the glory of hys pōpe/ that is vpon the toppe of the plenteous valley: whych men be ouerladen with wyne. Behoolde/ the strēgth and power of the

a* Loke after in the next chapter. Ca

of the Lorde shall breake in to the lande on euery syde/lyke a tempest of hayle/ ỹ bea-reth downe stronge holdes/and lyke an hor-rible/myghtye and ouer flowynge water. And ỹ proude crowne of ỹ dronckē Ephrae-mites/shall be troden vnder fote. And as for the faydynge floure/the glory of his pompe/ which is vpō the toppe of the plenteous val-ley: it shall happen vnto him/as to an vnty-mely frute before the haruest come. Which as soone as it is sene/is by & by deuoured/or euer it come well in a mans hande.

b* Joyfull crowne & glo-rious garmēt are here takē/ for the triūphe/ honour & re-warde that we loke for: which we shall vndou-ted receaue/by hys mercy/ graunted in Christ.

And then shall the Lorde of Hostes be a b*ioyfull crowne/and a glorious garlande vnto the remnaunt of hys people. Vnto the lowly/he shalbe a spyrete of iudgement/and vnto them that dryue awaye the enemyes from the gates/he shalbe a spyrete of strēgth. But they go wronge by the reason of wyne/ they fall & stacker because of strōge dryncke. Yee euē the prestes and prophetes thē selues go amysse/they are droncken with wyne/ & weake brayned thorow strōg dryncke. They erre in seynge/and in iudgment they fayle. For all tables are so full of vompte and fyl-thynes/that no place is cleane. c* What is he amōge them/that can teach/instructe or en-fourme the chyldren/which are weened frō suck or taken from the brestes: of eny other fashion then: Commaunde that maye be cō-maunded/byd that maye be bydden/forbydd that maye be forbydden/kepe backe ỹ maye be kepte backe/here a lytle/there a litle. And therfore the Lorde also shall speake with lis-pynge lippes and with a straunge language vnto this people to whom he spake afore of this maner: This shal brynge rest/yf one re-fresh the weery/yee this shall brynge rest. But they had no wyll to heare. And therfore the Lorde shall answere their stubbournes (Cōmaunde that may be cōmaunded/byd ỹ maye be byddē/forbyd that maye be forbyd-den/kepe backe that maye be kepte backe/ here a lytle/there a lytle) That they maye go forth/fal backward/be brosed/snared & takē.

c* Some rea-de: whom tea-cheth he know ledge: & whom wil he cause to vnderstāde his doctrine: euen thē that are wee-ned frō mylck/ & taken frō the brestes. For it is comēly sayd: Cōmaunde. &c. The same vnderstande by mylck/worldly promeses & the pleasures of this worlde. And by thē ỹ are taken frō the breastes/ they vnderstā-de soch as haue left dyfferring & de-laing frō daye to daye/ & that now saye no moare/cōmaū-de that may be cōmaunded. & cut but do streight wayse at the fyrst call folo-we the Lorde/ not lokynge to be called the secōd tyme.

Wherfore heare the worde of the Lorde/ye mockers that rule the Lordes people/which is at Jerusalem. For ye cōforte your selues thus: Tush/death & we are at a poynte/and as for hell/we haue made a condycion wyth it/ỹ though there breake out eny sore plage it shall not come vpon vs. For with dissceate wyll we escape/and with nymblenes wyll we defende oure selues. Therfore sayeth the Lorde God: Beholde/I wyll laye a stone in Sion/a great stone/a costly d* corner stone for a sure foundacyon: ỹ who so putteth hys trust in him/shall not be confounded. Rygh-tuoules wyll I set vp agayne in ỹ balaunce/ and iudgment in the weightes. The tempest of hayle shall take awaye your refuge/ ỹ ye haue to dissceaue withall: & ỹ ouerflowynge waters shall breake downe youre stronge holdes of dissimulacion. Thus the appoynt-ment ỹ ye haue made wt death/ shalbe done awaye: and the cōdycion that ye made wyth hell/shall not stande. When ỹ great destruc-cion goeth thorow/it shall all to treade you. It shal take you quyte awaye before it. For it shall go forth early in the morynge/and contynue only that daye & that night. And ỹ very feare only shall teach you/whē ye heare it. For the bedde shall be so narow that a mā can not lye vpō it: And ỹ couerynge to small/ that a mā maye not wynde him selfe therin. For the Lord shal steppe forth as he dyd vpō the moūt* Perazim/and shall take on as he dyd vpon the *dale of Gabaon: that he maye brynge forth his deuyce/ e* his straunge de-uyce: and fulfyll his worcke/his wonderfull worcke. And therfore make no mocke at it/ that youre captiuite increase not: for I haue herde the Lorde of Hostes saye/that there shall come a soden destruccion & plage vpon the whole earth. Take hede/and heare my voyce/ponder and mercke my wordes well. Goeth not the housbande man euer in due season earnestly to hys lande? he moweth & ploweth his grounde to sowe. And when he hath made it playne/he soweth it wt fetches or comyn. He soweth the wheate and Bar-lye in their place/Milium and Rye also in their place. And that he maye do it rycht/ his God teacheth him and sheweth him. For he treadeth not ỹ fytches out with a wayne/ nether bringeth he the cart here & there ouer the comyn/but he thresheth the fytches oute with a flayle/and the comyn with a rod. As for the wheate/he gryndeth it to make bred therof/In as moch as he can not bringe it to passe with treadynge out. For nether ỹ bro-synge ỹ the cart wheles make/ner his beast can grynde it. Thys and soch lyke thynges come of the Lorde of Hostes whych is mar-uelous in coūcel/& great in rightuousnesse.

f ỹ Paralip. xiiij. c.d
* ỹ. Reg. v.b.
* Josue. x. b.c.

e* That is/ his maruelous worcke that ex-cedeth mannes perceueraunce & felyng

The destruccyon of Jerusalem. Agaynst the com-maundementes of men.

The .xxix. Chapter.

Wo be vnto the O Ariel/thou citie that Dauid wāne. Take yet some A yeare/& let some feastes yet passe ouer: then shall Ariell be beseged/ so that she shal be heuy and soroufull/& shal be vnto me euen as a lyon. For I wyll laye lege to the rounde aboute/& kepe the in wt towers/& graue vp dykes agaynst the. And thou shalt be brought lowe/and speake out of the earth/and thy wordes shall go humbly out of ỹ grounde. Thy voyce shall come out of the earth/lyke the voyce of a witch/& thy

BB talkynge

Thy talkynge shall groane out of the myre. For a* shalbe lyke mealedust: that is / shalbe so many/and as vnable to be nõbred as mealedust.

a* And the nombre of tyrauntes shalbe ɔ&c. As who shulde saye: the most heuy and cruel enemyes that will be vpon you in a momẽt & sodẽly / might & that quickly be ouercome of the Lorde/as ꝑ dust is taken awaye with the wynde: as it happened vnto Sennaherib: Yet shall it not be so then / but as I wyll nowe shewe the: thou shalt be vysetted and punyshed of ꝑ Lorde / euen as whẽ all thingꝫ trẽble for feare of the thonder / which no man can eschue: and as when the earthquake shaketh all ꝑ there is with an horrible & fearfull sounde: a storme & tempest shall ouerthrow ꝑ / & with the flame of fyre shalt thou be deuoured.

C

b* That is / ye shall dronkẽ that ye shall not wete what to do / ye shalbe so cleane destitute of counsell: not of the wyne that ye shall drincke / for ye shall suffre extreame thyrst / and the wyne of recreacyon & myrth shall ye not taste of. Ye shall be feble / & fall as ye go / ye shalbe rennagates for the confusyon / feare / hate / and persecucyon of all men: not for dronckenes or stronge drynke / whych ye shall want. Some expound thys sentence of them that be droncken in hypocrysye & dyssymulacyon: and of them that be full of the ryghtuousnes of their awne workes.

d* As though he shulde saye: It is not longe to that goodly trees (which are signifyed by Libanus) shalbe turned into playne feldes: And that the playne feldes (whych are sygnyfyed by Charmel) shall become rough and full of bushes. The tyme that Christ shulde come is the short tyme that he meaneth / whych the scrypture doth oft call a short tyme. Then shall the vnfrutefull / rough & woody heathenesse (which is vnderstãd by Libanus) be turned vnto ꝑ relygyon of Christes cõgregacyon or church / & vnto the true seruyce of the true God (which is vnderstand by Charmell) that frutefull & well tylled felde.

by / that Libanus shalbe turned in to Charmel / & that Charmel shalbe taken as a wode. Then shall deaf men vnderstande the wordꝫ of the boke / and the eyes of the blynde shall se without any cloude or darcknes. The oppressed shall holde a mery feast in the Lorde / and the poore people shall reioyse in ꝑ holy one of Israel.

F

35 ff.

Then shall the furyous people ceasse / and the mockers shalbe put awaye / and all they that do wronge shalbe plucked out / soche as laboure to draw men vnto synne: & that disceaue hym / which reprooueth e* them in the gate / & soch as turne good personnes to banite. And therfore the Lord (euẽ the defender of Abraham) sayeth thus vnto the house of Jacob: Now shall not Jacob be ashamed / nor his face cõfounded / whẽ he seyth amõge his chyldren (whom my handes haue made) soch as halow my name amonge them: that they maye sanctifye the holy one of Jacob / and feare the God of Israel: and that they whych a fore tyme were of an erroneous spyrete / haue now vnderstandynge / and that soch as before coulde not speake / are now lerned in my lawe.

e* That is / the which geue iudgement / and se that euery mã haue right. Ruth. iiij. a

G

A curse agaynst them that forsake the councell of God and stycke vnto the councell of men. He treateneth the rest of the people / whych after the destruccio of Jerusalem wente in to Egypte.

The .xxx. Chapter.

WO be to those shrynkynge chyldrẽ (sayeth ꝑ Lorde) which seke coũcell / but not at me: whych take a webbe in hande / but not after my wyll: that they maye heape one synne vpon another. They goo downe in to Egypte (and alke me no councell) to seke helpe at the power of Pharao / and comforte in the shadowe of the Egyppcians. But Pharaos helpe shalbe your confusyon / and the comforte in the Egyppcians shadowe shalbe youre awne shame. Youre rulers haue bene at Zoan / & youre messaungers came vnto Hanes. But ye shall all be ashamed of the people ꝑ maye not helpe you / which shall not bringe you strẽgth or comforte / but shame & confusyõ.

B

Youre beastes haue borne burthens vpõ their backes towarde the South / thorowe the waye that is full of parell and trouble / because of the lyon & lyones / of the Cockatrice and shutynge dragon. Yee the Mules bare youre substaunce / and the Camels brought youre treasure vpon their croked backes / vnto a people ꝑ can not healpe you.

For

For the Egyptians helpe shalbe but vayne and lost. Therfore I tolde you also that your pryde shulde haue an ende. Wherfore go hēce and wryte them thys in their tables / & note it in a boke: that it may remayne by their posterytye / & be styll kepte. For it is an obstynate people / vnfaythfull chyldren / chyldren that wyll not heare the lawe of the Lorde.

They darre saye to the Prophetes: Intromytte youre selues with nothinge / and vnto the Soothsayers: tell vs of nothynge for to come / but speake frendly wordes vnto vs / and preache vs false thinges. Treade out of the waye / go out of the path / turne the holy one of Israel from vs. Therfore thus sayeth ỹ holy one of Israel: In as moch as ye haue cast of youre bewtye / and comforted youre selues with power and nymblenesse / & put youre confidēce therin: therfore shal ye haue thys myschefe agayne for youre destruccyō and fall / lyke as an hye wall / that falleth because of some ryft (or blast) whose breakyng cometh sodenly.

And youre destruccyon shalbe lyke as an erthen pot / which breaketh nomā touching it / yee and breaketh so sore / that a man shall not fynde a sheuer of it to fetch fyre in / or to take water with all out of the pyt. For the Lorde God / euen ỹ holy one of Israel hath promysed thus: With styll syttynge and rest shall ye be healed / in quyetnesse & hope shall D youre strength lye. Notwythstandynge ye regarde it not, but ye wyll saye: No / for thus are we constrayned to fle vpon horses. And therfore shall ye fle / we must ryde vpon swift beastes / and therfore youre persecutoures shall yet be swyfter. A thousand of you shall fle for one / or at the most for fyue / whych do but only geue you euell wordes: vntyll ye be desolate / as a shyp mast vpō an hye moūtayne / and as a beaken vpon on hyll.

Yet standeth the Lorde waytynge / that he maye haue mercy vpon you / and lyfteth hym selfe vp / ỹ he may receaue you to grace. For the Lorde God is ryghtuous. Happye are all they that wayte for hym. For thus (O thou people of Syon and ye cytizens of Ierusalem) shall ye neuer be in heuynes / for doutlesse he wyll haue mercy vpon the. As soone as he heareth the voyce of thy crye / he wyll helpe the. The Lorde geueth you the a* bred of aduersyte / & the water of trouble. But thyne instructer flyeth not farre from ỹ / yt thyne eyes loke vnto thyne instructer / and thyne eares harken to hys worde / that cryeth after the and sayeth: this is the waye / go thys / and turne nether to the ryght hande ner to the lefte. Moreouer, yt ye destroye the syluer wor- kes of youre Idoles / and cast awaye the gol- den coapes that ye decke them wythall (as kythynes) & saye gett you hence: Then wyll he geue rayne to the sede that ye shall sowe in the earth / and geue you bredde of the en- creasse of the earth / so that all shalbe plen- tuous and aboundaūt. Thy catell also shall he fede in the brode medowes / yee thyne oxē and Mules that tyll the grounde / shall eate good fodder / which is purged with ỹ fanne. Goodly ryuers shall flow out of al hys mou- F taynes and hylles. In the daye of the greate slaughter when the towers shall fall / the mone shall shyne as ỹ sunne / and the sunne shyne shalbe seuenfolde / and haue as moche shyne / as in seuen dayes besyde.

In that daye shall the Lorde bynde vp the brosed sores of hys people / and heale their woundes. Behoulde the glory of ỹ Lord shall come from farre / hys face shall burne / that noman shalbe able to abyde it / hys lyppes shall wagge for very indygnacyon / and hys tonge shalbe as a consumynge fyre. Hys breath like a behemēt floude of water / which goeth vp to the throte. That he maye take awaye the people / which haue turned them selues vnto vanyte / & the bridle of errour / that lyeth in other folkes chawes.

But ye shall synge / as ỹ vse is in ỹ night & of the holy solempnyte. Ye shall reioyse frō youre herte / as they ỹ come with the pype / when they go vp to the mount of the Lorde / vnto the rock of Israel. The Lorde also shal set vp the power of hys voyce / & declare hys terrible arme / with his angry countenaūce / yee and the flame of the consumynge fyre / with earthquake / tempest of wynde / & hayle stones. Then shall the Assyrians feare also / because of the voyce of the Lord / which shall smyte him with ỹ rodde. And the same rodde which the Lorde wyll sende vpon hym / shall moue the whole foundacyon: with trompet / with noyse of warre and batell to destroye. For he hath prepared the fyre of payne from the begynnynge / yee euen for Kynges also. This hath he made depe & wide / ỹ nothing therof is fyre and wodd innumerable / which the breath of the Lorde kyndleth / as it were a match of brymstone.

The curseth them that forsake God / and seake for the helpe of men.

The .xxxi. Chapter.

WO be vnto them that go downe in A to Egypte for helpe / and trust in horses / & comforte them selues in charettes / because they be many / & in horse men because they be lusty & strōg. But they regarde not the holy one of Israel / & they aske no questyō at the Lorde. Where as he neuertheles plageth the wycked / & yet goeth not from his worde / when he stepp[eth]

a* Assur shalbe slayne with the swerde. &c. The Prophete shuld here seame to prophecye of the great destruccyon that happened vnto Senaherib.ij.Parali. xxxij.c. & Esay.xxxvij. g. which was done by the swerde of the Aungell) not by ỹ swerd of man/ as ye maye there se. Sennaherib was the kyng of Assyria/ and therfore is the destruccyon of the Assyrians wherby happened vnder him sygnyfyed by this worde Assur.

Some (because the Prophete a litle before in the text/ moueth the people to forsake Idoles) expounde it thus. Not by oure Idoles, not by our stregth / not by mānes helpe (which all may be called the swerde of man) shall oure spretuall enemye (which is signified by Assur) perysh: but by the power of God/ & the inuysybe swerde that cānot be seue: with which the Aungell slew .lxxxv. thousande in one nyght. Esa. xxxvij. g.

¶ The. xxxi. Chapter.

¶ The condycyons of good rulers and Officers.

BEholde / the kynge shall gouerne after the rule of rightuousnes / & ỹ princes shall rule acoȝding to ỹ balaūce of equite. He shalbe vnto men/ as a defence foȝ ỹ wynde/ & as a refuge foȝ ỹ tempest / lyke as aryuer of water in a thurstie place/ & ỹ shadowe of a greate rock in a dȝie lande. The eyes of ỹ seinge shal not be dymme/ & ỹ eares of them ỹ heare / shall take diligent hede. The hert of the vnwise/ shall attayne to knowlege / & the vnparfyte tūge shall speake planely & distinctly. Then shall the nygarde be no moȝe called gentle/ ner ỹ churle lyberall. But the churle will be churlishly mynded / & his hert will wo3ke euell & playe ỹ ypocrite/ & ymagyn abhominacyons agaynst God/ to make the hungrye leane/ & to withholde dȝynke from the thurstie: These are the perlous weapons of the couetous/ these be his shamefull councels: that he maye begyle the pooȝe with disceatfull woȝkes yee euē there as he shulde geue sentence wt the pooȝe. But the lyberall person ymagineth honest thinges / and cōmeth vp with honesty.

Up (ye rich and ydell cyties) / harken vnto my voyce. Ye careleße cities/ marke my woȝdes. After yeares & dayes shal ye be bȝought in feare/ O ye careleße cyties. foȝ Haruest shalbe out / and the grape gatherynge shall not come. O ye rych ydell cyties ye that feare no parell / ye shalbe abashed & remoued: when ye se the barennesse / the nakednesse & pȝeparynge to warre. Ye shall knock vpon youre bȝestes/ because of the pleasaūt feide/ and because of the frutefull vyneyarde. My peoples feide shall bȝinge thoȝnes & thistels foȝ in euery house is voluptuousnes: and in ỹ cyties/ wilfulnes. The palaces also shalbe bȝoken / and the greatly occupide cytyes desolate. The towers and bulwerckes shalbe be come dennes foȝ euermoȝe/ ỹ pleasure of Mules shalbe turned to pasture foȝ shepe: vnto the tyme that the spȝete be poured vpō vs from aboue.

Then shall the wyldernesse be a frutefull feide and the plenteous feide shalbe reknened foȝ a wodde. Then shall equyte dwell in the desezte / & rightuousnesse in a frutefull lāde. And the rewarde of ryghtuousnesse shalbe peace / and hir frute rest and quyetnesse foȝ euer. And my people shall dwell in the ynnes of peace/ in my tabernacle and pleasure where there is ynoughin them all. And whē the hayle falleth / yt shall fall in the wodde & in the cytie. O how happy shall ye be/ when ye shal safely sowe youre sede besyde all waters and dȝyue thyther the fete of youre oxē and asses.

¶ thzetnynge agaynst the Assyrians. A descripcyon of them that shall se the Lozde.

¶ The. xxxiij. Chapter.

THerfoȝe wobe vnto the (O robber) shalt not thou be robbed also? and vnto the that layest waite / as who saye there shulde no waite be laide for the? Wo vnto the whych doest hurte / euē so shalt thou be hurt also. And as thou layest waite/ so shall wayt be layde foȝ the also.

LOȝde be mercyfull vnto vs/ we wayt foȝ thē. Thyne arme is at a poynte to bylet vs/ but be thou oure heal th in the tyme of trouble. Gȝaunte that the people maye flē at the anger of thy voyce / & that at thyne vpstandyng the Gentiles may be scatred a bȝoad/ & that* their spoyle maye be gathered/ as the gresshoppers are comenly gathered together in to the pyt. Stande vp Lozde / thou that dwellest on hye: Lett Syon be fylled with equyte and rightuousnesse. Lett treuth and faithfulnesse be in hir tyme: power / health wysdome/ knowledge & ỹ feare of God are hyȝ treasure. Beholde / their aungels crye with

a* Their spoyle/ that is / of the Assyrians. It shuld seame ỹ their spoyle was so gathered after that the aungel had destroyed the hoste of Senaherib. iij. Regum. xix. g. ij. Para. xxxij. c. & Esa. xxxvij. g.

without/ the messaugers of peace wepe bytterly. The stretes are waste / there walketh no man therin/ the appoyntment is broke/ the cyties are dispysed / they are not regarded/ the desolate earth is in heupnes. Libanus taketh it but for a sporte / that it is hewē downe: Saron is like a wyldernes: Basan and Charmel are turned bpsyde downe. And therfore saieth ỹ Lord. I will bp / now will I gett bp/ now wyl I aryse. b* Ye shall conceaue stubble/ & beare strawe/ &c* youre spyete shall be ỹ fyre/ ỹ it maye cōsume you: & ỹ people shalbe burnt like lyme/ & as thornes burne ỹ are hewen of/ & cast in the fyre.

Now herken to/ ye that are farre of how I do with them / & consydre my glory / ye that be at hāde. The sinners at Sion are a frayde a sodane fearfulnesse ys come bpon the ypocrytes. What is he amonge bs (saye they) ỹ will dwell by that consumynge fyre: whych of bs maye abyde that euerlastynge heate? He ỹ ledeth a godly lyfe (saye I) & speaketh the treuth: He that abhorreth to do biolence and disceate: he that kepeth his hande that he touch no rewarde: wich stoppeth his eares/ that he heare no councell agaynst the innocent: which holdeth downe his eyes / that he se none euel. He it is/ that shall dwell on hye whose sauergarde shalbe in ỹ true rocke/ to him shalbe geuen the ryght true meate and dryncke. Hys eyes shall se the kynge in hys glory: and in the wyde worlde / and his herte shall delyte in the feare of God. * What shall then become of ỹ scrybes of the Senatoure what of him that teacheth chyldren? There shalt thou not se a people of a straunge tūge to haue so difficult a language / that it maye not be vnderstāde: nether so straūge a speache but it shall be perceaued.

D There shall Sion be sene / the head cytye of oure solempne feastes. There shall thyne eyes se Jerusalem that glorious habytaciō: the tabernacle ỹ neuer shall remoue/ whose nayles shal neuer be taken out worlde without ende / whose coardes euerychone shall neuer corrupte: for the glorious Magesty of the Lorde shall there be present amonge bs. In that place/ where fayre broade ryuers & streames are/ shall nether Galey rowe/ ner great shippe sayle. For the Lord shalbe oure capteyne/ the Lord shalbe oure lawe geuer The Lorde shalbe oure kynge/ & he him self shalbe oure Sauyoure. There are the coardes so layde abrode/ ỹ they cā not be better: The mast set vp of soch a fashyon/ ỹ no banner ner sayle hangeth theron: but there is dealed greate spoyle/ yee lame men runne after the pray. There lieth no mā that saieth: I am sycke/ but all euel is taken a waye from the people/ that dwell there.

b* By the cōceauyng is vnderstande the thought & ymagynacyon/ & by the bearinge or bryngyng forth the worke. The Assyrians thought to take ỹ cytie of Jerusalē/ but their thought was in vayne/ and their worck of none effect. Wherupon they are counted to cōceaue stuble & bringe forth strawe.

c* Your spyete &c. That is/ youre proude thoughtes and Imaginaciōs shalbe the very fyre that shall deuoure you: & the cause wherfore the Lorde shall sende out his aungell to destroye you.

iusti vadent gloria dei

ỹ

Dnus legis lator noster.

C The last destruccyon of the Synagoge/ in whych the kyngdome & prestlode of that people was translated to the Church & congregacyon of Christ.

C The. xxxiiij. Chapter.

Come ye Heithen and heare / take hede ye people. Herken thou earth & all ỹ is therin: thou rounde compasse and all that groweth there vpon for the Lorde is angrye with all people/ & his displeasur is kindled agaynst all ỹ multytude of them/ to curse them/ & to sleye them. So ỹ their slayne shalbe cast out/ and their bodyes styncke: ỹ euen the very hilles shalbe wet wth ỹ bloude of them. All ỹ starres of heauen shalbe consumed/ & ỹ heauen shall folde together lyke a roll/ & all the starres therof shall fall / lyke as the leaues fall B from the vynes & fygetrees. For my swearde (saieth he) shalbe bathed in heauē/ & shal immediatly come downe bpō Idumea/ & bpō ỹ people which I haue cursed for my vēgeāce.

And ỹ Lordes swearde shalbe full of bloude / and be ruddye wyth the fatnesse & bloude of lambes and gootes / with the fatnesse of the kydneys of wethers. For the Lorde shall kyl a greate offringe in Bosra / & in the lande of Idumea. There shall the Vnycornes fall with the Bulles / (that is with the gyauntes) and theyr lande shalbe washed wyth bloude / & their grounde corrupte wyth fatnesse. Vnto the also (O Syon) shal come the daye of the vengeaunce of God / and the yeare when thyne awne iudgmentes shalbe recompensed. Thy floudes shalbe turned to pytch / and thyne earth to brymstone / and ther with shall the lande be kyndled / so that it shall not be quenched daye ner nyght: But smoke euermore / and so forth to lye waste. C And no man shall go thorow thy lande for euer: But Pellicanes/ Storkes/ great Oules/ and Rauens shall haue it in possessyon/ and dwell therin.

For God shall spreade out the lyne of desolacyon bpon it / and weye it with the stones of emptynes. When kinges are called bpon/ there shalbe none / and all prynces shalbe awaye. Thornes shall growe in their palaces/ nettels and thistles in their stronge holdes/ that the dragons maye haue their pleasure therin/ and that they maye be a courte for Estriches. There shall straunge bisures and monstruous beastes mete one another/ & the wilde kepe company together. There shall the lamya lye/ and haue her lodginge. There shall the hedghoge buylde / digge/ be there at home/ and brynge forth his younge D ones. There shall the kytes come together/ ech one to his lyke.

Seke thorow the scrypture of the Lorde & rede it. There shall none of these thynges

montes sanguine madescentes.

plaga magna

Dna hec omnia dñi dominabuntur

The Prophecy

be left out/there shal not one(ner loche lyke) fayle. For what his mouth cõmaundeth/that same doth hys spyrete gather together(or fulfylleth.) Upon whomsoeuer the lot falleth/or to whom he dealeth it with the lyne: those shall possesse the enheritaunce from generacyon to generacyon/& dwell therin.

¶ Of the tyme and kyngdome of Christ.

¶ The.xxxv.Chapter.

a *By the desert & wylderne is signified the cõtrey of the Heathen/ whych were without grace/and wythout the frute of good & vertuous liuing. Psal cvij.d. It is a borowed speache taken of the roughnes & vnfrutefulnes of the wylderne.

BUt the[a] *deserte & wylderne shal reioyse/the waste grounde shalbe glad/and flourysh as the lylly. She shall flourysh pleasauntly/ and be ioyfull/& euer be geuyng of thanckes more & more. For the glory of Libanus/the bewty of Charmel & Saro shalbe geuẽ her. These shall knowe the honour of the Lorde/and the magestie of oure God. And therfore strẽgthẽ the weake hãdes/& comforte the feble knees

Saye vnto them that are of a fearfull herte: Be of good chere/& feare not. Behold youre God cometh/to take vengeaũce/& to rewarde/God cometh his awne selfe/& wyll delyuer you. Then shall the eyes of the blynd be lyghtened/& the eares of the deafe opened. Then shal the lame man[b] *leape as an hert/ & the dõme mans tunge shall geue thanckes

In the wylderneße also there shall welles sprynge/and floudes of water in the desert. The dryye grounde shall turne to ryuers/and the thurstye to spryinges of water. Where as dragõs dwelt afore/there shall growe swete floures and grene russhes. There shalbe fote pathes and comen stretes/this shalbe called c*the holy waye. No vncleane person shall go thorow it/for the Lorde him selfe shall go with them that waye/and the ignorant shall not erre/There shalbe no lyon/and no rauyshynge beast shall come therin/nor be there/ but men shall go there fre and safe. And the redemed of the Lorde shall conuerte/and come to Syon with thanksgeuyng. Euerlastinge ioye shall they haue/pleasure and gladneße shal be amonge them. And as for all sorowe and heuynes it shall banysh awaye.

b *By thys leape is vnderstande the reioysing/chearfulnes/aquycknes of the spryete. Cant.ij.b. is there a lyke thynge/of the spouse that commeth hoppyng vpon the mountaynes. Where he here sayeth/ the blynde shal se/the deafe heare. & c. He prophecyeth a manyfest sygne of the commynge of Christ/and of the callynge of the Gentyles & Heathen/ & of the kingdome of God in the faythfull. Mankynde was deafe to heare the heauenly doctryne of God/dome to prayse hym/lame to mynystre vnto hys neyghbours/and to preache the gospell. & c. These thinges Christ hath healed with his commynge.

c& The waye of the saynctes & faythful is here called the holy waye.

¶ The.xxxvj.Chapter.

¶ Jerusalem is assaeged by Sennaherib/in the tyme of kynge Hezekiah.

A 4. kyng. Reg. xviij. c

*IN the.xiiij. yeare of kyng Hezekiah/ came Sennaherib kynge of the Assyrians downe/to laye sege vnto all the stronge cyties of Juda.

* ij. Paralip. xxxij. a.

* And the kyng of the Assyrians sent Rabsakeh frõ Lachis towarde Jerusalem/agaynst Kynge Hezekiah/ wyth a greuous Hoste/ which set him by the condyte of the ouerpole/ in the waye that goeth thorowe the fullers lande. And so there cam forth vnto him Eliakim Helkiahs sonne the Prouyder/Sobna the Scribe/& Joah Asaphs sonne the Secretary.

And Rabsakeh sayde vnto them: Tell Hezekiah/that the greate kyng of Assyria sayeth thus vnto hym: What presumpcion is thys/ that thou trustest vnto? Thou thinckest (peraduenture) that thou hast councell & power ynough to mayntene this warre: or els wher to trustest thou/ that thou castest thy selfe of from me? Lo/ thou puttest thy trust in a broken staff of rede (I meane Egypte) whych he that leaneth vpon/it goeth in to hys hande & shutteth hym thorowe. Euen so is Pharao the kyng of Egypt/vnto all thẽ that trust in him. But yf thou woldest saye to me: we trust in the Lorde oure God: A goodly God in dede: whose hye places & aulters Hezekiah toke downe/& cõmaũded Juda & Jerusalẽ/to worshyppe only before the aulter. Abyde/ thou hast made a condycyõ wyth my lorde the kyng of the Assyriãs/ that he shulde geue the two thousand horses: art thou able to set men ther vp? Seyng now thou canst not resist the power of the smallest prynce that my Lorde hath/how darrest thou trust in the charett & horsemẽ of Egipt? Moreouer/thynkest thou that I am come downe hither/to destroye thys lande without the Lordes will? The Lord sayde vnto me/go downe in to the lãde/ & thou mayest destroye it.

B

Then sayde Eliakim/ Sobna & Joah vnto Rabsakeh: Speake to vs thy seruauntes (we praye the) in the Sirians language/for we vnderstande it well: And speake not to vs in the Jewes tonge/ lest the folcke heare/ whych sytteth vpon the wall. Then answered Rabsakeh: Thyncke ye/that the kynge sent me to speake this only vnto you? Hath he not sent me to them also/that sye vpon the wall? that they be not cõpelled to eate their awne donge/& drincke their awne stale with you?

C

And Rabsakeh stode styff/and cryed with a loude voyce in the Jewes tunge/and sayd: Now take hede/how the greate kynge of the Assirians geueth you warning. Thus sayeth the kyng: Let not Hezekiah discreaue you/ for he shall not be able to delyuer you. Moreouer let not Hezekiah cõforte you in the Lord/whẽ he sayeth: The Lord without doute shall defende vs/& shall not geue ouer this citie into the handes of the Kyng of the Assyriãs/beleue hym not. But thus sayth the King of Assyria: Agree with me/ & entre in to my fauoure/ enclyne to me: so maye euery mã enioye his vineyard & figetrees/ & drincke the water of his cisterne: vnto the tyme that I come my self/& bringe you into a lande that is like youre awne: wherin is wheate & wyne/which is both sowen wyth sede/and planted wyth vyneyardes.

Let

Jerusalē. Let not Hezekiah dysceaue you / when he sayeth vnto you: the Lorde shall delyuer vs:

Wyght the Goddes of the Gentiles kepe euery mās lande / frō the power of the King of the Assyrians: Where is the God of Hemath & Arphad: Where is the God of Sepharuaim: And who was able to defende Samaria out of my hāde: Or which of all ỹ Goddes of the landes / hath delyuered their coūtre out of my power / so ỹ the Lord shuld delyuer Jerusalem fro my hande: Unto this Hezekiahs messaungers helde their tunges / & answered not one worde: for the King had charged thē / that they shulde geue him none answere. So came Eliakim Helkiahs sonne the President / Sobna the Scrybe / & Joah Asaphs sonne the Secretary / vnto Hezekiah with rente clothes / & tolde hym the wordꝛ of Rabsakeh.

Chezekiah humbleth hym selfe before the Lorde. The armye of Sennaherib is slayne of the Aungell of the Lorde: & he hym selfe is kylled of his awne sonnes.

¶ The. xxxvij. Chapter.

a iiij. Reg. xix. a

When Hezekiah hearde that / he rēte his clothes / & put on a sack cloth / & wēt into the tēple of the Lorde. But he sent Eliakim the Pzesydent / Sobna the Scrybe / wyth the eldest pzeastꝛ clothed in sack / vnto ỹ Pzophet Esay the sonne of Amoz / & they sayde vnto hym: Thus sayeth Hezekiah: Thys is the daye of trouble / of plage / & of wzath: lyke as when a chylde cometh to the byzth / but the woman hath no power to bzynge it forth. The Lord thy God (no doute) hath well consydered the wordes of Rabsakeh / whom hys lorde the Kynge of the Assyrians hath sent / to defye & blaspheme the lyuyng God: with soch wordꝛ as the Lord thy God hath heard right well. And therfore lyft vp thy pzayer for the remnaunt / that yet are left. So the seruauntes of Kynge Hezekiah came to Esay.

And Esay gaue them this answere: Saye thus vnto youre lorde: thus sayeth the Lord: Be not afrayed of the wordes that thou hast heard / wherwith the Kynge of the Assyriās seruauntes haue blaspheamed me. Beholde / I wyll cause a wynde go ouer hym / as sone as he heareth it / he shall go agayne into hys countre / there wyll I destroye him with the swerde. Now when Rabsakeh returned / he founde the Kynge of Assyria layenge sege to Lobnah / for he had vnderstande / ỹ he was departed from Lachis. For there came a rumoure / that Tharhakah Kyng of Ethiopia was come forth to warre agaynst him.

And when the Kynge of Assyria heard that / he sent other messaūgers to Kyng Hezekiah with this cōmaundemēt: Saye thus to Hezekiah Kyng of Juda: Let not thy God disceaue the / in whom thou hopest / & sayest: Jerusalē shall not be geuē in to the hādes of the Kyng of Assyria. For thou knowest well how the Kynges of Assyria haue handled all the landes that they haue subuerted / and hopest thou to escape: Were the people of the Gentyles (whō my pzogenytours cōquered) delyuered at any tyme thorow their goddes: As namely / Gozan / Haran / Rezeph / & the chyldren of Eden / which dwell at Thalassar. Where is the Kynge of Hemah / & the Kynge of Arphad / & the Kyng of the cytye Sepharuaim / Ena and Aua: Now when Hezekiah had receaued the lettre of the messaungers / and read it / he went vp into the house of the Lorde / & opened the letter before the Lorde. And Hezekiah pzayed before ỹ Lord on this maner: O Lorde of Hostes / thou God of Israel / which dwellest vpon Cherubyn. Thou art the God / that only is God of all ỹ Kyngdomes of the world / for thou only hast created heauē & earth. Enclyne thyne eare Lorde & consydre / open thyne eyes / O Lorde / & se / & pōdre all ỹ wordes of Sennaherib / which hath sent hys embassage to blaspheme the lyuynge God. It is true / O Lorde / that the Kynges of Assyria haue conquered all Kyngdomes & landes / & cast their goddes in the fyre. Notwythstandynge those were no goddes / but the worckes of mens handes / of wod or stone / therfore haue they destroyed them. Delyuer vs then / O Lord oure God / frō the handes of Sennaherib / ỹ all Kyngdomes of the earth maye knowe / that thou only art the Lorde. Then Esay the sonne of Amoz sent vnto Hezekiah / sayinge: Thus sayth ỹ Lorde God of Israel: Where as thou hast made thy pzayer vnto me / as touchyng Sennaherib / thys is the answere / that the Lorde hath geuē concernyng hym: Despised art thou / & mocked / a* O daughter of Syō / he hath shakē his head at the / O daughter of Jerusalem. But thou Sennaherib / whom hast thou defyed & blaspheamed: And agaynst whom hast thou lyfted vp thy voyce / & exalted thy proude lokes: euen agaynst the holy one of Israel. Thou with thy seruaūtes hast blaspheamed the Lord / and thus holdest thou of thy selfe: I couer the hye mountaynes / & syde of Libanus with my hoslmē. And there wyll I cut downe ỹ hye Cedre trees and the fayrest fyre trees. I will vp into the heygth of it / & into ỹ chefest of his tymbre woddes. If there be no water / I wyl graue & drynke. And as for waters of defence / I shall drye them vp wyth the fete of myne Hoste. Yee (sayest thou) hast thou not heard / what I haue taken in hande / and brought to passe of olde tyme: That same wyll I do now also: waste / destroye / & bringe stronge cities vnto

a The daughter of Syon doth oftē signifye the people of pure fayth / whych purely geueth hede vnto gods word / that was fyrst geuē in the hill Syon Exo. xx. Moast mē reade thus: O thou vyrgyn / daughter of Sion. &c. S. Paul also alludynge vnto this virgynte calleth the church and congregacyon of the faythful a virgin / sayinge: I haue coupled you vnto one man / to make you a chaste virgi to Chryst ij. Corint xi.a.

heapes of stones. For their inhabitours shalbe lyke lame men / brought in feare & confounded. They shalbe lyke the grasse & grene herbes in the felde / lyke the hay vpon houses toppes / ꝑ withereth a fore it be growne vp.

I knowe thy wayes / thy goinge forth and thy cõmyne home / yee & thy madnesse agaynst me. Therfore thy furiousnesse agaynst me / and thy pryde is come before me. I will put b*a ringe in thy nose / and a bridle byt in the chawes of the / & turne the aboute / euen the same waye thou camest. I will geue ꝑ also this tokẽ (O Hezekiah) this yeare shalt thou eate that is kept in stoare / & the next yeare soch as groweth of him selfe / & in the thyrde yeare ye shal sowe & reape / yee ye shall plãte vyneyardes / & enioye the frutes therof.

And soch of the house of Iuda as are escaped / shall come together / and the remnaunt shall take rote beneth / & bring forth frute aboue. For the escaped shall go out of Ierusalem / & the remaunte frõ the mount Syõ.

And this shall the gelousy of the Lorde of hostes bringe to passe. Therfore thus saieth the Lorde / concerynge the kynge of ꝑ Assyrians: He shall not come in to the cytie / and shall shote no arowe in to it / there shall no shilde hurte it / nether shall they graue aboute it. The same waye that he came / shall he retourne / & not come at this cytie / saieth the Lorde. And I will kepe and saue the cytie (saieth he) for myne awne / and for my seruaunte Dauyds sake.

*iiij. Reg. xix. g Eccli. xlviij. d. Tobie. i. d. i. Macha. vij. c & ꝑ. Mach. viij. c *Thus the angel went forth / and slewe of the Assyrians hoste / an .clxxxv. thousande. And when men arose by early (at Ierusalem:) Beholde / all laye full of deed bodyes. So Sennaherib ꝑ kyng of ꝑ Assyrias brake vp / & dwelt at Niniue. Afterwarde it chaunced / as he prayed in the temple of Nesrah hys god / that Adramalech & Sarazer his awne sonnes slewe him with the swearde / and fled in to the lande of Ararat. And Asarhadon his sonne reygned after him.

Hezekiah is sick vnto the deeth / but is yet reuyued by the Lorde / and lyueth .xv. yeares after: for whych benefyte he geueth thanckes.

The .xxxviij. Chapter.

In *tiij. Reg. xx. a ij. Para. xxxij. c a *Truethe for purenes / as in the Psal. li. b. But lo / thou hast a pleasure in ꝑ trueth. &c. That is / in purenes / in true & perfecte righteousnes.

NOt longe afore thys / was Hezekiah sick vnto ꝑ deeth: & the Prophet Esay the sonne of Amoz came vnto him / and sayde: Thus commaũdeth the Lorde: Set thine house in ordre: for thou must dye / & shalt not escape. Then Hezekiah turned his face towarde the wall / & prayed vnto the Lorde / and sayde: Remẽbre (O Lorde) that I haue walcked before ꝑ in a* treuth and a stedfast herte / & haue done the thynge that is pleasaunt to the. And Hezekiah wepte sore. Then sayde God vnto Esay: Go & speake vnto Hezekiah: the Lorde God of Dauid thy father sendeth the thys worde: I haue herde thy prayer / and consydred thy teares: beholde I wyll put fyftene yeares mo vnto thy lyfe / and delyuer the and the cytie also / from the hande of the kyng of Assiria / for I wyll defende the citie. And take B the this tokẽ of the Lorde / that he wyll do it / as he hath spoken: Beholde / I wyll returne the shadowe of Ahaz dial / ꝑ now is layed out wyth the Sunne and bringe it ten degrees backwarde. So the Sunne turned ten degrees backward / ꝑ which he was descended afore.

A thanckesgeuynge / which Hezekiah Kynge of Iuda wrote / when he had bene sycke / & was recouered.

b*I thought I shulde haue gone to ꝑ gates of hell in my best age / and haue wanted the residue of my yeares.

I spake within my selfe: I shall neuer beholde the Lorde God in this lyfe: I shall neuer se man amonge the dwellers of the worlde.

Myne age is folden vp together / and taken awaye fro me / lyke a shepherdes cotage: my lyfe is hewẽ of / lyke as a weeuer cutteth of his webb.

Whyle I was yet takynge my rest / he hewed me of / & made an ende of me in one daye.

c*I thought I wolde haue lyued vnto the morow / but he brosed my bones lyke a lyon / and made an ende of me in one daye.

Then chatred I lyke a swalowe / and lyke a crane / and mourned as a doue.

I lyfte vp myne eyes into the heyght: O Lorde (sayde I) violence is done vnto me / be thou suerty for me.

What shall I speake or saye / that he may this do? ꝑ I may lyue out all my yeares / yee in the bytternesse of my lyfe?

Verely (Lorde) men must lyue in bytternesse / & all my life must I passe ouer therin: For thou raysest me vp / and wakest me. But lo / I wylbe well contẽt with this bytternes.

C b* That is / I thought I shuld haue gone to my graue / and haue dyed in my best age. &c. The Hebrue worde signifyeth both hell & a graue / pitte or ditche. That maye ye perceaue in Genes. xlij. g. where Iacob sayeth ꝑ yf any mysfortune shulde happen vnto Benjamin in his Journey in to Egypt with hys other brethrẽ / hys graye head shulde be brought wyth sorow vnto his graue: where the comẽ trãsl. readeth hell / for graue. As for Hezekiah / he neither feared hel nor purgatory / as ye may well se by ꝑ he a litell before saith: Remẽbre O Lorde / that I haue walcked before the in trueth & a stedfast herte / & haue done the thinge that is pleasaunt to the: which thynge who so doeth / readeth not to feare any of those two places. Besydes that / the dunce men & Sophisters them selues / which were (as moste learned men thincke) the inuentoures & fynders / ye and the very makers of purgatory / saye that before the tyme of Christes cõmynge / there was no soch place: so that Hezekiah is by their sentence skylled quyte of that place: and of hell doth the sentence of the worde of God quyte hym / which sayeth: There is no condemnacyon to them that are in Christ Jesu / Roma. viij. a.

Neuer-

c* I thought I wolde. &c. but he brosed my bones lyke a lyon. &ce. As who shuld saye: I thought to haue lyued lõger: but the Lorde toke me as it had bene a lyõ: & febled my bones & strength: & so trouced me with the greuous pãges of my disease / as though he wold in one daye haue made an ende of me. Soche a greuous sycknes do lerned men thincke that Dauid also laboured with / when he sayd: O Lord heale me / for all my bones are vexed. Psal. vi. a. & xxxviij. a.

d*For hell prayseth not ỹ. &c. The meanynge is. If I now dye/ I can not prayse the in thy temple. For the dead ꝛ buryed cannot loue and prayse the/ with their materiall tonges or hertes. Nether can my deethner my buryeng/ be at this season for the settyng out of thy glorye. For all ỹ godly wyll be feared wyth thys

Neuertheles my cõuersacyõ hath so pleased the/ that thou woldest not make an ende of my lyfe: so ỹ thou hast cast all my synnes behynde thy back.

d*For hell prayseth not the/ death doth not magnyfye the.

e* They ỹ go downe into ỹ graue/ prayse not thy trueth: but the lyuyng/ yee the liuing acknowledge the/ lyke as I do thys daye. The father telleth hys chyldren of thy faythfulnesse.

Delyuer vs (O Lorde) and we wyll synge prayses in thy house/ all ỹ dayes of oure life.

And Esay sayde: take a playster of fygges/ & laye it vpon the sore/ so shall it be whole.

Then sayd Hezekiah: O what a great thing is this/ that I shall go vp into the house of the Lorde.

thy iudgemẽt: And the wycked wyll impute my death to the ouerthrowyng of Idolatrye/ & to the puttyng downe of the bralen serpẽt.

e* They that go downe into the graue prayse not thy trueth/ that is/ hope not for the trueth of thy worldly promeses/ which thou hast promesed vnto soch as walcke vndefyledly in thy lawe. Deutero. xxviij. They cãnot reioyce of their health/ when all hope of recouerynge is past. But yf thou graũt a mã his lyfe/ yf any mã recouer his sicknes & lyue: he shal acknowledge thy goodnes/ euẽ as I now geue thãckes vnto the/ for the benefyte of my health which thou hast restored me.

The. xxxix. Chapter.

Thezekiah is reproued of Esay/ because he shewed his treasure vnto the Embassadoures of Babylon.

At the same tyme Merodach Baladam/ Baladams sonne Kyng of Babylon/ sent lettres & presentes to Hezekiah. For he vnderstode how that he had bene sick/ & was recouered agayne. And Hezekiah was glad therof/ and shewed thẽ the cõmodytyes of his treasure/ of syluer/ of gold/ of spyces & rootes/ of precyous oyles/ all that was in hys cubbordes & treasure houses. There was not one thing in Hezekiahs house/ & so throughout all hys Kyngdome/ but he let them se it.

Then came Esay the Prophete to Kyng Ezekiah/ & sayde vnto hym: What haue the men sayde/ & frõ whence came they vnto the? Hezekiah answered: they came out of a farre countre vnto me/ out of Babylõ. Esay sayd: what haue they loked vpon in thyne house? Hezekiah answered: All ỹ is in myne house haue they sene: and there is nothinge in my treasure/ but I shewed it them.

Then sayde Esay vnto Hezekiah: Vnderstande the worde of the Lord of Hoostes: Beholde the tyme wyll come/ that euery thynge which is in thyne house/ and al that thy progenytoures haue layde vp in stoare vnto this daye/ shalbe caried to Babylon/ and no thinge left behynde. Thys sayeth the Lorde. Yee & parte of thy sonnes/ that shall come of the/ & whõ thou shalt get/ shalbe caried hẽce/ & become gelded chamberlaynes in the kyng of Babylons courte: Then sayde Hezekiah to Esay: Now God prospere hys awne counsell/ which thou hast told me. He sayde more ouer: So that there be peace and faythfulnesse in my tyme.

The cõmyng of S. John Baptist. The preparacyõ of the Apostles. The callynge of the Gentyles.

The. xl. Chapter.

Be of good chere my people/ be of good chere (sayeth youre God) cõforte Jerusalem/ and tell her: that a*her trauayle is at an ende/ that her offence is pardoned/ that she hath receaued of the Lordes hande sufficiẽt correccyon for all her synnes. A voyce cryeth: Prepare ỹ waye for the Lorde in the wyldernesse/ make streyght the path for oure God in the deserte. Let all valleyes be exalted/ & euery mountayne and hyll be leyed lowe. What so is croked/ let it be made streyght/ & lett the rough places be made playne feldes. b*For the glory of the Lorde shall apeare/ & all flesh shall se it/ for why/ the mouth of the Lorde hath spoken it.

The same voyce spake: Now crye. And I sayde: what shal I crye? Then spake it: that all flesh is grasse/ and that c* all the bewtye therof/ is as the floure of the felde. When the grasse is withered/ the floure falleth awaye. Euen so is the people as grasse/ when the breath of the Lorde bloweth vpon them. Neuertheless whether the grasse wyther/ or the floure fade awaye: Yet ỹ worde of oure God endureth for euer. Moreouer the voyce cried thus: d*Go vp vnto the hyll (O Sion) thou ỹ bryngest good tydynges/ lyft vp thy voyce with power/ O thou preacher Jerusalem. Lyft it vp without feare/ & saye vnto ỹ cities of Juda: Beholde youre God/ beholde the Lorde/ euen the Allmyghtie shall come with power/ & beare rule with his arme. Behold/ he bryngeth his treasure with him/ and hys worcke go before him. He shall fede his flock lyke an herdman. He shall gather the lãbes together with his arme/ & carie them in hys bosome/ and shall kyndly intreate those that beare yonge.

Who hath holden the waters in hys fyst? Who hath mesured heauẽ with his spãne/ and hath comprehended all the earth of the worlde in thre fyngers? Who hath weyed the mountaynes and hylles? Who hath refourmed the mynde of the Lord? Or who is of his councell to teach him? At whõ hath he asked councell/ to make hym vnderstande/ and to lerne him the waye of iudgmẽt: to teach him science: and to enstructe him in the waye of vnderstandynge. Beholde/ all people are in comparyson of hym/ as a droppe to a bokẽt full/ & are counted as the lest thyng that the balaunce weyeth. Beholde/ the Iles are in

a*Her trauell is at an ende/ that is/ the tyme of her captyuyte/ whych dured. lxx. yeares is finysshed.

b*The Prophetes call the glorye of the Lorde/ the rygh tuousnes that shulde be shewed by the gospel wherby we shulde become ryghtuous in the sight of god the father/ for his sonne Christes merytes. This glory shal all flesh se/ that is/ all men/ as well the Jewes as the Gẽtiles/ that beleue. A lyke saying haue ye after in the. lx. a The glorye of the Lorde shall ryse vpõ the. &c.

c*All the bewtye therof is as the floure. &c. that is/ all the good doynge/ all the good lyuyng/ all the holynes & vertu/ all the ryghtuousnes therof. & cetera: is of no valure: It dureth no longer then the flour of the felde. Only Christ is our ryghtuousnes/ & holynes/ &c. i. for. i. d

d*Syon and Jerusalem (by whych vnderstãde the churche of the faithful) do preache & bryng good tydynges) that is/ shew ỹ grace and health that hath bene longwayted for/ and

that is nowobtayned & geuen by Christ. Mat 11.a. Luke.ij.b.

comparyson of hym/ as the shadowe of the sonne beame. Libanus is not sufficyent to mynystre fyre for his offringe/ & all the beastes therof are not ynough to one sacrifyce. All people in cõparyson of hym are reken̄ed as nothing/ yee dayne vanyte & emptynesse.

E To whom then will ye likē God? or what similytude wyll ye set vp vnto hym? Shall the caruer make hym a carued ymage? and shall the goldsmyth couer hym with gold/ or cast hym in to a fourme of syluer plates?

Moreouer shall the ymage maker (that the poore man whych is dysposed / maye haue some thynge to set vp also) seke out & chose a tree/ that is not rottē/ and carue therout an ymage/ that moueth not? Know ye not this? Heard ye neuer of it? Hath it not bene preached vnto you sence the beginnyng? Haue ye not bene enfourmed of this/ sence the foundacyon of the earth was layde: That he sytteth vpon the circle of the worlde / and that all the inhabytours of the worlde are in cõ-

F parison of hym/ but as gre hoppers: That he spredeth out the heaues as a couerynge/ that he stretcheth them out/ as a tent to dwell in: That he bryngeth Prynces to no thyng/ and the iudges of ỹ earth to dust: so that they be not planted nor sowen agayne/ nether their stocke roted agayne in ỹ earth: For as soone as he bloweth vpon them/ they wither & fade awaye/ lyke the strawe in a whyrle wynde.

To whom now will ye lyken me/ & whom shall I be lyke/ sayeth the holy one? Lyft vp youre eyes on hye/ and consydre. Who hath made those thynges/ whych come out by so greate heapes? and he can call them all by their names. For there is nothynge hyd vnto the greatnesse of his power/ strength / and

G myght. How maye then Jacob thynke / or how maye Israel saye: My wayes are hyd from the Lorde / and my God knoweth not of my iudgementes. Knowest thou not / or hast thou not heard/ that the euerlastynge God/ the Lorde which made all the corners of the earth/ is nether weery nor faynt: and that his wyldome can not be cõprehended: but that he geueth strength vnto the weery/ and power vnto the faynte? Chyldren are weery and faynt/ and the strongest men fall: But vnto them that haue the Lorde before their eyes/ shal strẽgth be encreased/ Aegles wynges shall growe vpon them: When they runne/ they shall not fall: and whẽ they go/ they shall not be weery.

¶ Of the goodnes & mercy of God toward ỹ people.

¶ The.xlj.Chapter.

A Be styll (ye Ilandes) and herkē vnto me. Be strõge ye people/ Come hyther/ and shew youre cause/ we wyll go to ỹ lawe together. Who rayseth vp the iuste from the rysynge of the Sunne/ and calleth hym to go forth? Who casteth downe the people/ and subdueth the the kynges before hym: that he maye throwe them all to the grounde wyth his swearde/ & scatre them lyke stuble with hys bowe? He foloweth vpõ thẽ/ & goeth safely hym selfe/ & cometh in no fote path w̃ his fete. Who hath made/ created/ and called the generacyõs frõ the begynnyng? Euen I the Lorde/ which am B the fyrst/ and with the last.

Beholde ye Iles: that ye maye feare/ and ye endes of the earth / that ye maye be abasshed/ draw nye/ and come hither. Euery man hath exorted hys neyghboure / and brother/ and bydden hym be stronge. The Smyth comforted the moulder/ & the Ironsmyth the hammerman/ sayenge: It shalbe good/ that we fasten this cast worcke: and then they fastened it with nayles/ ỹ it shulde not be moued. And thou Israell my seruaunte: Jacob my electe sede of Abrahã my beloued/ whom I led from the endes of ỹ earth by the hande: For I called the from farre / and sayde vnto the: Thou shalt be my seruaunt: I haue chosen the/ and will not cast the awaye: be not afrayd/ for I will be w̃ the. Loke not behynde C the/ for I wyll be thy God/ to strẽgth ỹ/ helpe ỹ/ & to kepe the with this right hãd of myne. Behold/ all they that resyst ỹ/ shall come to confusyon and shame: and thine aduersaries shalbe destroyed & brought to naught. So that who so seketh after thẽ / shall not fynde them. Thy destroyers shall perysh/ & so shall they that vndertake to make batell agaynst the. For I thy Lorde & God / will strengthen thy ryght hande. Euen I that saye vnto the: Feare not. I will helpe the. Be not afrayde thou lytle worme Jacob/ and thou despysed Israell for I will helpe the/ sayeth the Lord/ and the holy one of Israel thyne auenger. Beholde/ I wyll make the a treadyng cart & a new flayle/ ỹ thou mayest threshe & grynd the mountaynes / and bryng the hylles to poulder. Thou shalt fanne them/ & the wynd shall carye them awaye / & the whyrlwynde shall scater them. But thou shalt reioyse in the Lorde/ and shalt delyte in prayslnge the holy one of Israel.

When the thyrstye & poore seke water & fynde none / and when their tonge is dryed of thyrst: I geue it them sayth the Lorde. I the God of Israel forsake them not. a*I bringe forth floudes in the hylles / and welles in the playne feldes. b*I turne the wildernes to riuers / & the drye lãde to condythes of water. I plante in the waste grounde trees of Cedre/ Bore/ Myrre & Olyues. And in ỹ drye I set fyre trees/ Elmes/ & Hawthornes together. All thys do I/ that they altogether

E

may

Israell. The Prophecy
Jesus Salvator noster
Ecce Deus fortis non abiciet
Principes & malos, et iudices in nihilum redigent.
Ecce nouissima fiet dies
Exercitus sapientia
Qui sitit veniat ad aquas
Ecce ego faciam nouum
Cognoscam in nouissimis
Ne timeas serue mi Israel
Ne timeas vermis Jacob
Ego redemptor tuus
Ego ero tibi pro patre
Ego aperiam in montibus flumina
Ego ponam in deserto aquas
Ego dabo in solitudine viam
Ego faciam bestias agri honorificare me
Ego feci te
Ego delebo iniquitates tuas
Ego redemi te
Ego formauit te
Ego effudi aquam
Ego effudi spiritum meum
Ego dixi Jerusalem habitaberis
Ego dixi templo fundamentum tuum iacies
Ego dixi abysso siccare te
Ego dixi fluminibus desolabo
Ego dixi Cyro pastor meus es tu
Ego dixi Cyro christe meus es tu
Ego dixi Cyro vocabo te nomine tuo
Ego dixi Cyro cognominabo te
Ego dixi Cyro non cognouisti me
Ego dixi Cyro ego Dominus
Ego dixi Cyro non est alius
Ego dixi Cyro non est deus
Ego dixi Cyro accingam te
Ego dixi Cyro ut sciant
Ego dixi Cyro ab ortu solis
Ego dixi Cyro ut cognoscant
Ego dixi Cyro ab occasu solis
Ego dixi Cyro ut sciant
Ego dixi Cyro ab aquilone
Ego dixi Cyro ut sciant
Ego dixi Cyro a meridie
Ego dixi Cyro ut sciant
Ego dixi Cyro ab ortu solis
Ego dixi Cyro ut sci

to ryuers. & ce. That is: I make the doctrine of trueth so generall & so easy to all me/that where as were before waste wylderneles (by whiche vnderstãde the errours of the Heathen wherwith they had made all vn frutefull: and dyrye) shall now by the grace of the holy goost/ be riuers of the water of verite. Where all was full of Idolatrye/ vtterabhominatiõ & of stynckyng errours: there shall the hertes of the chosen be watered with godly wysdome/ thorow the gospell and glad tydynges: & shal be moued to fayth- wherby they maye both profet thẽselues & other: & so shal they be frutefull. Wilderues is often thus taken/ as before in the xxxv.a.

hoc continetur epha fortissima: legendi: Mat. 3°. 12°

de christo vatici nio

Mat. 12°.

vocatio gẽtiũ

¶ The commyng of Christ and his baptesme.

¶ The. xlij. Chapter.

Beholde now therfore / thys is my seruaunte whom I wyll kepe to my self: myne electe / in whõ my soule shalbe pacified. I wyll geue hym my spyrete/ that he may shewe forth iudgement & equyte amonge the Gentyles. He shall not be an outcryer/ ner an hye mynded person. Hys voyce shall not be hearde in the stretes. A broosed rede shall he not breake/ & & the smokyng flax shall he not quench: but faythfully & truly shall he geue iudgement. He shall nether be ouerlene ner hastye/ that he maye restore ryghtuousnes vnto ỹ earth: and the Gentyles also shall kepe his lawes. For thus sayeth God the Lord vnto him (euẽ he that ỹ made heauẽs/ & spred them abrode & set forth the earth with her increse: whych geueth breath vnto the people that is in it/ & to them that dwell therin) I the Lorde haue called the in righteousnesse/ & led the by the hande. Therfore wyll I also defende the/ and geue the for a couenaunt of the people/ & to be ỹ lyght of ỹ Gentyles. That thou mayest open the eyes of the blynde/ let out the presoners/ & them that syt in darcknesse/ out of the dongeon house. I my selfe/ whose name is the Lorde / whych geue my power to none other/ nether myne honoure to the Goddes: shew yow these newe tydynges/ and tell you them or they come/ for olde thynges also are come to passe.

libertas captiuor predicat' p christũ Supra: 35°

Synge therfore vnto the Lorde / a newe songe of thanckes geuynge/ blowe out hys prayse vnto the ende of the world. They that be vpon the see/ & all that is therin/ prayse him/ the Iles & they ỹ dwell in them. Let the wyldernes with her cities lyft vp her voyce/ the townes also that be in Cedar. Let them be glad that syt vpõ rockes of stone/ & let thẽ crie downe frõ the hye moũtaynes: ascribing almightynes vnto the Lorde/ & magnyfying him amonge the Gentyles. The Lorde shall come forth as a gyaunte/ & take a stomache to hym lyke as a fresh man of warre. He shal roare and crye/ and ouercome his enemyes.

vt in psalo 148

I haue longe holden my peace (sayeth the Lorde) shulde I therfore be styll / & kepe sylence for euer? I wyll crye lyke a trauelynge womã/ and once wyll I destroye/ & deuoure. I wyll make waste both mountayne & hyll/ & dryye vp euery grene thynge that groweth theron. I wyll drye vp the floudes of water/ and drincke vp the ryuers. I wyll bringe the blynde in to a strete/ that they knowe not: & lede thẽ in to a fote path/ that they are ignoraunt in. I shall make darckenesse light before them/ and the thinge that is croked to be streyght. These thinges wyll I do/ & not forget thẽ. And therfore let them conuerte/ & be ashamed earnestly/ ỹ hope in Idoles/ & saye to fashyoned ymages: ye are oure godes.

vyrginabit flumina arcta & viadũ mat: 7. Ingressus huius perfect cap. 40.

contra idolatriã. Ceci et surdi audite. Rectors populi introduxerũt.

Heare/ O ye deaf men/ and sharpẽ youre sightes to se (O ye blynde.) But who is blinder / then my seruaunt? Or so deaf / as my a*messaungers/ whom I sent vnto thẽ? For who is so blinde as my people/ & they ỹ haue the rule of thẽ? They are lyke/ as yf thou vnderstodest moch/ & keptest nothyng: or yf one herde well/ but were not obedient. The Lorde be mercyfull vnto thẽ for his rightuousnesse sake/ that his worde myght be magnyfyed & praysed. But it is a myscheuous & wycked people. Their younge men belõge all to the snare/ and shalbe shut into prison houses. They shalbe caryed awaye captyue / and no man shall lowse thẽ. They shalbe troden vnder fote/ & no mã shall laboure to bringe thẽ agayne. But who is he amõge you/ that põdreth this in his mynde/ that consydreth it/ & taketh it for a warnynge in tyme to come?

Who suffred Jacob to be trodden vnder fote / and Israel to be spoyled? Dyd not the Lorde? Now haue we synned agaynst hym/ & haue had no delyte to walcke in his wayes/ nether

D a * Messaungers. Ye meaneth the hyghe prestes/ & those had cure of the people. Those shulde haue taught ryght therother/ but they were blyndest of all/ as Christ declareth in the gospell. Soche ther beat all tymes/ and shalbe vnto the worldes ende.

picu deci

plage ingra

potuit deus mal iffligi ob peccata gribus lex eius suauis: et cõtra

nether bene obedyent vnto his lawe. Therfore hath he poured vpon vs hys wrathfull dyspleasure/ & stronge batell/ which maketh vs haue to do on euery syde/ yet wyll we not vnderstande: He burneth vs vp/ yet syncketh it not in to oure hertes.

¶ God promeseth to sende his Christ/ which shall deliuer hys people. He forgeueth synnes for hys awne sake.

¶ The.xliij. Chapter.

BVt now/ the Lorde that made the O Jacob/ & he that fashyoned the O Israel/ sayeth thus: Feare not/ for I wyll defende the. I haue called the by name/ thou art myne awne. When thou wentest in the water/ I was by the/ ꝑ the strõg floudꝫ should not pluck the awaye. When thou walckest in the fyre/ it shall not burne the/ and the flame shall not kindle vpõ the. For I am the Lorde thy God/ the holy one of Israel/ thy Sauyour. I gaue Egypte for thy deliueraunce/ the Moryans & the Sabees for the: because thou wast deare in my sight/ & because I set by the/ and loued the. I pylled all men for the/ & delyuered vp al people for thy sake/ that thou shuldest not feare/ for I was wyth the. I wyll bryng thy sede from the East/ and gather the together from the West. I wyll saye to the North/ let go. And to ꝑ South/ kepe not backe: but bring me my sonnes frõ farre/ and my daughters from the endes of the worlde: Namely/ all those that be called after my name: For them haue I created/ fashyoned/ and made for myne honoure.

Bryng forth that people/ whether they haue eyes or be blynde/ deafe or haue eares. All nacyons shall come in one/ and be gathered in one people. But which amonge yondergoddes shall declare soche thynges/ & tell vs what is to come? Let them bringe their wytnesses/ so shall they be fre: for then men shall heare it/ & saye/ it is truth. But I bring you wytnesses (sayth the Lorde) euen those that are my seruauntes/ whom I haue chosen: to the intent that ye myght be certyfyed and geue me faythfull credẽce: yee and to cõsyder/ that I am he/ before whom there was neuer any God/ and that there shalbe none after me. I am only the Lorde/ and wythout me is there no Sauyour. I geue warnyng/ I make whole/ I teach you that there should be no straunge God amonge you. And thys record must ye beare me your selues (sayth the Lorde) that I am God. And euen he am I from the begynnyng/ & there is none that can take any thynge out of my hande. And what I do/ can no man chaunge.

Thus sayeth the Lorde the holy one of Israel youre redemer: For youre sake I wyll sende to Babylon/ & bryng all the strõgest of them from thence: Namely/ the Chaldees that boost them of their shyppes: Euen I the Lorde youre holy one which haue made Israel/ and am youre Kynge. Moreouer/ thus sayeth the Lorde (euẽ he that maketh a waye in the see/ & a footpath in the myghtye waters: which bryngeth forth the charettes & horses/ the hoste & the power/ that they may fall a slepe & neuer ryse/ and be extincte/ like as towe is quenched.

Ye remembre not thynges of olde/ and regarde nothinge that is past. a* Therfore beholde/ I shall make a new thynge/ & shortly shall it appeare: ye shall well knowe it/ I told it you afore/ but I wil tel it you agayne. I wyll make stretes in the deserte/ & ryuers of water in the wyldernes. b* The wylde beastes shall worshippe me: the dragon/ and the Estryche. For I shall geue water in the wyldernesse/ and streames in the deserte: that I may geue drynke to my people/ whom I chose. This people haue I made for my self/ and they shall c* shewe forth my prayse. For thou (Jacob) woldest not call vpon me/ but thou haddest an vnlust towarde me/ O Israel. *Thou gauest me not thy younge beastes for burntoffryngꝫ/ nether dydest honoure me with thy sacrifices. Thou boughtest me no deare spice wt thy money/ nether pouredest the fatt of thy sacrifices vpon me. Howbeit I haue not bene chargeable vnto the in offrynges/ nether greuous in incense. *But thou hast ladẽ me with thy synnes/ and weeried me wyth thyne vngodlynes.

*Where as I yet am euen he only/ that for myne awne selfes sake do awaye thyne offences/ & forget thy synnes: so that I wyll neuer thynck vpon them. *Put me now in remembraunce) for we wyll reason together) & shew what thou hast for the/ to make the quyte. *Thy fyrst father offended sore/ & thy rulers haue synned agaynst me. Therfore I ether suspended/ or slue the cheefest Princes: I dyd curse Jacob/ and gaue Israel into reproke.

a* Therfore beholde/ I shall make a newe thinge. & ce. He meaneth that he wyll forsake ꝑ Jewes which were hys awne peo- ple/ for their offences: & call the Gẽtyles that were Idolatrers/ whõ he vnderstãdeth by ꝑ desert & wyldernes: as before in the.xxxv.a. & .xli.e.

b* The wilde beastes shall worshippe me/ the dragon. &c. Vnder the name of these beastes signyfieth he also the Heathẽ/ which were wylde/ rude & beastly/ concernyng godly knowledge.

c* To shew forth the prayse of the Lorde/ is/ to preache the remyssyõ of synnes/ & the delyuraunce from death and hell/ and the geuenes of euerlastyng lyfe by the mercy of God/ for Christes sake. A lyke maner of speakynge vseth Dauid in the Psal.xxij.d. where he bearynge the figure of Christ/ sayeth: In the myddest of the congregacyon wyll I prayse the. & ce. Thus shulde the Gentyles & Heathen prayse him/ which people he chose for hym selfe/ as ye maye se in the text: For the Jewes (which are signyfyed by Jacob) wolde not do it/ but put their confydence in keppynge of the lawe. Thys doth the Prophet vpbreade them with/ in the person of God/ sayinge: * Thou gauest me not thy yonge beastes. & ce. As who shulde saye: Saye not that thou hast geuẽ me many sacrifices/ bothe because thou gauest thẽ not vnto me only/ but vnto thy calues & Baalles & other Idoles: & also because I dyd neuer set greatly by them/ ner greatly requyred them. They greued me alwayes/ when the fayth and the deuocyon of the geuers was awaye.

¶ Therfore they shall not herafter do hurt in the church/ but shal put their shoulders vnder the yock of fayth/ & be ruled with the lawe of charitye.

¶ The

The shepe of thy burntoffringes broughtest thou not vnto me/nether dydest thou glorifye me with thy sacrifices/but dydest only satisfye thyne awne superstitions. I compelled the not to worshyp me with thyne offringes/but because thou so redely offredest soch thinges vnto Idoles after the maner of the Heathen/I cõmaunded that they shulde not be offred vnto other goddes/but vnto me/of whose gyft thou receuedest them &c. None of all these thinges profyted me: in as moch as thou leftest of the thinges which I chefly requyred/righteousnes/fayth/and iudgement. Esai.xxiij. *Thou hast moch more offended me wyth thy synnes/then that thou canst playse me with all these ceremonyes: which iustyfye not them that do them/ner bringe them into my fauoure/in lesse than they fyrst be mp beloued throughe fayth. *No maner of Idoles/ner the sacrifyces of oxen/shepe/or goates/ner the merytes of thy workes/how precyous or goodly so euer they be/do put awaye sinne: But/I I my selfe alone by my onely mercy & grace do pardon them/to all those that beleue that I so do: & do not ones remember them/to thintent to punyshe them: Yee/and I frely forgeue them. Rom.iij.d. I am not bounde vnto the/that haste so often fallen from thy fayth/which I onely regarde. *Or elles bringe me in remembrãce/reason the matter wt me/& shew me/whether thou haue alwayes more prouoked me vnto anger/or I haue bene ouermoch fauorable vnto the: & whether I haue euer bene readyer to forgeue/then thou to amende. Thou canst surely neuer bringe any thynge for the/wherby thou mayest iustyfye thy cause agaynst me.

*Thou hast not chosen me/but I haue chosen the. I made thy father Adam. Gene.i.d. which streyght wayes transgressed the cõmaundement. Gene.iij.a b. And Abrahã coulde not be iustyfyed by his workes/but by his fayth. Rom.iiij.a. As no nother mã can: whose whole lyfe is full of synne euen from their chyldehode/yee euen he that lyueth but a daye. Jacob was preferred before Esau/not for his merites or deseruynges/but by electyon. Gen.xxv. Rom.ix.b. Thy rulers/or (as some reade) Interpretoures/Moses/and Aaron/were not founde without offence before me/but synned agaynst me. Numer.xx.e. Therfore not without a cause kylled I thy Prynces and Prestes of the Sanctuary/which shulde offer both for them selues and for the people. Hebr.vij. For no man lyuyng shalbe iustyfyed in my sight. Psal.cxliij. And the Aungels are not cleane before me. Job iiij.d. How moch lesse then wyll I spare this styffe necked & sturdy people? But I wyll at tyme conuenient curse the sonnes of Jacob after the flesh/which be out of kynde concernyng the spyrete/so that they shalbe a curse amõgest the Heathẽ: where as on the other syde/the true and leafull sonnes of Jacob shalbe the blessyng of all nacyons thorow Christ/in whõ all the chosen shalbe blessed. Gene.xij.a. and Gala.iij.c. Vouchsafe/good reader/to reade the text with all: so shalt thou perceaue to which parte of the text/euery parte of the note belongeth.

The .xliiij. Chapter.

Christ promiseth to delyuer his churche/which he hath redeamed. Idolatry & knelyng before ymages. &c. Are confuted.

*For I shall poure waters vpon the. &c. By the water and ryuers/vnderstande the grace of God: and by the drye grounde & the thyrsty/the gentyles & Heathẽ/which had not bene tylled and watered wyth the worde of God. Soche a lyke sentence is there before in .xliij.c. I wyll make streates in the desert &c.

SO heare now/O Jacob my seruaũt/& Israel whom I haue chosen. For thus sayth the Lorde/that made the/fashyoned the/& helped the/euen from thy mothers wombe: Be not afrayed/O Jacob my seruaunt/thou righteous/whom I haue chosen. a*For I shall poure water vpõ the drye grounde & ryuers vpõ the thurstye. I shal poure my spyrete vpõ thy sede/and myne encrease vpon thy stock. They shal growe together/lyke as ỹ grasse/& as the Willies by the waters syde. b* One wyll saye: I am the Lordes. Another will call vnder the name of Jacob. The thyrde shal describe wyth hys hande vnto the Lorde/and geue hym selfe vnder the name of Israel.

Moreouer/thus hath the Lorde spoken: euen the Kynge of Israel/and his auenger/the Lorde of Hostes: I am ỹ fyrst & the last/and without me is there no God. For what

b*One wyll saye. &c. As who

is he/that euer was lyke me/which am from euerlastinge? Let him shewe his name/and do where thorow he may be likened vnto me. Let him tell you forth planely thinges/that are past & for to come: yee & ỹ without any feare or stoppe. For haue not I euer tolde you hytherto/& warned you? Ye can beare me recorde youre selues. Is there any God excepte me? or any maker/that I shulde not knowe hym?

Wherfore all caruers of Idoles are but vayne/& their labour lost. They must beare recorde them selues/that (seyng they can nether se ner vnderstande) they shalbe confounded. Who shulde now make a God/or fashiõ an Idole/that is profytable for nothynge? Beholde/all the felowshyppe of thẽ must be brought to confusyon. Let all the workmasters of them come & stande together from amonge men: they must be abashed and confounded one with another. The smith taketh yron/and tempereth it with hoate coales/& fashyoneth it with hammers/& maketh it wt all the strength of his armes: yee sometyme he is faynt for very hunger/and so thurstye/ỹ he hath no more power. c*The carpẽter (or ymage caruer) taketh meat of the tymbre: & spredeth forth hys lyne: he marketh it wyth some coloure: he playneth it/he ruleth it/and squareth it/& maketh it after the ymage of a man/and accordyng to the bewtye of a man: that it maye stande in the temple.

Moreouer/he goeth oute to hewe downe Cedre trees: He bryngeth home Elmes and Okes/and other tymbre of the wod. Or elles the fyre trees which he planted hym selfe/& soch as the rayne hath swelled/whych wod serueth for men to burne. Of this he taketh and warmeth hymselfe withall: he maketh a fyre of it to bake bred. And afterwarde maketh a God there of/to honoure it: & an Idole to knele before it. One pece he burneth in ỹ fyre/with another he rosteth flesh ỹ he maye eate roste hys bely full: wyth the thyrde he warmeth hym selfe/& sayeth: Aha/I am well warmed/I haue bene at the fyre. And of the residue he maketh hym a God/and an Idole for hym selfe. He kneleth before it/he worshyppeth it/he prayeth vnto it/& sayeth: deliuer me/for thou art my God.

Yet men nether consydre ner vnderstande/because their eyes are stopped/that they can not se: and their hertes/that they cannot perceaue. They pondre not in their myndes/for they haue nether knowledge ner vnderstandyng/to thyncke thus: I haue brent one pece in the fyre: I haue baked bred with the coles there of/I haue rosted flesh with all/& eaten it: shall I now of the residue make an abhomynacyon/& fall downe before a rottẽ pece of wod?

Esai.xv. Israel shulde saye: here & there/and all the worlde ouer are there of the Lordes people/yee euẽ amongest the Heathen.

c*Let the christen heare note how lyuely the prophete paynteth oute the vanitie of ymages. For it is to be feared that oure superstycyon/concernyng soch thinges/passeth & excedeth the. superstitiõ of the Jewes. Unes eupdent it is/that the Jewes in oure tyme can in no wyse be persuaded to become Christen/so long as we fall downe & knele before ymages. Their answere is/ỹ they & we both (yf we be of God) shulde in no condicyõ do any thing that is openly & in so many places forbydde of god The Turckes & Saracenes also mock vs therfore. The honoure of God (saye they/and trueth it is) ought we to seke/& to stycke by his worde: and nether to adde therto/ner take awaye/nei

The Prophecy

ther to swarue to ỹ right hand or to ỹ left: but earnestly to stãde by ỹ whych is cõmãded: & for sake that which is forbydden. God graũte vs Christ a better trade & cõuersacyõ of lyuing/then that we shulde with oure exãple be an offence ether to Jew or Sarace/ & an occasiõ to kepe thẽ frõ the fayth of Christ: And geue the symple eyes to perceaue the falsehed of ỹ flatterer/ which for increaugment their blindnes/ exhorte thẽ to soch superstycyon. So be it.

d* That is/ their preachyng wherby they roũcell the people.

of wodde: The keppyng of dust/ and folishnesse of herte hath turned thẽ a syde: so that none of them can haue a fre conscience to thynke: maye not I erre?

Consyder this (O Jacob & Israel) for thou art my seruaunt. I haue made the/ that thou mightest serue me. O Israel/ forget me not. As for thyne offences / I dryue them awaye lyke the cloudes/ and thy synnes as the myst. Turne ỹ agayne vnto me/ & I will deliuer ỹ.

Be glad ye heauẽs/ whom the Lorde hath made/ let al that is here beneth vpõ ỹ earth/ be ioyfull. Reioyse ye moũtaynes & woddes/ with all the trees that are in you: for ỹ Lord shall redeme Jacob/ and shewe his glory vpõ Israel. For thus sayth ỹ Lorde thy redemer/ euen he that fashioned the from thy mothers wombe: I am ỹ Lorde/ which do all thinges my selfe alone. I only haue spred oute the heauens and I only haue layde the foundacyon of the earth. I destroye the tokens of witches/ & make the Sothsayers go wrõge. As for the wyse/ I turne them backwarde/ & make their connynge folyshnesse.

But I set vp the purpose of my seruauntes/ and fulfill d* the councell of my messaũgers. I saye to Jerusalẽ: turne agayne: And to the cyties of Juda/ be ye buylded agayne: and I repayre their decayed places. I saye to the ground: be drie. And I dryye vp thy water floudes. I saye to Cyrus: thou art myne herdman: so that he shall fulfill all thinges after my will. I saye to Jerusalem: be thou buylded/ & to the temple: be thou fast grounded.

¶ The delyuerance of the people by Cyrus. The cõmyng of Christ and callyng of the Gentyles.

¶ The .xlv. Chapter.

THus sayeth the Lorde vnto Cyrus his anoynted/ whom he ledeth by the righ hande: ỹ the people maye fal downe before him: I wil lowse the gyrdle of kings: ỹ they shal open ỹ gates before thyface / & not to shut their dores. I wil go before the/ & make ỹ croked streyght I shall breake the brasen dores/ & burst the yron barres. I shal geue the the hyd treasure & the thinge whych is secretly kepte: ỹ thou maiest knowe / that I ỹ God of Israel haue called the by thy name: & that for Jacob my seruauntes sake/ and for Israel my chosen. For I called the by thy name / & ordened the or euer thou knewest me: Euen I the Lord/ before whom there is none other: for without me there is no God. I haue prepared the or euer thou knewest me: that it myght be knowne from the rysynge of the sunne to the goynge downe of the same/ ỹ all is nothing without me. For I am the Lorde/ & there is els none. It is I that created the lyght and darcknes/ I make peace & trouble: yee euen I the Lorde do all these thynges. a* The heauens aboue shall droppe downe/ & the cloudes shall rayne ryghtuousnes. The earth shall open it selfe/ and bryngе forth healthy / & therby shall ryghtuousnes florish. Euẽ I the Lorde shall bryngе it to passe.

a* Some reade/ Ye heauens/ sende downe youre dew frõ aboue/ & let the cloudes rayne &c. The Prophete desyreth that kyng Cyrus may come/ & helpe the people of Israel/ vnder Cyrus figurig Christ & vnder Israel the Churche. As though he shuld saye: wolde God the heuenly powers wolde so geue their grace/ as the earthly wolde not refuse to receaue it: so that hereafter our heauen be not of brasse/ for oure synnes sake: Deute. xxviij. b

Wo be vnto hym that chydeth wyth hys maker/ the potsherde wt the potter: Sayeth the claye to the potter: What makest thou? or thy worcke seruyth for nothynge? Wo be vnto him/ ỹ sayeth to his father: Why begettest thou? And to hys mother: why bearest thou? Thus sayeth the Lorde / euen the holy one & maker of Israel: Aske me of thynges for to come/ concernynge my sonnes: and put me in remembraũce/ as touchynge the worckes of my handes: I haue made the earth/ & created man vpon it. Wyth myne handes haue I spred forth heauen/ and geuen a cõmaundmẽt for all the Host therof. I shall wake him vp wt ryghtuousnesse/ & order all hys wayes. He shall buylde my cytye / and lett out my prisoners: & ỹ nether for gyft nor rewardes/ sayeth the Lorde of Hostes.

The Lord hath sayde morouer: The occupiers of Egypte/ the marchauntes of ỹ Morians and Sabees/ shall come vnto the with trybute/ they shalbe thyne / they shall folow the/ & go with cheynes vpon their fete. They shall fall downe before the/ and make supplicacyon vnto the. For God (without whõ there is none other God) shall be with the. O how prokoũde art thou O God/ thou God & Sauioure of Israel: Confounded be ye/ and put to dishonour: go hence together with shame/ all ye that be worckmasters of errour: (that is worshippers of Idols) But Israell shalbe saued in the Lorde/ which is the euerlastinge saluacion: They shall not come to shame ner confusyon/ worlde without ende.

For thus sayeth the Lord: euen he ỹ created heauen/ the God that made the earth/ ỹ fashioned it/ & sett it forth: I haue not made it for naught/ but I made it to be enhabited Euen I the Lorde / wythout whom there is none other. I haue not spokẽ secretly/ nether in darcke places of the earth. It is not for naught/ that I sayde vnto the sede of Jacob: seke me. I am ỹ Lord/ which whẽ I speake/ declareth the thing that is ryghtuous & true. Let them be gathered & cometogether / lett them drawe nye hyther / that are escaped of the people: Haue they eny vnderstandynge/ that set vp the stockes of their Idols/ & praie vnto a God/ ỹ can not helpe them? Lett men drawe nye / let them come hyther / and aske coũcell one at another/ & shewe forth: What is he/ that tolde this before? or/ who spake of it/ euer sence the begynnynge? Haue not I ỹ Lorde done it; wythout whom there is none other

C Goddes grace/ the rayne of saluacyõ wolde fall on vs / & ryghtuousnes droppe downe frõ heauen / to make oure herte fertile & frutefull that Christ our sauyour/ whiche is the ryghtuousnes of the chosen / wolde come forth of the earth / and bryngе forth the blossomes of saluacyõ. This peticion doth ỹ Lorde promes to performe.

D sayinge: Euen I the Lorde shall bryngе it to passe.

other God: the true God and Sauioure / & there is els none but I: And therfore turne you vnto me (all ye endes of ỹ earth) so shall ye be saued / for I am God / and there is els none. I sweare by my selfe: out of my mouth cõmeth the worde of ryghtuousnesse / & that maye no mã turne: but all knees shall bowe vnto me / and all tunges shal sweare by me / sayinge: Verely in the Lorde is my ryghtuousnes and strength. To hym shall men come: but all they ỹ thyncke scorne of hym / shalbe cõfounded. And the whole sede of Israel shalbe iustifyed / & prayse in ỹ Lorde.

¶ Idolatry is reproued. The health that cometh by Christ is prophecyed.

¶ The. xlvj. Chapter.

a* Bell & Nabo were Idoles of the Babylonyans. These sayth the Prophete shalbe ouerthrowen by the hoste of Cyrus.

NEuertheles a* Bell shall fall / and Nabo shalbe broken: whose ymages are a burthen for the beastes & cattell / to ouerlade them / and to make them weery. They shal syncke downe / and fall together: for they maye not ease thẽ of their burthen / therfore must they go in to captyuyte.

Herken vnto me / O house of Iacob / and all ye that remayne yet of ỹ housholde of Israel: whom I haue borne frõ youre mothers wombe / & brought you vp from your birth / tyll ye weere growen: I I whych shall beare you vnto youre last age: I haue made you / I wyll also norysh you / beare you and saue you. Whom wyll ye make me lyke / in fashiõ or ymage / ỹ I maye be lyke him? Ye fooles (no doute) wyll take out syluer & golde oute of youre purses / & weye it / and hyre a goldsmith to make a God of it / ỹ mẽ maye knele downe & worshippe it. Yet must he be taken on mens shoulders & borne / & set in his place / that he maye stande & not moue. Alas ỹ men shulde crye vnto him / which geueth no answere: and delyuereth not the mã ỹ calleth vpon him / from his trouble.

¶ Idolatrye and destroye Babylon / & set the Israelytes at lybertye. He shulde fulfyll that which the Lord had deuised & decreed. In him is figured Christ / whych with ỹ lyght of hys worde purgeth ỹ whole worlde of erroures & Idolatrye / and setteth ỹ consciẽces at peace & lybertye. He flyeth swyftly out of the east / that is / out of heuẽ: wherupõ he is called the daye spring frõ on hye. Lu. i. g.

Consyder this well / and be ashamed. b* Go in to youre awne selues (O ye runnagates). Remembre ỹ thynges which are past / sence the begynnynge of the worlde: ỹ I am God / and that there is els no God / yee and ỹ there is nothynge lyke vnto me. In the beginning of a thynge / I shewe the ende therof: and I tell before / thynges that are not yet come to passe. With one worde is my deuyce accomplyshed / and fulfylleth all my pleasure. I call a c* byrde out of the East / and all that I take in hãde / out of farre coũtrees / as soone as I cõmaunde / I bringe it hither: as soone as I thyncke to deuyse a thynge / I do it.

b* To go in to them selues / is / to take good aduysement & call to remembraunce.

c* He meaneth Kynge Cyrus / whych shulde come swyftly as a byrd flieth / and de- Idolatrye

Heare me / O ye ỹ are of an hye stomack / but farre frõ ryghtuousnesse / I shall bringe forth my ryghtuousnesse. It is not farre / & my health shall not tarye lõge awaye. I will laye health in Sion / & geue Israel my glory.

¶ The worde of the Lorde agaynst Babylon.

¶ The. xlvij. Chapter.

Sapnchi humiliab

BUt as for ỹ (O daughter thou virgin Babylon) a* Thou shalt syt in ỹ dust thou shalt sit vpõ ỹ ground / & not in a trone (O thou mayden of Chaldea) Thou shalt no more be called tẽder & pleasaũt. Thou shalt bring forth ỹ b* querne & grinde meele / put downe thy stomacher make bare thy knees / & shalt wade thorow ỹ water ryuers. Thy shame shalbe discouered / and thy preuyties shalbe sene. For I wyll auenge me of the / and no man shall lett me: sayeth oure redemer / which is called ỹ Lord of Hostes / the holy one of Israel.

a* To syt in the dust is / to be brought lowe / to be poorely arayed & decked / to syt without põpe / & to fall from her estate & degree / as it is sayd Iona. iij. c. The Prophete here describeth the destruccyon of Babylõ / vnder the fygure of a proude quene: which was delycyously & dentely brought vp / & after fell into extreame power / mysery & wretchednes; b* he vnderstandeth by the querne / or (as some reade) mylle: seruyle poore / & vile estate & condycyõ.

Syt styll / holde thy tunge / & get the in to some darcke corner / O daughter Chaldea / for thou shalt nomore be called lady of kingdomes. I was so wroth with my people / ỹ I punished myne enheritaunce / & gaue thẽ in to thy power. Neuertheles / thou shewedest thẽ no mercy / but euen the very aged men of thẽ / didest thou oppresse ryght sore wyth thy yocke / & thou thoughtest thus. I shalbe lady for euer. And beside all ỹ / thou hast not regarded these thinges / nether cast / what shulde come after. Heare now therfore / thou wylfull / ỹ sittest so careles / & speakest thus in thine herte: I am alone / & wout me is there none: I shall neuer be wydowe / ner desolate agayne. And yet both these thinges shall come to the vpõ one daye in the twynckling of an eye: Namely wyddowhead / and desolacyon. They shall mightely fall vpõ the / for ỹ multitude of thy witches / & for the greate heape of thy cõiurers. For thou hast comforted thy selfe in thy dysceatfulnes / and hast sayde: No man seyth me. Thyne awne wysdome & connynge hath disceaued the. In that thou hast sayde: I am alone / & without me there is none. Therfore shall trouble come vpõ ỹ / & thou shalt not knowe / from whẽce it shall aryse. Myscheke shal fall vpõ ỹ / which thou shalt not be able to put of. A sodane mysery shall come vpõ the / or euer thou be aware.

¶ adhuc diuinatores

Now go to thy coniurers / and to the multitude of thy witches (whom thou hast bene acquanted withall from thy youth) yf they maye helpe the / or strengthen the. Thou hast hitherto had many councels of them / so let the heauengasers & the beholders of starres come on now and delyuer the: yee & lett them shewe / when these new thynges shall come vpon the. Beholde / they shalbe lyke strawe / which yf it be kyndled with fyre / no mã maye rydde it for the vehemence of the flame: And yet it geueth no synders to warme a man by / ner cleare fyre to syt by. Euẽ so shal they be vnto

inbet prophetas a deo monitis et inbent mis cõsulat pos spẽ sua. posuerũt

be vnto the whom thou hast bleȝ & occupyde from thy youth. Euery one shall shewe ỹ hys erroneons waye/yet shall none of them defende the.

¶ The ypocrysie of the Jewes is repȝoued. The Lorde alone wyll be woȝshipped/which hath chosen vs/and which socou reth vs foȝ his awne sake.

¶ The.xlviij.Chapter.

HEare this/O thou house of Jacob: ye that are called by the name of Israel/& are come out of one stocke ẅ Juda: which sweare by ỹ name of the Lorde/& beare witnesse by the God of Israel (but not ẅ treuth & ryght) whych are called fre men of the holy cytie/ as they that loke foȝ confoȝth in ỹ God of Israell/whose name is the Lorde of hostes.

The thinges ỹ I shewed you euer sence the begynnynge: Haue I not bȝought them to passe/immediatly as they came out of my mouth/& declared them? And they are come? Howbeit I knewe that thou art obstynate/ & that thy neck hath* an yȝon veyne/ and ỹ thy bȝowe is of bȝasse. Neuertheles I haue euer sence ỹ begynning shewed the of thingȝ foȝ to come/ and declared them vnto the/ oȝ euer they came to passe: that thou shuldest not saye: myne Idoll hath done it/my carued oȝ cast ymage hath shewed it. Heare and consyder all these thinges whether it was ye ỹ ꝓphecyed them: But as foȝ me/ I tolde the beforе at the begynnynge/ new and secrete thinges/that thou knewest not of: And some done now not of olde tyme/ wherof thou neuer herdest/ before they were bȝought to passe: that thou canst not saye: I knewe of them. Moȝouer there be some wher of thou hast nether herde ner knowne/ nether haue they bene opened vnto thine eares afoȝe time Foȝ I knew that thou woldest maliciously offende/ therfoȝe haue I called the a transgressoure/ euen from thy mothers wombe.

Neuertheles foȝ my names sake/ I haue withdȝawen my wȝath/ & foȝ myne honours sake I haue ouersene the/ so that I haue not rooted the out. b* Beholde I haue pourged the/ and not foȝ moneye. I haue chosen the in ỹ fyre of pouerte/ And that only foȝ myne awne sake/foȝ I geue myne honoure to none other/ that thou shuldest not defyle me.

Herken vnto me O Jacob/ & Israel whom I haue called. I am euen he that is/I am ỹ first and the last. My hande is the foundacyon of the earth/& my right hande spanneth ouer the heauens. As soone as I called them they were there. Gather you all together/ & herken: Which of yonder goddes hath declared this/that the Lorde wyll do by the kynge of Babylō (whome he loueth & fauoureth) and by ỹ Caldees his arme? I my self alone haue tolde you thys beforе. Yee I shall call him and bȝinge him foȝth/& geue him a ꝓsperous iourneye. Come nye and heare this: haue I spoken eny thynge darckly sence the begynnynge? when a thynge begynneth/ I am there.

Wherfoȝe the Lorde God with his spȝete hath sent me/And thus saieth the Lorde God thine auenger/ the holy one of Israell: I am the Lorde thy God/ whych teach ỹ ꝓfitable thinges/& leade ỹ the waye/ that thou shuldest go. Yf thou wilt now regarde my cōmaundement/thy welthynes shalbe as the water streame: & thy rightuousnes as ỹ waues flowynge in the see. Thy sede shalbe lyke as the sande in the see/ & the frute of thy body/ lyke the grauel stones therof: Thy name shall not be roted out/ noȝ destroyed beforе me. Ye shall go awaye from Babylon/ and escape the Caldees with a mery voyce. This shalbe spokē of/ declared abȝode/ & go foȝth vnto the ende of the woȝlde: so that it shalbe sayde: The Lorde hath defended his seruaūte Jacob/ that they suffred no thurste/ when they traueyled in the wildernesse. He claue ỹ rockes a sonder/ and the water gusshed out. As foȝ the vngodly/ they haue no peace/ saieth the Lorde.

a* By thys he meaneth that ỹ people of Israel were stubburne/frowarde/rebellyous/ vntractable/ vnruly and shamelesse.

b* Some reade: Beholde I haue purȝyed the: but not as syluer: I haue chosen the out of ỹ fournesse of affliccyon. Foȝ myne awne sake/ Foȝ myne awne sake haue I done thys: foȝ lyke whome wolde they pollute me: truly I will not geue my glorye to any other. Herkē. &c. The same expounde it thus. I wold not suffer the wholly to perysshe: foȝ yf I had pȝoued and purȝyfied the as golde & syluer is pȝoued and purȝyfyed/ from which all maner of dȝosse is cleansed/ there shulde nothing haue remayned in the: very fewe/ ye none shuld haue bene saued: But I brought the vnder/ & pȝoued the in the fournesse of afflicci on/that is/ I wȝapped the in captiuite & bondage in Egypte/ from whych I afterwarde delyuered the. And this haue I done foȝ myne awne sake.

that is/ onely foȝ myne awne name & glorye/ of myne awne gentylnes & louyng kyndnes/ not foȝ any of thy merytis & deseruynges/ which were none at all. Foȝ how wolde the gentyles & heathen haue polluted/ defyled/ & blaspheмed my name/ yf I had roted out myne awne people: & so haue made ỹ trueth of the promeses whiche I had determined to fulfyll in Christ vayne & vntrue: Foȝ as well thys prayse of my trueth/ as the glorye of the blessing ꝓmesed in the seade of Abȝaham & Dauid/ wyll I not geue vnto another people oȝ nacyon. The health of the woȝlde shall come of the Jewes. Joh. iiij. & from none other. The gladtydynges of health shall the whole woȝlde receaue of no nother then of Christ/ by the preachynge of the Apostles. &c.

¶ The.xlix.Chapter.

¶ Christ shall gather to gether all nacyōs be they neuer so farre of.

YEa* Iles/ herken vnto me/ & take hede ye people frō farre: The Lorde hath called me fro my byȝth/ and made mencyon of my name from my mothers wombe: b* he hath made my mouth lyke a sharpe swerde/ vnder the shadowe of hys hande hath he defended me/ & hyd me in his quyuer/as a good arowe/and sayde vnto me: Thou art my seruaunt Israell/ I wylbe honoured in the. Then answerde I: I shall lese my laboure/ I shall spende my strength in vayne. Neuertheles/ I will commytte my cause and my woȝke vnto the Lorde my God. And now sayeth the Lorde/ euen he ỹ fashioned me fro my mothers wombe to be his seruaunte/ that I maye bȝinge Jacob agayne vnto him: howbeit/ Israel will not be gathered vnto him agayne. In whose syght I am greate/ which also is my Lorde/ my God and my strength. Lett it be but a small thynge/ that thou art my seruaūt/ to sett vp ỹ kynredes of Jacob/ & to restoȝe the destruccion of Israell: yf I make the not also the lyght of the Gentiles/ ỹ thou mayest be my health vnto the ende of the woȝlde.

Moȝeouer

a* What Iles signyfye/ loke beforе my. xli. b

b* He hath made my mouth lyke a sharpe swerde/ that is/ he hath geuen me the spȝete of sharpe & pythye speache/ so that my wordes shall euen cut asonder (as it were) the hertes of the chosen which heare me/ & dyue them to repentaūce/ & declare the offences of ỹ wycked to be woute excuse. Thys doth the spȝete of ꝓphecy & of true preachynge of the woȝde. Apocalip. xix. c.

¶ Moreouer thus sayeth the Lorde the auēger and holy one of Israel / because of ꝑ abhorring and despysinge amonge the Gentiles / concernynge the seruaunt of all them that beare rule: Kynges and princes shal se / and arise and worshipe / because of the Lord that he is faythfull: and because of the holy one of Israell / whych hath chosen the.

*H.Lorm.vi.a. Iere.xi.a. And thus saieth the Lorde: *In the tyme apointed wyll I be present with the. *And in the houre of healthy wyl I helpe the / and de-

*Esay.xlij.a. lyuer the. I wyll make the a pledge for the people / so that thou shalt helpe vp the earth agayne / and chalenge agayne the scatred heritages: That thou mayest saye to the prisoners: go forth / & to them that are in darknesse: come in to ꝑ light / that they maye fede in the hie wayes / and get their lyuyng in all places. There shal nether hūger ner thurste / heate nor Sūne hurte them. For he that fauoureth them / shall leade them / & geue them dryncke of the sprynge welles. I wyll make

D wayes vpon all my mountaynes / & my fote paths shalbe exalted. And beholde / they shall come from farre: lo / some from the north and

*Esai.xxxij.c. west / some from the south. *Reioyse ye heauens / and synge prayses thou earth: Talke of ioye ye hilles / for God wil cōfort his people / & haue mercy vpon his / ꝑ be in trouble.

*Roma.xi.a. Then shall Syō saye: *God hath forsakē me / and the Lorde hath forgottē me. c*Doth a wife forget the childe of her wombe / & the sonne whō she hath borne? And though she do forget / yet will not I forget the. Beholde / I haue written the vp vpon my handes / thy walles are euer in my sight. d*They ꝑ haue brokē the downe / shal make haste to buylde the vp agayne: and they that made the waste shall dwel in the. Lyft vp thine eyes / & loke aboute the: all these shall gather them together / & come to the. As truly as I lyue (saieth the Lorde) thou shalt put them all vpon the / as an apparell / and gyrde them to the / as a bryde doth her Jewels. As for thy lande that lyeth desolate / wasted & destroyed: it shalbe to narow for them / that shal dwell in it. And

F they that wolde deuoure the / shalbe farre awaye. e*Then the childe whō the baren shal bringe forth vnto the / shal saye in thine eare: this place is to narow / syt nye together / that I maye haue rowme. Thē shalt thou thinke by thy self: Who hath begottē me these? seing I am barē & alone / a captyue & an out cast? And who hath norysshed thē vp for me? I am desolate & alone / but frō whence come these?

And therfore thus sayeth the Lorde God: Beholde / I wil streth out myne hande to the Gentiles / and sett vp my token to the people They shal bringe the thy sonnes in their lappes / and carye thy doughters vnto the vpon their shoulders. For kings shalbe thy nourssinge fathers / and Quenes shalbe thy nourssinge mothers. They shall fall before the w their faces flat vpon the earth / and lyck vp the dust of thy fete: that thou mayest knowe / how that I am ꝑ Lord. *And who so putteth his trust in me / shall not be confoūded. Who spoyleth the gyaūte of his praye? or who taketh the preioner frō the myghtye? And therfore thus sayeth the Lorde: The prysoners shalbe taken from the gyaunte / & the spoyle delyuered from the violēte: for I wil mayntayne thy cause agaynst thyne aduersaryes / and saue thy sonnes. And wil fede thyne enemyes with their awne flesshe / and make them dryncke of their awne bloude / as of swete wyne. And all flesh shal knowe (O Jacob) that I am the Lorde thy Sauyoure / & strōge auenger.

sermon of Peter were there increased thre thousand. Acti. ij.g.

G

* Roma.ix.b

captiuis libertatē

Mali pascētur carnibus: vt proprio gnatis

¶ The Jewes are reproued / and also called.

¶ The .l. Chapter.

THus saieth the Lorde: Where is ꝑ bill of your a* mothers deuorcement / that I sent vnto her or who is the dettor / to whō I solde you? Beholde / for youre awne offences are ye solde: and because of youre transgression / is youre mother forsaken. For why wolde no man receaue me / when I came? and when I called / no man gaue me answere. Was my hande clene smytē of / ꝑ it might not helpe? or had I not power to delyuer? lo / at a worde I dryncke vp ꝑ see / & of water floud I make drie lande: so ꝑ for wāt of water / ꝑ fish corruppe and die of thurst. As for heauen / I clothe it with darcknesse / & put a sack vpon it.

A procata mō pro nos adeo mō.

a* God was not the cause why the cōgregacyon of the Jewes (whych is vnderstande by mother) and was once hys spouse) was dyuorced & forsakē: but their awne offences dyuorced them / and was the cause why they were solde to the dettor & geuen ouer into the hādes of the Gentyles or Heathen / and sparpled amōgest the Medyans / Persyans / Babytonyans / Grecyens / & Romaynes.

*The Lord God hath geuē me a wel lerned tunge / so ꝑ I can cōforte thē which are troubled / yee & ꝑ in due season. He waked myne eare vp by tymes in the morynge (as ꝑ scolemasters do) that I might herkē. The Lord God hath opened myne eare / therfore can I not saye naye / ner with drawe my self / but I offre my backe vnto ꝑ smyters / & my cheks to ꝑ nyppers. I turne not my face frō shame & spittynge / for the Lorde God helpeth me / therfore shall I not be confounded. I haue hardened my face like a flynt stone / for I am sure / ꝑ I shal not come to confusyon. Myne aduocate speaketh for me / who wyl then go with me to lawe? Let vs stande one agaynst another: yf there be eny that wyl reason with me / let him come here forth to me. Beholde / D the Lorde God standeth by me / what is he ꝑ can condempne me? lo / they shalbe all lyke as an old cloth / which ꝑ mothes shal eate vp

Therfore who so feareth the Lord amōge you let him heare the voyce of his seruaunt. Who so walketh in darcknesse / & no lyght shyneth vpon him / let him hope in the Lord /

CC and

and holde hym by his God. But take hede/ ye haue all kyndled a fyre / & gyrded youre selues w̄ ẏ flame: Ye walcke in ẏ glistrynge of youre awne fyre/ and in the flame that ye haue kyndled. This cometh vnto you fro my hande/ namely that ye shall slepe in sorowe.

b* As who saye: ye your selues haue kyndled ẏ fyre of my vēgeaūce/ with youre offences: I was no causer therof: ye must therfore suffer the punyshmēt therto belōgyng. For it cōmeth of youre awne deserupng that I so laye my hād vpon you and punish you.

¶ The.li. Chapter.

¶ Consolaciō & cōforth is promysed vnto ẏ faithfull.

HErken vnto me / ye that holde of ryghtuousnes / ye that seke the Lorde. Take hede vnto the stone/ wherout ye are hewen/ and to the graue wherout ye are dygged. Consydre Abraham youre father/ and Sara that bare you: how that I called hym alone / prospered him well/ & encreased him: how ẏ Lorde comforted Syon / and repayred all her decaye: makynge her deserte as a Paradyse / & her wyldernesse as the garden of the Lorde. Myrth and ioye was there/ thanckesgeuing and the voyce of prayse. Haue respecte vnto me then / O my people/ & leye thyne eare to me: for a lawe & an ordynaunce shall goo forth fro me/ to lyghten the Gentyles. It is hard by / ẏ my health & my ryghtuousnesse shall goo forth/ and the people shalbe ordred with myne arme.

The Ilandes (that is the Gentyles) shall hope in me/ & put their trust in myne arme. Lyft vp youre eyes towarde heauen/ & loke vpon the earth beneth. For the heauens shall vanish awaye lyke smoke / & the earth shall teare like a clothe/ & they that dwell therin/ shall perysh in lyke maner. But my health endureth for euer / & my ryghtuousnes shall not ceasse. Therfore herken vnto me / ye ẏ haue pleasure in ryghtuousnȝ / thou people that beareſt my lawe in thyne herte. Feare not the curse of men/ be not afrayde of their blasphemies & reuylynges: for wormes and mothȝ shal eate thē vp like cloth & woll. But my ryghtuousnesse shall endure for euer / & my sauyng health frō generacion to generacion. Wake vp/ wake vp/ and be stronge: O thou a* arme of the Lorde: wake vp/ lyke as in tymes past/ euer & sence ẏ world begāne.

a* The arme of the Lord here sygnifyeth Christ/ and the redemption of the worlde and the puttynge awaye of erroures / that cometh by him. For this prayeth the prophet that it maye come.

Art not thou he/ that hast wounded that proude lucifer/ & hewē the dragon in peces? Art not thou euen he/ which hast dryed vp ẏ depe of the see / which hast made playne the see grounde / that the delyuered myght goo thorow? That the redemed of ẏ Lord/ which turned agayne/ might come with ioye vnto Syon / there to endure for euer? That myrth and gladnesse might be with thē: that sorowe & wo might flee from them? Yee I/ I am euen he / that in all thynges geueth you consolacion. What art thou then / ẏ feareſt a mortall mā/ the chylde of mā/ which goeth awaye as doeth ẏ floure? And forgetteſt the Lorde that made the/ that spred out the heauens/ and leyde the foundacyon of the earth. But thou art euer afrayde for the syght of thyne oppressoure/ which is ready to do harme: Where is the wrath of the oppressoure? It cōmeth on fast/ it maketh haste to apeare: It shall not perish/ that it shulde not be able to destroye/ nether shall it fayle for faute of norischynge. I am the Lorde thy God/ that make the see to be styll/ and to rage: whose name is the Lorde of Hostes. I shall put my worde also in thy mouth/ & defende the with the turnynge of my hande: that thou mayeſt plante the heauens/ & leye the foundacyons of the earth/ and saye vnto Sion: thou art my people.

Awake/ awake/ and stande vp/ O Jerusalem/ thou that from the hand of ẏ Lorde/ hast dronken out the b* cuppe of his wrath: thou that hast supped of/ and sucked out the slombrynge cuppe to the botome. For amōge all the sonnes whom thou hast begotten / there is not one that maye holde the vp: and not one to leade the by the hande / of all the sonnes that thou hast norysshed. Both these thynges are happened vnto the / but who is sory for it. Yee/ destruccyon/ wastynge/ hunger and swerde: but who hath comforted the? Thy sonnes lye comfortles at ẏ heade of euery strete lyke a taken venyson/ & are ful of ẏ terrible wrath of ẏ Lord/ & punishmēt of thy God. And therfore thou miserable & dronkē (howbeit not w̄ wyne) Heare this: Thus sayeth thy Lorde: thy Lorde & God / the defender of his people: Beholde/ I wil take ẏ slombrynge cuppe out of thy hande/ euen ẏ cuppe w̄ the dregges of my wrath: ẏ from hence forth thou shalt neuer drynke it more/ & wyl put it in their hande ẏ trouble ẏ: which haue spoken to thy soule: stoupe downe / that we maye go ouer the: make thy body eauen w̄ the grounde/ and as the strete to go vpon.

b* The cuppe of the Lordes wrath/ sygnifyeth the afflyccyon that we suffre/ because we haue done agaynst ẏ wyll of ẏ Lord: and the vengeaunce that he taketh of hys: for their offences. Psal. lxxv.

¶ A consolacyon & comforth to the people of God.

¶ The.lij. Chapter.

VP Syon vp / take thy strength vnto the: put on thyne honest rayment O Jerusalem/ thou cytye of the holy one. For from thys tyme forth / there shall no vncircumcysed ner vncleane person come in the. Shake the frome the dust/ aryse and stande vp/ O Jerusalem. Pluck out thy neck from the bonde/ O thou captyue daughter Syon. For thus sayeth ẏ Lorde: ye are solde for naught/ therfore shal ye be redemed also without eny mony.

For thus hath ẏ Lorde sayde: My people wente downe afore tyme in to Egipte / there to be straungers. After warde dyd the kynge of the

of the Assyrians oppresse them/for naught. And now what profyt is it to me (sayth the Lorde) þ my people is frely caried awaye/& brought in to heuynes by their rulers/ and my a*name euer styll blasphemed: sayeth the Lorde. But þ my people maye knowe my name/I my selfe will speache in that daye. Beholde/here am I. O how bewtifull are þ fete of the Embassytoure/þ bringeth þ message frō the moūtayne/& proclameth peace: that bringeth the good tydings/& preacheth health/& sayeth vnto Sion: Thy God is the king. Thy watchmē shal lyft vp their voyce/ wyth loude voyce shall they preach of hym: for they shall se him present/when þ Lorde shall come agayne to Sion.

a* Of blasphemynge or dyshonouryng hys name/and what it signyfyeth/ ye shall finde in Ezech. xxxvi.e

Be glad/O thou desolate Jerusalem/& reioyce together: for the Lord will comforte his people/he wyll deliuer Jerusalem. The Lord wil make bare b*his holy arme/& shew it forth in þ syght of all the Gētiles/& all the endes of the earth shall se the sauyng health of oure God. Awaye/awaye/get you out frō thence & touch no vncleane thynge. Go oute frō amonge soch. And be cleane/ye þ beare þ c*vessell of the Lord. But ye shall not go out with sedycion/ ner make haste as they þ flee awaye: for the Lorde shall go before you/& the God of Israell shall kepe the watch.

b* Hys holy arme (for the ayde and helpe that is done by his holy worde It will þ Lord make bare/þ is/ open & declare & geue the beleke therof to all the Gentyles & Heathen/ not only to the Jewes. Psal. xcviij.a. Some reade: The Lord hath made bare the arme of hys holy one. &c. they vnderstād ther by the stregth/ power/& vertu of Christ.

c* That is to wete/after the Chald. the vessell that was borne into Babylō & brought frō thēce agayne. Some reade harnes. They vnderstād ther by the lawe/& the goodnes & mercy of God. How & what harnes the Christen shuld beare (for vnto vs is it spokē as well as vnto the Jewes) doth S. Paul teache vs in the pistle to the Ephesians the. vi. Chapter. c.

Beholde/my seruaunt shall deale wysely/ therfore shall he be magnyfyed/ exalted and greatly honoured. Lyke as þ multitude shal wōdre vpō him/because d* his face shalbe so deformed & not as a mans face/& his bewtie lyke no man: Euen so shall the multytude of the Gētyles loke vnto him/& the kyngs shall shut their mouthes before him. For they that haue not bene tolde of him/shall se hym/and they þ herde nothīg of him/ shal beholde him.

d* Hys face shalbe so deformed & not as a mans face. &c. That is/Hys bylage shalbe more deformed then other mēnes: and hys bewtye fowler then the bewtye of the sonnes of men. The whole sentence meaneth/ that many men shalbe astonyed when they shall se Christ oure saueour (whych was excedyng beutyfull before all the sonnes of men. Psalm. xlv. a) so wyckedly and vyolently intreated of the Jewes: spytte vpon/shourged/crowned wyth thorne/and all be bloudyed: yee and greatlyer humbled/ contemned/and dysspyled/ then euer was any mortall man.

¶ The. liij. Chapter.

¶ He prophecyeth euydently of the passyon of oure Sauyour Jesus Christ.

A
*Roma. x. c. Johan. xij. k.

*Wt who geueth credence vnto oure preachyng? Or to whō is the arme of the Lorde knowne? He shall growe before the Lorde like as a braūch/& as a rote in a drye ground/he shall haue nether bewtye nor fauoure. Whē we loke vpon him/there shalbe no fayrnesse: we shall haue no lust vnto him. He shalbe the most symple/ and dyspysed of all/ which yet hath good experience of sorowes & infirmyties. We shall reken him so symple & so vile/ that we shall hyde oure faces frō him. How be it (of a treuth) he only taketh awaye oure infirmite/and beareth oure payne: Yet we shall iudge him/as though he were plaged & cast downe of God: where as he (not with stādyng) shall be wounded for oure offences/ & smytten for oure wickednes. For the payne of oure punishment shalbe layde vpon him/ and with his strypes shall we be healed. B

As for vs/we go all astraye (lyke shepe) euery one a* turneth hys awne waye. But thorowe him/ the Lorde pardoneth all oure synnes. He shal be payned & troubled/& shal not open his mouth. He shalbe led as a shepe to be slayne/yet shall he be as styll as a lābe before the shearer/ and not open his mouth. He shall be had awaye/his cause not herde/ & without eny iudgmēt: Whose generacyon yet nomā maye nombre/when he shalbe cut of frō the b*grounde of the lyuynge: Whych punishmēt shall go vpon him/ for the transgression of my people. His graue shalbe geuen him with the condempned/ & his crucyfyenge with the theues. Where as he dydneuer violence ner vnryght/ nether hath there bene eny dysceatfulnesse in his mouth.

a* To turne oure awne waye, is to do our awne wylles/& to satysfye our awne appetyte & to be geue vp into our awne hertes luste: as it is sayde Psal. lxxi.c. I geue them vp. &c. C

Yet hath it pleased þ Lorde to smyte him with infirmyte/ that when he had made hys soule an offeryng for synne/he might se lōge lastynge sede. And thys deuyce of the Lorde shall prospere in his hande. With trauayle & laboure of his soule/ shall he obtayne great ryches. My ryghtuous seruaunt shall wyth his wysdome iustifye & delyuer the multitude/for he shall beare awaye their synnes. Therfore wyll I geue him the multitude for his parte/& he shall deuyde the strōge spoyle because he hal geue ouer his soule to death/ *& shalbe rekened amonge þ trāsgressours/ which neuertheles shall take awaye þ synne of the multitude/ and make intercessyon for the myssdoers.

*Mar. xv. c. & Luc. xxij. b.

b* The grounde or lande of the lyuynge is no nother thynge than thys present lyfe/& the ground or lāde wherin we lyue. Psal. cxlij. b. D

¶ Of the greate dominyon of Christ. The indignacyon of God endureth but a short space/ but his mercy is euerlastynge.

¶ The. liiij. Chapter.

A
Galat. iiij. d.

Therfore be glad now/thou barē þ bearest not. Reioyce/synge and be mery/thou þ art not with chylde: For þ desolate hath moo chyldrē/ then the maried wyfe/sayeth þ Lord. Make thy tente wyder/& spreade out the hanginges of thyne habytacīō: spare not/ laye forth thy coardes/and make fast thy stakes: for thou shalt breake out on the ryght syde and on the left/& thy sede shall haue the Gētyles in possessyon/& dwell in the desolate cyties. Feare

not/for thou shalt not be cõfounded: Be not ashamed/for thou shalt not come to confusyon. Yee thou shalt forget the shame of thy youth/& shalt not remembre the dishonoure of thy wedowhead. For he ỹ made the/shalbe
B thy Lorde & husband (whose name is ỹ Lord of hoostes) & thyne auẽger shalbe euẽ the holy one of Jsrael/ỹ Lorde of the whole worlde. For the Lorde shall call the/being as a desolate sorowfull woman/& as a youge wyfe ỹ hath broken her wedlocke: sayeth thy God.

A lytle whyle haue J forsaken the/but w greate mercyfulnes shall J take the vp vnto me. When J was angry/J hydde my face frõ the for a litle season/but thorow euerlasting goodnes shall J pardon the/sayeth ỹ Lorde
C thyne auẽger. *And this must be vnto me as
a Genesi. ix. b. the water of Noe: for as lyke J haue sworne that J wyll not bringe the water of Noe eny more vpon the worlde: so haue J sworne ỹ J will neuer be angry with the/ner reproue the: The mountaynes shall remoue/and the hilles shall fall downe: but my louyng kyndnesse shall not moue/& ỹ bonde of my peace shall not fall downe from the/sayeth ỹ Lord thy mercifull louer. Beholde thou poore/vexed/& despised: J will make thy walles of precyous stones/& thy fondacyõ of Saphires/ thy wyndowes of Christal/thy gates of fyne
D cleare stone/& thy borders of pleasaunt sto-
*Jo. vi. d. nes. *Thy childrẽ shall all be taught of God/
& John. vi. e. & J wyll geue thẽ plenteousnes of peace. Jn rightuousnes shalt thou be grounded/& be farre frõ oppression: for the whych thou nedest not be afrayed/nether for hynderaunce/ for it shall not come nye the. Beholde/ỹ aleaunt ỹ was farre frõ the/shall dwell w the: & he that was sometyme a straunger vnto the/ shalbe ioyned with the: Beholde/J make the smyth that bloweth the coales in the fyre/& he maketh a weapẽ after his handy worcke. J make also the waster to destroye: but all the weapẽs that are made agaynst the/shall not prospere. And as for all tunges/ỹ shall resiste the in iudgemẽt/thou shalt ouercome thẽ/& condemne thẽ. This is the heritage of the Lordes seruauntes/& the ryghtuousnes that they shall haue of me/sayeth the Lorde.

C A consolacyon & comforth to the people. The frute and profet of the worde of God.

C The.lv. Chapter.

A a *Of these waters ye haue in the Psalme xxiij. a
COme to the a* waters all ye/ỹ be thursty/& ye that haue no money. Come/bye/that ye maye haue to eate. Come bye b* wyne & mylck/ without any money/or money worth. Wherfore do ye laye out youre money/for ỹ thing that fedeth not/and spende youre laboure about the thinge that satysfyeth you not. But herken rather vnto me/& ye shall eate of the best/& youre soule shall haue her pleasure in plentuousnes. Encline youre eares/ & come vnto me/take hede/& your soule shal
B lyue. For J will make an euerlastynge couenaũt w you/euẽ the sure mercyes of Dauid.

Beholde/J shall geue him for a wytnesse amõge the folke/for a Prynce & Captayne vnto the people. Lo/thou shalt c* call an vnknowne people: & a people ỹ had no knowledge of the/shall runne vnto the: because of the Lorde thy God/the holy one of Jsraell/ which glorifieth ỹ. Seke the Lorde/whyle he may be founde/& call vpon hym whyle he is nye. Let ỹ vngodly mã forsake his wayes & ỹ vnrighteous his ymagynaciõs/& turne agayne vnto the Lorde: so shall he be mercyfull vnto him: & to oure God/for he is redy to forgeue. For thus sayeth ỹ Lord: my thoughtes are not youre thoughtes/& youre wayes are not my wayes/but as farre as the heauens are hyer then the earth/so farre do my wayes exceade yours/& my thoughtes yours. And lyke as ỹ rayne & snowe cõmeth downe frõ heauen/& returneth not thither agayne/ but watereth the earth/maketh it frutefull & grene/that it maye geue corne and breade vnto the sower: So the worde also that com
D meth out of my mouth shal not turne agayne
*In the kingdome of Christ & of the iustice of fayth/do we all wayes lyue in the ioye of ỹ spirite: yee thoughe the thinges of thys worlde be agaynst vs. voyde vnto me/but shall accomplish my will & prospere in the thynge/wher to J sende it. *And so shall ye goo forth w ioye/& be led w peace. The mountaynes & hilles shall synge with you for ioye/and all the trees of ỹ felde shall clappe their handes. For thornes/there shall growe. Fyre trees/& ỹ Myrre tre in ỹ steade of breres. And thys shall be done to ỹ prayse of the Lorde/and for an euerlastyng token/that shall not be taken awaye.

C An exhortacyon to iudgements ryghtuousnes/and to the spirituall keppynge of the Sabboth. Agaynst Shepherdes that deuoure their flock.

C The.lvj. Chapter.

THus saieth ỹ Lord: Kepe equite/& do right/for my sauing health shal come shortly/& my ryghteousnes shalbe opened. Blessed is ỹ man ỹ doth this/& the mãs childe whych kepeth the same. He ỹ taketh hede/that he vnhalowe noe ỹ Sabboth (that is) he that kepeth him self that he do no euel. Then shal not the straunger/which cleaueth to the Lorde/saye: Alas the Lorde hath shut me cleane out from his people. Nether shall the gelded man saye: lo/ J am a drie tre. For thus sayeth the Lorde/ B
first vnto the gelded ỹ kepeth my Sabboth: Namely: that holdeth greatly of the thynge that pleaseth me/and kepeth my couenaunt: Vnto them wyll J geue in my houshold and within my walles/a better heretage & name

then

then yf they had bene called sonnes & daughters. I will geue them an euerlasting name/ that shall not perysh. Agayne/ he sayeth vnto the straungers that are dysposed to sticke to ỹ Lord/to serue him/ & to loue his name: That they shalbe no bonde mẽ. And all they/ which kepe thẽ selues/ that they vnhalowe not the Sabbath/namely/ that they fulfyll my couenaunt: Them wyll I bryng to my holy mountayne/ & make thẽ ioyfull in my house of prayer. Their burnt offringes & sacrifices shalbe accepted vpon myne aulter. for my house shalbe an house of prayer for all people.

¶ Thus saieth ỹ Lord God which gathereth D together ỹ scatred of Israell: I will bryng yet another congregacyõ to him. All ỹ beastes of the felde/ & all the beastes of ỹ wod/ shall come to deuoure him. For his a * watchmẽ are all blynde/ they haue all together no vnderstanding/ they are all dõme doggs/ not being able to barcke/ they are slepery: slogish are they/ & lie snortinge: they are shamelesse dogges/ ỹ be neuer satisfyed. The sheperdes also in lyke maner haue no vnderstandinge/ but euery mã turneth his awne waye/ euery one after his awne couetousnes with al his power. Come (saye they) I will fetch wyne/ so shall we fyll oure selus/ that we maye be dronke. And do to morow/ like as to daye/ yee and moch more.

a * By these blynde watchmen/ vnderstãd the chefe Prelates/ the Scrybes/ & Pharises. &c. which were the peruerters & depryuers of the law of God. These for fylthy lukers sake abolyshed the true seruice of God: & were the chefe causers of the forsakyng of Israel. They were slouggyshe/ and sought not that which was for the edificacyon of the people/ & for the glory of God: but that which was for their awne priuate profet and pleasure. They were slouthful to rote out vice & to plante vertue/ & dryuen in to the profounde & deape sleape of ignorannce/ of idylnesse/ of lecherousnesse/ & of pryde. As oft as the Prelates of the people/ Bysshoppes/ Abbates/ and they that auaunte thẽ selues for relygyous be soch: ther hangeth a great scourge ouer the whole flocke of Christ.

¶ The .lvii. Chapter.

¶ The Jewes are rebuked for their iniurye done to Christ.

a BUt in ỹ meane season the righteous perisheth/ & no man regardeth it in his hert/ Good godly people are taken awaye/ & no man cõsydreth it. Namely: ỹ the righteous is cõuayed awaye thorow ỹ wicked: that he him selfe myght be in rest/ lye quietly vpon his bed/ & lyue after his awne pleasure. Come hither therfore ye * Math. xỹ. d. charmers childzen/ * ye sonnes of the aduoutrer & ỹ whore: Wherin take ye youre pleasure? Vpõ whom gape ye with your mouth/ & bleare out your tonge? Are ye not childzen of aduoutry/ and a sede of dissimulacyon? Ye B take youre pleasure vnder ỹ okes/ & vnder al grene trees/ ỹ childe beynge slayne in ỹ valleys/ & dẽnes of stone. Thy parte shalbe with ỹ stony rockes by ỹ riuer: Yee euẽ these shal be thy parte. For there thou hast poured meat & drynkoffringes vnto thẽ. Shulde I ouerse that? Thou hast made thy bed vpõ hye moũtaynes/ thou wentest vp thither/ & there hast thou slayne sacrifices. Behynde the dores & postes/ hast thou sett vp thy remembraunce. When thou haddest dyscouered thy selfe to another then me/ when thou wentest downe & made thy bed wyder (that is) when thou diddest carue the certayne of yonder Idols/ & louedest their couches/ where thou sawest thẽ Thou wentest streight to kinges with oyle & dyuerse oyntmentes (that is) thou hast sent thy messaungers farre of/ and yet art thou fallen in to the pyt therby. Thou hast had trouble for ỹ multitude of thine awne waies yet saydest thou neuer: I wyl leaue of. Thou thynkest to haue lyfe (or health) of thy selfe/ & therfore thou beleuest not that thou art sick For whẽ wilt thou be abasshed or feare seing thou hast broken thy promyse/ and remembrest not me/ nether hast me in thyne hert? Thinkest thou/ ỹ I also wil holde my peace (as a fore tyme) ỹ thou feareste me not? Yee verely I wil declare thy goodnes & thy worke but they shall not profyt ỹ whẽ thou cryest/ let thy cholen heape delyuer ỹ. But ỹ wynde shall take them all awaye/ & cary them in to the ayre. Neuertheles/ they ỹ put their trust in me/ shall inheret the lande/ and haue my holy hill in possessyon.

¶ And therfore thus he sayeth: Make redy/ D make redy/ and clense ỹ strete/ take vp what ye can out of the waye that ledeth to my people. For thus saieth the hie & excellent/ euen he that dwelleth in euerlastyngnesse/ whose name is the holy one: * I dwel hye aboue & in the sanctuary/ & with him also/ that is of a contrite & humble spryte: ỹ I maye heale a troubled mynde/ & a contryte herte. For I chyde not euer/ & am not wroth wt out ende. But ỹ blastinge goeth fro me/ though I make the breath. I am wroth with him for his couetousnes & lust/ I smyte him/ I hyde me/ and am angrie/ whẽ he turneth him selfe/ & foloweth ỹ by waye of his awne hert. But yf I may se his right waye agayne/ I make him whole/ I lede him and restore him vnto them whom he maketh ioyfull/ & that were sory for him. I make the frutes of thankesgeuyng. I geue peace vnto them that are farre of/ and to thẽ that are nye/ saye I the Lord/ that make him whole. But the wicked are lyke the ragynge see/ that can not rest/ whose water fometh with the myre & grauel. Euen so the wycked haue no peace/ saieth my God.

* Psal. lv
Esa. lvi. a.

Esay. xlviii. d

¶ The Lorde (by the mouth of the Prophete) reproueth the People for their fastynges/ which were ful of hypocrisye.

¶ The .lviii. Chapter.

ANd therfore crye now/ as loude as I thou canst. Leaue not of/ lyft vp * Ezech. iii. c thy voyce lyke a trompet/ & shewe Jere. xix. a my people their offences/ & ỹ house of Jacob their synne. For they seke me dalye & wyll knowe my wayes/ euen as it were a

people that dyd ryght/ and had not forsaken the statutes of their God. They argue with me concernynge ryght iudgement/ and wyll pleate at the lawe with their God. Wherfore fast we (saye they) and thou seist it not? we put oure lyues to straytenesse/ and thou regardest it not?

Beholde/ when ye *fast/ youre lust remayneth styll: for ye do no lesse violence to youre detters: lo, ye fast to stryke & debate/ & to smyte hym with youre fyst that speaketh vnto you. Ye fast not (as some tyme) yt youre voyce myght be heard aboue. Thynke ye this fast pleaseth me/ that a man shuld chasten hym self for a daye/ & to wrythe his head aboute lyke an hoke in an hearry cloth & / to lye vpon the earth? Shulde that be called fastyng/ or a daye yt pleaseth the Lorde? But this fastynge pleaseth not me/ tyll ye tyme be thou lowse hym out of bondage/ that is in thy daunger: yt thou breake the ooth of wycked bargynnes/ that thou lett the oppressed go fre/ & take from them all maner of burthens. It pleaseth not me/ tyll thou deale thy bred to the hongry/ and brynge the poore fatherlesse home into thy house/ whē thou seist the naked that thou couer hym/ and hyde not thy face from thyne awne flesh.

Then shall thy lyght breake forth as the mornyng/ & thy health florysh ryght shortly: thy ryghtuousnesse shall go before the/ and the glory of the Lorde shall embrace the.

Then yf thou callest/ the Lorde shall answere the: yf thou cryest/ he shall saye: here I am. Yee yf thou layest awaye thy burthens/ and holdest thy fyngers/ and ceasest from blasphemous talkynge/ yf thou hast compassyon vpon the hongrye/ & refreshest the troubled soule: Then shall thy lyght sprynge out in the darcknesse/ & thy darcknesse shalbe as the noone daye. The Lorde shall euer be thy gyde/ and satysfye the desyre of thyne herte/ and fyll thy bones wyth mary. Thou shalt be lyke a freshwatred garden/ and lyke the founteyne of water/ that neuer leaueth D runnyng. Then the places yt haue euer bene waste/ shalbe buylded of yt: there shalt thou laye a foundacyō for many kynredes. Thou shalt be called the maker vp of hedges/ & the buylder agayne of the waye of yt Sabbath.

Yee yf thou turne thy fete frō the Sabbath/ so that thou do not the thynge wlych pleaseth thy selfe in my holy daye: then shalt thou be called vnto the pleasaūt/ holy/ & glorious Sabbath of the Lorde/ where thou shalt be in honoure: so that thou do not after thine awne ymaginacion/ nether seke thine awne wyll/ ner speake thyne awne wordes. Thē shalt thou haue thy pleasure in yt Lord/ which shall carye yt hye aboue yt earth/ and fede the wt the heretage of Jacob thy father: for yt Lordes awne mouth hath so promysed.

a* Thys fast remayneth yet amōge yt Christen for true chastenynge of the body & abstenynge frō vice will we yet nether vnderstāde ner heare of: but still thinke wt the Jewes both that we do God a great pleasure when we fast/ & also that we then fast/ when we abstayne from one thing & fill oure belyes wt another. And verely in thys thynge doth oure superstycyon exceade the superstycyō of the Jewes. For we neuer reade that they euer toke it for a fast to abstayne frō flesh/ and eate ether flesh or whit meate (as they call it)

¶ The Lorde is myghtie to saue/ and readye to heare oure requestes.

¶ The .lix. Chapter.

Beholde/ the Lordes hande is not so shortened yt it can not helpe/ nether is his eare so stopped that it maye not heare. But youre mysdedes haue separated you frō youre God/ & your synnes hyde his face frō you/ yt he heareth you not. For youre hādes are defyled wt bloud/ & youre fingers wt vnrighteousnesse: Your lyppes speake lesynges/ & your tonge setteth oute wyckednes. No man regardeth righteousnes/ & no mā iudgeth truly. Euery man hopeth in vayne thinges/ & ymagyneth dysceate/ cōceaueth weerynesse/ & bryngeth forth euell. They a* brede cockatrice egges/ & weeue ye spyders webb. *Who so eateth of their egges/ dieth. * But yf one treade vpō thē/ there cōmeth vp a serpent. *Their webbe maketh no clothe & they maye not couer thē wt their labours. *Their dedes are yt dedes of wyckednes/ & yt worcke of robbery is in their handes. Their fete runne to euell/ and they make haste to shed innocent bloude. Their coūcels are wycked coūcels/ harme & destruccyō are in their wayes. But the waye of peace they knowe not. In their goinges is no equyte/ their wayes are so crooked/ that whosoeuer goeth therin/ knoweth nothynge of peace.

And this is yt cause yt equite is so farre frō vs/ & yt rightuousnes cōmeth not nye vs. We loke for lyght/ lo, it is darcknesse: for yt mornynge shyne/ le/ we walcke in yt darcke. We grope like yt blinde vpō yt wall/ we grope euē as one yt hath none eyes. We stōble at yt none daye/ as though it were toward night: in the fallyng places/ lyke men yt are half deed. We roare all lyke Beares/ & mourne styll lyke doues. We loke for equyte/ but there is none: for health/ but it is farre frō vs. For oure offences are many before yt/ & oure synnes testifie agaynst vs. Yee we must confesse yt we offende/ & knowledge yt we do amysse: Namely trāsgresse & dissemble agaynst yt Lorde/ & fall awaye frō oure God: bynge presumptuous & traytorous ymaginaciōs/ & casting false matters in oure hertes. And therfore is equyte gone aside/ & rightuousnes standeth farre of: treuth is fallē downe in yt strete/ & yt thinge that is playne and open/ maye not be shewed. Yee yt treuth is laide in prison/ & he yt refrayneth hī self frō euell/ must be spoyled.

When the Lorde sawe this/ it displeased hym sore/ yt there was no where eny equite. He sawe also/ that there was no mā/ which had

a* To brede cockatrice egges/ is/ to go about yt which is mischeuous & wycked: And to weue ye spyders web/ is/ to go aboute vayne & tryflynge thinges/ which are of no valure: although they seame neuer so excellēt vnto yt doars. *As he yt eateth of a cockatrice egge dyeth/ so they that delyte in euel worckes/ or that cōsent vnto thē/ shall perysh.

* And yt a mā at vnwares treade on their egge: & so pryelle out the cockatrices & be touched/ he shalbe kylled of her: euen so shal the thoughtes of euel bring them to death.

* As no man maketh clothes of the spyders webbe/ so shall wycked worckes enryche nomā/ ner prosper hym on the daye of iudgement/ whē we must go in vnto the feast in yt weddyng garmēt. Mat. xxij.

* By the dedes of wickednes vnderstāde gylefull & craftye deades: And by the deades of robbery/ vyolēts & tyrānyons deades. The text saieth that their deades are the deades of robbery/ because they help no man wyth their handes. But do rather robbe & begyle the poore: so are they wythoute charitie/ yee so fraile they not what charitye requyreth on them.

had pitie therof/or was greued at it. And he helde him by his awne power/ and cleued to his awne rightuousnes. *He put rightuousnes vpon him for a brest plate/ & set ꝑ helmet of healthe vpō his head. He put on wrath in steade of clothing/ & toke gelousy about him for a cloake: (lyke as whē a man goeth forth wrothfully to recōpence hys enemyes/ & to be auēged of his aduersaries.) Namely/ that he myght recompence & reward the Iiādes wherthorow the name of the Lord myght be feared/ from the rysynge of the Sunne: and hys magesty/ vnto the goinge downe of the same.

*Ephe.vi.b. i.Thessalo.v.

For he shall come as a violent waterstreame/ which the wynde of the Lorde hath moued. But vnto Syō there shal come a redemer/ & vnto them in Jacob that turne from wickednesse/ saieth ꝑ Lord. I will make this cōuenaunt with them (saieth ꝑ Lorde): My spyrete ꝑ is come vpon the/ & ꝑ wordes which I haue put in thy mouth/ shall neuer go out of thy mouth/ nor out ꝑ mouth of thy childers chyldren/ from this tyme forth for euermore.

*Psal.xciij.a. Roma,xi.d

¶ A consolacyon and coumforth to Jerusalem.

¶ The.lx. Chapter.

ARyse therfore get the vp by tymes/ for thy light cometh/ & the glory of ꝑ Lord shal ryse vp vpon ꝑ. For lo/ while ꝑ darcknesse & cloude couereth the earth & the people/ ꝑ Lorde shall shewe the light/ & his glory shal be sene in ꝑ. The Gentiles shal come to thy light/ & kings to the brightnes ꝑ spryngeth forth vpon the. Lift vp thine eyes/ & loke rounde aboute the: All these gather them selues/ & come to the. Sonnes shall come vnto ꝑ from farre/ and doughters shal gather them selues to the on euery syde. When thou seist this/ thou shalt maruell exceadingly/ and thyne hert shalbe opened: when the power of ꝑ see shalbe cōuerted vnto the (that is) when the strength of the Gentiles shall come vnto the. The multitude of Camels shall couer ꝑ/ the dromedaries of Madiā & Epha. All they of Saba shal come/ bringinge golde & incense/ & shewing the prayse of the Lord. All the catel of Cedar shalbe gathered vnto ꝑ/ the rāmes of Nabaioth shall serue the/ to be offred vpon myne aulter/ which I haue chosen/ & in ꝑ house of my glory whych I haue garnysshed. a* But what are these that flie here lyke the cloudes/ & as the doues flienge to their wyndowes?

B a*In these wordes is the readynes and promptenes of them that obey the worde of God declared. As though he shuld saye: Euē as fast as the cloudes come & go/ & as swyftly as dowues flye to their nest so roundly wil the faythfull leaue all/ & couple them selues to the church/ at the voyce of Christ & of his teachers.

The Iles also shall gather them vnto me/ and specially the shippes of the see: that they maye bring the sonnes from farre/ and their syluer and their golde wyth them/ vnto the name of the Lorde thy God/ vnto the holy one of Israell/ ꝑ hath glorysied the. Straūgers shall buylde vp thy walles/ and their kinges shall do the seruyce. For when I am angrie/ I smyte the: & when it pleaseth me/ I pardon the. Thy gates shall stāde open styll both daye and nyght/ and neuer be shut: that the hoolste of the Gentiles maye come/ and that their kinges maye be brought vnto the. For euery people & kyngdome that serueth not the/ shall perishe/ and be distroyed wt the swerde. The glory of Libanus shall come vnto the: The b* fyre trees/ Bores & Cedres together/ to garnish ꝑ place of my Sanctuary/ for I will glorifye the place of my fete.

b*By ꝑ fyre trees & soch like are sygnyfyed Princes & rulers that gouerne the people as before in the ij.c. As who shulde saye: euē the most excellent mē shalbe adioyned vnto the church/ & healpe moch to the furtheraūce therof.

Moreouer those shall come knelyng vnto the/ ꝑ haue vexed the: & all they that despised the/ shall fall downe at thy fote. Thou shalt be called the citie of the Lord/ the holy Syō of Israell. Because thou hast bene forsaken and hated/ so that noman went thorow the: I will make the glorious for euer & euer/ & ioyful thorow out al posterities. Thou shalt sucke the mylck of the Gentiles/ and kinges brestes shal fede the. And thou shalt knowe that I the Lorde am thy Sauyoure and defender/ the mighty one of Jacob. For brasse/ wil I geue the golde/ and for yron syluer: for wod brasse/ and for stones yron. I will make peace thy ruler/ & ryghtuousnes thyne offycer. Violence & robbery shall neuer be herde of in thy lande/ nether harme and destruccyō with in thy borders. Thy walles shalbe called health/ and thy gates the prayse of God.

*Apoca.xxi.g

*The Sunne shal neuer be thy daye light/ & the light of the Moone shall neuer shyne vnto ꝑ: but ꝑ Lorde him self shalbe thyne euerlastyng light/ & thy God shalbe thy glory.

*Apoca.xxij.b

*Thy Sunne shal neuer go downe/ & thy Moone shall not be taken awaye/ for the Lorde himself shalbe thy euerlastyng lyght/ and thy sorowfull dayes shalbe rewarded the. Thy people shalbe all godly/ and possesse the lande for euer: ꝑ floure of my plantyng/ the worke of my handes/ wherof I wil reioyce. The yongest and leest shall growe in to a thousande/ and the symplest in to a stronge people. I the Lorde shall shortly bryng thys thynge to passe in hys tyme.

¶ The prophecyeth that Christ shalbe annoynted/ and sent to preache.

¶ The.lxj. Chapter.

*The spyrete of the Lorde God is vpō me/ for the Lorde hath anoynted me/ & sent me/ to preach good tydynges vnto the poore/ ꝑ I myght binde vp ꝑ woūded hertes/ ꝑ I myght preach delyueraunce to ꝑ captyue/ and open ꝑ prison to them that are boūde: ꝑ I might declare ꝑ acceptable yeare of ꝑ Lorde/ & the daye of the vengeaunce of oure God: ꝑ I myght

*Luce.iiij.c.

comforte all them that are in heuynesse / ỹ I might geue vnto thē that mourne in Syō/ bewtye in the steade of ashes/ioyful oyntment for sighynge / pleasaūt rayment for an heuy
B mynde: That they myght be called excellent in ryghtuousnesse/a plāting of the Lord for him to reioyce in.

They shall buylde the longe rough wyldernes/& sett vp the olde deserte. They shall repayre ỹ waste places/& soch as haue bene voyde thorow out many generacyōs Straungers shall stande & fede your catel / & the Aleauntes shalbe your plowmen & reapers. But ye shalbe named ỹ prestes of the Lord/ & men shall call you the seruauntes of oure God. Ye shall enioye the goodes of the Gentiles & triumphe in their substaūce. For your
C greate reproke & shame/shall they haue ioye that ye maye haue parte with them. For they shall haue double possession in their lande/ & euerlastinge ioye shalbe with them. For I ỹ Lorde/ whych loue ryght and hate robbery (though it were offred me) shall make their worckes full of faithfulnes/& make an euerlastinge couenaunt with them.

a The garmēt of healthis fayth ỹ worckyth charytye: which is called the weddynge garment. Matthe. xxij. b. Thys garment (sayth the Prophete) shall Christ put vpō the church For al that beleue in God/ shalbe saued thorow christ/ & be his beloued children by electiō/ and iustified by hys bloude. Ephe. i.o.

Their sede also & their generacion shalbe knowne amonge the Gentiles/and amonge the people. All they that se thē / shall knowe that they are the hie blessed sede of the Lord.
D And therfore I am ioyfull in the Lorde/ and my soule reioyseth in my God. For he shall put vpō me the a* garment of healthe/& couer me w̄ the mantle of ryghtuousnes. He shall decke me lycke a brydegrome / & as a bride ỹ hath hir apparell vpon her. For lyke as the grounde bringeth forth frute/& as the gardē shuteth forth sede: So shall the Lorde God cause ryghtuousnes/and the feare of God to florysh forth before all the Heathen.

¶ A prophecy of the commyng of Christ.

¶ The .lxij. Chapter.

A

For Syons sake therfore wyll I not holde my tōge/& for Jerusalēs sake I wyll not cease: vntyll their ryghtuousnes breake forth as the shynynge light / & their health as a burning lampe. Then shall the Gentyles se thy ryghtuousnes & all kinges thy glory. Thou shalt be named with a new name/which ỹ mouth of the Lorde shall shewe. Thou shalt be a crowne in the hande of the Lorde/and a glo-
B rious garlande in the hande of thy God. Frō this tyme forth thou shalt neuer be called ỹ forsaken/& thy lande shall nomore be called ỹ wildernesse. But thou shalt be called a* Hephzibah/& thy lande b* Beula: for the Lorde loueth the/& thy lande shalbe inhabited. And lyke as a yōge mā taketh a daughter to ma-

a* That is/my pleasure in hee b* That is/ the maried. For the churche is spouse of the Lorde.

riage so shall God mary him selfe vnto thy sonnes. And as a brydegrome is glad of hys bryde/so shall God reioyse ouer the.

I will set watchmē vpō thy walles (O Jerusalem) which shall nether cease daye nor myght to preach the Lorde. And ye also shall C not kepe hym close / nor leaue to speake of him/vntill Jerusalem be sett vp/& made the prayse of the worlde. The Lord hath sworne by his right hande & by his stronge arme/ỹ frō hēce forth he wyll not geue thy corne to be meate for thyne enemyes / ner thy wyne (wherin thou hast laboured) to be drynke for ỹ* straūgers. But they ỹ haue gathered in ỹ corne/ shall eate it / & geue thanckes to the Lorde: & they that haue borne in the wyne/ shall drincke it in ỹ court of my Sāctuary.

* Ebr. straunge chyldren

Stande back/and departe a sunder/ye ỹ D stāde vnder ỹ gate: make rowme ye people/ repayre the strete/& take awaye the stones/ & set out a tokē for the people. Beholde/ the Lorde proclameth in the endes of the world: *tell the daughter Siō: se/thy saluacion cō- meth/beholde/he bringeth his treasure with him/& his worckes go before him. For they whō ỹ Lord deliuereth/shalbe called ỹ holy people: & as for the/thou shalt be named the greatlye occupied/and not the forsaken.

* Esaye. xl. c. Zach. ix. b. & Matth. xxi. b.

¶ Of the redempcion promesed to the people.

¶ The .lxiij. Chapter.


Hat is he this/ỹ cometh from Edō/ I with stayned reade clothes of Bosra: (which is so costly cloth) and co- meth in so nymbly w̄ all hys strengeth: I am he that teacheth ryghtuousnes/& am of power to helpe. Wherfore then is thy clothynge read/ & thy rayment lyke his that treadeth in the wyne presse? I haue trodden the presse my self alone / and of all people / there was not one w̄ me. Thus haue I trodē downe myne enemyes in my wrath/ and set my fete vpon them in my indignacyon: And B their bloude sprange vpon my cloothes/and so haue I stayned all my rayment. For ỹ daye of vengeaunce that I haue taken in hande/ & the yeare of my delyueraunce is come. I lyked aboute me / and there was no man to shewe me eny helpe/I fell downe/ & no man helde me vp. Thē I helde me by myne awne arme/and my feruētnesse susteyned me. And thus haue I troden downe the people in my wrath/ and bathed them in my displeasure: In so moch ỹ I haue shed their bloude vpon the earth.

I wyll declare the goodnesse of ỹ Lorde/ ye and the prayse of the Lorde for all that he hath geuen vs / for the greate good that he hath done for Israell: wherch he hath gyuen them of hys awne fauoure/& according

to the

to the multytude of hys louyng kyndnesses. For he sayde: These no doute wylbe my people/and no chrystenyng chyldre/and so he was their sauyoure. In their troubles he forsoke them not/but the angell that went forth frō ¶ his presence delyuered them: Of very loue & kyndnesse that he had vnto them/ redemed he them. He hath borne them/ and caried them vp euer/sence the worlde begāne. But after they prouoked hym to wrath and vexed hys holy mynde/he was their enemye/ & fought agaynst them hym selfe. Yet remembred he ỹ olde tyme of Moses & hys people: How he brought them from the water of the see/as a shepherde doth wyth hys shepe: how he had geuen hys holy spyrete amonge them: how he had led Moses by the ryght hande wyth hys glorious arme: how he had deuyded the water before them (wherby he gat hym selfe an euerlastyng name) how he led thē in ỹ depe/ as an horse is led in the playne/ ỹ they shulde not stomble. The spyrete of the Lorde led thē/ as a tame beast goeth in the feilde.

Thus (O God) hast thou led thy people/ D to make thy selfe a gloryous name with all. *Loke downe then from heauen/& beholde the dwellynge place of thy sanctuary & thy glory. How is it/ ỹ thy gelousy/ thy strēgth/ the multitude of thy mercyes & thy louynge kyndnesse/ wyll not be entreated of vs. Yet art thou our father: For Abraham knoweth vs not/nether is Israel acquaynted with vs. But thou Lorde art our father & redemer/ & thy name is euerlastyng. O Lorde wherfore hast thou led vs out of thy waye? wherfore hast thou hardened our hertes/that we feare the not? Be at one wyth vs agayne/ for thy seruaūtes sake that are of the generacyō of thyne heretage. Thy people hath had but litle of thy Sanctuary in possessyon/ for oure enemyes haue takē it in: And we are become euen as we were from the begynnynge: but thou art not their Lorde/ for they haue not called vpon thy name.

*Deut.xxvi.d Baruch.ỹ.d

¶ The prophete (vnder the person of the Jewes) bewayleth their exyle & bannyshment. Manes rightweines is lyke a cloth fyled with the floures of a woman.

¶ The lxiiij. Chapter.

A That thou wolde st cleue ỹ heauen in sonder/ & come downe: that the mountaynes myght melte awaye at thy presence/lyke as at an hote fyre: & that the malycyous myght boyle/ as the water doth vpon the fyre: Wherby thy name myght be knowne amōge thyne enemyes/& that the Gentyles myght trēble before the. That thou mightest come downe vō thy wonderous straūge worckes/ then shuld the hylles melt at thy presence. For sence the begynnynge of the worlde there was none (except thou O God) that hearde or perceaued/ *nether hath any eye sene what thou dost for them/that put their trust in the. *i. Corint.ij.d

B Thou helpest hym that doth ryght wyth cherefulnesse/ & them that thynche vpon thy wayes. But lo/ thou art angrye/ for we offende/& haue bene euer in synne/* and there is not one whole. We are all as an vnclene thinge/& all oure righteousnesses are as the clothes stayned with the floures of a womā: we fall euerychone as ỹ leafe/ for oure synnes cary vs awaye lyke the wynde. There is ¶ no man that calleth vpon thy name/ that standeth vp to take holde by the. Therfore hydest thou thy face from vs/and consumest vs/because of oure synnes. *Roma.iij.b.& Psal.xiij.a.

But now O Lorde/ thou father of oures: *we are the claye/ & thou art oure potter/& we all are the worcke of thy handes. Be not to sore dysplealed (O Lorde) & kepe not our offences to longe in thy remembraunce/but consydre ỹ we all are thy people. The cytyes of thy Sanctuary lye waste/Syō is a wylderneſſe/and Jerusalem a desert. Oure holy house which is oure bewty/ where oure fathers praysed the/ is brent vp: yee all oure cōmodities & pleasures are wasted awaye. Wylt thou not be intreated (Lorde) for all this? Wilt thou holde thy peace/and scourge vs so sore? *Roma.ix.c.& Eccli.xxxiij.b

D

¶ The kelycyte of Jerusalem/ and the callynge of the Heathen.

¶ The lxv. Chapter.

A *They shall seke me/ ỹ hytherto haue not asked for me. they shall finde me/ ỹ hytherto haue not sought me. Then shall I saye immediatly to the people ỹ neuer called vpon my name: I am here/I am here. For thus longe haue I euer holden out my handes to an vnfaythfull people/that go not the ryght waye/ but after their awne ymagynacyōs: To a people ỹ is euer defying me to my face* They make their oblacyons in gardens/and their smoke vpon aulters of bryckе/they lurcke amōge the graues/& lye in ỹ dēnes all night.* They eat swynefleſh/ & vncleane broth is in their vessels. If thou comest nye them/ they saye: touch me not/for I am holyer then thou. *Elai.lxv.a. Roma.c.d. *Deut.xij.a.& Deute.xiij.b. *Deut.xiiij.a. Leuiti.xi.a.

All these men when I am angry/ shalbe turned to smoke & fyre/ that shall burne for euer. Beholde it is wryten before my face/& shal not be forgottē/ but recōpensed.* I shal rewarde it them into their bosome: I meane youre mysdedes/ & the mysdedes of youre fathers together (sayeth the Lorde) which haue made their smokes vpon the mountaynes/ and blasphemed me vpon the hylles: therfore wil I measure their olde dedes into their bo- B *Jeremy.vij.a Elaye.lvij.a.& Ezechi.xx.d.

bosome agayne. Moreouer thus sayeth the Lorde: lyke as when one wolde gather holy grapes/men saye vnto him: breake it not of for it is holy: euē so will I do also for my seruauntes sakes/ þ I wyll not destroye thē all. But I wil take a sede out of Jacob/ & out of Juda one/to take possession of my hyll. My chosen shall possesse these thinges/ & my seruauntes shall dwell there. Saron shalbe a shepefolde/ & the valley of Achor shall geue the stallynge for the catell of my people/ þ seare me. *But as for you/ye are they/that haue forsaken the Lorde/and forgotten my holy hyll. Ye haue set vp an aulter vnto fortune/and geuen rych drinckofferynges vnto treasure. Therfore wyll I nombre you with the swerde/that ye shall be destroyed all together. For when I called/no man gaue me answere: when I spake/ye herkened not vnto me/but did wickednes before myne eyes/ and chose the thynge that pleased me not.

*Prouer.i.c. Jeremy.vij.c.

a* God is content to reioyce/ when the people foloweth his mynde and will/ & that he therfore doeth thē good & geueth thē his benefites. A like saying haue ye in Jere.xxxij.g I wyll haue a lust & pleasure to do thē good. & cetc.

Therfore thus sayeth the Lorde God: Beholde/my seruauntes shall eate/but ye shal haue honger. Beholde/my seruauntes shall drincke/but ye shall suffre thurste. Beholde/ my seruauntes shall be mery/but ye shal be confounded. Beholde/ my seruauntes shall reioyce for very quyetnesse of herte: But ye shall crye for sorow of hert/ and complayne for veraction of mynde. Youre name shal not be sworne by amonge my chosen/ for God the Lorde shall slaye you/ and call hys seruauntes by another name. Who so reioyseth vpon earth/shall reioyse in þ true God: And who so sweareth vpon earth/shall sweare in the true God. For the olde enmyte shalbe forgotten/and taken awaye oute of my syght. For lo/I shall make a new heauen/ & a new earth. And as for the olde/ they shall neuer be thought vpon/ ner kepte in mynde: but men shalbe glad and euermore reioyse/for þ thynges/that I shall do.

b* There shal nether be childner olde man. & cetera. The meanynge is: There shal no man be delyted in the vayne hope of thys mortall lyfe. They that be but euē young of age: that haue profeted in fayth and holy workes/ & that loue not thys present life: shal thyncke them selues olde ynough: And þ for the contemplacyō & despyte of the lyfe to come/whych they knowe right well shal be moch better

c *Some read: He shalbe counted young.

d * And yf he that is an hundreth yeare of age. & cc. The Prophete meaneth herby þ all though the wycked come to an excedyng great age/ yet thynche they þ they haue not lyued ynough/ to shall their dānacyon be the greater

For why: Beholde/I shall make a ioyfull Jerusalē/yee I my selfe will a* reioyse wt Jerusalem/ & be glad with my people: And the voyce of wepynge and waylyng shall not be herde in her from thēce forth. b* There shall neuer be chylde ner olde man/that haue not their full dayes. But whē the chylde cometh to an hundreth yeare olde/ c* it shal dye. d* And yf he þ is an hundreth yeare of age do wrōge/ he shalbe cursed. They shalt buylde houses/ and dwell in them: they shall plante vyneyardes/and eate the frute of them. They shall not buylde/ and another possesse: they shall not plante/and another eate: But the lyfe of my people shalbe lyke a tre/and so shall the worcke of their handes.

My chosen shal lyue longe/ they shal not labour in vayne/ ner begett wt trouble: for they are the hye blessed sede of the Lorde/and their frutes with them. And it shalbe/ that or euer they call/ I shall answere them. While they are yet but thinckyng how to speake/ I shall heare them. e* The wolff and the lambe shal fede together/and the lion shal eate haye lyke the bullock. f* But earth shalbe the serpentes meate. There shall no man hurte ner slaye another/ in all my holy hill/sayeth the Lorde.

a* Where shall now the house stande. & c. As who shulde saye: Wherto make ye me a temple of mānes hādy worke/which rule þ whole worlde: Hytherto haue I suffred the temple/to kepe you Jewes in a certen maner of instruccyon and obedyence: and chose you one place for youre seruyce/to thintent þ ye shulde not fall to the Idoles of the Gētyles. But now will I haue all Idoles bannyshed/and for Jewrye wil I chalenge vnto me þ whole worlde/ for one people all the dwellers vpon þ earth/ which shalbe my worshypers in spyrite & in trueth. Joā. iiij. I wyll not be superstycyously worshyped with sacrifice

e* The wolfe and the lambe shall fede together. & c. The meanyng is/that the moost wycked & cruell men shall at the comyng of Christ agree with the good and peasable: And that the Gentyles (which for their beastly lyuyng/ are often signyfyed vnder the name of beastes) shalbe at vnytye with the faythfull/and the one lyue louyngly wyth the other without stryfe. The very same sayeng haue ye before in the xi.a and.b

f* But earth shalbe the serpentes meate/that is/wyth earth shall the serpēt be contēt/ & nether styng man/nor hurt him wt her venome.

¶ The.lxvj. Chapter.

¶ God dwelleth not in temples made by mannes hande. He despyseth sacrifyces done without mercy & fayth. God comforteth them that are troubled for his sake. Amonge the Christen/the Sabboth is contynuall.

THus sayeth the Lorde: Heauen is my sete/ & þ earth is my fote stole. a* Where shall now þ house stande that ye wyll buylde vnto me? And where shall be the place/ þ I will dwell in? As for these thinges/ my hande hath made thē all/ & they are all created/ sayeth the Lorde. Which of thē shal I then regarde? Euen hym that is of a lowly troubled spyrete/ & standeth in awe of my wordes. For who so slayeth an ore for me/doth me so greate dishonoure/ as he þ kylleth a man. He that kylleth a shepe for me/ choketh a dogge. He þ bryngeth me meat offrynges/offreth swynes bloude: Who so maketh me a memoriall of incense/ prayseth the thinge that is vnright. Yet take they soch wayes in hande/and their soule deliteth in these abominacyons.

Therfore wil I also haue pleasure in laughynge them to scorne/ and the thinge that they feare/will I bringe vpon thē. For when I called/no mā gaue answere: when I spake they wolde not heare: But dyd wyckednesse before myne eyes/and chose the thinges that dysplease me. Heare the worde of God all ye/ þ feare the thinge which he speaketh. Youre brethren that hate you/ and cast you out for my names sake/saye: Lett the Lorde magnyfye himself/ that we maye se youre gladnesse: and yet they shalbe confounded.

For as touchyng the cytie and þ temple/ I heare the voyce of the Lorde/that wyll reward/ & recompence his enemyes: lyke as when a wyfe bryngeth forth a mā chyld/ or euer she suffre the payne of the byrth and anguysh of the trauayle. Who euer herde or sawe

kyces & ceremonyes in ỳ tẽple/ but with righteousnes/ wyth fayth/ & with ỳ spyrete. The same longe that the prophete here syngeth in the latter ende of hys prophecy/ sange he before in the beginning/ euen in ỳ fyrst chapter. Lett ỳ Christen note these .ij. chapters (I meane the fyrst & the last) well/ and then shall they perceaue how greatly God abhorreth soch ypocrytyche workes done without fayth/ all though they seame & apeare outwardly to be most godly.

Saw we soch thynges? doth the grounde beare in one daye? or are the people borne all at once / as Syon beareth her sonnes? For thus sayeth the Lorde: Am I he that maketh other to beare / and beare not my self? Am not I he that beareth / and maketh baren? sayeth thy God. Reioyse wyth Ierusalem/ and be glad wyth her / all ye that loue her. Be ioyful wyth her / all ye that mourned for her. For ye shal sucke cõforte out of her breastes/ and be satisfied. Ye shal taste/ and haue delite in the plenteousnesse of her power. For thus sayeth the Lorde: beholde / I wyll lett peace in to her / lyke a water floude / and the myght of ỳ Heythen like a flowyng streame. Then shall ye sucke / ye shall be borne vpon her sydes / and be ioyful vpon her knees. For lyke as a chylde is comforted of his mother/ so shall I comforte you / and ye shalbe comforted in Ierusalem. And when ye se thys / youre herte shall reioyse / and youre bones shall florysh lyke an herbe.

Thus shall the hande of the Lorde be knowne amonge hys seruauntes / & his indignacyon amonge hys enemyes. For beholde/ the Lorde shall come with fyre / & hys charet shall be lyke a whyrl wynde / that he maye recõpence his vengeance in his wrath and his indignacyon wyth the flame of fyre. For the Lorde shall iudge all flesh wyth the fyre and wyth his swerde/ and there shalbe a greate nombre slayne of the Lorde. Soch as haue made themselues holy and cleane in the gardens / & those that haue eaten swyne flesh/ myce/ and other abhominacyons/ shal be taken awaye together/ sayeth the Lorde. For I wyl come to gather all people & tõges wyth their workes and imaginacyons: these shall come / and se my glory. Vnto them shal I geue a token/ and sende certayne of them (that be delyuered) amõge the Gentiles: in to Celycia/ Affryca and Lidya (where men can handle bowes) in to Italye also and Grecke lande.

The Iles farre of/ that haue not herde speake of me / and haue not sene my glory/ shal preach my prayse amonge the Gentiles and shal bringe all youre brethren for an offrynge vnto ỳ Lorde / out of all people / vpõ horses / charrettes and horse lytters / vpon Mules and cartes to Ierusalem my holy hyll (sayeth the Lorde) lyke as the chyldren of Israel bringe the offrynge in cleane vessels/ to the house of Lorde.

And I shall take out certayne of them for to be preastes and leuytes / sayeth the Lorde. For lyke as the newheauen and the new earth whych I wyll make / shalbe fast stablyshed by me: (sayeth the Lorde) So shal youre sede and youre name contynue* and there shalbe a new Moone for the other/ and a new Sabbath for the other/ and* al flesh shal come to worshipe before me (sayeth ỳ Lorde) And they shall go forth and loke vpon the caryons of them that haue transgressed agayn me. For their worme shall not dye/ nether shal their fyre be quẽched/ & al flesh sh all abhorre them.

b* That is/ there shalbe a perpetual feaste & a perpetuall reaste. They shall not then kepe their Sabboth after the maner of the Iewes. ner ma be differẽce betwene daye & daye: but they shall kepe a cõtynuall Sabboth/ & neuer do seruile worckes/ that is/ synnes. Then shal they alwayes be in the tẽple/ that is/ alwayes shall they prayse God in spyrites trueth/ as wel in aduersytie as in prosperite: They shal nether rẽne vnto Idoles ner any creatures/ but shall worshippe the Lorde only.

* By all flesh here vnderstãd the Christen.

¶ The ende of the boke of the Prophete Esay.

¶ The boke of the Prophete Jeremye.

¶ The stock of Jeremye / and in what tyme he prophecyed. He excuseth him selfe & wolde refuse the office of a Prophete / because he is younge and vnexpert. He is taught of the Lord / & becometh bolde. God openeth vnto him / that the destruccyon of the Jewes / by the Babylonians / is at hande. Jeremye is commaunded to speake the worde of God vnto the Jewes / without feare.



¶ The fyrst Chapter.

a *It is a necessary thynge to the vnderstanding of the Prophetes / to to knowe the Storyes of the tymes wherin they prophelyed. The storyes of Jeremyes tyme ye haue in the fourth of the Kynges / frō the .xxi. chapt. to the ende of the boke: & in the secōd of the Chronycles / from the xxxiij. chapter to the ende also. He prophecyed aboute .xli. yeares.

b *I sanctified the. &c. That is / I dedycated / chose / appoynted / prepared / & set the a syde / to be a Prophete vnto the people.

¶ So in Joh. x. g Saye ye then vnto hym / whō the father hath sanctified. & c. that is / hath chosen. &c.

THese are the Sermons of Jeremy the sonne of Helkiah the Preste / one of them that dwelt at Anathoth in the lande of Benjamin: when ỹ Lorde had fyrst spoken wyth him / a *in the tyme of Josiah the sonne of Amon kynge of Juda / in the .xiij. yeare of hys kyngdome: and so durynge vnto the tyme of Jehoakim the sonne of Josiah kynge of Juda / and vntill the .xj. yeares of Zedekiah the sonne of Josiah kynge of Juda were ended: when Jerusalem was take / euē in the fyfth Moneth. The worde of ỹ Lorde spake thus vnto me: Before I facshioned the in thy mothers wombe / I dyd knowe the: And or euer thou wast borne / b *I sanctified the / and ordened the / to be a Prophete vnto the people. Then sayde I: Oh Lorde God / I am vnmete / for I am yet but younge. And the Lorde answered me thus: Saye not so / I am to yonge: for thou shalt goo to all that I shall sende the vnto / & whatsoeuer I cōmaunde the / that shalt thou speake. Be not afrayed of their faces / for I wylbe with the / to delyuer the / sayeth the Lorde.

And with that / the Lorde stretched oute his hande / and touched my mouth / & sayde moreouer vnto me. Beholde I put my wordes in thy mouth / and this daye do I set the ouer the people & kyngdomes: that thou mayest rote out / breake of / destroye / & make waste: and that thou mayest buylde vp and plante

¶ After this / the Lorde spake vnto me saying: Jeremy / what seyst thou? And I sayde: I se a wakyng rodde. Then sayde the Lorde: thou hast sene right / for I wyll watch diligently vpon my worde / to perfourme it.

It happened after warde / that the Lorde spake to me agayne / and sayde: What seyst thou? And I sayde: I do se a seethynge pot / lokinge from out of the north hyther warde.

Then sayde the Lorde vnto me: Out of the north shal come a plage vpon all ỹ dwellers of the lande. For lo / I wil call all the officers of the kingdomes of the north (sayeth the Lorde.) And they shall come / and euery one shall sett his seate in the gates of Jerusalem / and in all their walles rounde a bout & thorow all the cyties of Juda. And thorow them shall I declare my iudgment / vpon all the wyckednesse of those men that haue forsaken me: ỹ haue offred vnto straūge goddes and worshypped the workes of their awne handes.

And therfore *gyrde vp thy loynes / aryse / and tell thē all / that I geue the in cōmaundment. Feare them not / I wyll not haue the to be afrayed of them. For beholde / thys daye do I make ỹ a strōge fensed towne / an yron pyler / and a wall of stele agaynst the whole lande / agaynst the kynges and mightie men of Juda / agaynst the prestes and people of the lande. They shall fyght agaynst the / but they shall not be able to ouercome the: for I am with the / to delyuer the / sayeth the Lorde.

¶ God reherceth his benefytes done vnto the Jewes. Agaynst Prestes & Prophetes / or preachers that cōtemne & despyse God. The Jewes are destroyed / because they forsoke God / & because they ranne a whore huntyng after Idoles.

¶ The. ij. Chapter.

MOreouer / the worde of the Lorde cōmaūded me thus: Go thy waye / crye in the eares of Jerusalem / & saye: Thus sayeth the Lorde: I remembre the for the kyndnesse of thy youth / and because of thy stedfast loue: in that thou folowdest me thorow the wyldernesse / in an vntylled lande. Thou Israel wast halowed vnto the Lorde / and so was his fyrst frutes. All they that deuoured Israel / offended: myscortune fell vpon them / sayeth the Lorde. Heare therfore the worde of the Lorde / O thou house of Jacob / and all the generacion of the house of Israel. Thus sayeth the Lord vnto you.

What vnfaythfulnesse founde youre fathers in me / that they wente so farre awaye fro me / fallinge to lightnesse / and beynge so vayne? They thought not in their hertes: Where haue we left the Lord / that brought vs oute of the lande of Egypte / that led vs thorow the wyldernesse / thorow a deserte & rough land / thorow a drye and a deedly lāde / yee a lande that no man had gone thorowe / and wherin no man had dwelt. And when I had

c *For a Prophete or Preacher to gyrde vp hys loynes / is boldely & cōstātly to resyst the falle oppynions & doctryne of the wicked / & euen to empoynte in them the worde of trueth (whych ꝑgēdreth hate) whether they wyll or no: and that not ones or twise / but vntill soch tyme as they ether amēde / or elles ware angrye & furious wyth it: Yee and then to set moare by the cōmaundemēt of the Lorde / then by ỹ power & tyrānye of this worlde: & not to set by the threatninges of rulars / whych can do nothynge but that which god permytteth & suffreth them: therfore are they not to be feared of an obedyēt & faithfull seruaūt of the Lorde.

A

had brought you into a pleasaũt welbuilded lande/that ye myght enioye the frutes and al the cõmodyties of the same: ye went forth and defyled my lande/ & brought myne heretage to abhominacyon.

The Prestes them selues sayde not once: Where is the Lorde? They that haue ẏ lawe in their hãdes/ knowe me not: The shepherdes offende agaynst me. The prophetes do seruyce vnto Baal / & folowe soch thynges as shall bringe them no profyt.

¶ Wherfore I am constranyed (sayeth the Lorde) to make my complaynte vpon you/ & vpon youre childrẽ. Go in to the Iles of Cethim/and loke well: sende vnto Cedar / take diligent hede: and se / whether soch thynges be done there/wether the Gentiles thẽ selues deale so falsly and vntruly with their godds/ (whych yet are no goddes in dede) But my people hath geuen ouer their hye honoure/ for a thinge that maye not helpe them.

Be astonished (O ye heauẽs) be afrayde/ & abashed at soch a thinge / sayeth ẏ Lorde. For my people hath done two euels. They haue forsaken me the well of the water of lyfe/and digged them pyttes/yee vyle & brosen pyttes/that holde no water. Is Israel a bonde seruaũt/or one of the household? Why is he then so spoyled? Why do they roare and crye then vpon hym/as a lyon? They haue made his lande waste/his cyties are so brẽt vp/that there is no man dwellinge in them. Yee the chyldren of a* Noph and Taphnes D haue defyled thy neck.

a* Noph and Taphnes were two of ẏ chefe cytyes of Egypte / wherin the Hebrewes put their trust/ but in vayne.

Cõmeth not this vnto the / because thou hast forsaken the Lorde thy God/euer sence he led the by the waye? And what hast thou now to do in the strete of Egypte? to dryncke foule water? Ether/what makest thou in ẏ waye to Assiria? To dryncke water of the floude? Thyne awne wickednesse shal reproue the/& thy turnynge awaye shall cõdemne the: that thou mayest knowe & vnderstande/ how euell and hurtfull a thynge it is/ ẏ thou hast forsaken the Lorde thy God/ & not feared him/sayeth the Lorde God of Hostes.

I haue euer brokẽ thy yock of olde/& burste thy bondes: yet saiest thou/I wil nomore serue/but (lyke an harlot) thou rũnest about vpon all hie hilles/& amonge al grene trees where as I planted ẏ out of noble grapes & good rotes. Howart thou turned then in to a bitter/vnfrutefull/& straunge grape? Yee & E that so sore: that though thou walche the

b* Nitrus is a kynd of salte good to washe clothes in/& the body also.

w. b* Nitrus & make thy selfe to sauoure w that swete smellinge herbe of Borith: yet in my sight thou art stayned wyth thy wyckednesse/saieth the Lorde thy God.

Saye not now: I am not vnclene/and I haue not folowed the Goddes. Loke vpon thyne awne wayes in the woddes / valleys and dennes: so shalt thou knowe/what thou hast done. Thou art lyke a swyft Dromedary/that goeth easely his waye: and thy wãtonnes is lyke a wylde Asse / that vseth the wyldernesse / and that snoffeth and bloweth at his will. Who can tame the? All they that seke the/ shall not fayle/but fynde ẏ in thine awne vnclennes. Thou kepest thy fote from nakednes/and thy throte from thyrste / and thynckest thus in thy selfe: tusch: I will take no sorowe/I will loue the straunge goddes/ and hange vpon them.

Lyke as a theefe that is taken with ẏ dede commeth to shame / euen so is the house of Israel come to confusion: the comen people/ their kinges and rulers/their prestes & prophetes. For they saye to a stock/thou art my father/and to a stone: thou hast begotten me yee they haue turned their backe vpon me / & not their face. But in the tyme of their trouble/when they saye: stande vp/and helpe vs/ I shal answere thẽ: Where are now thy goddes/that thou hast made ẏ? byd them stande vp/& helpe the in the tyme of nede? For loke how many cities thou hast (O Juda) so many goddes hast thou also.

Romã. i. Jerem. xxxij. & Zach. vij. b

Wherfore then will ye goo to law wyth me/seynge ye all are synners agaynst me/ sayeth the Lorde? It is but lost labour/that I smyte youre chyldren / for they receaue not my correccyon. Youre awne swearde destroyeth youre prophetes/lyke a deuouryng lyon. If ye be the people of the Lorde / then herken vnto his worde: Am I then become a wyldernesse vnto the people of Israel? or a lãde that hath no light? Wherfore sayeth my people then: we are fallen of / and we wyll come no more vnto the? Doth a mayden forget her rayment / or a bryde her stomacher? And doth my people forget me so lõge? Why boostest thou thy wayes so hylie (to optayne G fauoure ther thorowe) when thou hast yet stayned them with blasphemies?

Upon thy wynges is founde the bloude of poore and innocent people / and that not in corners & holes only/ but opẽly in al these places. Yet darrest thou saye: I am gyltlesse: Tusch/his wrath can not come vpon me. Beholde/ I wyll reason wyth the because thou darrest say: I haue not offended. O how euel wil it be for the/to abyde it: when it shall be knowne / how oft thou hast gone backward? For thou shalt be confoũded/as wel of Egypte/as of the Assirians: yee thou shalt go thy waye from them / and smyte thyne handes together vpon thy head. Because the Lorde shall bringe that confydence and hope of thine to naught / and thou shalt not prospere with all.

Deute. xxiij. b Jeremy. vij. a. Ezech. xx. d.

God

¶ God beyng mercyfull calleth vnto repentaūce his people/ which he had forsaken for their whoredome with Idoles. He exhorteth Israel vnto repentaunce/ promysyng thē shepherdes that shulde haue the true knowledge of God. The returne of Israel vnto God/ confessyng their offence.

¶ The.iij. Chapter.

A a* That is/ thou hast loued/ worshypped/ & serued many Idoles of the gētyles/ in hilles/ wodes/ valeyes fildes/ & in many other places as we oftē reade in ỳ Byble: & hast forsaken me thy husbād/ cōtracy to the maner of honest maried women/ wherfore thou art worthy to be deuorced. Yet turne & repente & forthinke the earnestly/ & I wyll not styck to receaue the agayne.

IF a man put away his wife/ and she go from him/ & marieth with another/ then the question is: shulde he resorte vnto her eny more after ỳ? Is not this feide then defyled and vncleane? But as for the/ a* thou hast played the harlot with many louers/ yet turne agayne to me/ saieth ỳ Lord. Lift vp thine eyes on euery syde/ & loke/ yf thou be not defyled. Thou hast wayted for them in the stretes/ and as a murtherer in ỳ wildernesse. Thorow thy whordome & shamefull blasphemies/ is the lande defyled.

This is the cause/ that the rayne & euē B nynge dew hath ceased. Thou hast gottē the an whores forehead/ and canst not be ashamed. Els woldest thou saye vnto me: O my father/ thou art he that hast brought me vp/ & led me fro my youth: Wylt thou then put me awaye/ and cast me of for euer? Or wilt thou withdraw thy selfe cleane fro me? Neuertheles/ thou speakest soch wordes/ but thou art euer doinge worse and worse.

¶ *The Lord sayd also vnto me: in the tyme of Iosiah the kynge: Hast thou sene what ỳ shrinkyng Israel hath done? how she hath runne vp vpon all the hylles/ and amōge all thick trees/ and there played the harlot: hast thou sene also (when she had done all thys) how I sayde vnto her: that she shulde turne agayne vnto me/ & yet she is not returned? Iuda ỳ vnfaythfull syster of hers also sawe this: Namely/ that after I had well sene the aduoutrye of the shrynckyng harlot Israel/ I put her awaye/ and gaue her a byll of deuorcement.

*Jere.i.a Jere.iij.d iiij.Reg.xvij.b

For all this/ her vnfaythfull syster Iuda was not ashamed/ but went backe & played the whore also. Yee and ỳ noyse of her whordome hath defyled the whole lande. For she hath commytted her aduoutrye with stones and stockes.

Neuertheles/ her vnfaithfull sister Iuda is not turned vnto me againe with her whole D herte/ but faynedly/ sayeth the Lorde. And the Lorde sayde vnto me. The backsyder Israell is more ryghtuous/ then the vnfaythfull Iuda: & therfore go preche these wordes towarde the north/ and saye: Thou shrenkynge Israell/ turne agayne (sayeth the Lorde) and I wyll not turne my face from you/ for I am mercyfull/ saieth the Lorde/ & I will not alwaye beare displeasure against the: but on this condicion/ that thou knowe thy greate blasphemy: Namely/ that thou hast vnfaythfully forsaken the Lorde thy God/ & hast made thy selfe part taker of straūge Goddes vnder all grene trees/ but hast had no wyll to heare my voyce/ sayeth the Lord. E Ezechiel.xvj.c. Osee.xiiij.a.

*O ye shrinkyng chyldrē/ turne agayne/ sayeth the Lorde: & I wyll be maryed wyth you. For I wyll take one out of the cytye/ & two out of one generacyō from amōge you/ and bryngе you out of Syon: and will geue you herdmē after myne awne mynde/ which shall fede you wyth lernynge and wysdome. Moreouer/ when ye be increased and multiplyed in the lande/ then (sayeth the Lorde) there shall no more boost be made of ỳ arcke of the Lordes Testamēt: No man shall thinke vpon it/ nether shall any man make mencīō of it: for from thence forth it shall nether be vysyted/ ner honoured with gyftes.

Then shall Ierusalem be called the Lordes seate/ and all Heathen shalbe gathered vnto it/ for the name of the Lordes sake/ whych shalbe set vp at Ierusalem. And from that tyme forth/ they shall folow no more ỳ ymagynacyon of their awne frowarde herte.

Then those that be of the house of Iuda/ F shall go vnto the house of Israel: & they shall come together out of ỳ North/ into the same lande that I haue geuē your fathers. I haue shewed also/ how I toke the vp being but a childe/ & gaue the a pleasaūt lande for thyne heretage/ yee & a goodly Hoste of ỳ Heathē: & how I cōmaunded the/ ỳ thou shuldest* call me father only/ and not to shrynche fro me. *Mal.xxiij.c

But lyke as a womā fayleth her louer/ so are ye vnfaythfull vnto me (O ye house of Israel) sayeth the Lord. And therfore ỳ voyce of the chyldrē of Israel was herde on euery syde/ wepinge and walinge: for they haue defyled their waye/ and forgotten God their Lorde.

O ye shrinkynge chyldren/ turne agayne G (saynge: lo/ we are thyne/ for thou art the Lorde oure God:) And so shall I heale youre backsyttynges. The hilles fall/ and all ỳ hie pryde of the mountaynes/ but the health of Israell standeth only vpō God oure Lorde.

Confusyon hath deuoured oure fathers labour from oure youth vp: yee their shepe and bullockes/ their sonnes and daughters. So do we also slepe in oure confusyon/ and shame coūereth vs: for we and oure fathers frō oure youth vp vnto this daye haue synned agaynst the Lorde oure God/ and haue not obeyed the voyce of the Lord oure God.

¶ The true repentaunce or returnynge to God. He exhorteth to the circumcisyon of the herte. The destruccyon of Jewry is prophecyed/ for the malyce of their hertes.

¶ The.iiij. Chapter.

O Israell

IIsraell/ yf thou wylt turne ȳ/then turne vnto me / sayeth the Lorde. And yf thou wilt put awaye thyne abhominacyons out of my syght/ thou shalt not be moued: And shalt sweare: The Lorde lyueth: in treuth / in equyte and rightuousnesse:and all people shall be fortunable and ioyfull in him. For thus saieth the Lorde/to all Juda & Jerusalem:plowe your lande/and sowe not amonge the thornes.

Be circuncysed in the Lorde/and cut awaye the forefkynne of youre hertes / all ye of Juda/and all the indwellers of Jerusalē: that my indignacyō breake not out like fyre and kyndle/ so that no man maye quench it/ because of the wyckednes of youre ymagynacyons.

B

a* To mourne in the Scripture sygnyfyeth some tyme to make an vnmeasurable & greuous lamentacion / as when a man for impacience and greefe/ smyteth his awne body/ renteth hys cloth/ teareth his heare &c. So in Matty. xxiiij.c. And then shall all ȳ kinredes of the earth mourne.

Preach in Juda and Jerusalem/ crie out and speake:blowe the trōpettes in the lande crie that euery man maye heare / and saye: Gather you together / and we will go in to stronge cities. Set vp the token in Syon/ spede you/and make no tarienge: for I will bringe a greate plage/and a greate destrucyon from the north. For the spoyler of the Gentiles is broken vp from his place / as a lyon out of his denne/that he maye make the lande waste/and destroye the cyties/ so that no man maye dwell therin. Wherfore gyrde youre selues about w sack cloth/ a* mourne and wepe/ for the fearfull wrath of ȳ Lorde shall not be withdrawen from you.

C

At the same tyme (sayeth the Lorde) the hert of the kynge and of the prynces shall be gone/the prestes shalbe astonished / and the prophetes shalbe sore afraied. Then sayde I: O Lord God / hast thou then disceaued this people and Jerusalem/sayenge:ye shal haue peace/& now the swearde goeth thorow their lyues: Then shall it be sayde to the people & to Jerusalē: b* there cōmeth a warme wynd from the north thorow the waye of my people/but nether to fanne/ner to clense.

b * Some reade the dye wynde cometh out of ȳ hyghe places of the wyldernesse/by the waye of the daughter of my people &c. They vnderstand by ȳ wind ȳ king of Egypt: And by the waye of his people / the waye which he ledde hys people when they came forth of Egypt: which was throughe ȳ wyldernesse. Exod.xiij.d

D

c * After that shall there come vnto me a stronge wynde/ & then will I also geue sentence vpon them. For lo/ he commeth downe lyke as a cloude/and his charrettes are lyke a stormy wynde:his horsmē are swifter then the Aegle. Wo vnto vs/for we are destroyed.

c * After that shall there come vnto me a stronge wynde &c. By this winde is vnderstande ȳ kyng of Babylon & his armye.

O Jerusalem / wash thyne herte from wyckednesse / that thou mayest be helped. How longe shall thy noysome thoughtes remayne wyth the?

For a voyce frō Dan and from the hill of Ephraim speaketh out / and telleth of a destruccion. Beholde / the Heathen geue Jerusalem warnynge/and preach vnto her/that her destroyers are cōmynge from farre coūtrees. They tell the cyties of Juda the same also/they shall geue them warnyng in euery place / like as the watch men in the felde. For they haue prouoked me to wrath / sayeth the Lorde.

Thy wayes and thy thoughtes / haue brought the vnto thys / thys is thyne awne wyckednesse & dysobedyence that hath possessed thyne herte: Ah my bely/ah my bely/ (shalt thou crye) how is my hert so sore: my hert panteth within me / I can not be styll/ for I haue herde ȳ cryenge of the trōpettes / and peales of warre.

They crye murthur vpon murthur / the whole lande shall perysh. Immediatly my tentes were destroyed/and my hangynges/in the twinckelinge of an eye. How longe shall I se the tokēs of warre/ and heare the noyse of the trompettes.

Neuertheles this shall come vpon them because my people is become foolysh / and hath vterly no vnderstandynge. They are the chyldren of foolishnes/and wythout enydiscreciō. To do euell/they haue wytt ynough: but to do wel/they haue no wysdome. I haue loked vpon the earth / and lo/it is waste and voyde. I loked towarde heauen / and it had no shyne.

I beheld the mountaynes / and they trēbled/and all the hylles were in a feare. I loked aboute me/ and there was no body / and all the byrdes of the ayre were awaye. I marked well / and the plowed felde was become waste: yee all their cities were brokē downe at the presence of the Lorde / and indygnacion of hys wrath.

For thus hath the Lorde sayde: The whole lande shalbe desolate / yet wyll I not then haue done. And therfore lett the earth mourne / and lett the heauen be sory aboue: for the thinge that I haue purposed and taken vpon me to do / shall not repente me / and I wyll not go from it. The whole lande shall fle/for the noyse of the horsmen and bowmē: they shall runne in to dennes in to woddes/ and clymme vp the stony rockes. All the cytyes shalbe voyde/ and no man dwellinge theryn.

E

Elaye.v.d. Baruch.iij.d.

F

What wylt thou now do/thou beinge destroyed? For though thou clothest thy selfe w scarlet / and deckest the wyth gold: though thou paynteste thy face wyth colours / yet shalt thou trym thy self in vayne.

G

Jeremy.5.d.

For those that hytherto haue bene thy greate fauourers/ shall abhorre the/and go aboute to slaye the. For (me thynckt) I heare a noyse / lyke as it were of a woman trauelynge / or one laborynge of her fyrst chylde: Euen the voyce of the daughter Syon/that casteth out her armes / and sowneth / sayenge: Ah wo is me / how sore vexed & faynte is my herte/for them that are slayne?

In Je-

¶ In Jewrye is there no ryghtwes or faythfull man founde/ether amongest the people/or the rulars/for whose sake the Lorde shulde spare the cytye: wherfore Jewry is destroyed of the Assyrians.

¶ The.v. Chapter.

A LOke thorow Jerusalem/beholde and se: Seke thorowe her stretes also wythin/ yf ye can fynde one mā/that doth equall and ryght/ or that laboureth to be faythfull: and I shall spare him(sayeth ỹ Lorde)For though they can saye: ỹ Lord liueth/yet do they sweare to a*The lokīg of God is hys approuyng and alowynge/as it is sayde in Genesy.a dilceaue:Where as thou(O Lorde)**lokest only vpon fayth and treuth.

Thou hast scourged them/ but they toke no repentaunce:thou hast correcte them for amendemēt/ but they refused thy correccīō. They made their faces harder then a stone/ and wolde not amende.

B Therfore I thought in my selfe: peraduenture they are so simple & folish/that they vnderstande nothynge of the Lordes waye/ and iudgmentes of oure God.Therfore will I go vnto their heades and rulers/and talke with them: yf they knowe the waye of the Lorde/and the iudgmētes of oure God.But these(in lyke maner)haue broken the yocke/ and burste the bandes in sonder.

b*Wherfore a lyon.&c. Vnder ỹ name of these beastes is signyfyed the kynge of Babylon. b* Wherfore a lyon out of the wodd shall hurte them/& a wolfe in the euenynge shall destroye thē.The cat of the mountayne shall lye lurkyng by their cyties/to teare in peces all thē/that come therout.For their offences are many/ and their departynge awaye is greate.Shuld I then for al this haue mercy vpon the? Thy chyldren haue forsaken me/

C and swore by them that are no goddes.And albeit they were bounde to me in maryage/ yet they fell to aduoutrie/ and haunted harlottes houses.

In the desyre of vncleny lust they are become lyke the stoned horse euery mā neyeth at his neyghbours wyfe:Shulde I not correcke this/sayeth the Lorde.

Shulde I not be auēged of euery people/ that is lyke vnto this? Clymme vp vpō their walles beate them downe/ but destroye thē

c*That is/ make awaye the wycked people of their cytye. not vtterly:c*cut of their braūches/because they are not the Lordes. For vnfaythfully hath the house of Jsrael and Juda forsaken me/sayeth the Lorde.They haue denyed the Lorde/& sayde:it is nothe.Tush/there shall no misfortune come vpon vs/we shall se neyther swearde ner hōger. As for the warnyng of ỹ Prophetes/they take it but for wynde/ yee there is none of these/ whych wyll tell thē/ ỹ soche thynges shall happē vnto them.

Wherfore thus sayeth the Lorde God of

D Hostes:because ye speake soch wordes/ beholde: The wordes ỹ are in thy mouth wyll Jturne to fyre/ and make the people to be wod/that it maye consume them.

Lo/J wyll bringe a people vpon you frō farre/O house of Jsrael(sayeth the Lorde) a myghtye people/an olde people/a people whose speach thou knowest not/ nether vnderstādest what they saye.Their arowes are sodane death/ yee they them selues be very giaūtes.This people shall eate vp'thy frute & thy meate/yee they shall deuoure thy sonne & thy daughters/thy shepe & thy bullockes.

They shall eate vp thy grapes & fyges. As for thy stronge and well fensed cytyes/ wherin thou dydest trust/they shall destroye them with the swearde.Neuertheles I will not then haue done wt you/ sayeth ỹ Lorde. But yf they saye: wherfore doth the Lorde E oure God all this vnto vs?

Then answere thē:because/ that lyke as ye haue forsakē me/& serued straūge goddes in youre awne lande/euen so shall ye serue other goddes also in a straunge land.Preach this vnto the house of Jacob/and crie it out in Juda/and saye thus: Heare this(thou folish & vndiscrete people)*ye haue eyes/ but ye se not:eares haue ye/but ye heare not. *Esay.vi.b.& Joha.ix.d

Feare ye not me/sayeth the Lorde? Are ye not ashamed/to loke me in ỹ face? which bynde the see with ỹ sande/so that it can not passe his boundes: For though it rage/ yet can it do nothynge/ and though the waues therof do swell/yet maye they not go ouer.

But this people hath a false and an obsti- F nate herte/they are departed & gone awaye fro me.They thincke not in their hartes: O let vs feare the Lorde oure God/that geueth vs rayne d*early & late/when nede is:which kepeth euer styll the haruest for vs yearly. d*Of the early & later rayne Loke in ỹ pist. of James. v. Chap.b

Neuertheles your mysdedes haue turned these from you/and youre synnes haue robbed you herof. For amonge my people are founde wicked personnes/that priuely laye snares & wayte for mē/to take thē & destroye thē.And lyke as a net is full of byrdes/so are their houses full of that whych they haue G gottē with falshed and disceate.Herof commeth their greate substaunce and ryches/ herof are they fat and welthy/ and are runne awaye fro me with shamefull blasphemies. They mynistre not the lawe/ they make no ende of the fatherlesses cause/they iudge not the poore accordynge to equite.

Shulde I not punish these thynges/sayeth ỹ Lorde? shulde I not be auenged of all soch people/as these be? Horrible and greuous thynges are done in the lande.

The Prophetes teach falsely/ and the preastes folowe them/ and my people hath pleasure therin. What wyll come therof at the last.

¶ The

¶ The synnes for which Jerusalem is afflyct. Uncircūcysed eares. Couetousnes. Wickeatc. The Lord reiecteth the sacrifyces of the Jewes. The cōmynge of the Babylonians is prophecied agayne.

A ¶ The.vj. Chapter.

GOme out of Jerusalem / ye strōge childzen of Ben Jamin: blowe vp the trompettes ye Tecuytes / sett vp a token vnto Bethcarem / for a plage and a great mysery pepeth out from the Nozth.

I wil licken the daughter Syō to a fayze and tendze woman / and to her shall come the sheppherders with their flockes. Their tentes shall they pitch rounde aboute her / and euery one shall fede* thē ẏ are vnder his hād. Make batell agaynst her (shall they saye)

B Aryse / lett vs go vp / while it is yet daye.

Alas / the daye goeth awaye / & the nyght shadowes fall downe: Arise / lett vs go vp by nyght / and destroye her stronge holdes / for thus hath the Lozde of hoostes commaūded.

Hew downe her trees / and sett vp bulwozkes agaynst Jerusalem. This is the cite that must be punished / for in her is all malycyousnes. Lyke as a condyte aboundeth in water / euen so this cytye aboundeth in wyckednes. Robbery and vnryghtuousnesse ys herde in her / sozow & woundes are euer there in my sight. Amende the (O Jerusalem) lest I withdrawe my herte from the / and make the desolate: & thy lande also / ẏ no man dwel in it. For thus sayeth the Lozde of hoostes:

C a* The relydue of Israel shalbe gathered / as the remnaunt of grapes.

And therfoze turne thyne hande agayne in to the backet / like ẏ grapegatherer. But vnto whō shall I speake / whō shall I warne that he maye take hede? Their eares are so vncircuncysed / that they maye not heare.

Beholde / they take the wozde of God but for a scozne / & haue no lust therto. And therfoze b* I am so full of thyne indygnacyō O Lozde) that I maye suffre no longer. Shede out thy wzath vpon the chyldzen ẏ are without / and vpon all yonge men. Yee the man must be taken pzesoner wyth the wyfe / and the aged with the crepel. Their houses wyth their landes and wiues shall be turned vnto straungers / when I stretch out myne hande vpon the inhabitatours of this lande / saieth the Lozde. For from the leest vnto the most / they hange all vpon couetousnes: & from ẏ pzophet vnto the pzest / they go all aboute wt falsheed and lyes.

D And beside that / they heale the hurt of my people with swete wozdes / sayeng: peace peace / when there is no peace at all. Therfoze they must be ashamed / for they haue cōmitted abhominacyon. But how shulde they be ashamed / when they knowe nothing / neither of shame ner good nurtour? And therfoze they shall fall amōge the slayne / and in the houre when I shall vyset them / they shal be brought downe / sayeth the Lozde.

Thus sayeth the Lozde: go in to the streates / consydze & make inquysycyon for the olde waye: and yf it be the good and right waye / then go theryn / that ye maye fynde rest for youre soules. But they saye: we wil not walcke theryn / and I wyll sett watchmen ouer you / and therfoze take hede vnto E the voyce of the trompett. But they saye: we wyll not take hede. Heare therfoze ye Gentyles / and thou congregacyon shalt knowe / what I haue deuysed for them. Heare thou earth also: beholde / I wyll cause a plage come vpon this people / euē the frute of their awne ymagynacyons.

For they haue not bene obedient vnto my wozdes and to my lawe / but abhozred them. Wherfoze bzinge ye me incense frō Saba / & swete smellyng Calamus frō farre countrees? Youre burntofferynges displease me / and I reioyse not in youre sacrifyces.

And therfoze thus sayeth the Lozde: beholde / I wyll make this people fall / & there shall fall from amōge them the father with the chyldzen / one neyghboure shall perysh with another.

Moreouer thus sayeth ẏ Lozde: Behold / there shall come a people from the Nozth / & a greate people shall aryse from the endes of ẏ earth / with bowes & with dartes shal they be weapened: It is a rough & fearce people / an vnmercyfull people: their voyce roareth lyke ẏ see / they ryde vpō hozses well apoynted to the batell agaynst the / O daughter Sion. Then shall thys crye be herde: Oure armes are feble / heuynes & sozowe is come vpon vs / as vpon a woman trauelinge with childe. No man go fozth in to the feld / no mā come vpō the hye strete: for the swearde and feare of the enemye shalbe on euery syde.

Wherfoze / gyrde a sack cloth aboute the G (O thou doughter of my people) syzynkle thy self in ashes / mourne & wepe bytterly / as vpon thy only beloued sonne: For the destroyer shall sodenly fall vpon vs. The haue I set for a prouer of my hard people / to seke out and to trye their wayes. For they are all vnfaythfull and fallen awaye / they hange vpon fylthye lucre / they are cleane brasse & yron / for they hurte and destroye euerymā. The bellous are brēt in the fyre / the lead is consumed / the melter melteth in vayne / for the euell is not takē awaye from thē. Therfoze shall they be called naughty syluer / because the Lozde hath cast them out.

DD ¶ Jere-

Esay.i.b. Esa. lxvi.a. & Jere. vj.c.

* Amoz. viij.b

¶ Jeremye is commaunded to shewe vnto the people the worde of God/ whych trusteth in the outwarde seruyce of the temple/ that healpeth nothynge. The euelles that shall happē to the Jewes for the despyling of their Prophetes. Sacrifyces doth not the Lorde chefely requyre of the Jewes/ but that they shuld obey his worde. Tophet h.

¶ The. vij. Chapter.

A THese are the wordes ẏ God spake vnto Jeremy: Stande vnder the gates of the Lordes house/ & crye out these wordes there/ w a loude voyce/ and saye: Heare the worde of the Lord all ye of Juda/ that go in at thys dore/ to honoure the Lorde. Thus sayeth the Lorde of Hostes the God of Israell. Amende youre wayes and youre councels/ and I wyll lett you dwell in thys place. Trust not in false lyenge wordes/ sayenge: here is the temple of the Lorde/ here is the temple of the Lorde/ here is the temple of the Lorde.

B *Ero. xxij. c. Zacha. viij. c. Deutt xix. g. Job. xxiiij. a

*For yf ye wyll amende youre wayes and councels/ yf ye will iudge ryght betwyxte a man and hys neighboure: yf ye wyll not oppresse the straunger/ the fatherles & the wyd dowe: yf ye wyll not shede innocēt bloude in this place: yf ye wyll not cleue to straunge goddes to youre awne destrucciō: then wyl I let you dwell in this place/ yee in ẏ lande ẏ I gaue afore tyme vnto your fathers for euer. But take hede/ yee trust in councels/ ẏ begyle you & do you no good. For whē ye haue stollen/ murthured/ committed aduoutrie/ & periury: When ye haue offred vnto Baal/ folowynge straunge & vnknowne goddes: Thē come ye/ & stande before me in thys house/ (which hath my name geuen vnto it & saye: Tush/ we are absolued quyte/ though we haue done all these abhominacyons.

C *What: thinke you thys house ẏ beareth my name/ ys a denne of theues? And these thyngs are not done pryuely/ but before myne eyes/ sayeth the Lorde. Go to my place in *Siloh/ wherunto I gaue my name afore tyme/ & loke wel what I dyd to ẏ same place for the wyckednes of my people of Israell. And now/ though ye haue done al these dedes (sayeth the Lord) & I my self rose vp euer by tymes to warne you & to comen wyth you/ yet wolde ye not heare me: I called/ ye wolde not answere. And therfore euen as I haue done vnto Siloh/ so wyll I do to this house/ ẏ my name is geuē vnto (& that ye put youre trust in) ye vnto the place ẏ I haue geuen to you and your fathers. And I shal thrust you out of my syght/ as I haue cast out all youre brethren the whole sede of a* Ephraim.

*Esaie. lvi. b. *Job. ij. b. Matth. xxi. b. Jeremy. xxxij. f Josue. xviij. a. Jere. xxvi. a. Ezec. xij. iiij. v. vi

a* Ye vnderstandeth the. x. tribes of Israell whose kyngdome was deuided/ and fell to Jeroboam/ the Ephraite. iij. Reg. xi. c. f. g.

Therfore thou shalt not praye for thys people/ thou shalt nether geue thankes/ nor byd prayer for thē: thou shalt make no intercessiō to me for thē for in no wise wil I heare the. Seyst thou not what they do in ẏ cytyes of Juda/ & without Jerusalem? The chyldrē gather stickes/ the fathers kindle the fyre/ ẏ mothers kneade ẏ dowghe/ to bake cakes for the quene of heauen.

They poure out drinkoffrings vnto straūge goddes/ to prouoke me vnto wrath: How be it they hurte not me (sayeth the Lord) but rather confounde/ & shame them selues.

And therfore thus sayeth ẏ Lorde God: beholde/ my wrath and my indignacion shalbe poured out vpō this place/ vpō men & catell vpon ẏ trees in ẏ felde & all frute of ẏ lande/ & it shall burne so/ ẏ no mā maye quench it.

Thus sayeth the Lord of Hostes/ the God of Israel: Yee heape vp your burntoffringes with youre sacrifyces/ & eate the flesshe. But whē I brought youre fathers out of Egypt/ I spake no worde vnto thē of burntoffrings & sacrifyces: but this I commaunded them/ sayinge: herken & obeye my voyce/ & I shalbe youre God and ye shall be my people: so ẏ ye walcke in all ẏ wayes/ which I haue cōmaunded you/ that ye maye prospere.

But they were not obediēt/ they inclyned not they re eares there vnto/ but went after their awne ymaginacyōs & after the mociōs of their awne wicked herte/ & so turned them selues awaye/ & conuerted not vnto me. And this haue they done/ frō the tyme that youre fathers came out of Egypte/ vnto this daye.

F Neuertheles/ I sent vnto them my seruauntes all the prophetes: I rose vp early & sent them worde/ yet wolde they not herken/ ner offre me their eare/ but were obstynate & worse then their fathers. And thou shalt now speake all these words vnto thē/ but they shal not heare ẏ: thou shalt crye vpō thē/ but they shal not answere ẏ. Therfore shalt thou saye vnto thē: this is the people/ that nether heareth the voyce of the Lorde their God/ ner receaueth his correccyon. Fayth fulnes and treuth is cleane roted out of their mouth.

G Wherfore cut of thyne hearre/ & cast it awaye/ take vp a cōplaynte in the whole lāde for the Lorde shal cast awaye/ & scatre ẏ people/ ẏ he is displeased withall. For the chyldren of Juda haue done euell in my syght/ saieth the Lord. They haue set vp their abhominaciōs/ in the house ẏ hath my name/ and haue defyled yt. They haue also buylded an aulter at b* Topheth/ which is in ẏ valley of the childrē of Hennom: ẏ they might burne their sonnes and daughters/ whych I neuer commaunded them/ nether came it euer in my thought. And therfore beholde/ the dayes shall come (sayeth the Lorde) that it shall no more be called Topheth/ or the valley of the chyldren of Hennom/ but the valley of the slayne/ for in Topheth/ they shall be buryed

b* Topheth is a valleye wher vnto all ẏ deed bodyes & fylthynes of Jerusalem were caried & where Idolatrers offred their chyldren to Moloch.

beburied/because they shal els haue no rowme. Yee the deed bodyes of thys people shall be eaten vp of the foules of the ayre & wilde beastes of the earth / and no man shall fraye them awaye. And as for the voyce of myrth & gladnesse of the cyties of Juda/ & Jerusalē c* the voyce of the bryde grome & of the bryde: I will make them cease / for the lande shall be desolate.

c* That is/ the pypynge & all the pastyme that is vsed before bydes and bridgromes/ at their mariages

¶ The destruccyon of the Jewes. The Lorde moueth the people to amendemēt/ reckenyng vp their synnes. He reprehēdeth the lying doctryne of the prophetes & Prestes/ and their couetousnes also.

¶ The.viij. Chapter.

A ¶ At the same tyme saieth the Lorde the bones of the kinges of Juda/ ỹ bones of his princes/ ỹ bones of ỹ prestes and prophetes/ yee and the bones of the cytyzens of Jerusalem/ shalbe brought out of their graues & layed agaynst the Sunne/ the Moone and all the heauēly hooste: whom they loued/ whom they serued whom they ranne after / whom they sought & worshipped. They shal nether be gathered together nor buryed / but shall lye vpon the earth / to their shame and despisynge.

Luc. xxiij. e. And all they that remayne of thys wycked generacyon/ shal desyre rather to die thē to lyue: where soeuer they remayne/ & where B as I scatre them/ saieth the Lorde of hoostes. This shalt thou saye vnto them also: Thus sayeth the Lorde: Do men fall so / that they aryse not vp agayne? And turne they so farre awaye/ that they neuer conuerte? Wherfore then is thys people and Jerusalem gone so farre backe / that they turne not agayne.

Ezech. xx. c They are euer the longer the more obstynate/ and will not be conuerted.

For I haue loked/ & consydered: but there is no man that speaketh a good worde: there is no man that taketh repentaunce for hys synne/ that will so moch as saye: wherfore haue I done thys? But euery man (as soone as he is turned backe) runneth forth stil/ like C a wilde horse in a battayl. The Storke knoweth hys apoynted tyme/ the Turtledoue/ ỹ Swalow & the Crane consydre the tyme of their trauaile: but my people wil not knowe the tyme of the punyshment of the Lorde. How darre ye saye thē: we are wyse/ we haue the lawe of the Lorde amonge vs?

Beholde/ the dysceatfull pēne of the scrybes/ setteth forth lies: therfore shall the wise be confounded/ they shalbe afraied and takē: for lo/ they haue cast out the worde of the Lorde: what wysdome can then be amonge them? Wherfore/ I wyll geue their wyues vnto aleauntes / and theyr feldes to destroyers.

D For from the lowest vnto the hyest/ they folowe all fylthye lucre: and from the prophet vnto the prest/ they deale all wyth lyes. Neuertheles/ they heale ỹ hurte of my people with swete wordes/ saieng: peace/ peace where there is no peace at all.

Aye for shame/ how abhominable thyng do they? and yet they be not ashamed/ yee they knowe of no shame.

Wherfore in the tyme of their visitacyon/ they shall fall amōge the deed bodyes/ saieth the Lorde.

a* Moreouer I will gather them in (sayeth the Lorde) so that there shall not be one grape vpon the vyne / nether one fyge vpon the fyge tre/ and the leaues shalbe pluckt of.

Then will I cause them to departe/ and saye: why prolonge we the tyme? Let vs gather oure selues together/ & go in to ỹ stronge cyte / there shall we be in rest: for the Lorde oure God hath put vs to sylence/ and b* geuē vs water mixte with gal/ to drincke: because we haue synned agaynst him.

We loked for peace / and we fare not the better/ we wayted for the tyme of healthy/ & lo / here is nothynge but trouble.

Then shal the noyse of his horses be heard from Dan/ the whole lande shall be afrayed at the neyenge of his stronge horses: for they shall go in / and deuoure the lande / wyth all that is in it: the cyties / and those that dwell therin. Moreouer, c* I wyll sende Cockatrices and serpentes amonge you (whych wyll not be charmed) & they shall byte you/ saieth the Lorde.

Sorowe is come vpon me/ and heuynes vereth my hert: for lo/ the voyce of the crīege of my people is herde from a farre countre: Is not the Lorde in Syon? Is not the kyng in her? Wherfore then haue they greued me (shall the Lorde saye) wyth their ymages & foolysh straunge fashyons? The harueste ys gone / the Sommer hath an ende / and we are not helped. I am sore vered / because of the hurte of my people: I am heuy and abashed/ for there is no more Tryacle at Galaad / and there ys no Phylycyen / that can heale the hurte of my people.

a Moreouer I wyll gather the m. & c. The meanynge is: I will gather the Jewes from all the partes of Jewry vnto Jerusalē. There shall no fygge/ grape/ or other fruite remayne in the vyllages or fieldes: & so shall they haue no lust to abyde there/ but shall be fayne to flye to the cyte. Thyther cause I them to flye, & there also famyshed thē & deliuered the into their enemyes handes. Soch punyshment had their synnes deserued.

b Hath geue vs water mixt wyth gall to drincke/ that is/ hath wrapped vs in myserye wretchednes & thraldome.

c I will sende Cockatrices & serpentes. &c. That is I will bringe amonge you a fearce cōpany of soudyars / ỹ whose deadly arrowes & dartes. &c. ye shalbe slayne euē as though ye shulde perish by the strokes or venemous bytynges of Cockatrices & serpentes.

¶ The complaynte & bewaylyng of the Prophete/ for the malice of ỹ people. In ỹ knowledge of God ought we onely to reioyce. The vncyrcumcysyō of the hert.

¶ The.ix. Chapter.

A Who wyll geue my head water ynough/ and a well of teares for myne eyes: ỹ I maye wepe night and daye/ for the slaughter of my people? Wold God that I had a cotage some where farre frō folcke/ that I myght leaue my people/ & goo from them: for they be all aduoutrers and a shrynckynge sorte. They bende their tunges lyke bowes/ to shute out

lyes: As for the trueth / they maye nothynge awaye with all in the worlde. For they go frō one wickednes to another / & holde nothynge of me / sayeth the Lorde.

B Jeremy. xij. b. Matt. x. c. and Mich. vij. a. Yee one must kepe him selfe frō another / no man may safely trust hys awne brother: for one brother undermyneth another / & one neyghboure begyleth another. Yee one dyssembleth with another / & they deale wyth no trueth. They haue practised their tunges to lye / & taken greate paynes to do mischefe. They haue set their stole in the middest of dysceate / and for very dyssemblynge falshede they will not know me / sayeth the Lorde.

C Ouer. xviij. a Psal. xviij. a. Therfore thus sayeth the Lorde of Hoostes: beholde / I will melte them / & trye them / for what shulde I els do to my people? Their tunges are lyke sharpe arowes / to speake dysceate. With their mouth they speake peaceably to their neighboure / but preuely they laye wayte for hym. Shulde I not punysh them for these thynges / sayeth the Lorde? Or shulde I not be auenged of any soche people as this? Upon the mountaynes wyll I take vp a lamentacion and sorowfull crye / and a mournynge vpon the fayre playnes of the wyldernes: Namely / how they are so brente vp / that no man goeth there any moore: Yee a man shall not heare one beast crye there.

D Psal. lxxix. a Mich. iij. c. Byrdes and catell are all gone frō thēce. I wyll make Jerusalem also an heape of stones / and a denne of venymous wormes. And I wyll make ye cyties of Juda so waste / that noman shall dwell therin. What man is so wyse / as to understande this? Or to whom hath the Lorde spokē by mouth / that he may shewe this / and saye: O thou lande / why peryshest thou so? Wherfore art thou so brent vp / & lyke a wyldernesse / that no man goeth thorow? Yee the Lorde hym selfe tolde the same vnto them / that forsoke hys lawe / and kepte not the thinge that he gaue thē in cōmaundement / nether liued therafter: but followed the wyckednes of their awne hertes / and serued straūge goddes / as their fathers taught them.

Deut. xxix. b. Josue. xxiiij. c.

E Therfore / thus sayeth the Lorde of Hoostes / the God of Israel: Beholde / I wyll fede thys people with wormwod / and geue them gall to drincke. I wyll scatre thē also amōge the Heathen / whom nether they ner their fathers haue knowne: & I will sende a swearde amonge them / to persecute them / vntyll I bringe them to naught. Moreouer / thus sayeth the Lorde of Hoostes: loke that ye call for mournyng wyues / & sende for wyse women: that they come shortly / & singe a mournynge longe of you: that the teares may fall out of oure eyes / and that oure eye lyddes maye gushe out of water.

Deut. xxxij. c. Jere. xxiij. c.

For there is a lamentable noyse hearde of Syon: O how are we so sore destroyed? O how are we so pyteously confounded? We must forsake oure awne naturall countre / & we are shot out of oure awne lodgynges. Yet heare the worde of the Lorde (O ye women) and let youre eares regarde the wordes of hys mouth: & ye may lerne youre doughters to mourne / & that euery one may teach her neyghboures / to make lamentacyon. Namely thus: Death is clymmyng vp in at oure wyndowes / he is come in to oure houses / to destroye the chylde before the dore / & the yonge man in the strete.

F

But tell thou planely / thus sayeth the Lorde: The deed bodies of men shall lye vpō the grounde / as the donge vpon the felde / & as the heye after the mower / and ther shalbe no man to take them vp. Moreouer / thus sayeth the Lorde: Let not the wyse man reioyse in hys wysdome / ner the stronge man in hys strength / nether the rych man in hys ryches: But who so wyll reioyse / let him reioyse in this / ye he understandeth / & knoweth me: for I am ye Lord / which do mercy / equyte and ryghtuousnes vpon the earth. Therfore haue I pleasure in soch thynges / sayeth the Lorde. Beholde / the tyme cōmeth (sayeth the Lorde) that I wyll vyset a* all thē / whose forefaynne is vncircumcysed. The Egyptyans / the Jewes / the Edomytes / the Ammonites / the Moabites / and the shauen Madianites / that dwell in the wildernes. For all the Gentyles are vncircūcysed in the flesh / but all the house of Israel are vncircumcysed in the herte.

G

a* All / that is / as well the Jewes as the Gentyles: for the one is as fre as the other. The Jewes are eueri as well as the Heathē / as touchyng the hert / although they be circumcysed as touchyng ye flesh. Therfore are they herein reckened amōge the vncircumcysed.

C The constellacyōs of the starres are not to be feared. Of the weakenes of Idoles / and of the power of God. Of euell curates.

C The. x. Chapter.

A Heare the worde of the Lorde / that he speaketh vnto ye / O thou house of Israel: Thus sayeth the Lorde: Ye shall not lerne after the maner of the Heathen / & ye shall not be afrayed for the tokens of heauen: for the Heathen are afrayed of soch: yee all ye customes & lawes of the Gentyles are nothynge / but vanyte. They hewe downe a tree in the wod with the handes of the worcke man / and fashyon it wt the axe: they couer it ouer with golde or syluer / they fasten it with nayles and hāmers / ye it moue not. It standeth as styf as ye palme tree / it cā neither speake ner go / but must be borne. Be not ye afrayed of soch / for they cā do nether good ner euel. But there is none lyke vnto the / O Lorde / & greate is ye name of thy power. Who wolde not feare the? Or what King of ye Gētyles wolde not obeye ye? For amōge all the wyse men of the Gentyles

Esay. xlvij. b. Esay. xliij. b. Baruch. vi. iiij. Reg. xvij. g Judi. vi. b.

B

tiles/ & in all their kingdomes/there is none that maye be lickened vnto the. They are all together vnlerned and vnwyse. All their cōnynge is but vanyte: namely/ wod / syluer/ which is brought out of Tharsis/ and beatē to plates: and golde from Ophir / a worcke ꝑ is made with ꝑ hande of the craftesman & the caster/clothed with yelow sylck & scarlet: euen so is the worcke of their wyse men alltogether. But the Lorde is a true God/ a lyuynge God/and an euerlastynge kyng. If he be wroth/the earth shaketh: all the Gentyles maye not abyde his indignacion.

* This verse is wrytten in Chalde to shew by the Jewes to the Gētyles of Chalde their confusyon.

* As for their goddes / it maye well be sayde of thē: they are goddes/ ꝑ made nether heauen ner earth: therfore shall they perysh frō the earth / & frō all thynges vnder heauē But (as for oure God) he made the earth w̄ his power/and with his wysdome hath he fynished the whole cōpasse of the worlde/with his discrecion hath he spred out the heauēs.

¶ At his voyce the waters gather together in the ayre/he drawe th vp the cloudes from the vttemost partes of ꝑ earth: he turneth lyghtenynge to rayne/ & bringeth forth ꝑ windes out of their treasures: His wysdome maketh all men fooles. And cōfounded be all casters of ymages/ for that they cast/is but a vayne thynge/and hath no lyfe. The vayne craftesmen with their worckes / that they in their vanite haue made/ shall perish one w̄ another in the tyme of visytacion. Neuertheles/ Jacobs porcion is not soch: but it is he/that hath made all thynges/ & Israell is the rodd of his inheritaunce: The Lorde of Hostes is his name. Put awaye thyne vnclennesse out of ꝑ land/thou that art in the stronge cities. For thus sayeth the Lorde: Beholde/ I wyll now thrust out the inhabitours of this land a greate waye of/and trouble them of soch a fashion/that they shal no more be founde.

Alas/how am I hurte? Alas/how paynefull are my scourges vnto me? For I consydre this sorow by my self/ & I must suffre it.

D My tabernacle is destroyed/ & all my coardes are broken. My childrē are gone fro me/ & can no where be foūde. Now haue I none to spreade out my tente/ or to sett vp my hanginges. For the herdmen haue done foolishly/ that they haue not sought ꝑ Lord. Therfore haue they dealt vnwysely wyth their catell/ and all are scatred abrode. Beholde/ ꝑ noyse is harde at hande/ and greate sedicyon out of the north: to make the cyties of Juda a wyldernesse/and a dwellinge place for Dragōs. Now I knowe (O Lorde) ꝑ it is not in mās power to ordre hys awne wayes / or to rule hys awne steppes and goynges. Therfore chasten thou vs/O Lorde/but with fauoure and not in thy wrath / bringe vs not vtterly to naught. Poure out thyne indignacyō rather vpon the Gentiles/that knowe the not/ and vpon the people ꝑ call not on thy name: And that because they haue consumed / deuoured and destroyed Jacob/and haue roted out hys glory.

¶ A curse of thē that obey not the worde of Godde̅s promesse. The people of Juda folowynge the steppes of their fathers/worshyppeth straunge Goddes. The Lorde sayeth that he wyll not heare the Jewes/ & forbyddeth also Jeremy to praye for them.

¶ The.xj. Chapter.

A THis is another Sermon/which ꝑ Lorde commaunded Jeremy for to preach/saying: Heare ꝑ wordes of the couenaunt/ and speake vnto all Juda/and to all them that dwell at Jerusalē. And saye thou vnto thē: Thus sayeth the Lord God of Israel: Cursed be euery one that is not obedyent vnto the wordes of this couenaunt: which I cōmaunded vnto youre fathers/what tyme as I brought them out of Egypte/from the a* yron fornace/ saying: Be obedyent vnto my voyce/ & do accordyng to all that I cōmaunde you: so shal ye be my people/and I wyll be youre God/ and wyll kepe my promyse/that I haue swore vnto youre fathers: Namely / that I wolde geue them a lande whych floweth with mylck and hony / as ye se/ it is come to passe vnto thys daye. Then answered I/and sayde. Amen. It is euen so Lorde/as thou sayest.

a * Egypt was vnto them an yron fornace/ for the greate angupsshe/ greefe/ sorowe/and carefulnes of herte/ whych they there suffred. iij. Reg. viij. c

B Then ꝑ Lorde sayde vnto me agayne: preache this in ꝑ cities of Juda & rounde aboute Jerusalem/& saye: Heare the wordes of this conuenaūt/ ꝑ ye maye kepe them. For I haue diligently exorted youre fathers/ euer sence the tyme ꝑ I brought them out of the Lande of Egipte/vnto this daye. I gaue them warnynge by tymes/ sayenge: herken vnto my voyce: Neuertheles / they wolde not obeye me/nor encline their eares vnto me/ but folowed the wycked ymagynacyons of theyr awne hertes. And therfore haue I accused them as transgressours of all the wordes of this conuenaunt/that I gaue them to kepe/ whych they (not wyth vnderstandinge) haue not kepte.

And the Lorde sayde vnto me: It is foūde out/that whole Israell and all these citisens of Jerusalem are gone backe. They haue turned them selues to the blasphemyes of their forfathers / whych had no lust to heare my worde. Euen lyke wyse haue these also folowed straunge goddes / and worshypped them. The house of Israell and Juda haue brokē my couenaunt/ whych I made wyth their fathers. C

Therfore thus sayeth the Lorde: Beholde/

I wyll sende a plage amonge you / whych ye shall not be able to escape: and though ye crye vnto me / I will not heare you. Then shall the townes of Juda and the cytezyns of Jerusalem go / and call vpon their goddes vnto whom they made their oblacions: but they are not able to helpe them in tyme of their trouble. For as many cyties as thou hast / O Juda / so many Goddes hast thou also: And loke how many stretes there be in the (O Jerusalem) so many shamefull aulters haue ye sett vp / to offre vpon them vnto Baal. But praye not thou for thys people / byd nether prayse ner prayer for them / for though they crye vnto me in their trouble / yet will I not heare them.

b *He speaketh vnto the Jewes / whiche in their Synagoge worshipped many & diuers Idoles / & therby blaspheamed God: And yet thought they to haue redeamed their wyckednesse w the offrynges of their bullockes & fleshly sacrifices / which are here called holy flesh.

b * O thou beloued / why doest thou so shamefull greate blasphemyes in my house? euē as though that holy flesh myght absolue the / specially when thou hast made thy boost of thy wyckednes. The Lorde called the a grene olyue tre / a fayre one / a frutefull one / a goodly one: but now that there is a cōtrary reporte of the abrode / he wyll burne the vp / and destroye thy braunches. For the Lorde of hoostes that planted the hath deuyced a plage for ỹ (O thou house of Israel & Juda) for ỹ euell that ye haue done to prouoke him to wrath / in that ye dyd serupce vnto Baal.

This (O Lorde) haue I lerned of the / and vnderstāde it / for thou hast shewed me their ymaginacios. But I (as a meke lambe) was caried awaye to be slayne: not knowinge / ỹ they had deuised soch a counceil agaynst me sayenge: We wyll destroye hys meate wyth c *wodd / & dryue him out of the d * lande of ỹ lyuing: that his name shal neuer be thought vpon. Therfore I wyll beseche the now (O Lord of hoostes) thou rightuous iudge / thou that tryest the reynes and the hertes: lett me se the auenged of them / for vnto the haue I cōmitted my cause. The Lord therfore spake thus of ỹ citezyns of Anothoth / that sought to slaye me / sayenge: Preach not vnto vs in the name of the Lorde / or els thou shalt dye of oure handes. Thus (I saye) spake the Lord of hoostes: Beholde / I will vilet you. Youre yonge men shall perysh wyth the swearde / your sonnes & your daughters shall vtterley dye of honger / so that none shall remayne. For vpō ỹ cytezyns of Anathoth wil I bring a plage / the yeare of their vilitacion.

c *Wodd / vnderstāde: venomed & poysoned. Some expounde herby the wodde of ỹ crosses of affliciō which ỹ wicked deuyced to wrappe the prophet in / for his tellynge of the trueth.

d *What the land of the lyuing signifieth is shewed in Esay. liij. c.

¶ The Prophete marueleth greatly at the prosperitye of the wycked / although he confesse God to be ryghtuous. The Jewes are forsaken of the Lorde. He speaketh agaynst Curates and preachers that seduce the people. The Lorde threateneth destruccyon vnto the nacyons that bordered vpon Jewrye / whych troubled and vexed it.

¶ The .xij. Chapter.

RIghteous art thou O Lorde / when that I shulde dyspute with ỹ: Neuertheles / lett me talke wyth the in thynges resonable. *How happeneth it / that the waye of the vngodly is so prosperous? and that it goeth so well vn them / which (with out eny shame) offende & lyue in wyckednesse? Thou plantest them / they take rote / they growe / and bryng forth frute. They boost moch of the / yet doest thou not punish them. But thou Lorde (to whom I am well knowne) thou that hast sene / and proued my herte / take them awaye / lyke as a flock is caryed to the slaughter house / and apoynte them for the daye of slaughter.

* Job. xxi. & Abac. i. b.

How longe shall the lande mourne / and al the herbes of the felde perysh / for the wyckednes of them that dwell therin? The catell and the byrdes are gone / yet saye they: tush / God wyll not destroye vs vtterly.

B a * Thus spake the wicked of the Prophete by the waye of rebuke. As though they had sayde by a parable. Whē thou wast but a lytell towne / thou couldest not beare the persecucyō of thyne awne cytezyns and houshold folckes: How wylt thou then beare the princes & cheke rulers of Juda / & the Nobles of Jerusalem? And after / by ỹ peasable sure lāde is vnderstande Anathoth & by the ryde of Jordan Jerusalem. The lytell riuer of Anathoth is not to be compared to the greate flowyng streames of Jordan. If he were dispyced of hys awne auditoures / how shulde he be heared of other / & those greater & excellenter?

a * Seing thou art weery in running with ỹ fote men / how wilt thou then runne with horses? In a peaceable sure lāde thou mayest be safe / but how wilt thou do in the furyous pryde of Jordane? For thy brethren and thy kynred haue all together despised the / & cried out vpon the in thine absence. Beleue them not / though they speake fayre wordes to the. As for me (saye I) I haue forsaken myne awne dwellyng place / & left myne heretage. My life also ỹ I loue so well / haue I geuen in to the handes of myne enemyes. Myne heretage is become vnto me / as a Lyon in the wod. It cried out vpon me / therfore haue I forsaken it. Myne heretage is vnto me / as a speckled bryde / a bryde of dyuerse coloures is vpon it. Go hence / and gather all ỹ beastes of the felde together / that they maye eate it vp.

Dyuerse herdmen haue brokē downe my byneyarde / and troden vpon my porcyō. Of my pleasaunt porciō / they haue made a wildernes & deserte. They haue layed it waste: and now that it is waste / it sygheth vnto me. Yee the whole lande lyeth waste / and no mā regardeth it. The destroyers come ouer the heeth euery waye / for the swearde of ỹ Lord shall consume from the one ende of ỹ lande to ỹ other / and no flesh shal haue rest. They shall sowe wheate / and reepe thornes. They shall take heretage in possession / but it shall do them no good. And ye shalbe confounded of youre awne wynnynges / because of the greate wrath of the Lorde.

Thus sayeth the Lorde vpon all myne euell neghbours / that laye hande on myne heretage / which I haue geuen my people of Israel: Beholde / I wil plucke them (namely Israel) out of their lande / & put out ỹ house of Juda

D

of Juda frō amonge thē. And when I haue roted them out/ I wylbe at one wyth them agayne/and will haue mercy vpon them: & brynge thē agayne/ euery man to hys awne heritage/and in to his land. And yf they(namely that trouble my people) wyll lerne the wayes of them/to sweare by my name: The Lorde lyueth(lyke as they lerned my people to sweare by Baal) then shall they be rekened amonge my people. But yf they will not obeye/then wyll I rote out the same folke/ and destroye them/sayeth the Lorde.

¶ The destruccyon of the Jewes is prefygured/ and their sparplynge abrode. Why Israel was receaued to be the people of God/ & why they were forsaken.

¶ The. xiij. Chapter.

A ✱ A prophecye done by an outwarde sygne/as it is sayd iij. reg. xi. f

MOreouer / thus sayde the Lorde vnto me: go thy waye/ ✱ & get the a lynen brech / & gyrde it aboute thy loynes / and let it not be wet. Then I got me a brech / accordynge to the cōmaundement of the Lorde/ & put it about my loynes. After this/the Lorde spake vnto me agayne: Take the brech that thou hast prepared & put about the/ & gett the vp/and go vnto Euphrates/ & hyde it in a hole of the rock. So went I/and hydde it/as the Lorde commaunded me. And it happened longe after this/that the Lord spake vnto me: Vp/ & get the to Euphrates/ & fet the brech from thēce/which I cōmaunded the to hyde there. Then went I to Euphrates/ & dygged vp/ & toke the brech from the place where I had hyd it: & beholde/the brech was corrupt / so that it was profytable for nothinge.

Then sayde the Lorde vnto me: Thus
B sayeth the Lord: Euen so wyll I corrupte ỹ pryde of Juda/ & the hye mynde of Jerusalē. This people is a wycked people/they wyll not heare my worde/they folowe the wicked
Jere. vij. c. xi. b. xviij. a. xix. c. ymagynacyōs of their awne herte/ & hange vpon straunge Goddes/them haue they serued & worshypped: & therfore they shalbe as this brech / that serueth for nothynge. For as straytely as a brech lyeth vpon a mans loynes/so strately dyd I bynde ỹ whole house
Deutero. iiij. c. xxvij. d. of Israel/ & the whole house of Juda vnto me/sayeth the Lorde: that they myght be my people: that they myght haue a gloryous name: ỹ they myght be in honoure: but they wolde not obeye me. Therfore laye thys ryddle before them/ & saye: Thus sayeth the Lord God of Israel: Euery pot shalbe fylled with wyne. And they shal saye: thinckest thou we knowe not/that euery pot shalbe fylled w wyne? Then shalt thou saye vnto thē: Thus sayeth the Lorde: Beholde/I shall fyll all ỹ inhabytours of this lande with dronckēnes/ the Kynges that syt vpon Dauids stole/ the Prestes and Prophetes/ with all that dwell at Jerusalem. And I wyll shute them one agaynst another/yee the fathers against the sonnes/sayeth the Lorde.

I wyll not pardon thē/ I wyll not spare
C them/ner haue pytye vpō them: but destroye thē. Be obediēt/geue eare/take no dysdayne at it/for it is the Lorde hym selfe that speaketh. Honoure the Lorde youre God herein/ or he take hys lyght from you / and or euer youre fete stomble in darcknesse at the hyll: lest when ye loke for the lyght/ he turne it in to the shadowe & darcknesse of death. But yf ye wyll not heare me / that geue you secrete warnyng / I will mourne for my whole hert for youre stubburnesse. Pyteously wyll I Jeremy. xxxi. c
wepe/ & the teares shall gushe out of myne Thren. i. a. eyes. For the Lordes flocke shall be caryed awaye captyue. Tell the kynge and the rulers: Humble youre selues / sett you downe lowe/ for the crowne of youre glory shal fall from your head. The cities towarde ỹ south shalbe shut vp/and no man shall open them. All Juda shall be caried awaye captyue / so that none shall remayne.

Lyft vp youre eyes/ & beholde them / that
D come from the North: Lyke a fat flocke shal they fall vpon the. To whō wylt thou make thy mone/when they come vpō the? for thou Jeremy. xxx. a
hast taught them thy selfe / and made them Esay. xiij. b. & masters ouer ỹ. Shal not sorowe come vpō Esai, xxi. a. the/as on a woman trauayling with childe? And yf thou wolde st saye thē in thyne herte: Wherfore come these thinges vpō me? Euen for the multitude of thy blasphemyes / shall thy hinder partes and thy fete be discouered. For lyke as the man of Inde maye chaunge hys skynne / & the cat of the mountayne her spottes: so maye ye that be exercysed in euel/ do good. Therfore will I scatre you/lyke as the stobble ỹ is taken awaye with the south wynde. This shal be youre porcyon / and the porcyon of your measure/ wher with ye shal be rewarded of me/sayeth the Lorde: because ye haue forgotten me/and put youre trust in disceatfull thinges. Therfore shall I turne
Osee. ij. b. thy clothes ouer thy head / and discouer thy thyghes/ ỹ thy preuities maye be sene / thy aduoutry/ thy deedly malice/ thy beastlinesse and thy shamefull whordome. For vpon the feldes and hylles I haue sene thy abhominacions. Wo be vnto the (O Jerusalem) when wilt thou euer be clensed eny more?

¶ Of the derth that shulde come in Jewrye. The prayer of the people askyng mercy of the Lorde. The vnfaythfull people are not hearde. Of prayer/ fastinge/ & of false prophetes that seduce the people.

¶ The. xiiij. Chapter.

THe worde of the Lorde shewed vn-
A to Jeremy/ concernynge the derth of the frutes. Juda shall mourne/ mē shal not go moch more thorow

his gates: the lande shal be nomore had in reputacion/ & ỹ crie of Jerusalem shal breake out. The lordes shall sende their seruauntes to fetch water/ & when they come to the welles/ they shall fynde no water/ but shal carye their vessels home emptye. They shall be ashamed and confounded/ & shall couer their heades. For the grounde shalbe dried vp/ because there commeth no rayne vpon it. The plowmen also shalbe ashamed/ & shal couer their heades. The Hynde shall forsake the yõge fawne/ ỹ he bringeth forth in the felde because there shalbe no grasse. The wylde Asses shal stande in the Mosse/ and drawe in their wynde lyke the Dragons/ their eyes shall fayle for want of grasse.

B Doutles oure awne wickednesse rewarde vs: But Lorde do thou accordinge to thy name/ though oure transgressyons and synnes be many. For thou art the comforte & helpe of Israel in the tyme of trouble. a* Why wilt thou be as a straunger in the Lande/ and as one that goeth ouer the felde/ & commeth in only to remayne for a night? Why wilt thou make thy self a cowarde/ and as it were a gyaunte that yet maye not helpe? b* For thou art ours (O Lorde) and we beare thy name/ therfore forsake vs not.

a* Why wilt thou be as a straunger. &c. As who saye. Thou behauest thy self vn to vs as a straũger/ or as a wayefaring man: for thou settest not by vs/ nether dyspleasest thy strengthes to helpe vs.

b* Some reade/ but thou/ O Lord/ art in the myddest of vs: & thy name is called on/ of vs.

Then spake the Lorde/ concernynge this people that haue pleasure to go so nymbly vñ their fete/ and leaue not of/ and therfore displease the Lorde: in so moch/ that he wyll now bringe agayne to remẽbraunce al their mysdedes/ and punysh all their synnes. Yee euen thus sayde the Lorde vnto me: Thou shalt not praye to do this people good. For though they fast/ I wyll not heare their praiers. And though they offre burnt offrĩgs & sacrifices/ yet wyll not I accepte thẽ. For I will destroye them with ỹ swearde/ honger and pestilence. Then answerde I: O Lorde God/ the prophetes saye vnto them: Tush/ ye shal se no swearde/ and no honger shal come vpon you/ but the Lord shall geue you continuall rest in this place.

C

And the Lorde sayde vnto me: The prophetes preach lyes vnto them in my name. I haue not spoken wyth them/ nether gaue I them eny charge/ nether dyd I sende thẽ: yet they preach vnto you false visiõs/ charming vanite/ & disceatfulnesse of their awne hert. Therfore thus saieth the Lorde: As for those prophetes that preach in my name (whom I neuertheles haue not sent) and that saye: Tush/ there shall nether batel ner honger be in this lande: Wyth swearde and with hõger shall those prophetes perysh/ and the people to whom they haue preached shalbe cast out of Jerusalem/ dye of honger/ and be slayne wyth the swearde (and there shalbe no man to burye them) both they and their wyues/ their sonnes and their daughters. For thus wyll I poure their wyckednes vpon them. D This shalt thou saye also vnto them: Myne eyes shall wepe without ceasynge daye and night. For my people shalbe destroyed wyth great harme/ and shall perysh wyth a great plage. For yf I go in to the felde/ lo/ it lyeth all full of slayne men: If I come in to the cytye/ lo/ they be all famesshed of honger.

Yee their prophetes also and prestes shal be led in to an vnknowne lande.

Hast thou then vtterly forsaken Juda? (sayde I) Dost thou so abhorre Syon? Or hast thou so plaged vs/ that we can be healed nomore? We loked for peace/ and there commeth no good: for the tyme of health/ & lo/ here is nothynge but trouble. We knowlege (O Lorde) all oure mysdedes/ and the synnes of oure fathers/ that we haue offended the. Be not dyspleased/ O Lorde) for thy names sake/ forgett not thy louynge kyndnes: Remembre the trone of thyne honoure/ breake not the coueuaunt/ that thou hast made wyth vs. Are there eny amonge the goddes of the Gentiles/ that sende rayne or geue the showers of heauen? Dost not thou it O Lorde oure God/ in whom we trust? Yee Lorde/ thou dost all these thinges.

¶ The Lorde wyl not heare Moses or Aaron/ if they praye for the people/ but wyl wrappe them in many myseryes. The cause of soche greate myseryes.

¶ The. xv. Chapter.

THen spake the Lorde vnto me/ I and sayde: Though Moses & Samuel stode before me/ yet haue I no herte to thys people. Dryue them awaye/ that they maye go out of my syght. And yf they saye vnto the: Whyther shall we go? Then tell them: The Lorde geueth you thys answere: Some vnto death/ some to the swearde/ some to honger/ some into captyuyte. For I wyl bryng foure plages vpon them sayeth ỹ Lord. The swearde shall strangle them/ the dogges shall deuoure them/ the foules of the ayre/ and beastes of the earth shall eate them vp/ and destroye them. I wyll scatter them aboute also in all kyngdomes & landes to be plaged/ because of Manasseh the sonne of Hezekiah kynge of Juda/ for the thinges that he dyd in Jerusalem. Jeremy. vij. b. xvi. c. xviij. b. and Ezech. xiij. c.

Who shall then haue pyte vpon the/ O Jerusalem? Who shall be sorye for the? Or who shal make intercessiõ/ to opteyne peace for the? seyng thou goest fro me/ and turnest backwarde/ sayeth the Lorde? Therfore I will stretch out myne hãd agaynst the/ to destroye the/ & I wyll not be intreated. I wyll scatre the abrode wyth ỹ fanne on euery side B

of the

of the lande: I wyll waste my people and destroye them / for they haue had no lust to turne from their awne wayes. I wyll make their wyddowes mo in nōbre / then ỹ sandes of the see. Upon the mothers of their chyldren / I shall bringe a destroyer in the noone daye. Sodenly and vnawarres / shal I sende a feare vpon their cyties. She ỹ hath borne viij. chyldren / shall haue none / her herte shal be full of sorowe.

The Sunne shall fayle her in the cleare daye / when she shalbe cōfounded and faynte for very heuynesse. As for those ỹ remayne / I wyll delyuer them vnto the swearde of their enemyes / sayth the Lorde. O mother / alas that euer thou dydest beare me / an enemye and hated of the whole lande: Though I neuer lente ner receaued vpon vsury / yet all men speake euell vpon me. And the Lord answered me: Lede not I ỹ then vnto good: Come not I to the / whē thou art in trouble: & helpe the / when thyne enemye oppresseth the: Doth one yron hurte another / or one metall that commeth from the North / another: As for youre ryches & treasure / I wyll geue them out in to a praye / not for eny money / but because of all your synne / ỹ ye haue done in all youre coastes. And I will bringe you with youre enemyes in to a lande / that ye knowe not: for the fyre that is kyndled in my indignacyon / shall burne you vp.

O Lorde (sayde I then) thou knowest all thinges / therfore remembre me / & vysett me / delyuer me fro my persecuters: Receaue not my cause in thy longe wrath / yet thou knowest / ỹ for thy sake I suffre rebuke. When I had found thy wordes / I ate them vp gredely: they haue made my herte ioyfull & glad For I call vpon thy name / O Lorde God of Hostes. I dwell not amōge the scorners / neither is my delyte therin: but I dwell only in the feare of thy hand / for thou hast fylled me with bytternes. Shall my heuynes endure for euer: Are my plages then so greate / that they maye neuer be healed: Wilt thou be as a water / that falleth / and can not continue: Upon these wordes / thus sayde the Lorde vnto me: If thou wylt turne agayne / I shall set the in my seruyce: and yf thou wylt take out the thynge that is precious from ỹ vile / thou shalt be euen as myne awne mouth. They shall conuerte vnto the / but turne not thou vnto thē: & so shall I make the a stōge wall of stele agaynst this people. They shal fyght agaynst the / but they shall not preuayle. For I my selfe will be w the / to helpe the / and delyuer the / sayeth the Lorde. And I wyll rydd the out of the handes of the wycked / and delyuer the out of the hande of Tirauntes.

The prophetyeth the mysterye of the Jewes. He sheweth / that the worshyppinge of Idoles & the contēpt of Gods lawe / is the cause of their mysserie. He prophecieth the captiuytie of Babylon / & their deliueraūce frō thence agayne. The callyng of ỹ Gentiles.

The .xvj. Chapter.

MOreouer / thus sayde the Lord vnto me: Thou shalt take ỹ no wyfe / ner beget chyldren in thys place. A For of the chyldren that are borne in this place / of their mothers ỹ haue borne them / and of their fathers that haue begottē them in thys lande / thus sayeth the Lorde: They shal dye an horrible deeth / no mā shal mourne for them / ner burye them / but they shall lye as donge vpō the earth. They shall perish thorow the swearde and honger / and their bodyes shall be meate for the foules of the ayre / and beestes of the earth. Agayne / thus sayeth the Lorde: Go not vnto thē / that come together / for to mourne and wepe: for I haue takē my peace frō this people (saieth the Lorde) yee my fauoure & my mercy. And in this lande shall they dye / olde and yonge / B & shall not be buryed: no man shall bewepe them / no man shall clyppe or shaue him selfe for them.

There shal not one viset another / to mourne with thē for their deed / or to cōforte thē. One shall not offre another the cuppe of cōsolacyon / to forget their heuynes for father & mother. Thou shalt not go in to their feast house / to syt downe / moch lesse to eate or drincke with thē. For thus sayeth the Lorde of Hostes the God of Israell: a * Beholde / I shal take awaye out of this place / the voyce of myrth and gladnesse / the voyce of the bryde grome and of the bryde: yee & that in youre dayes / that ye maye se it.

Now when thou shewest thys people all these wordes / and they saye vnto the: Wherfore hath the Lorde deuysed all thys greate plage for vs: Or what is ỹ offence & synne / that we haue done agaynst the Lorde oure God: Then make thou them this answere: Because youre fathers haue forsaken me (sayeth ỹ Lorde) & haue cleued vnto straūge goddes / whom they haue honoured & worshypped: but me haue they forsaken / & haue not kepte my lawe. And ye vō youre shamefull blasphemyes / haue exceaded the wyckednes of youre fathers. For euery one of you foloweth the frowarde & euell ymagynacion of his awne herte / and is not obediēt vnto me.

Therfore wyll I cast you oute of thys land / in to a lande that ye and youre fathers know not: and there shall ye serue straunge goddes daye and nyght / there wyll I shewe you no fauoure. Behold therfore (sayeth the

a * The maner of the prophetes comēly / is / fyrst vtterly to condemne / & after to relace & comfort the faythfull / as Jeremy doth here in this chapter / and as it is vsed the whole scripture thorow.

Leuitic.xx.b. Jeremy.xviij.c.

Psal.lxxviij.a & Jeremy.xv.a

Deut.xxviij.e Jeremy.xxiij.b

Lorde) the dayes are come / that it shall no-more be sayed: The Lorde lyueth / whych brought the chyldren of Israell out of the lande of Egypte: but / it shal be sayde / ỹ Lord lyueth / that brought the chyldren of Israell from the North / and from all landes where I had scatred them. For I wyl bryng them agayne in to the lande / that I gaue vnto their fathers.

D b*By these fishers are vnderstande the hoste / by whō the Lord scourged the Jewes / & fyshed awaye their rulars. At foure sondrye daughtes were foure of their kynges taken / at euery tyme some of the chefe of the people wt all. But at the last in the tyme of Zedekiah was all the rest of the people hunted oute of those cruell hunters the Chaldees. iiij. Reg. xxv. a. b Reade the note in the. xvij. cha. folowynge / at the letter. c.

Behoilde (sayeth the Lorde) I will sende out many b*fyshers to take them / & after ỹ will I sende out many hunters to hunte thē out / from all mountaynes and hylles & out of ỹ caues of stones. For myne eyes beholde all their wayes / and they can not be hyd fro my face / nether can their wycked dedes be kepte close out of my syghte. But first wyll I sufficiently rewarde their shamefull blasphemies and synnes / wherwyth they haue defyled my lande: Namely / with their stinckyng Idols and abhominacions / wherwith they haue fylled myne heretage. O Lorde / my strength / my power / and refuge in tyme of troubie. The Gentyles shall come vnto ỹ from the endes of the worlde / and saye: Verely our fathers haue cleued vnto lyes / their Idols are but vayne & vnprofitable. How cā a man make vnto his goddes / which are not able to be goddes. And therfore I wyll once teach them / sayeth the Lorde / I wyll shewe them my hande & my power / that they maye knowe / that my name is the Lorde.

¶ The frowardnesse of the Jewes. Cursed be those that put their confydence in man / & those blessed that trust to God. Mannes hert is wycked. God is the searcher of the hert. The lyuyng waters are forsake. The halowynge of the Sabboth is commaunded.

¶ The. xvij. Chapter.

A Youre synne (O ye of the tribe of Juda) is writtē in the table of your hertes / & grauē vpon the edges of your aulters wt a penne of yron & with an adamāt clawe: that youre chyldrē also maye thinke vpon youre aulters / wodes / thicke trees / hie hylles / mountaynes & feldes. Wherfore / I wyll make all youre substaunce & treasure be spoyled / for the greate synne that ye haue done vpō your hie places thorow out all the coostes of youre lande. Ye shall be cast out also from the heretage / that I gaue you. And I wyll subdue you vnder the heuy bondage of youre enemyes / in a lād that ye knowe not. For ye haue mynystred fyre to my indignacyon / whych shall burne euermore. Thus sayeth the Lorde: Cursed be the man that putteth his trust in man / & a*that taketh flesh for his arme: & he / whose herte departeth from the Lorde. He shall be lyke the heeth / that groweth in ỹ wildernes. As for the good thinge that is for to come / he shall not se it: but dwell in a drie place of the wildernes / in a salt & vnoccupied lande. *O blessed is the man / that putteth hys trust in the Lorde / and whose hope is the Lorde hym selfe. *For he shalbe as a tre / that is planted by the water syde: which spredeth out ỹ rote vnto moystnesse / whom the heate can not harme / when it commeth / but his leaues are grene. And though there growe but lytle frute because of drouth / yet is he not carefull, but he neuer leaueth of to bryng forth frute. Amonge all thynges lyuing / mā hath the most disceatfull and vnsercheable herte.

* Psalme. ij. b. Prouer. xxij. c

* Psal. i. a

Who shall then knowe it? Euen I the Lorde search out the grounde of the herte / & trye the reynes / and rewarde euery man accordinge to hys wayes / and acordynge to the frute of his councels.

The dysceatfull maketh a nest / but bryngeth forth no yonge: He commeth by ryches / but not ryghtuously. In ỹ middest of his life must he leaue them behinde him / and at the last be founde a very foole. But thou (O Lorde) whose trone is most glorious / excellent and of most antyquite / whych dwellest in the place of oure holy rest: Thou art the comforte of Israell. All they that forsake the / shalbe confounded: all they that departe from the / shalbe wrytten in earth / for they haue forsaken the Lorde the very condyte of the waters of lyfe.

Heale me / O Lord / and I shall be whole: saue thou me / and I shalbe saued / for thou art my prayse. Beholde / these men saye vnto me: Where is the worde of the Lorde? Lett it come. Whereas I neuertheles ledynge the flock in thy wayes / haue compelled none by violence. For I neuer desyred eny mās deeth / this knowest thou well. My wordes also were right before the. Be not now terryble vnto me / O Lorde / for thou art he in whom I hope / when I am in parell. Let my persecuters be cōfounded / but not me: let them be afrayed / and not me. Thou shalt bringe vpō them the tyme of their plage / and shalt destroye them right sore.

¶

Agayne / thus hath the Lorde sayde vnto me: Go and stande vnder the gate / where thorow the people and the kynges of Juda go out and in / yee vnder all the gates of Jerusalen / and saye vnto them: Heare ỹ worde of the Lorde / ye kynges of Juda / and all thou people of Juda / and all ye cytesyns of Jerusalem / that go thorow thys gate: Thus the Lorde commaundeth: Take hede for youre lyues / ỹ ye carye no burthē vpon you in the Sabboth / to bryng it thorow the gates of Jerusalem: ye shall beare no burthen also out of youre houses in the Sabboth. b*Ye shall do no laboure therin / but halowe the Sabboth / as I cōmaunded youre fathers.

B a*That taketh flesh for his arme / ỹ is / that putteth his trust in any thyng but in the Lorde.

b*Ye shal do no labour therin / but halowe the Sabboth / as I cōmaunded youre fathers, &c. The

How

foundacyon of the fayth/is/to beleue Goddes promeses/and that he made & whole worlde/ & doth also gouerne it:& further þ he knoweth & will iudge all thinges. &c.

These thinges dyd the lawe requere in kepig of þ Sabboth/ to cõfesse bothe wyth worde & fygnes to geue dylygent heade to the hearyng & interpretyng of the lawe/to thynche of the glory of God/ & to releue the faythfull soule with thefodder of the worde/to mynistre occasion also vnto þ simple þ they likewise might attempt soche thyng(in their

Dthorow this gate vpon the Sabboth: If ye wyll halowe the Sabboth/so that ye do no worcke therin: then shall there go thorow the gates of this cytie/kynges and princes/ that shall syt vpon the stole of Dauid:They shall be caried vpon charettes/and ryde vpõ horses/both they and their prynces. Yee whole Juda and all the cytesyns of Jerusalem shall goo here thorowe/and this cytye shall euer be the more and more inhabyted. There shall come men also from the cyties of Juda/from aboute Jerusalem/& from the land of Benjamin/from the playne feldes/ from the mountaynes and from the wyldernesse: which shall bryng burntofferynges/ sacrifyces/oblacions/and incense/and offre vp thanckesgeuyng in þ house of the Lord. But yf ye wyll not be obedyent vnto me/to halow the Sabboth/so þ ye will beare your burthens thorow þ gates of Jerusalẽ vpõ þ Sabboth:Then shall I set fyre vpõ þ gates of Jerusalẽ/& it shall burne vp the houses of Jerusalẽ/& no mã shall be able to quench it.

houses amongest their housholde folckes/to be pytyfull ouer the werynes of soche neyghboures as laboured soare all the weke longe/and release them/to attend & geue hede to the exercyses of the spyrite and to the consolacyon & comfortynge of their neyghboures; not only to abstayne from outwarde worckes/and fulfill their appetytes and lustes/for that dyd the Lorde forbyd. The Sabboth shulde be applyed to the ieafull seruynge of God/not to synfulnes & wantonnesse. It is commaunded to be sanctyfyed/ not to be polluted and defyled wyth naughtynesse. To God alone must we also kepe it/& call on his name: other Goddes or goddes felowes ought we not to enquere of/ner fall downe vnto them. But when soche occasyons come as turne oure reast in to occupacyon and laboure/then ought we to remembre that the Sabboth was ordened for man/not man for the Sabboth. Marc ij.d. so that in þ meane ceason/the feare of God & þ charitye towarde our neyghbour(whych are the cheafe and prynceppall thynges in the obseruacyon of the Sabboth)be not lyghtely regarded.

¶ The.xviii.Chapter.

¶ God sheweth/by the example of a potter/that it is in his power to destroye the despysers of hys worde/ & to helpe thẽ agayne when they amend. The conspiricie of the Jewes agaynst Jeremy. His prayer agaynst hys aduersaryes.

THis is another communicacion/ that God had w Jeremy/saying: Aryse/and go downe in to þ Potters house/and there shall I tell þ more of my mynde. Now when I cam to the Potters house/I founde him makynge hys worcke vpon a whele, The vessell that the Potter made of claye/brake amonge hys hãdes: So he beganne a new/& made another vessell/accordynge to his mynde. Then sayde the Lorde thus vnto me: Maye not I do with you/as this Potter doth/O ye house of Israel/sayeth þ Lorde? Beholde/ye house of Israell: ye are in my hande/euen as the claye in the Potters hande.

When I take in hande to rote out/to destroye/or to waste awaye eny people or kingdome: yf that people(agaynst whom I haue thus deuyled) conuerte from their wickednes: Immediatly/I a*repẽte of þ plage/ that I deuyled to bryng vpon thẽ. Agayne When I take in hande/to buylde/or to plãte a people or a kyngdome: yf the same people do euell before me/and heare not my voyce: Immediatly/I repẽte of the good/that I deuyse to do for them.

Speake now therfore vnto whole Juda/ and to them that dwell at Jerusalem: Thus sayeth the Lorde: Beholde/I am deuysynge a plage for you/and am takynge a thynge in hande agaynst you.

Therfore let euery man turne from hys euell waye/take vpon you the thynge that is good/and do ryght. But they saye: No more of this/we wyll folowe oure awne ymagynacyons/and do euery man accordynge to þ wylfulnesse of his awne mynde.

Therfore thus sayeth þ Lord: Aske amõge the Heathen/yf eny mã hath herde soch horyble thynges/as the daughter of Syon hath done. Shall not þ snowe(that melteth vpõ the stony rockes of Libanus)moysten the feldes? Or maye the sprynges of waters be so grauen awaye/that they runne no more/geue moystnesse/ner make frutefulle? But my people hath so forgotten me/þ they haue made sacrifyce vnto vayne Goddes. And whyle they folowed their awne wayes they are come out of the hye strete/and gone in to a fote waye not vsed to betrodẽ. Where thorow they haue brought their lande in to an euerlastyng wyldernesse and scorne: So that whosoeuer trauayleth therby/ shalbe abashed/and wagge their heades. With an East wynde will I scatre them/before their enemyes. And whẽ their destruccio cõmeth/ I wyll turne my backe vpõ thẽ/ but not my face. Then sayde they: come/let vs ymagyn somthynge agaynst this Jeremy. Yee thys dyd euen the prestes/to whom the lawe was commytted: the Senatours/that were the wyseste: and the prophetes/which wãted not the worde of God. Come(sayde they) lett vs cut out his tunge/and let vs not regarde his wordes. Consyder me/O Lorde/ and heare the voyce of myne enemies. Do they not recompence euell for good/ when they dygg a pyt for my soule? Remembre/how þ I stode before the/to speake for them/ and to turne awaye thy wrath from them.

Therfore let their chyldrẽ dye of hunger/ and lett them be oppressed with the swearde. Let their wyues be robbed of their childrẽ/ and become widdowes: let their housbandes

a* The repẽtaunce of God is/ the chaunging of hys deades as ye haue 1.Reg.xv.c.

Jeremy.xi.d.

D Psal.cix.a.e Psal.lxix.b.

be slayne/

be slayne / lett their yonge men be kylled w the swearde in the felde. Lett the noyse be herde out of their houses / when ỹ murtherer commeth sodenly vpon them: For they haue digged a pit to take me / and layed snares for my fete. Yet Lorde / thou knowest all their councell / ỹ they haue deuysed / to* slaye me. And therfore forgeue thē not their wyckednes / and let not their synne be put out of thy syght: but lett them be iudged before the as the gyltye: Thys shalt thou do vnto them in the tyme of thy indygnacyon.

*Jere.xi.d.

The prophecyeth the destruccyō of Jerusalem / for the contempt and despysynge of the worde of God.

The.xix.Chapter.

A MOreouer / thus sayde the Lorde vnto Jeremy: Go thy waye / & bye the an erthen pytcher / and bringe forth the Senatours / and chefe preastes in to the valley of the chyldrē of Hennom / which lieth before the porte that is made of brycke / and shewe them there the wordes / that I shall tell the / and saye thus vnto them: Heare the worde of the Lorde / ye kynges of Juda / and ye cytesyns of Jerusalem: *Thus sayeth the Lorde of Hostes the God of Israel: Behold / I wyll bringe soch a plage vpon this place / that ỹ eares of all that heare it / shall glowe. And that because they haue forsaken me / & vnhalowed this place / and haue offred in it vnto straunge goddes: whome nether they / B their fathers / ner the kynges of Juda haue knowne. They haue fylled this place also w the bloude of innocentes / for they haue sett vp an aulter vnto Baal / to burne their chyldren for a burntofferynge vnto Baal / which I nether cōmaunded / ner charged them / nether thought once therevpon.

*iiij.Re.xxi.c Jeremy.vi.c.

Beholde therfore / the time cōmeth (saieth ỹ Lorde) ỹ this place shall nomore be called. a* Topheth / ner ỹ valley of ỹ chyldrē of Hennom / but the valley of slaughter. For in thys place will I slaye the Senatours of Juda & Jerusalem / & kyll thē downe w the swearde in the syght of their enemyes / & of them that seke their lyues. And their deed carcases wyl I geue to be meate for the foules of the ayre / & beestes of the felde. And I wyl make C this cytie so desolate / and despysed: that who so goeth therby / shall be abashed and iest vpon her / because of all her plages.

a* Of Topheth ye haue before in the vij.g.

*Thren.iiij.b. Deut.xxviij.b

*I wyll fede thē also with the flesh of their sonns & their daughters. Yee euery one shall eate vp another in the besegynge and straytnesse / wherwith their enemyes (ỹ seke their lyues) shall kepe them in. And the pytcher shalt thou breake in the syght of the men / ỹ shalbe wyth the / and saye vnto them: Thus sayeth the Lorde of Hostes: Euen so wyll I destroye thys people and cytie; as a Potter breaketh a vessell / ỹ can not be made whole agayne.

In Topheth shall they be buried / for they shall haue none other place. Thus wyll I do vnto this place also / saieth the Lorde / and to them that dwell therin: yee I wyll do to thys citie / as vnto Topheth (For ỹ houses of Jerusalem & the houses of the kynges of Juda are defyled / lyke as Topeth) because of all ỹ houses / in whose parlers they dyd sacrifyce vnto all the hooste of heauen / & poured out drincke offringes vnto straūge goddes. And so Jeremy cam frō Topheth / where ỹ Lord had sent him to prophecye / and stode in the courte of the house of the Lorde / and spake to all the people: Thus sayeth the Lorde of Hostes the God of Israell: Beholde / I wyll bringe vpon this cytie & vpon euery towne aboute it / all ỹ plages that I haue deuysed agaynst them: for they haue bene obstinate / and wolde not obeye my warnynges.

D *iiij.reg.xvij.c

Jeremye is smytten and cast in to prysō for preachyng of the worde of God. He prophecyeth the captiuytie of Babylon. He complayneth that he is a mockyng stocke / for the worde of God. He is compelled by the spryte to preache the worde / wyll he wyll he not.

The.xx.Chapter.

WHen a* Phashur ỹ preast / ỹ sonne of Emer / chefe in the house of the Lorde / herde Jeremy preach so stedfastly: he smote Jeremy / & put him in the stockes / that are by the hye gate of Benjamin / in ỹ house of the Lorde. The nexte daye folowyng Phashur brought Jeremy out of the stockes agayne. Then sayde Jeremy vnto hym: The Lorde shall call the nomore Phashur (that is excellent & increasynge) but Magor (ỹ is fearfull & afrayed) euery where. For thus sayeth the Lorde: beholde / I wyll make the afrayed / the thy selfe / and all that fauoure the: which shall perysh with the swearde of their enemyes / euen before thy face.

a* Thys Phashur was the hye byshop of the tēple / the ryngleader of false Prophetes / the chefe heretike taker / ỹ is / the ouerthrower of true godlinesse. The dignite of preesthode geuē vnto him he abused. For he taught not & reproued by the worde / but feared the godly w cruelte. B He is not the greater man ỹ striketh / but he is the stronger that is stryke. He not onely stroke but also presoned hym ỹ wolde him not / but pacyently loked for the helpe of God. It is no newe thynge (ye may se) for Bysshoppes to persecute the Prophetes of the Lorde / for their preaching of the truethe & constancye.

And I wyll geue whole Juda vnder the power of the kyng of Babylon / which shall carie some vnto Babylon preasoners / & slaye some with the swearde. Moreouer / all the substaunce of this lande / all their precyous and gorgeous worckes / all costlynesse / & all the treasure of the Kynges of Juda: wyll I geue in to ỹ handes of their enemyes / which shall spoyle them / and carie them vnto Babilon. But as for ỹ (O Phashur) thou shalt be caried vnto Babilon with all thine houshold / & to Babilon shalt thou come / where thou shalt dye / and be buryed: thou & all thy fauourers / to whom thou hast preached lyes. O Lorde / thou makest me weake / but thou refreshest me / & makest me stronge agayne. All the daye longe am I despysed / & laughed to scorne of euery man: because I haue now preached

preached lõge agaynst malicious Tyrãny / & shewed them of destruccion. For the which cause they cast the worde of the Lorde in my teeth / and take me euer to the worst.

¶ Wherfore / I thought from hence forth / not to speake of him / ner to preach eny more in hys name. But the worde of the Lorde was a very burnynge fyre in my hert and in my bones / which whẽ I wolde haue stopped / I might not. For why / I herde so many derisyons and blasphemies / yee euen of myne awne companions / and of soch as were conuersaunte with me: which wente aboute / to make me afrayed / sayinge: vpon him / let vs go vpon him / to feare hym / and make hym holde his tonge: ẏ we maye ouercome him / and be auenged of him.

But the Lorde stode by me / lyke a myghtie giaunte: therfore my persecuters fell / & coulde do nothing. They shall be sore cõfoũded / for they haue done vnwysely / they shall haue an euerlastynge shame. And now / O Lorde of Hostes / thou ryghtuous sercher (which knowest ẏ reynes & the very hertes:) let me se them punished / for vnto the I commytte my cause.

Synge vnto the Lorde / and prayse hym / for he hath deliuered the soule of the oppressed / from the hande of the violent. *b Cursed be the daye / wherin I was borne: vnhappye be the daye / wherin my mother brought me forth. Cursed be the man / that brought my father ẏ tydinges / to make him glad / saying: thou hast gotten a sonne. Lett it happen vnto that man / as to the cyties which the Lorde turned vpsyde downe (whẽ he had hearde lõg the wicked rumoure of thẽ) because he slewe me not / as sone as I cam out of my mothers wombe / & because my mother was not my graue her selfe / that ẏ byrth might not haue come out / but remayned styll in her. Wherfore cam I forth of my mothers wombe? To haue experience of laboure and sorow? and to leade my lyfe wyth shame?

b * What is sygnyfyed by cursing of the daye is shewed in Job. iij. a. This sentẽce & other lyke are not to be taken as examples of impacyence in holy men / but as the confessiõ of the frayltye of man / cõplaynyng thus vnto hym that only can helpe & comforth the.

¶ Heprophecyeth that Zedekiah shall be taken / and the cytye burned.

¶ The.xxi.Chapter.

These are the wordes ẏ the Lorde spake vnto Jeremy what time as kynge Zedekiah sent vnto hym Pashur the sonne of Melchiah / & Sophoniah the sonne of Maasiah preaste / saying: Aske councell at the Lord (we praye the) of oure behalfe / for Nabuchodonosor ẏ kynge of Babylon besegeth vs / yf the Lord (peraduenture) will deale wyth vs / accordynge to his maruelous power / & take hym from vs.

Then spake Jeremy. Geue Zedekiah this answere. Thus sayeth the Lorde God of Israell: behoide / I will turne backe the weapens / that ye haue in youre handes / wherwith ye fyght agaynst the kynge of Babylon & the Caldees / which besege you rounde aboute ẏ walles / & I will bynge thẽ together into the myddest of this cytie / and I my selfe will fight agaynst you / wt an outstretched hande / & with a mightie arme / in great displeasure and terrible wrath: & wyll smyte them / that dwell in this citie: yee both men & catell shall dye of the pestilence.

And after this (sayeth the Lorde) I shall B delyuer Zedekiah the kynge of Juda / & hys seruaũtes / his people (& soch as are escaped in the cytie / from the pestilence / swearde / & honger) into the power of Nabuchodonosor kynge of Babylon: yee into the handes of their enemyes / into the hãdes of those that folowe vpon their lyues / which shall smyte thẽ with ẏ swearde: they shall not pytie thẽ / they shall not spare them / they shall haue no mercy vpon them.

And vnto this people thou shalt saye: Thus ¶ sayeth the Lord: *behoide / I laye before you the waye of lyfe and deeth. Who so abydeth in this cytie / shall perish: ether wt ẏ swearde / with honger / or with pestilence. But who so goeth out to holde on the Chaldees parte / ẏ besege it / he shall saue his lyfe / and a * shall wynne his soule for a pray. For I haue sett my face agaynst this cytie (sayeth ẏ Lorde) to plage it / and to do it no good. It must be geuen into the hande of the kynge of Babylon / and be brent with fyre.

Deute. xxx. e. Jere. xxxviij. a. Jere. xxvij. a.

a Shal winne his soule for a praye / that is shall escape danger: It is all one wyth that which goeth before / he shal safe his lyfe. His soule / that is / hys lyfe / shal be vnto him as a praye: because he should vtterly haue lost it / yf he had bidde in Jerusalem: & by flyinge vnto the Chaldees he should wynne it euẽ as a man winneth a pray in battell.

And vnto the house of the kynge of Juda / saye thus: Heare the worde of the Lorde (O thou house of Dauid) for thus saieth ẏ Lord: Ministre ryghtuousnes / and that soone / delyuer the oppressed from vyolent power: or euer my terrybie wrath breake oute lyke a fyre / and burne so / that no man maye quẽch it / because of the wyckednes of youre ymagynacions. Behoide (sayeth the Lorde) I will come vpõ you / ẏ dwell in the valleyes / rockes & feldes / & saye: Tush: who will make vs afrayed? or who will come into oure houses? For I will vyset you (sayeth the Lorde) because of the wickednes of your inuencios / and will kyndle soch a fyre in youre wod / as shall consume all / that is aboute you.

¶ He exhorteth the kynge of Juda to iudgement and ryghtuousnes. Why Jerusalem is brought into captyuytye. The death of Selum the sonne of Josua is prophecyed.

¶ The.xxij.Chapter.

Thus sayde the Lorde also: Goo A downe into the house of the kyng of Juda / and speake there these wordes / and saye: Heare ẏ worde of the Lorde / thou kyng of Juda that sytteest in the

in the kyngly seate of Dauid: thou and thy seruauntes and thy people/that go in & out at this gate. Thus the Lord commaundeth: kepe equyte and ryghtuousnesse/delyuer the oppressed from the power of the violent: do not greue ner oppresse the straunger/the fatherlesse ner the wyddow/and shede no innocent bloude in this place.

B And yf ye kepe these thinges faythfully/ then shall there come in at the dore of thys house kynges/to syt vpō Dauids seate: they shall be caryed in Charettes and ryde vpon horses/both they & their seruauntes/& their people. But yf ye wyll not be obedient vnto these commaundemētes/I sweare by myne awne selfe(sayeth the Lord)this house shall be waste. For thus hath the Lord spokē vpō the kynges house of Juda: Thou art ỳ head/ as Galaad is in Libanus: What wylt thou laye of it/yf I make the not so waste (& thy cyties also)that no man shall dwell therin? I wyll prepare a destroyer with his weapēs for the/to hew downe thy specyall Cedre trees/and to cast them in the fyre.

And all the people that go by this cytie/ C shall speake one to another: Wherfore hath the Lorde done thus vnto thys noble cytye? Then shall it be answered:* because they haue brokē the couenaunt of the Lord their God/& haue worshipped & serued straunge goddes. Mourne not ouer the deed/& be not wo for them/but be sory for him that departeth awaye: for he commeth not agayne/and seeth his natyue countre no more. For thus sayeth the Lorde/as touchynge a* Selum the sonne of Josiah kynge of Juda/whych raygned after his father/and is caryed oute of this place: He shall neuer come hyther agayne/for he shall dye in the place/whervnto he is led captiue/and shal se this lande no more. Wo worth him/that buyldeth hys house with vnrightuousnes/and his parlers with the good ỳ he hath gotten by violence: which neuer recompenseth his neyghbours laboure/ner payeth him his hyre. He thynckeh in him selfe: I wyll buylde me a wyde house/& gorgeous parlers: He causeth windowes to be hewen therin/and the sylynges and geastes maketh he of Cedre/and paynteth them with Zenober. Thinckest thou to raigne/now ỳ thou prouokest me to wrath with the Cedre trees?

Dyd not thy father eate and drincke/and prospere well/as longe as he dealt vp equite and ryghtuousnesse? Yee when he helped the oppressed and poore to their ryght then prospered he well.

Frō whence came this/but only because he had me before his eyes/sayeth the Lorde. Neuertheles/as for thyne eyes & thine hert/ they loke vpon couetousnesse/to shede innocent bloude/to do wronge and violence. And therfore/thus sayeth the Lorde agaynst Jehoakim/the sonne of Josiah kynge of Juda: They shall not mourne for him (as they vse to do)alas brother/alas syster: Neither shall they saye vnto hym: Alas syr/alas for that noble prynce. But as an Asse shall he be buried/corrupte and be cast without the gates of Jerusalem.

Clymme vp the hyll of Libanus(O thou daughter Sion)lyft vp thy voyce vpon Basan/crye from all partes: for all thy louers are destroyed. I gaue the warnynge/whyle thou wast yet in prosperyte. But thou sayedest: I wyll not heare. And thys maner hast thou vsed from thy youth/that thou woldest neuer heare my voyce. All thy herdmē shalbe dryuen wyth the wynde/and thy derlynges shalbe caryed awaye in to captyuite: Then shalt thou be brought to shame & cōfusyon/ because of all thy wickednes: thou ỳ dwellest vpon Libanus/& makest thy nest in the Cedre trees. O how greate shall thy mourning be/when thy sorowes come vpon the/as a woman trauelynge with chylde?

As truly as I lyue(sayeth the Lorde) Though b* Conaniah ỳ sonne of Jehoakim kynge of Juda were the sygnet of my ryght hande/yet will I plucke him of: And I wyll geue the in to the power of them that seke to slaye the/and in to the power of them that thou feareste: in to the power of Nabuchodonosor the Kynge of Babylon/and in to the power of the Caldees. Moreouer/I wyll sende the/and thy mother that bare the/in to a straunge lād/where ye were not borne/ and there shall ye dye. But as for the lande that ye will desyre to returne vnto/ye shall G neuer come at it agayne. This man Conaniah shall be lyke an ymage robbed & torne in peces/which pleaseth no man/for all hys apparell. Wherfore both he & hys sede shalbe sent awaye/and cast out in to a lāde/that they knowe not.

O thou earth/earth/earth: heare ỳ worde of the Lorde: Wryte this man amonge the outlawes/for no prosperite shall this man haue all his lyfe lōge. Neither shal eny of his sede be so happie/as to syt vpon the seate of Dauid/and to beare rule in Juda.

a* Deute. xxix.d iij. Reg. ix.b. iiij. Reg. xxiij.b ỳ. Paral. vij.d

a* Some vnderstande here by Selū all the sonnes of Josiah. And verely they were all take prisoners wt greate shame/& dyed oute of Jerusalem/yee out the lāde of Israel/& were buried without the honour due vnto kynges. Fyrst Jehoahaz (whom many thyncke to be specyally signified by Selum) was brought into Egipte/& there he dyed. iiij. Reg. xxiij.g. And his brother Eliaki which came in hys steade/was taken of Nabuchodonosor/& fettered & brought to Babylon. ỳ. Parali. xxxvi.a. Whose successoure Jehoacin was also brought to Babylō/& hys mother to. iiij. Reg. xxiij. c. At the last his vncle Zedekiah thzoughe hys falsched both to God & man/betrayed ỳ whole kyngdome and was also brought to Babylō/& there had his chyldrē slayne, before his face/ and hys awne eyes put oute. iij. Reg. xxv b

F All thys whole lamentable busines shulde Jeremy leame to note here in few wordes. If any man thyncke thys prophecy to belōge only to Jehoahaz/ with hym wyll I not stryue.

b* Otherwyse/Jehoakim iiij. Reg. xxiij. b. & also Jeconiah. Mat. i. b.

The speaketh agaynst euell Curates that make hauock of the flock of the Lorde. Of the conuersyon of the remnaunt of the Jewes to the fayth. The commynge of the true shepherde Christ is prophecyed. Agaynst false Prophetes. Whē a Prophete preacheth the worde of God/God conuerteth the hertes of the hearers. Agaynst Prophetes that preache lyes vnder the name of God. The myracles of false Prophetes.

The.xxiij.Chapter.

Wo

A Ezech.xxxiij.a

WO be vnto the shepherdes/that destroye/& scatre my flocke/ sayeth the Lorde. Wherfore/ thys is the cõmaundement of the Lorde God of Israell/vnto the shepherdes that fede my people: Ye scatre and thrust out my flocke/& loke not vpõ them. Therfore now wyll I vyset the wickednes of youre ymaginacyons/ sayeth the Lorde: And wyll gather together the a*remnaunt of my flocke/ from all lãdes that I had dryuen them vnto/& will bringe them agayne to their pastures/ ỹ they maye growe and increase. I wyll sett shepherdes also ouer them/which shall fede them. They shall no more feare and drede/for there shall none of them be lost/sayeth the Lorde. Behold/the tyme cõmeth/sayeth the Lorde/ ỹ I wyll rayse vp the ryghtuous braunche of Dauid/which shall beare rule/and discusse matters w̃ wysdome/& shall sett vp equyte & rightuousnes agayne in the earth.

a* The sayethfull people are called remnaũt / because they are but fewe in nomber: as itappereth Esa.x.e.f Mat.xx.b.

B Jere.xxxiij.c.

Esay.xl.a.

Deute.xxxiij.a

In his tyme shall Juda be saued and Israell shall dwell without feare. And thys is the name that they shall call hym: euen the Lorde oure ryghtuous maker. And therfore beholde/the tyme cõmeth/sayeth ỹ Lorde/ that it shall no more be sayde: the Lorde lyueth/which brought the chyldren of Israell out of the lande of Egypte: But the Lorde lyueth/which brought forth/and led the sede of the house of Israell/out of the North lande/ and from all countrees where I had scatred them/& they shall dwell in their awne lande agayne.

1.Corin.i.d.g Jere.xvi.c.

My herte breaketh in my body because of the false prophetes/all my bones shake: I am become lyke a dronckẽ man(that by ỹ reason of wyne can take no rest) for very feare of the Lorde/ and of hys holy wordes: Because ỹ lãd is full of aduouterers/where thorow it is destroyed and mourneth/& the pleasaunt pastures of the deserte are dryed vp. Yee the waye that men take/ is wycked/ & their gouernaunce is nothing lyke ỹ holy worde of the Lorde. For the prophetes & the prestes them selues are poluted ypocrytes/ and their wyckednes haue I founde in my house/sayeth ỹ Lorde. Wherfore/their waye shall be slyppery in the darcknesse/ where in they maye stacker and fall. For I will bring a plage vpon them/ euen the yeare of their vysytacyon/sayeth the Lord. I haue sene foly amonge the Prophetes of Samaria/that they preached for Baal/& disceaued my people of Israel.

Jere.xxiij.a

I haue sene also amonge the Prophetes of Jerusalem foule aduoutery/ & presumptuous lyes. They take the most shamefull men by the hande/ & strynge them/ so ỹ they can not returne from their wickednes. All these wyth their cytesyns are vnto me/ as Sodom/& as the inhabitours of Gomorre.

Therfore thus sayeth the Lord of Hostes concernynge the prophetes: Beholde/I will fede them with wormwod/ and make them dryncke the water of gall. For from the prophetes of Jerusalem is the sycknes of ypocrisye come in to all the lande.

Jere.ix.b

And therfore the Lorde of Hostes geueth you this warnyng: Heare not the wordes of the prophetes/that preach vnto you/ & disceaue you: for they speake the meanynge of their awne herte/and not oute of the mouth of the Lorde. They saye vnto them/ that despyse me: The Lorde hath spoken it: Tush/ ye shall prospere ryght well. And vnto all thẽ/that walcke after the lust of their awne herte/they saye: Tush/there shall no myschefortune happen you. For who hath syttẽ in the counsell of the Lorde/that he hath herde and vnderstande/what he is aboute to do? Who hath marcked his deuyce/and herde it? Beholde/the stormy wether of the Lorde(that is/his indignacion) shall go forth/ and shall fall downe vpõ the head of the vngodly. And ỹ wrath of the Lord shall not turne agayne/ vntyll he perfourme and fulfull ỹ thoughte of his herte. And in the latter dayes ye shall knowe his meanynge.

D Jere.xxbiij & c.xxviij.b.

Jeremy.xũ.a. Sophony.i.c.

I haue not sent these Prophetes(sayeth the Lorde)and yet they ranne. I haue not spoken to them/and yet they preached. But yf they had contynued in my councell and herde my wordes: they had turned my people from their euell wayes and wycked ymagynacyons. Am I then God that seyth but the thynge/which is nye at hande/ and not that is farre of? sayeth the Lorde. Maye eny man hyde hym self so/that I shall not se hym? sayeth the Lorde. Do not I fulfyll heauen and earth? sayeth the Lorde. I haue herde well ynough/what the prophetes saye/ that preach lyes in my name/ sayinge: I haue dreamed/I haue dreamed. How longe wyll this continue in the prophetes hertes/to tell lyes/and to preach ỹ craftye sotyte of their awne herte? Whose purpose is(wyth the dreames ỹ euery one tell)to make my people forget my name/ as their fore fathers dyd/when Baal came vp. The prophet that hath a dreame/let him tell it: and he that vnderstandeth my worde/ lett hym shewe it faythfully.

Jere.xiij.b.

For what hath chaffe and wheate to do together? sayeth the Lorde. Is not my worde lyke a fyre/ sayeth the Lorde/ and lyke an hammer/ that breaketh the harde stone? Therfore thus sayeth the Lorde: beholde/I wyll vpõ ỹ prophetes/ b*ỹ steale my worde priuely from euery man. Beholde/here am I(sayeth

F b*That steale my name/ỹ is/ that shewe in my name/another thynge which I haue not commaũded.

I (sayeth the Lorde) agaynst the prophetes / that take vpon their tunges to speake: The Lorde hath sayde it. Beholde / here am I (sayeth the Lorde) agaynst those prophetes / that darre prophecy lyes / and dysceaue my people with their vanities / and myracles / whom I neuer sent / ner commaunded the. They shall do thys people greate harme / sayeth the Lorde.

If this people / ether eny prophet or prest ake the / and saye: what is the * burthen of the Lorde? Thou shalt saye vnto the: What burthen? Therfore wyll I cast you fro me (sayeth the Lorde) because ye youre selues are a burthē. And ỳ prophet / prest or people that vseth this terme (the burthē of ỳ Lorde) him wyll I viset / and his house also.

* That is, the prophecy & heuy worde of the Lorde. Esa. xiij. a. Abac. i. a

But thus shall ye saye / euery one to another: What answere hath the Lorde geuen? or / what is the Lordes commaundement? And as for the burthen of the Lorde / ye shall speake nomore of it: for euery mans awne worde is his burthen / because ye haue altered the wordes of the lyuyng God the Lord of Hostes oure God.

Thus shall euery man saye to the Prophetes: what answere hath the Lorde geuē the? Or / what sayeth ỳ Lorde? And not once to name the burthen of the Lorde. Therfore thus sayeth ỳ Lorde: For so moch as ye haue vsed thys terme (the burthen of the Lorde) where as I notwithstanding sent vnto you / & forbade you to speake of ỳ Lordes burthē.

Beholde therfore / I wyll repute you as a burthen / & will cast you out of my presence: yee and the cytie allo / that I gaue you and youre fathers: & will bringe you to an euerlastynge confusyon / and in to soch a shame / as shall neuer be forgotten.

¶ The .xxiiij. Chapter.

¶ The vysyon of the .ij. pannyers of fygges. The fyrst vysyon sygnifyeth that parte of the people shuld be brought agayne frō captiuytye. The seconde / that Zedekiah and the reast of the people shulde be destroyed.

A THe Lord shewed me a vysion: Behold / there stode two maundes of fygges before the Temple of the Lord / after that Nabuchodonosor kyng of Babilon had led awaye captyue Iechoniah ỳ sonne of Jehoakim kyng of Juda / the mightie men also of Juda / ẅ the worckmasters / & connynge men of Jerusalem / vnto Babilon. In the one maunde were very good fygges / euen lyke as those that be fyrst rype. In ỳ other maūde were very naughtie fyges / whych might not be eaten / they were so euell. Then sayde the Lord vnto me: what seyst thou Jeremy? I sayde: fyges / wherof some be very good / and some so euel / that no man maye eate them.

4. Reg. xxiiij. d

Then came the worde of the Lorde vnto B me / after this maner: Thus sayeth ỳ Lorde the God of Israell: lyke as thou knowest ỳ good fyges / so shall I knowe the men led awaye / whom I haue sent out of thys place in to the lande of the Caldees / for their profyte: and I wyll set myne eyes vpon them for the best / for I will bryngе them agayne in to this lande: I wyll buylde them vp / and not breake them downe: I will plāte them / and not rote them out. And I wyll geue them an C herte / to knowe / how that I am the Lorde. They shalbe my people / and I wyll be their God / for they shall returne vnto me ẅ their whole herte.

And lyke as thou knowest the naughtye figes / whych maye not be eaten / they are so euell: Euen so wyll I (sayeth the Lorde) lett Zedekiah the Kynge of Juda / (ye & all his princes / & the relydue of Jerusalem that remayne ouer in this lande / & them also that dwell in Egypte) to be vexed & plaged in all D kyngdomes & landes. And wyll make them to be a reproke / a comen by worde / a laughinge stocke and shame / in all the places / where I shall scatre them. I wyll sende the swearde / honger & pestilence amonge them / vntill I haue cleane consumed them oute of the lande / that I gaue vnto them and their fathers.

¶ Jeremye prophecyeth that they shall be in captyuytye .lxx. yeares / because they contemned and dyspysed the worde of God. He sheweth that after .lxx. yeares the Babyloniens shulde be destroyed. The destruccyon of all nacyons is prophecied. He moueth the Preastes of the nacyons to waylyng.

¶ The .xxv. Chapter.

A Sermon that was geuē vnto Jeremy / vpon all the people of Juda: A In ỳ fourth yeare of Jehoakim ỳ sonne of Josiah kynge of Juda / ỳ was / in the fyrst yeare of Nabuchodonosor kynge of Babilon. Which sermon / Jeremy the prophet made vnto all the people of Juda / and to all the inhabitours of Jerusalem / on this maner.

From the .xiij. yeare of Josiah the sonne of of Amon kynge of Juda / vnto this present daye (that is euen .xxiij. yeare) the worde of the Lorde hath bene cōmytted vnto me. And so I haue spoken to you / I haue rysen vp early / I haue geuē you warnyng in season / but ye wolde not heare me. Though ỳ Lorde hath sent his seruauntes / all the prophetes vnto you in season: Yet wolde ye not obeye / ye wolde not enclyne youre eares to heare.

He sayde: turne agayne euery man from B his euell waye / & from your wicked ymaginacions / and so shall ye dwell for euer in the lande / that the Lorde promysed you & youre

fore

fo̱refathers: And go not after stra̱ge godds/ serue them not/ wo̱rshipe them not/ & angre me not wyth the wo̱rckes of youre handes: then wyll not I punish you. Neuertheles/ ye wolde not heare me (sayeth the Lo̱rde) but haue defyed me with the wo̱rckes of youre handes/ to youre awne greate harme.

Wherfo̱re thus sayeth ỹ Lo̱rd of Hostes: Because/ ye haue not herkened vnto my wo̱rde/ lo/ I wyll sende out/ & call fo̱r all the people/ that dwell in the No̱rth/ sayeth the Lo̱rde/ and will p̱repayre Nabuchodonoso̱r the kynge of Babylon my seruaunt/ & will ḇringe them vpon this lande/ & vpō all that dwell therin/ & vpon all the people that are aboute them/ & will vtterly rote them oute. I will make of them a wyldernesse/ a mockage/ & a continuall deserte.

C Mo̱reouer/ I will take frō thē the* voyce of gladnesse and solace/ the voyce of the ḇryde grome & ỹ ḇryde/ the voyce of ỹ anoynted/ wyth the creatchettes: and this whole lande shal become a wyldernes/ & they shall serue ỹ sayde people and ỹ kyng of Babylon/ thre scо̱re yeares and ten. When the. lxx. yeares eare expyred/ I wyll vyset also the wickednesse of the kynge of Babylon & his people sayeth the Lo̱rde: yee and the land of ỹ Caldees/ and wyll make it a perpetuall wyldernes/ and will fulfyll all my wo̱rdes vpon that land/ which I haue deuysed agaynst it: yee all that is w̱rytte̱ in this boke/ which Jeremy hath p̱rophecied of all people: so ỹ they also shall be subdued vnto diuerse nacyons & greate kinges/ fo̱r I will recompense thē/ acco̱rdyng to their dedes & wo̱rckes of their awne handes.

*Thy these thinges are vnderstande the pastyme/ the p̱rosperytie/ & the aboundāce of wo̱rldly thynges. All these wolde the Lo̱rde take awaye from the Jewes. Jere. vij.g.& xvi.b.

Job xxxiij.b.

D For thus hath ỹ Lo̱rde God of Israel spoken vnto me: Take this* wyne cuppe of indignacion fro my hande/ that thou mayest cause all the people/ to whom I sende the/ fo̱r to ḏrincke of it: ỹ when they haue ḏroncken therof/ they maye be mad/ & out of their wyttes/ when the swearde cōmeth/ that I wyll sende amonge them. Then toke I the cuppe from the Lo̱rdes hande/ and made all the people ḏryncke therof/ vnto whom the Lo̱rde had sent me.

*Esai.li.b. and Psal.lxxv.b.

But fy̱rst the cytie of Jerusalem/ & al the cyties of Juda/ their kinges and p̱rynces: to make thē desolate/ waste/ despysed & cursed Eacо̱rding as it is come to passe this daye. Yee & Pharao ỹ kinge of Egipte/ his seruaūtes/ his p̱rynces & hys people alltogether one wt another and all kynges of the lande of Hus/ all kynges of the Philistines lāde/ Ascalon/ Azah/ Accaron & the remnaunt of Asdod/ ỹ Edomites/ the Moabites & ỹ Ammonites: all the kynges of Tirus & Sidon: the kings of the Iles/ that are beyonde the see: Dedan/ Thema/ Buz & the shauen Ismaelites: all the kynges of Araby/ and (generally) all the kynges that dwell in the delerte: all ỹ kyngs of Zamri/ all the Kynges of Elam/ all the kynges of the Medes/ all kynges towarde ỹ No̱rth/ whether they be farre o̱r nye/ euery one with hys neyghbours: Yee and all the kyngdomes that are vpon the whole earth. The kyng of Sezach/ sayde he/ shal ḏrincke with them also.

And saye thou vnto them: This is the cō=maundement of the Lo̱rde of hostes the God of Israel: Ḏrynke & be ḏroncken/ spewe & fall/ that ye neuer ryse: and that thо̱row the swearde/ wẖych I wyll sende amonge you. But yf they wyll not receaue the cuppe of thy hande/ & ḏrynke it/ then tell them: Thus doth the Lo̱rde of Hostes thre atē you: ḏrinke it ye shal/ and that sho̱rtly. Fo̱r lo/ I beginne to plage the cytye/ that my name is geuē vnto: thynke ye then/ that I wyll leaue you vnpunyshed? Ye shall not go quyte. Fo̱r why/ I call fo̱r a swearde vpon all the inhabytours of the earth/ sayeth the Lo̱rd of hoostes.

Jere. xlix.b. Ezechiel.xx.b i.Petri.iiij.c.

Therfo̱re tell them all these wo̱rdes/ and saye vnto them: The Lo̱rde shall crye from aboue/ and lett hys voyce be herde from hys holy habytacion. Wyth a greate noyse shall he crye from his courte regall. He shall geue a greate voyce (lyke the grape gatherers) & the soūde therof shalbe herde vnto the endes of the wo̱rlde. Fo̱r the Lo̱rd hath a iudgmēt to geue vpon all people/ and wyll holde hys courte of iustice wyth all flesh and punyshe the vndodly/ saieth the Lo̱rde.

Joel.iij.c. Amos.i.a

G For thus sayeth ỹ Lo̱rde of Hostes: Beholde/ a miserable plage shall goo from one people to another/ and a greate stormy water shal aryse from all the endes of the earth. And the same daye shall the Lo̱rde him selfe slaye thē/ from one ende of the earth to another. There shall no mone be made fo̱r eny of them/ none gathered vp/ none buried: but shall lye as dunge vpon the grounde.

Jere. xxx.d.

Mourne (O ye shepherdes) & crie: sp̱rinkle youre selues with asshes/ O ye rammes of ỹ flocke: fo̱r the tyme of youre slaughter is fulfilled/ and ye shall fall lyke vessels connyngly made fo̱r pleasure.

The shepherdes shal haue no waye to flie/ and the rāmes of the flocke shall not escape. Then shall the shepherdes crye ho̱rribly/ and the rammes of the flocke shall mourne: fo̱r the Lo̱rde shall consume their pasture/ and their best feldes shall lye deed because of the ho̱rrible wṟath of the Lo̱rde. They shall fo̱rsake their foldes lyke as a lyon: Fo̱r their landes shalbe waste/ because of the wṟath of the destroyer/ and because of hys fearfull indignacyon.

Psal.cxlix.a.

EE Jeremy

¶ Jeremye moueth the people to amendement. He is taken of the Prophetes and Preastes/ & brought to iudgement. He beinge accused before the Princes answereth/that he had preached only the word of God. The rulars and the people delyuer Jeremye/agaynst the wylles of the Preistes & Prophetes: after the example of Hezekiah/ whych had delyuered Micheah/ that had preached the same thinges that Jeremy had preached. Uziah the Prophete is kylled of Jehoakim/ contrary to the wyll of God.

¶ The.xxvj. Chapter.

IN the begynnyng of the reygne of Jehoakim ỹ sonne of Josiah kyng of Juda/ came this worde frō the Lorde/ saynge: Thus sayeth the Lorde: Stande in the courte of the Lordes house/and speake vnto all them which(oute of the cyties of Juda)come to do worshyppe in the Lordes house / all the wordes that I commaūde the to saye. Loke that thou kepe not one worde backe/ yf(peraduenture)they wyll herken/and turne euery man from his wycked waye:that I maye also[a*] repente of the plage/which I haue determed to brynge vpon them/because of their wycked inuencyons.

a* The Lorde repenteth hym of the plage ỹ he wolde sende when he auengeth it not/ but forbeareth and forgeueth it: and when synners amēd/ and forthynche their offences. Geñ. vi.b. i.Re.xv.c

B And after this maner shalt thou speake vnto them: Thus sayeth the Lorde: yf ye wyll not obeye me/to walcke in my lawes/which I haue geuen you/ and to heare the wordes of my seruauntes the prophetes/whō I sent vnto you/rysynge vp tymely/ and styll sendynge: If ye wyll not folowe them(I saye) then wyll I do to thys house / as I dyd vnto Siloh / & wyll make this cytie to be abhorred of all the people of the earth. And the preastes/the prophetes & all ỹ people herde Jeremy preach these wordes/ in the house of the Lorde.

Now whē he had spokē out all ỹ wordes/ that the Lorde commaunded hym to preach vnto all the people/then ỹ preistes / the prophetes and all the people toke holde vpon him/and sayde:thou shalt dye. How darrest thou be so bolde/as to saye in the name of the ¶ Lorde:it shall happen to this house as it dyd vnto Siloh: & this cytie shalbe so waste/ ỹ no man shall dwell therin:

And when all the people were gathered aboute Jeremy in the house of the Lord/ the prynces of Juda herde of this rumoure and they came soone oute of the kynges Palace in to the house of the Lorde/ & sat thē downe before ỹ new dore of the Lorde. Then spake the preistes and the prophetes vnto ỹ rulers & to all the people/these wordes: This mā is worthy to dye/ for he hath preached agaynst this citie/as ye your selues haue herde with youre eares.

xix.Reg.xv.g. Jere.xxxvi.b.

D John.xix.a.

Then sayde Jeremy vnto the rulers and to all the people: The Lorde hath sent me to preach agaynst this house and agaynst thys cytie all ỹ wordes that ye haue herde. Therfore amende youre wayes/ and youre aduysementes/and be obedient vnto the voyce of the Lorde youre God: so shall the Lorde repente of the plage/ ỹ he had deuysed agaynst you. Now as for me: I am in youre handes/ do with me/as ye thynche expedient & good. But thys shall ye knowe: yf ye put me to death/ye shall make youre selues/this cytye and all the inhabitours therof/ gyltie of innocent bloude. For this is of a treuth: that ỹ E Lorde hath sent me vnto you / to speake all Mat.xxiij.e these wordes in youre eares.

Then sayde the rulers and the people vnto the preistes and prophetes: This mā maye not be condemned to death/for he hath preached vnto vs in the name of the Lorde oure God. The Elders also of the lande stode vp/ and sayd thus vnto all the people: Micheah Mich.i.a the Morasthite/which was a prophet vnder Ezekiah kyng of Juda/spake to all ỹ people of Juda: Thus sayeth the Lorde of Hostes: F Sion shalbe plowed like a felde/Jerusalem Mich.iij.c shalbe an heape of stones/and the hyll of the Lordes house shalbe turned to an hye wod. Dyd Ezekiah the kyng of Juda & the people of Juda put him to deeth for this? No verely/but rather feared the Lorde/ & made their prayer vnto him. For the which cause also ỹ Lorde repented of the plage/ ỹ he had deuysed agaynst them. Shulde we then do soch a shamefull dede agaynst oure soules? There was a prophete also/that preached styfly in ỹ name of the Lorde/called Uziah the sonne G of Semeiah of Cariathiarim: this mā preached also agaynst this citie and agaynst this lande / accordynge to all as Jeremy sayeth. Now when Jehoakim the kyng wyth all the ij.Reg.xxiij.b. estate and prynces had herde his wordes/the kynge went about to slaye him. Whē Uziah ij.Reg.xix.a. perceaued that/he was afrayed/ & fled/ & de- Mat.ij.c. parted into Egypte.

Then Jehoakim the kyng sent seruaūtes in to the lande of Egypte, Namely: Elnathan ỹ sonne of Achabor/ and certayne men with him in to Egypte/which fetched Uziah oute of Egypt/ & brought him vnto kyng Jehoakim that slewe him with the swearde / & cast his deed body in to the comen peoples graue But Ahikam the sonne of Saphan helped Jeremy/that he came not in to the handes of the people to be slayne.

¶ Jeremye/at the commaundement of the Lord/ sendeth bondes to the kynge of Juda/ and to the other kynges that were nye/ wherby they are monyshed to become subyectes vnto Nabuchodonosor. He warneth the people and the kinges & rulars/that they beleue not false Prophetes.

¶ The.xxvij. Chapter.

In the

IN the begynnynge of the reigne of Jehoakim ỹ sonne of Josiah kyng of Juda/ came this worde vnto Jeremy from the Lorde/which spake thus vnto me: Make the bondes & chaynes/ & put them about thy neck/ & sende them to the Kynge of Edom/ the Kynge of Moab/ the Kynge of Ammon/ the Kynge of Tyrus/ and to the Kynge of Sydon: and that by the messaungers/ whych shall come to Jerusalem vnto Zedekiah the Kynge of Juda/ and byd them saye vnto their masters: Thus sayeth the Lorde of Hostes the God of Israel/ speake thus vnto your masters: I am he that made the earth/ the men/ & the catell that are vpon the grounde/ wyth my greate power and outstretched arme/ & haue geuen it vnto whom it pleased me. And now wyll I B delyuer all these landes into ỹ power of Nabuchodonosor the Kynge of Babylon/ my seruaunt. The beastes also of the felde shall I geue hym to do hym seruyce. And all peo- ple shall serue hym/ and hys sonne/ and hys childes childzen/ vntyll the tyme of the same lãde be come also: yee many people & greate Kynges shall serue hym.

Ecclesiast. x.a
Judicum. xi.d.
Jere. xxxij.a.
Daniel. iiij.c.
Jeremy. xxv.b
Jeremy. xxij.b
xxviij.a.xlij.c

Moreouer/ that people and Kyngdome whych wyll not serue Nabuchodonosor/ and that wyll not put their neckes vnder ỹ yocke of the Kynge of Babylon: the same people wyll I vyset wyth the swearde/ wyth honger/ wyth pestylence/ vntyll I haue consumed them in hys handes/ sayeth the Lorde.

Jere. xxiij.c. xxix.b.

And therfore folowe not youre Prophetes/ sothesayers/ expounders of dreames/ charmers and wytches/ whych saye vnto you: ye shall not serue the Kynge of Babylon. For they preache you lyes: to bryng you farre from youre lande/ and that I might cast you out/ and destroye you. But the people that put their neckes vnder the yocke of the Kyng of Babylon/ and serue hym/ those I wyll let remayne styll in their awne lande (sayeth the Lorde) and they shall occupye it/ and dwell therin.

Jere. xxxviij.c.

C All these thynges tolde I Zedekiah the Kynge of Juda/ and sayde: Put your neckes vnder the yocke of the Kynge of Babylon/ & serue hym & hys people/ that ye maye lyue. Why wylt thou and thy people perysh wyth the swearde/ wyth honger/ wyth pestylence: lyke as the Lorde hath deuysed for all people/ that wyll not serue the Kynge of Babylon? Therfore geue no eare vnto those Pro- phetes (that tell you: Ye shall not serue the Kynge of Babylon (for they preache you lyes/ nether haue I sent thē/ sayeth the Lord: how be it they are bolde/ falsely to prophecye in my name: that I myght the sooner dryue you out/ and that ye might perysh wyth your

Jere. xxiij. c.
Jere. xxix. b.

preachers. I spake to the Prestes also/ and to all the people: Thus sayeth the Lorde: Heare not the wordes of those Prophetes/ that preache vnto you/ & saye: Beholde/ the a* vessels of the Lordes house shall shortly be brought hyther agayne from Babylon: For they prophecye lyes vnto you. Heare thē not/ but serue the Kynge of Babylon/ that ye maye lyue. Wherfore wyll ye make thys cytye to be destroyed? b* But yf they be true Prophetes in very dede/ and yf the worde of the Lorde be commytted vnto them/ then let thē praye the Lord of hostes/ ỹ the remnaũt of the ornamẽtes (whych are in the house of the Lorde/ & remayne yet in the house of the Kynge of Juda and at Jerusalem) be not caried to Babylon also. For thus hath the Lord of hoostes spoken concernynge the pylers/ the lauer/ the seate and the residue of the ornamentes that yet remayne in thys cytye/ whych Nabuchodonosor the kynge of Babilon toke not/ when he caryed awaye Iechoniah the sonne of Jehoakim kynge of Juda/ wyth all the power of Juda and Jerusalem/ from Jerusalem vnto Babylon/ captyue.

a* That is to wete those vessels that were caryed awaye with Jeconiah.

b* But yf they be true prophetes. &c. Marcke. The true Prophetes and soch as leane to ỹ word maye w prayer mytygate the vengeaũce that God threatẽneth: But the false Prophetes & preachers as they leane to lyes & preache no nother thynge/ so is their prayer vayne & frutelesse.

Yee thus hath the Lorde of hoostes the God of Israell spoken/ as touchynge the residue of the ornamẽtes of the Lordes house of the kynge of Judaes house/ and of Jerusalem: They shalbe caryed vnto Babylon/ and there they shall remayne/ vntyll I vyset them sayeth the Lorde. Then wyll I bryng them hyther agayne. And thys was done in the same yeare: euen in the begynnynge of the reigne of Zedekiah kynge of Juda.

C The false Prophecy of Hananiah the Prophete. Jeremye sheweth that the prophecye of Hananiah is false/ by the example of the other Prophetes. He being inspired of the Lorde reproueth Hananiah/ prophecyinge hys death.

C The.xxviij.Chapter.

AVt in the the fourth yeare of the raygne of Zedekiah kynge of Juda/ in the fyfth Moneth/ It happened/ that Hananiah the sonne of Assur the prophet of Gabaon/ spake to me in the house of the Lorde/ in the presence of the prestes and of all the people/ & sayde. Thus sayeth the Lorde of hoostes the God of Israell: I haue broken the yocke of the kinge of Babilon/ and after two yeare will I bryng agayne in to this place/ all the ornamentes of the Lordes house/ that Nabuchodonosor kynge of Babylon caryed awaye from thys place vnto Babilõ. Yee I wil bringe agayne Iechoniah the sonne of Jehoakim the kyng of Juda himself/ wyth all ỹ prisoners of Juda (that are caried vnto Babilon) euen in to this place/ sayeth the Lord/ for I wyl breake

The Prophecy

the yock of the king of Babylon.

Then the prophet Jeremy gaue answere vnto the prophete Hananiah/before the preistes & before al the people that were present in the house of the Lorde. And ỹ prophet Jeremy sayde: Amen/the Lord do ỹ/& graunte the thinge/which thou hast prophecied: that he maye bringe agayne all the ornamentes of the Lordes house/ and restore all the preisoners from Babilon in to the place. Neuertheles/herken thou also/what I wil saye/ ỹ thou & all ỹ people maye heare: The prophetes ỹ were before vs in tymes past / whych prophecied of warre/or trouble/ or pestilẽce ether of peace/vpon many nacions & greate kingdomȝ/were proued by this (yf God had sende thẽ in very dede) when the thynge came to passe/which that prophet tolde before.

¶ Deute.xviii.d. Nume.xvi.a. And Hananiah the prophet toke ỹ chayne from the prophet Jeremyes neck/& brake it and with that sayde Hananiah / that all the people myght heare: Thus hath the Lorde spoken: Euen so wyll I breake the yock of Nabuchodonosor kinge of Babilon/ frõ the neck of all nacious/yee & ỹ within this two yeare. And so the prophet Jeremy wẽte hys waye. Now after that Hananiah ỹ prophet had taken the chayne from ỹ prophet Jeremies neck/ and broken it: The worde of the Lorde came vnto ỹ prophet Jeremy saiẽge: Go/and tell Hananiah these wordes: Thus sayeth the Lord: Thou hast brokẽ the chaine of wod/but in steade of wod thou shalt make chaynes of yron. For thus saieth the Lord of hoostes the God of Israel: I wyll put a yock of yron vpon the neck of all thys people / ỹ they maye serue Nabuchodonosor the kynge of Babilon/yee & so shal they do. And I will geue him the beastes in ỹ felde. Then sayde ỹ prophet Jeremy vnto ỹ prophet Hananiah: Heare me (I praye ỹ) Hananiah: The Lord hath not sent the/but thou bringest this people in to a false beleke. And therfore thus saieth the Lorde: beholde/I will sende ỹ out of the lande/& within a yeare thou shalt dye because thou hast falsely spoken agaynst ỹ Lorde. So Hananiah the prophet dyed the same yeare in the seuenth Moneth.

Jere.xxix.a

¶ The pystle of Jeremye/sent vnto them that were in captyuytye in Babylon. He prophecyeth their returne from captyuytye after. lxx. yeares. He prophecyeth the destruccyon of the kynge and of the people that remayned in Jerusalem. He threateneth. ij. Prophetes that seduced the people. The death of Semeiah the Nehelamyte is prophecyed.

¶ The. xxix. Chapter.

THis is the Copie of ỹ lettre / that Jeremy the prophet sent from Jerusalem vnto the preisoners: the Senatours/preistes / prophetes/ and all the people / whom Nabuchodonosor had led vnto Babylon: after that tyme that kyng Jechoniah/and his Quene/his chamberlaynes the princes of Juda & Jerusalem the worckmasters of Jerusalem were departed thyther. Whych lettre Elasah the sonne of Saphan and Gamariah the sonne of Helkiah dyd beare / whom Zedekiah the kinge of Juda sent vnto Babylon to Nabuchodonosor the kyng of Babylon: these were the wordes of Jeremies lettre:

Thus hath the Lorde of hoostes the God of Israel spokẽ vnto all the preisoners / that were led frõ Jerusalẽ vnto Babilon: buylde you houses to dwell therin: plante you gardens/ that ye may enioye the fruetes therof: take you wyues / to beare you sonnes and daughters: prouyde wyues for your sonnes/ and husbondes for youre daughters / that they maye get sonnes and daughters/ & that ye maye multyplye there. Laboure not to be fewe/but seke after peace and prosperite of the citie / wherin ye be preisoners/ & praye vnto God for it. For in the peace therof/ shal your peace be. For thus sayeth the Lorde of hostes the God of Israel: Let not these prophetes and sothsayers that be amonge you disceaue you: & beleue not youre awne dreames. For why / they preach you lyes in my name/ and I haue not sent them, sayeth the Lorde.

But thus saieth the Lorde: When ye haue fulfilled. lxx yeares at Babilon/I wil bring you home / & of myne awne goodnes I wyll carie you hither agayne vnto this place. For I knowe what I haue deuyced for you saieth the Lorde. My thoughtes are to geue you peace / & not trouble (whych I geue you all redie) & ỹ ye might haue hope agayne. Ye shal crye vnto me/ye shall go & call vpon me/ & I shal heare you. Ye shall seke me & fynde me/ Yee/yf so be ỹ ye seke me w̃ your whole hert/ I wil be foũde of you (saieth ỹ Lord) & wil deliuer you out of preison / & gather you together agayne out of all placȝ/ where in I haue scatred you/saieth the Lorde: & wyll bringe you agayne to the same place/ from whence I caused you to be caried awaye captyue.

But where as ye saye/ that * God hath raysed you vp prophetes at Babilon: Thus hath the Lorde spoken (concernynge ỹ kinge that sytteth in the stole of Dauid/and all the people that dwell in this citie/youre brethrẽ that are not gone wyth you in to captyuyte) Thus (I saye) speaketh the Lord of hoostes: Beholde/I wyll sende a swearde / honger & pestilence vpon them/ and wyll make them like vntymely fyges/that maye not be eaten for bitternes. And I wil persecute them with the swearde/with honger & death.

* a Soch prophetes as preached vnto the thynges which they were desirous of/ dyd they greatly allowe: yee euen after they came to Babylõ. In thẽ they reioyced (as though they had bene sent of the Lorde/ and yet were they in deade false Prophetes. But Ezechiel the true prophete of the Lorde/ which preached the cõtrary did they persecute. By the false prophetes they sayd: God hath sent vs Prophetes: and their doctrine dyd they heare & folowe. But the true Prophete dyd they mocke & laugh to scorne: and wolde nether beleue his doctrine/ner geue eare vnto it.

I wyll

I wyll delyuer them vp to be vexed of all kingdomes/to be curled/abhorred/laughed to scorne/ and put to confusyon of all the people/amonge whom I haue scatred thē: & that because they haue not bene obedyēt vnto my commaundementes (sayeth ỹ Lorde) whych I sent vnto them by my seruauntes ỹ prophetes. I stode vp early/ and sent vnto them/ but they wolde not heare/ sayeth the
E Lorde. Heare therfore the worde of ỹ Lord/ all ye preconers/whom I sent from Jerusalem vnto Babylon: Thus hath the Lorde of hoostes the God of Jsraell spoken/ of Ahab the sonne of Colaiah/ and of Zedekiah the sonne of Maaliah/ whych prophecye lyes vnto you in my name: Beholde/I wyll delyuer them in to the hande of Nabuchodonosor the kyng of Babylon/ that he maye slaye them before youre eyes. And al ỹ preconers of Juda that are in Babylon/ shall take vpō them thys terme of curlynge/ and saye: Now God do vnto the/ as he dyd vnto Zedekiah and Ahab/ whom the kynge of Babylon rosted in ỹ fyre/ because they synned shamefully in Jsraell.

For they haue not onely defiled their neighbours wyues/ but also preached lieng worde in my name/ whych I haue not commaunded them. This I testifie/ & assure/ saieth the Lord. But as for Semeiah the Nehelamite thou shalt speake vnto hym: Thus saieth the Lord of hoostes the God of Jsrael: Because
F thou hast sealed lettres vnder thy name/ vnto all the people that is at Jerusalem/ and to Sophoniah the sonne of Maasaih ỹ prest yee and sent them to all the prestes: where in thou wrytest thus vntohim: The Lorde hath ordened the to be prest in steade of Jehoiada
4.Reg.xi.a. the prest/ that thou shuldest be the chefe in
3.Paral.xxiiij.a the house of the Lorde aboue all prophetes/ and preachers/ and that thou myghtest put them in prison/ or in the stockes. How happeneth it then/ that thou hast not reproued Jeremy of Anathoth/ whych neuer leaueth of hys prophecyeng. And belyde all thys/ he hath sent vs worde vnto Babylon/ and tolde vs planely/ that oure captyuyte shall longe endure: that we shulde buylde vs houses to dwell therin/ and to plante vs gardens/ that we myght enioye the frutes therof. Whych lettre Sophoniah the prest dyd rede/ and let Jeremythe prophet heare it.

Then came the worde of the Lorde vnto
G Jeremy/ sayenge: Sende worde to all them
Jere.xxviij.e. that be in captyuyte/ on thys maner: Thus hath the Lord spoken cōcernynge Semeiah ỹ Nehelamite: Because ỹ Semeiah hath prophecyed vnto you wythout my commyssyon/ & brought you in to a false hope/ therfore thus the Lorde doth certyfye you: Behold/ I wyl visit Semeiah ỹ Nehelamite/ and hys sede: so that none of hys shall remayne amonge this people/ and none of thē shall se the good/ that I will do for this people/ saieth the Lorde. For he hath preached falsely of the Lorde.

¶ The retourne of the people from Babylon. God by hys chastenyng sheweth that the people is synfull. The destruccyon of the enemyes of Jsrael.

¶ The.xxx. Chapter.

THese are the wordes/ that ỹ Lorde A shewed vnto Jeremy/ sayenge: Thus saieth the Lorde God of Jsraell: Wryte vp dyligently all the wordes/ that I haue spoken vnto the/ in a boke. For lo/ the tyme commeth (sayeth the Lorde) that I will bryng agayne the preconers of my people of Jsrael and Juda/ saieth the Lorde: For I wyll restore them vnto the lande/ that I gaue to their fathers/ and they shall haue it in possessyon.

Agayne/ these wordes spake the Lorde/ concernynge Jsrael and Juda: Thus sayeth ỹ Lord: We heare a terrible crye/ feare & disquietnesse. For what els doth this signyfie/ that I se? Namely/ ỹ all stronge men smyte/ euery man hys hande vpon hys loynes/ as a woman in the payne of her trauayle. Who euer sawe a man trauayle with chylde? Enquere therafter/ & se. Yee all their faces are maruelous pale. Jeremy.xlix.a

Alas for this daye/ whych is so dredefull/ that none maye be lyckened vnto it: and alas for the tyme of Jacobs trouble/ from the which he shall yet be delyuered. For in that B daye/ sayeth the Lorde/ I wyll take his yock from of thy neck/ & breake thy bondes. They shall nomore serue straunge Goddes vnder hym/ but they shall do seruyce vnto God their Lorde/ & to Dauid their kyng/ whom I wyll rayse vp vnto them. *And as for the/ O my seruaunt Jacob/ feare not (sayeth the Lord) and be not afrayed/ O Jsrael. For/ lo I wyll helpe the also from farre/ & thy sede from the lande of their captyuyte. *Esay.xliiij.a Ezech.xxxiiij.d Jeremy.xlvi.g

And Jacob shall turne agayne/ he shalbe in rest/ and haue a prosperous lyfe/ and no man shall make him afrayed. For I am with the/ to helpe the/ sayeth the Lorde. And though I shall destroye all ỹ people/ amōge whom I haue scatred the/ yet wyll I not destroye the/ but correcte the/ and that wyth dyscrecyon. For I knowe/ that thou art in no wyse wythout faute. Therfore thus sayeth the Lorde: I am sory for thy hurte and wōdes. There is no mā to medle with thy cause: or to bynde vp thy woundes: there maye no man helpe the. Jere.x.d.Ero. xxxiiij.a. Nahum.i.a

All thy louers haue forgotten the/ and

The Propheeye

care nothinge for the. For I haue geuen the acruell stroke/and chastened the roughly: for that for the multytude of thy myldedes / for thy synnes haue had the ouer hande. Why makest thou mone for thy harme? I my self haue pyte of thy sorowe / but for the multytude of thy myldedes & synnes / I haue done this vnto the. Jere. xiij.d.

And therfore all they that deuoure the/ shalbe deuoured/and all thine enemyes shal be led in to captiuite. All they that make the waste / shalbe wasted them selues: and all those that robbe the / will I make also to be robbed. For I will geue ỹ thy heaith agayne and make thy woundes whole / sayeth the Lorde: because they reuyled the / as one cast awaye and dispysed/ O Syon. Jere. xij.a.f.xx.d.

D For thus sayeth the Lorde: Beholde / I will sett vp Jacobs tentes agayne / and defende his dwellinge place. The cytye shalbe buylded in her olde estate / & the houses shall haue their ryght foundacyon. And out of thē shall go thankesgeuynge / and the voyce of ioye. Numer. xxiij.a

I will multiplye them / and they shal not mynysshe: I shall endue them wyth honoure/ and no man shall subdue them. Their chyldren shalbe as a fore tyme/and their congregacion shall contynue in my sight. And all those that vexe them/will I vysett.

A captayne also shall come of them / and a prynce shall sprynge out from the myddest of them: him will I chalenge to my self / and he shall come vnto me. For what is he/ that geueth ouer his hert to come vnto me? sayeth the Lorde. Ye shalbe my people also/and I wylbe youre God. Beholde / on the other syde shall the wrath of the Lorde breake out as a stormy water / as a myghtye whyrle wynde: and shall fall vpon the heades of the vngodly. Wich.v.a. Joan.vi.c. Jeremy.xiij.b. xxiij.b.iij.f. Jere xxij.c.f xxv.d.

The terryble displeasure of the Lorde shall not leaue of / vntyll he haue done / and performed the intent of hys herte / whych in the[a] * latter dayes ye shall vnderstande. At the same tyme (sayeth the Lord) shal I be the God of all the generacyons of Israell/ & they shalbe my people. [a] * Of the latter dayes and what they signyfye ye haue in Esaye.ij.a.

The prophecyeth that the people of Israel shalbe restored agayne vnto their prosperytye. To be turned from synne is the gyft of God. The byrth of Christ is prophecyed. All the wycked shall dye in their wyckednes. The new Testament and couenaunte is prophecyed. The Christen are taught and instruct of the Lorde. Oure synnes shall so be remytted / that they shall not ones be thought on. God promeseth that he wyll cast of the Jewes. The buyldynge agayne of Jerusalem.

¶ The.xxxj. Chapter.

THus sayeth the Lorde: The people A of Israel which escapped in ỹ wyldernes from the swearde / founde grace to come in to their rest. Eue so shall the Lorde now also apeare vnto me from farre/ & saye: I loue the wyth an euerlastinge loue / therfore do I spreade my mercy before the. I wyll repayre the agayne (O thou daughter of Israell) that thou mayest be fast and sure. Thou shalt take thy tabrettes agayne/and go forth with them/that lede the daunce. Numer. xiij.c. Ezech.xvi.b.

Thou shalt plante vynes agayne vpon the hylles of Samaria / and the grape gatherers shall plante, and synge.

And when it is tyme / the watch men vpō the mount of Ephraim shall crye: Arise/lett vs go vp vnto Sion to oure Lorde God/ for thus sayeth the Lorde: Reioyce with gladnes B because of Jacob / crye vnto the head of the Gentiles: speake out/ synge/ and saye: The Lorde shall delyuer his people/the remnaūt of Israell/ and make them whole. Beholde/ I wyll brynge them agayne from out of the northy lande/ and gather them from the endes of the worlde/wyth the blinde and lame that are amonge them / wyth the wemen that be greate wyth chylde/ and soch as be also delyuered: & the company of them that come agayne/shall be greate. Esaye.ij.a.

They departed from hence in heuynes/ but wyth ioye wyll I brynge them hyther agayne. I will lede them by the ryuers of water in a strayght waye/ where they shall not stomble: For I wyll be Israels father / and Ephraim shalbe my fyrst borne. Deut.xxxij.a. Gen.xlviij.d.

Heare the worde of the Lorde/ O ye Gentiles/preach in the Iles / that ye farre of/ & saye: he that hath scatred Israell/ shal gather him together agayne / and shall kepe hym as a shepherde doth hys flocke. For the Lorde shal redeme Jacob/ & rydd him from the hande of the bvolent. And they shall come / and reioyce vpon the hyll of Syon / and shall haue plenteousnes of goodes / whych the Lorde shall geue thē: Namely/ wheate/ wyne/ oyle/ yonge shepe & calues. And their conscyence shalbe as a well watred garden/ for they shal nomore be hongrye.

Then shal the mayde reioyce in the daūce C yee both yonge and olde folkes. For I wyll turne their sorow in to gladnesse / and wyll comforte them and make them ioyfull/ euen from their hertes. I wyll poure plenteousnes vpon the hertes of the prestes / and my people shalbe satisfyed wt good thynges/ sayeth the Lorde.

Thus sayeth the Lorde: * The voyce of heuynes / weppynge and lamentacyon came vp in to heauen: euen of Rachel mourninge for her * Jere.iij.k.& Mat.ij.c.

for her children/ and wolde not be conuerted because they were a waye.

But now sayeth the Lorde: leaue of from weppynge and cryenge/ wythholde thyne eyes from teares / for thy laboure shalbe rewarded/ sayeth the Lorde. And they shall come agayne out of the lande of their enemyes: Yee euen thy posterite shall haue consolacō in thys (sayeth the Lorde) that thy chyldren shall come agayne in to their awne lande.

Moreouer I herde Ephraym / that was led awaye captyue/ complayne on thys maner: O Lorde/ thou hast correcte me / & thy chastenynge haue I receaued / as an vntamed calfe. Conuerte thou me/ and I shalbe conuerted/ for thou art my Lorde God: Yee as soone as thou turnest me/ I shall reformme my self: and when I vnderstande / I shall a* smyte vpon my thyghe. For verely I haue committed shamefull thynges: O lett my youth beare this reproofe and confusyon.

a* To smyte vpō the thyghe is a tokē of grefe. He meaneth that when the Lorde geueth him vnderstādynge/ he shall come to repentaunce & forthynche hys euell conuersacyon.

Vpon thys cōplaynte/ I thought thus by my self: is not Ephraym my deare sonne? Is he not the childe/ wyth whom I haue had all myrth and pastyme? For sence the tyme that I first commened with him/ I haue him euer in remēbraunce: therfore my very herte dryueth me vnto him / gladly and louyngly wyll I haue mercy vpon him/ saieth ỹ Lord. Get the watchmen/ prouyde teachers for the sett thyne herte vpon the ryght waye/ ỹ thou shuldest walke/ and turne agayne (O thou daughter of Israell) turne agayne to these cityes of thyne. How longe wylt thou goa straye/ O thou shrinking daughter: For the Lorde wyl worke a new thynge vpon earth: b* A woman shall compasse a man.

b* Thys do they commōly expoūde of the redemptyon of Israel / by the symplytude of a womā seaschyng her husbād. As thoughe the Prophete had sayde: The people of Israel/ after they haue of lōge tyme forsaken their spouse God/ shal yet at the last returne & embrace hym w the armes of faith/ charite/ & obedyēce. &c. Some expounde it of ỹ virgyn Mary: And some of the churche the spouse of Christ.

For thus sayeth the Lorde of hoostes the God of Israel: It will come therto/ that whē I haue brought Juda out of captiuite/ these wordes shalbe herde in the lande and in hys cytyes: The Lorde/ which is the fayre bryde grome of ryghtuousnesse/ make the fruteful O thou holy hyll: And there shal dwell Juda / and all her cytyes / the shepherdes and husbandemen: For I shall fede the hongrye soule/ & refresh al faynte hertz. Whē I herde this I came agayne to myself/ & mused/ like as I had bene waked out of a swete slepe.

Beholde (saieth the Lorde) the dayes come/ that I will sowe the house of Israell and the house of Juda/ wyth mēs & wyth catell. Yee it shall come therto / that like as I haue gone about in tymes past to rote thē out/ to scatre them/ to breake them downe/ to destroye thē and chasten them: Euen so wyll I also go diligently aboute/ to buylde them vp agayne & to plante them/ saieth the Lorde.

Then shall it no more be sayde: the fathers haue eatē a sower grape/ & ỹ chyldrēs teeth are sett on egde: for euery one shall dye for his awne mysdeede/ so that who so eateth a sower grape/ his teeth shalbe set on edge.

F Beholde/ the dayes come (sayeth ỹ Lord) that I wyl make a new couenaunt with the house of Israel & with ỹ house of Juda: not after the couenaunt that I made wyth theyr fathers/ when I toke them by the hande/ and led them out of the lande of Egypte: whych couenaunt they brake/ wherfore I punished them sore/ sayeth the Lorde: But thys shall be the couenaunt that I wyll make with the house of Israel after those dayes/ sayeth the Lorde: I wyll plante my lawe in ỹ inwarde partes of them / & wryte it in their hertes / & wilbe their God/ and they shalbe my people. Heb. p.d. Elay li.b. Jere. xxxj b. c. xxx.d.

And from thence forth shall no mā teach his neighboure or his brother/ and saye: knowe the Lorde: But they shall all knowe me/ from the lowest vnto the heyst / sayeth the Lorde. For I wyll forgeue their mysdedes/ and wyll neuer remembre their synnes eny more. Thus sayeth the Lorde wyych gaue ỹ sunne to be a light for the daye/ & the moone and starres to shyne in the nyght: which moueth the see / so that the floudes therof ware fearce: hys name ys the Lorde of hoostes. Lyke as thys ordynaunce shall neuer be taken out of my syght/ sayeth the Lorde: So shall the sede of Israell neuer ceasse/ but all waye be a people before me.

G Moreouer/ thus sayeth the Lorde: Lyke as the heauen aboue can not be measured/ and as the foundacions of the earth beneth maye not be sought out: So wyll I also not cast out the whole sede of Israel / for that they haue committed/ sayeth the Lorde. Beholde the dayes come sayeth the Lorde/ that the cite of the Lorde shalbe enlarged frō the towre of Hananeel/ vnto ỹ gate of the corner wall. From thence shall the ryght measure be taken before her vnto the hyll toppe of Gareb/ and shall come aboute Gaath / and the whole valley of the deed karcases/ and of the asches/ & all Ceremoth vnto the broke of Cedron: and from thence vnto the corner of the horsgate towarde the East / where as the Sanctuary of the Lorde also shall be set. And when it is now buylded/ & set vp of this facshyon it shall neuer be broken / nor cast downe any more. Ñ. Eldr xlv. a. Zach xiij. b.

¶ Jeremye is cast in to prison/ because he prophecyed that the cytye shulde be taken of the Kynge of Babylon. By the feld that Jeremy bought at the cōmaundement of the Lorde / is sygnyfyed / that the people shulde come agayne to their awne possessyon. The people of God are his seruauntes/ & he is their Lorde. To feare God is Godes gyft/ to thyntet that synnes maye be eschued.

¶ The .xxxij. Chapter.

THese wordes spake the Lorde vnto Jeremy / in the tenth yeare of Zedekiah kynge of Juda / whych was the .xviij. yeare of Nabuchodonosor / what tyme as the kyng of Babilōs Hoste layed seage vnto Jerusalem. But Jeremy the prophete laye bounde in the courte of the prison / which was in the kyng of Judaes house: where Zedekiah the kyng of Juda caused hym to be layed / because he had prophecied of this maner: Thus sayeth the Lorde: Beholde: I will delyuer thys cytie in to the hādes of the kynge of Babilon / which shall take it. As for Zedekiah the kynge of Juda / he shall not be able to escape the Caldees / but surely he shal come in to the hādes of the kynge of Babilon: which shall speake with him mouth to mouth / and one of them shall loke another in the face. And Zedekiah shalbe caried vnto Babilon / and there shall he be / vntyll the tyme that I viset him / saieth the Lord But yf thou takest in hāde to fight agaynst ỹ Caldees / thou shalt not prospere.

Jere.xxxiij.a. xxvij.a. xxxviij a

B And Jeremy sayde: Thus hath the Lorde spoken vnto me: Beholde / Hananeel ỹ sonne of Selum thyne Uncles sonne shall come vnto the / and requyre the to redeme ỹ lande / that lyeth in Anathoth vnto thy selfe: for by reason of kynred it is thy parte to redeme it / and to bye it out.

Leuitti.xxv.d Num.xxvij.a. xxxvi.a. Ruth.iiij.a.

And so Hananeel myne vncles sonne came to me in ỹ courte of ỹ prison (accordynge to the worde of the Lorde) and sayde vnto me: Bye my land (I praye the) that lyeth in Anathoth in the coūtre of Benjamin: for by heretage thou hast right to lowse it out for thy selfe / therfore redeme it. Then I perceaued / that this was the cōmaundement of ỹ Lord / and so I lowsed the lande from Hananeel of Anathoth / myne Uncles sonne / and weyed him there the money: euen seuen sycles / & ten syluer pens.

I caused him also to make me a wrytting / and to seale it / and called recorde therby / & weyed him there ỹ money vpō ỹ waightes.

C So I toke the euydēce with the copie (when it was orderly sealed and red ouer) & I gaue the euydence vnto Baruch the sonne of Neriah ỹ sonne of Maasiah in the syght of Hananeel my cosen / & in ỹ presence of the wytnesses / that be named in the euydence / & before all the Jewes that were therby in the courte of the prison.

I charged Baruch also before thē / sayīg: The Lorde of Hostes the God of Israell cōmaundeth the / to take this sealed euydence with ỹ copie / & to laye it in an erthen vessel / that it maye longe contynue.

For the Lorde of Hostes the God of Israell hath determed / that houses / feldes and vyneyardes shalbe possessed agayne in thys lande.

Now when I had delyuered the euydence vnto Baruch ỹ sonne of Neriah / I besought the Lorde / saying: O Lorde God / It is thou that hast made heauen and earth wyth thy greate power and hye arme / and there is nothynge to harde for the. Thou shewest mercy vpon thousandes / thou recōpencest the wickednes of the fathers / in to the bosome of the chyldren that come after them.

D Erod.xxxiiij.a

Thou art the greate and myghtie God / whose name is the Lorde of Hostes: greate in councell / and infinyte in thought: Thyne eyes loke vpon all the wayes of mens chyldren / to rewarde euery one after his waye / and accordynge to the frutes of hys inuencyons: Thou hast done greate tokens and wonders in the lande of Egypt (as we se this daye) vpon the people of Israell and vpon those men: to make thy name great / as it is come to passe this daye: Thou hast brought thy people of Israel out of the lād of Egypt / wyth tokens / with wondres / with a mightie hande / wyth a stretched oute arme and wyth greate terryblenes: and hast geuen them thys lande / lyke as thou haddest promysed vnto their fathers: Namely / ỹ thou woldest geue them a land / that floweth with mylcke and honye.

Roma.ij.a

Exod.vii. vnto ỹ.xv. Chapter

Now when they came therin / and possessed it / they folowed not thy voyce / and walcked not in thy lawe: but all that thou commaundedest them to do / that haue they not done / and therfore come all these plages vpō them.

Beholde / there are bullworckes made now agaynst the cytie / to take it: and it shalbe wonne of the Caldees that besege it / with swearde / wyth honger and death / and loke what thou hast spoken / that same shal come vpon them.

E For lo / all thynges are present vnto the: Yet sayest thou vnto me (O Lorde God) and cōmaundest me / that I shall lowse a pece of lande vnto my selfe / & take witnesses therto: and yet in the meane season the cytie is delyuered in to the power of the Caldees.

Then came the worde of the Lorde vnto me / saying: Beholde / I am the Lord God of all flesshe / is there eny thynge then to harde for me? Therfore thus sayde the Lorde: beholde / I shall delyuer thys cytye in to the power of the Caldees / and in to the power of Nabuchodonosor the kynge of Babylon / they shall take it in: For the Caldees shall come / and wynne thys cytye / and sett fyre vpon it / and burne it: wyth the gorgeous houses / in whose parlers they haue made sacrifice vnto Baal / & poured drinck offringes vnto

Jere.xxb.b. & xxix.b.

vnto straunge Goddes/to prouoke me vnto wrath.

For seynge the chyldren of Israel/and the chyldren of Juda haue wrought wyckednes before me euer from their youth vp / what haue they els done / but prouoked me wyth the worckes of their awne hãdes? sayeth the Lorde.

Or/what hath this cytie bene els / but a prouokinge of my wrath/euer sence ỹ daye that I buylded it/ vnto this houre? Wherin I cast it out of my syght/because of ỹ great blasphemyes of the chyldren of Israell and Juda/which they haue done to prouoke me: yee they/ their kynges/their prynces/ their Preastes/their Prophetes/ whole Juda / & all the cytesyns of Jerusalem.

When I stode vp early/ and taught them and instructe thẽ / they turned their backes to me/and not their faces. They woide not heare / to be reformed and correcte. They haue sett their Goddes in the house / that is halowed vnto my name/to defyle it. They haue buylded hye places for Baal in the valley of the children of Hennom/to bowe their sonnes and daughters vnto Moloch: which I neuer commaunded them/ nether came it euer in my thought / to make Juda synne with soch abhominacyon.

Moreouer thus hathe the Lorde God of Israel spokẽ/concernynge this cytie/which (as ye youre selues cõfesse) shalbe delyuered in to the hande of the kyng of Babilon/ whẽ it is wonne with the swearde / wyth honger and with pistilence. Beholde/ I wyll gather them together from all landes / wherin I haue scatred them in my wrath/ in my fearfull and greate displeasure: and wyll bringe thẽ agayne vnto this place/ where they shall dwell safely. And they shalbe my people/and I wylbe their God.

And I wyll geue them one herte and one waye/that they maye feare me all the dayes of their lyfe/ that they and their chyldren after them maye prospere. And I wyll sett vp an euerlastynge couenaunt with them/Namely: that I will neuer cease to do thẽ good/ & that I wyll put my feare in their hertes/ so that they shall not runne awaye from me.

Yee I will haue a lust and pleasure to do them good/and faithfully to plante them in thys lande wyth my whole herte/ and with all my soule.

For thus sayeth the Lord: lyke as I haue brought all this great plage vpon thys people: so will I also bringe vpon them all the good/that I haue promysed them. And men shall haue their possessyons in this lande/ wherof ye saye now/ that it shall nether be inhabited of people ner of catell/but be delyuered in to the handes of the Caldees: Yee land shalbe bought for money/ & euidences made ther vpon and sealed before wytnesses in ỹ countre of Benjamin/ & rounde aboute Jerusalem: in the cities of Juda/ in ỹ cyties that are vpon the mountaynes/and in them that lye beneth/ yee & in the cities that are in ỹ deserte. For I wyll bryng their prysoners hither agayne/ sayeth the Lorde.

¶ The prophete is monyshed of the Lord/ to praye for the delyueraunce of the people/ which the Lorde promeseth. God forgeueth synnes and doth graciously to the people/ for his awne renowne. Of the byrth of Christ. The kyngdome of Christ in the churche shall neuer be ended.

¶ The .xxxiij. Chapter.

Moreouer the worde of the Lorde came vnto Jeremy on this maner/ when he was yet bounde in the courte of the prison: Thus sayeth the Lorde/which fulfylleth the thynge that he speaketh/the Lorde whych performeth the thynge that he taketh in hande: euen he/ whose name is ỹ Lord: thou hast *cryed vnto me/ & I haue herde ỹ: I haue shewed greate & hye thynges/ whych were vnknowẽ vnto you.

Jeremy. xx. a. xxxij. a. Jere. vij. a. d Jere. xxxij. a. d Deute. xxx. a Psal. cxix. c. *Gen. xviij. b. *Reg. viij. b.

Thus (I saye) spake the Lorde God of Israel/ concernyng the houses of this cytie/ & the houses of the kynges of Juda: that they shalbe broken thorowe the ordynaunce and weapens/ when the Caldees come to besege them: and they shalbe filled with ỹ dede karcases of men/ whõ I wyll slaye in my wrath & displeasure: when I turne my face frõ this cytie/ because of all her wickednes. Behold/ (sayeth ỹ Lord) I will heale their woundes and make them whole: I wyll open them the treasure of peace and treuth.

And I wyll returne the captyuite of Juda and Israell: and will set them vp agayne/ as they were afore. Frõ all myslodedes (wherin they haue offended agaynst me) I wyll clense thẽ: And all their blasphemyes which they haue done agaynst me/ whẽ they regarded me not/ I will forgeue them.

And this shall get me a name/ a prayse & honoure / amonge all people of the earth/ whych shall heare all the good/ that I wyll shewe vnto them: yee they shall be afrayed and astonnyed at all the good dedes and benefytes/ that I wyll do for them. Moreouer thus sayeth the Lorde: In this place/ wherof ye saye ỹ it shall be a wylderneße / wherin nether people ner catell shal dwell: in like maner in the cytyes of Juda and wythout Jerusalem (which also shalbe so voyde/ that nether people ner catell shall dwell there) Shal ỹ voyce of gladneße be herde agayne/ the voyce of the Brydegrome and of the bryde / the voyce of them that shall synge: Prayse ỹ Lorde of Hostes/ for he is louyng

and hys mercy endureth for euer) and the voyce of them that shall offer vp gyftꝭ in the house of the Lorde. For I will restore ẏ captiuyte of this lande/as it was afore / sayeth the Lorde. Thus sayeth the Lorde of Hostes Yt shall come yet therto/ that in this lande/ which is voyde from men and catell / and in all the cyties of the lande/there shall be sett vp shepherdes cotages: in the cyties vpō the mountaynes: and in the cyties that lye vpon the playne/and in the deserte.

In the lande of Benjamin/ in the feldes of Jerusalem/and in the cyties of Juda shal the shepe be nombred agayne/vnder ẏ hande of him/that telleth them / sayeth the Lorde.

¶ Beholde/the tyme cōmeth/sayeth the Lord/ Jeremy.xxiij.a. that I will perfourme ẏ good thynge/which I haue promesed vnto the house of Israell & to the house of Juda. In those dayes and at ẏ same tyme/I wyll bringe forth vnto Dauid/the braunche of ryghteousnes / and he shall do equyte & ryghteousnesse in ẏ lande. In those dayes shall Juda be helped/and Jerusalem shall dwell safe / and he that shall call her is euen God our ryghteous maker. For thus the Lorde promeseth: Dauid shall neuer want one / to syt vpon the stole of the house of Israell: nether shall the prestes and Leuytes want one to offre allwaye before me burntofferinges/to kyndle the meatofferynges/and to prepare the sacrifyces.

And the worde of the Lorde cam vnto Jeremy after this maner: Thus sayeth ẏ Lord: D Gene.xliij.d. Haye the couenaunt which I haue made with daye and nyght be broken / that there shulde not be daye and nyght in due season: Then maye my couenaunt also be broken/ which I made with Dauid my seruaunte/& so he not to haue a sonne to reygne in hys Trone. So shall also the prestes & Leuites neuer fayle/but serue me. For lyke as the Gene.xv.a.& xxij.c. starres of heauen maye not be nombred/nether the sande of the see measured: so wyll I multiplye the sede of Dauid my seruaunt/& of the Leuites my mynisters.

Moreouer/the worde of the Lorde came to Jeremy/saiēg: Considerest thou not what this people speaketh? Two kynredes (saye they) had the Lorde chosen / and those same two hath he cast awaye. For so farre is my people come/ ẏ they haue no hope to come to gether eny more/& to be one people agayne. Therfore thus saieth the Lorde: If I haue made no couenaunt with daye and nyght / & geuen no statute vnto heauē and earth: then wyl I also cast awaye the sede of Dauid my seruaunt: so that I wyll take no prynce out of hys sede / to rule the posterite of Abrahā/ Isaac & Jacob. But yet I wil turne agayne their captiuite/& be mercifull vnto them.

¶ He treateneth that the cytye/and kynge Zedekiah also/shalbe geuen into the handes of the kyng of Babylon. He rebuketh them that brought soche of their brethren into captyuyte / as were pardoned to go at their lybertye.

¶ The xxxiiij. Chapter.

THese are the wordes whych the Lorde spake vnto Jeremy/ what tyme as Nabuchodonosor ẏ king of Babylon / and all hys Hostes (out of all the kyngdomes that were vnder his power) & all his people/ fought agaynst Jerusalem and all the cyties therof. Thus sayeth the Lorde God of Israell: Goo/ and speake to Zedekiah the kyng of Juda/& tell him: The Lorde sendeth the this worde: Beholde/I will delyuer this cytie in to ẏ hāde of the kynge of Babylon he shall burne it/ & thou shalt not escape his handes/but shalt be led awaye prysoner/& delyuered in to hys power. Thou shalt loke the kynge of Babilon in the face and he shall speake with the mouth to mouth/and then shalt thou goo to Babilon Yet heare ẏ worde of the Lorde/O Zedekiah thou kyng of Juda: Thus sayeth the Lord vnto the: Thou shalt not be slayne wᵗ the swearde/but shalt dye in peace. Lyke as thy forefathers the kynges/ thy progenitours/were brēte: so shalt thou be brēt also/ & in the mournyng they shall saye: oh Lord. For thus haue I determined/ sayeth ẏ Lord.

Then spake Jeremy the prophet all these wordes vnto Sedekiah kynge of Juda in B Jerusalē: what tyme as the kyng of Babylons hoost beseged Jerusalem/and the remnaunt of the cyties: Namely/Lachis & Azecah/ whych yet remayned of the stronge defensed cyties of Juda.

These are the wordes that the Lord spake vnto Jeremy the prophet/ when Sedekiah was agreed with all the people at Jerusalē/ that there shulde be proclamed a lyberte: so that euery mā shulde let his seruaūt & handmayde go fre/Hebrue and Hebruesse / & no Jewe to holde hys brother as a bonde man. Now as they had cōsented / euē so they were obedient/& let them go fre. But afterwarde they repented/ & toke agayne the seruaūtes and hande maydens/whom they had lett go fre/and so made them bonde agayne.

For the which cause the worde of ẏ Lord C came vnto Jeremy from the Lorde him self/ sayinge: Thus sayeth the Lorde God of Israell: * I made a couenaunt with youre fathers/when I brought them out of Egypte/ Deutero.xv.e & Exo.xxi.a (ẏ they shulde no more be bondmen) saying: When seuen yeares are out/ euery mā shall let his bought seruaunte an Hebrue go fre/ yf he haue serued him syx yeares. But your fathers obeyed me not and herkened not vnto me. As for you/ye were now turned/and dyd

dyd ryght before me/in that ye proclamed/ euery man to let hys neyghboure go fre/& in that ye made a couenaunt before me/in the tẽple that beareth my name: But yet ye haue turned your selues agayne/and blasphemed my name: In thys/ þ euery man hath requyred hys seruaũt & handmaydẽ agayne/ whõ ye had let go quyte and fre/& compelled them to serue you agayne/& to be youre bõde mẽ.

D And therfore thus sayeth the Lorde: ye haue not obeyed me/ euery man to proclame fredome vnto his brother & neyghboure: wherfore/I wyll call you vnto a fredome/sayeth the Lorde: euen vnto the swearde/ to the pestilence/& to honger/& wyll make you to be plaged in all the Kyngdomes of the earth.

Yee those men þ haue brokẽ my couenaunt/ & not kepte the wordes of the appoyntemẽt/ which they made before me: whẽ they hewed the calfe in two/& when there wente thorow Gene.xv.b. the two halfes therof: The Princes of Juda/ the Prynces of Jerusalem/ the gelded men/ the Prestes & all þ people of þ lande/ which wente thorow the two sydes of the calfe.

Those men wyll I geue in to the power of their enemyes/& in to the handes of thẽ that folowe vpon their lyues.

And their deed bodyes shalbe meate for þ foules of the ayre/ and beastes of the felde.

As for Zedekiah the Kynge of Juda and hys Prynces/I wyll delyuer thẽ in to the power of their enemyes/and of them that desyre to slaye them/ and in to the hande of the Kynge of Babylons hoste/ a* which now is depar- a* The Babylonyãs were departed from them to go agaynst the Egipcyans/ whõ when they had vanquesshed/ they returned to fight against Jerusalem.
ted from you: But thorow my commaundemẽt (sayeth the Lord) they shall come agayne before thys cytye/ they shall fyght agaynst it/ wynne it/ and burne it. Moreouer I wil laye the cytyes of Juda so waste/ þ no man shall dwell therin.

The propoundeth the obedyence of the Rechabites/& ther by confoundeth the pryde of the Jewes. The cõmaundement of Jonadab/the father of the Rechabites. He threateneth punyshmẽt vnto the rebellyous Jewes. He promeseth prosperite vnto the Rechabites/ for their obedyence vnto their father.

The.xxxv.Chapter.

THe wordes which the Lorde spake vnto Jeremy/in the raygne of Jehoakim the sonne of Josiah Kyng of Juda/are these: Go vnto þ house iiij.Reg.x.c. of the Rechabites/& call them out/& bringe them to the house of the Lorde in to some cõmodyous place/& geue thẽ wyne to drincke.

Then toke I Jazaniah the sonne of Jeremy the sonne of Habazinias/& his brethrẽ and all hys sonnes/ and the whole housholde of the Rechabytes: and brought them to the house of the Lord/in to the closet of the childrẽ of Hanan the sonne of Jegedaliah þ mã of God: which was by the closet of the Pryn- ces/that is aboue the closet of Maaliah the sonne of Selum/whych is the cheafe of the treasury. And before the sonnes of the kinred of the Rechabites/I set pottes full of wine/ and cuppes/ and sayde vnto them: Drynke wyne. B

But they sayde: we drynke no wyne/ for Jonadab the sonne of Rechab oure father commaunded vs/sayinge: ye and youre sonnes shall neuer drynke wyne/buylde no houses/ sowe no sede/ plante no vynes/ yee ye shall haue no vyneyardes: but for all your tyme ye shall dwell in tentes/ that ye maye lyue lõge in the lãde wherin ye be straũgers. Jere.xxix.b.

Thus haue we obeyed the cõmaundemẽt of Jonadab þ sonne of Rechab oure father/ in all that he hath charged vs/& so we drynke no wyne all oure lyue longe: we/ nor oure wyues/ oure sonnes and oure daughters. Nether buylde we any house to dwel therin/ we haue also amõge vs nether vyneyardes/ ner corne lande to sowe: but we dwel in tentes/ we obeye/ and do accordynge vnto all/ that Jonadab oure father commaunded vs.

But now that Nabuchodonosor þ kinge of Babilon came vp in to the lande/ we saide come/lett vs go to Jerusalem/that we maye escape the hooste of the Caldees and the Assyrians: and so we dwell now at Jerusalem. C

Then came þ worde of þ Lord vnto Jeremy sayenge: Thus sayeth the Lorde of hoostes the God of Israel: Go and tell whole Juda & al the inhabitours of Jerusalem: Wyl ye not be refourmed/to obey my wordes? sayeth the Lorde. The wordes which Jonadab þ sonne of Rechab commaunded his sonnes/ þ they shulde drinke no wyne/ are kept and surely kepte: for vnto this daye they drinke no wine but obeye their fathers commaundement.

But as for me/I haue stãd vp early/I haue spoken vnto you/ & geuen you earnest war- Jere.xviij.a. nynge: and yet haue ye not bene obedient vnto me. Yee I haue sent my seruauntes/all þ prophetes vnto you/I rose vp early/ & sent you worde/sayenge: O turne you/euery mã from his wicked waye: amende your lyues/ and go not after straunge goddes/to worshyppe them: that ye maye contynue in the lande/whych I haue geuen vnto you & your fathers/ but ye wolde nether heare me/ ner folowe me. xxv.a.

The childzen of Jonadab Rachabs sonne haue stedfastly kepte their fathers cõmaun- D dement/ þ he gaue them/ but thys people is not obediẽt vnto me. And therfore thus sayeth the Lorde of hoostes the God of Israell: Beholde/I wyll bringe vpon Juda & vpõ euery one that dwelleth in Jerusalem/al þ trouble þ I haue deuysed agaynst them. For I haue Prouer.i.c. spoken vnto thẽ/but they wolde not folowe: Esay.lxv.b. I haue called vnto them/ neuertheles they Jere.vij.b.

wolde

wolde geue me no answere. Jeremy also spake vnto the housholde of the Rechabits: Thus sayeth the Lorde of Hostes the God of Jsrael: For so moch as ye haue obeyed ỹ cõmaundement of Jonadab youre father/ & kepte all hys preceptes/ & done accordynge
Jere. xxxv.c. vnto all that he hath bydden you: Therfore thus sayeth the Lorde of Hostes/the God of Jsrael: Jonadab the sonne of Rechab shall not fayle/ but haue one out of his stocke/to stande alwaye before me.

¶ Baruch wryteth (as Jeremy endyteth) the boke of the curses agaynst Juda & Jsrael. He is sent wyth the boke vnto the people/& readeth it before them all. He is called before the rulars/& readeth it before thẽ also. The rulars shewe vnto the Kynge the wordes of the boke. Jehudi taketh the boke/& readeth a lytell of it/ & after casteth it in the fyre. There is another writtẽ/ at the commaundement of the Lorde.

¶ The.xxxvj.Chapter.

A IN the fourth yeare of Jehoakim ỹ sonne of Josiah Kynge of Juda/ came the worde of the Lorde vnto Jeremy/sayinge: Take a boke/ &
Jeremy.xxx.a. wryte therin all the wordes/that I haue spoken to the/ to Jsrael/ to Juda/ and to all the people/from the tyme that I beganne for to speake vnto the (in the raygne of Josiah) vnto thys daye. That when the house of Juda heareth of the plage/ whych I haue deuyled for them/they may peraduẽture turne/ euery man from his wycked waye/ that I maye
Jeremy.xviij.a forgeue their offences and synnes.

Then dyd Jeremy call Baruch the sonne of Neriah/ & Baruch wrote in the boke at ỹ
Jeremy.xlv.a. mouth of Jeremy/all ỹ wordes of the Lord/ which he had spoken vnto hym. And Jeremy commaunded Baruch/saying: I am in prison/so that I maye not come in to the house of the Lorde: therfore go thou thyther/ and
B reade the boke/ that thou hast wryten at my mouth: Namely/the wordes of the Lorde/ & rede them in the Lordes house vpon the fastyng daye: that the people/whole Juda/ & all they that come out of the cytyes/ maye heare. Peraduenture they wyll praye mekely before the face of the Lorde/& turne euery one from his wycked waye. For greate is the wrath and displeasure/ that the Lorde hath taken agaynst this people.

So Baruch the sonne of Neriah dyd/accordyng vnto all that Jeremy the Prophete cõmaunded hym/readyng the wordes of the Lorde out of the boke in the Lordes house. And this was done in ỹ fyfth yeare of Jehoakim the sonne of Josiah Kynge of Juda/ in the.ix.moneth when it was cõmaunded/that
Jone.iij.a. all the people of Jerusalẽ shulde fast before the Lorde/& they also that were come from the cytyes of Juda vnto Jerusalem.

¶ Then red Baruch the wordes of Jeremy out of the boke within ỹ house of the Lorde/ Jeremy.xxxvi.d
out of the treasury of Gamariah the sonne of Saphan the Scrybe/which is beside the hyer lofte of the new doore of ỹ Lordes house: that all the people myght heare. Now when Micheah the sonne of Gamariah the sonne of Saphan had harde all the wordes of the Lorde out of the boke/he wente downe to ỹ Kynges palace in to the Scrybes chambre/ for there all the Princes were set: Elisama the Scrybe/Dalaiah the sonne of Semei/ Elnathan the sonne of Acabor/Gamariah ỹ sonne of Saphan/ Zedekiah the sonne of Hananiah/w all ỹ Princes. And Micheah tolde thẽ all the wordes/ỹ he harde Baruch rede out of the boke before the people.

Then all the Princes sent Jehudi ỹ sonne D
of Nathaniah/the sonne of Selamiah/ the sonne of Chusi vnto Baruch/sayinge: Take in thyne hande the boke/ wherout thou hast red before all the people/and come. So Baruch the sonne of Neriah toke ỹ boke in his hande/& came vnto thẽ. And they sayde vnto hym: Syt downe/& rede the boke ỹ we may heare also. So Baruch red/that they myght heare. Now when they had harde all the wordes/they were abashed one vpõ another/ & sayde vnto Baruch: We wyll certyfye the Kynge of all these wordes. And they examyned Baruch/saying: tell vs/how dydest thou wryte all these wordes out of hys mouth? Then Baruch answered them: He spake all E
these wordes vnto me w̃ hys mouth/and I alone was w̃ him/& wrote them in the boke.

Then sayde ỹ Princes vnto Baruch: Go thy waye/& hide the with Jeremy/so that no man knowe where ye be. And they went in to the Kynge to the courte. But they kepte ỹ boke in the chãbre of Elisama the Scrybe/ & tolde the Kyng all ỹ wordes that he might heare. So the King sent Jehudi to fetch him the boke/which he brought out of Elisama ỹ Scrybes chambre. And Jehudi red it/ỹ the Kynge & all the Princes/ which were about hym/myght heare. Now the Kyng sat in the wynter house/for it was in the.ix. Moneth/ & there was a good fyre before him. And whẽ Jehudi had red thre or foure leaues therof/ Acto.xix.b
he cut the boke in peces wyth a pẽne knyfe/ & cast it into the fyre vpõ the herth/ vntyll ỹ boke was all brẽte in the fyre vpõ the harth.

Yet no man was abashed therof/or rente his clothes: nether the Kynge hym selfe/ ner his seruauntes/though they hearde all these wordes. Neuertheles Elnathã/Dalaiah/& F
Gamariah besought the Kynge/ ỹ he wolde not burne the boke: notwythstandynge the Kynge wolde not heare them/ but cõmaunded Jerahmeel the sonne of Amalech/ Saraiah ỹ sonne of Ezriel & Selamiah ỹ sonne of Ab-

of Abdiel/ to laye handes vpon Baruch the Scrybe/& vpon Jeremy the Prophete: but the Lorde kepte thē out of syght. After now that the Kynge had brent the boke/ & the sermons which Baruch wrote at the mouth of Jeremy: The worde of the Lorde came vnto Jeremy/ sayinge: Take another boke/ and wryte in it all the forsayde sermons: that were wrytten in ỹ fyrst boke/ which Jehoakim the Kynge of Juda hath brente.

And tell Jehoakim ỹ Kyng of Juda: thus sayeth the Lorde: thou hast brente the boke/ & thoughtest within thy selfe: Why hast thou wrytten therin/ that the kynge of Babylon shall come/ and make thys lande waste/ so ỹ he shall make both people & catell to be out of it? Therfore thus ỹ Lord sayeth of Jehoakim the kynge of Juda: There shall none of hys generacyon syt vpon the throne of Dauid. Hys deed corse shalbe cast out/ that the heate of ỹ daye/ & the frost of the nyght may come vpon hym. And I wyll vyset the wyckednes of hym/ of hys sede/ & of his seruaūtes. Moreouer all the euell that I haue promysed them (though they herde me not) wyll I bringe vpon them/ vpon the inhabytoures of Jerusalem/ and vpō all Juda. Then toke Jeremy another boke/ and gaue it Baruch the Scrybe ỹ sonne of Neriah/ which wrote therin out of the mouth of Jeremy: all ỹ sermons ỹ were in ỹ fyrst boke/ whych Jehoakim the kynge of Juda dyd burne. And ther were added vnto them many mo sermons/ then before.

¶ Zedekiah succedeth Cononiah. He sendeth vnto Jeremye to praye for him. Jeremy goinge into the lād of Benjamin/ is taken. He is beaten/ & put in prison. He is deliuered by kynge Zedekiah.

¶ The .xxxvij. Chapter.

Zedekiah ỹ sonne of Josiah/ which was made kynge thorow Nabuchodonosor kynge of Babylon/ reigned in the lande of Juda/ in ỹ steade of Cononiah the sonne of Jehoakim. But nether he/ ner hys seruauntes/ ner the people in the land wold obeye ỹ wordes of ỹ Lord/ which he spake by ỹ Prophet Jeremy. Neuertheles Zedekiah ỹ king sent Jehucal ỹ sonne of Selemiah & Sophoniah ỹ sonne of Maasiah the Prest to ỹ Prophet Jeremy/ saying: O praye thou vnto ỹ Lord oure God for vs. Now Jeremy walked fre amonge the people at ỹ tyme/ & was not put in prison as yet. Pharaos hoste also was come out of Egypte: whych when the Caldees that beleged Jerusalem perceaued/ they departed from thence.

Then came the worde of the Lorde vnto Jeremy the Prophet/ sayinge: Thus sayeth the Lorde God of Israel/ thys answere shall ye geue to the kynge of Juda/ that sent you vnto me for counsell: Beholde/ Pharaos hoste whych is come forth to helpe you/ shall returne to Egypte in to his awne lande: but the Caldees shall come agayne/ and fyght agaynst thys cytye/ wynne it/ and sett fyre vpō it. For thus sayeth the Lord: a* oyscease not youre awne myndes/ thinckyng on this maner: tush/ the Caldees go now their waye from vs: No/ they shall not go their waye. For though ye had slayne the whole hoste of the Caldees/ that belege you/ and euery one of the slayne laye in his tente/ yet shulde they stande vp/ and set fyre vpon thys cyte. Now when the Hoste of the Caldees was broken vp from Jerusalem/ for feare of the Egyptyans armye/ Jeremy went out of Jerusalē towarde ỹ lande of Benjamin/ b* to do certayne busynes there amōge the people. And when he came vnder Benjamyns porte/ there was a porter/ called Jeriah/ the sonne of Selemiah the sonne of Hananiah/ which fell vpon him/ & toke him saying: thy mynde is to runne to the Caldees. Then sayde Jeremy: It is not so/ I go not to the Caldees. Neuertheles Jeriah wolde not beleue hym/ but brought Jeremy bounde before the Princes. Wherfore the Princes were angrye with Jeremy/ caulyng him to be beatē/ & to be layed in prison in the house of Jonathas ỹ scribe. For he was the rular of ỹ prison. Thus was Jeremy put in to the dongeon & prison/ & so laye there a longe tyme. Then Zedekiah the kyng sent for him/ & called hym/ & asked him quyetly in his awne house/ saying: thinkest thou this busynes (that now is in hande) cōmeth of the Lorde? Jeremy answered: yee ỹ it doth: & thou (sayde he) shalt be delyuered in to the kynge of Babylons power.

Moreouer/ Jeremy sayde vnto kyng Zedekiah: What haue I offended agaynst the/ agaynst thy seruaūtes or agaynst thys people/ ỹ ye haue caused me to be put in prison? Where are your prophetes which haue prophecyed vnto you/ & sayde/ that the kynge of Babylō shulde not come agaynst you & this lande? And therfore heare now/ O my Lorde the kynge: let my prayer be accepte before the/ & sende me nomore into the house of Jonathas the Scrybe/ ỹ I dye not there. Then Zedekiah the kyng commaunded to put Jeremy in the fore entrye of the prison/ & dayly to be geuē him a cake of bred/ & els no dighte meate/ vntyll all the bred in ỹ cyte was c* eaten vp. Thus Jeremye remayned in the fore entre of the prison.

¶ By the occyon of the rulers Jeremy is put in to a dongeon. At the request of Abedmelech the Chamberlayne/ the kyng cōmaūdeth Jeremy to be brought forth of the Dongeon. Jeremye sheweth the kynge how he myght escape deeth.

¶ The

Ezech.xvij.b.

Jere.xxi.a. xxij.a.

Ezech.xvij.b.

a* Some reade: lyft not vp your affeccyōs/ sayinge: The Chaldees. &c.

b* Some reade to deuyde the possessyō in ỹ myddest of ỹ people. They vnderstād herby the denysion of certen landes/ with his kynsfolckes at Anathoth. Other reade: to separate (vnderstād/ hym selfe) because he was in the myddest of the people: that is/ to thintent to departe forth of the myddest of his people. They thyncke that he wolde haue stead/ for feare of persecucyon.

c* Of thys wante & scarcenes/ why che was in the leuenth yeare of Zedekiah vnto the .ix. daye of the .iiij. moneth ye reade after in the .xlij. & .iiij. Re. xxv. a

¶ The.xxxviij.Chapter.

A Saphatiah the sonne of Mathan / Godoliah ỹ sonne of Phashur / Iucal the sonne of Selemiah / and Phashur ỹ sonne of Melchiah perceaued the wordes / that Jeremy had spokē vnto all the people / namely on thys maner:

Jeremy.xxi.b. xxvij.a. Thus sayeth the Lord: Who so remayneth in this cytie / shall perish / ether with ỹ swearde / with honger or with the pestilence: But who so falleth vnto ỹ Caldees / shal escape / *winnynge his soule for a pray / & shall lyue. For thus sayeth the Lorde. Thys cyte (no doute) must be delyuered in to the power of ỹ kynge of Babilō / & he also shal wīne it. Then sayde ỹ prynces vnto ỹ kinge: Syr / we beseech you let this man be put to death / For thus he discourageth the handes of ỹ soudyers that be in this cytie / & the handes of all ỹ people / whē he speaketh soch wordes vnto thē. Thys mā verely laboureth not for peace of the people / but mischefe. Zedekiah the kinge answered & sayde: lo / he is in your handes / for ỹ kynge maye denye you no thynge. Then toke they Jeremy / and cast hym in to the dongeon of Melchiah ỹ sonne of Hamelech / that dwelt in the fore entre of the prison. And they lett downe Jeremy wt coardes in to a dongeon / where there was no water / but myre. So Jeremy stack fast in the myre. Now when Abedmelech the Mozian beyng a chamberlayne in the kingꝭ courte / vnderstode / ỹ they had cast Jeremy in to the dongeon: he went out of the kinges house / & spake to ỹ kinge / (which thē sat vnder ỹ poorte of Ben Jamin) these wordes: My lorde the kinge / where as these men medle wyth Jeremy the prophet / they do him wronge: Namely / in ỹ they haue put him in prison / there to dye of honger / for there is no more bred in the cytye. Then the kinge commaunded Abedmelech ỹ Mozian and sayde: Take from hence.xxx.men whom thou wilt / & drawe vp Jeremy ỹ prophet out of the dongeon / before he dye. So Abedmelech toke the men wt him / & went to the house of Amalech / & there vnder an almery he gatt olde ragges & worne cloutes / and lett them downe by a coarde / in to ỹ dongeō to Jeremy.

*Wynnynge hys soule for a praye: this is expounded before an the.xxi. Chapter.c.

And Abedmelech the Mozian sayde vnto the prophet Jeremy: O put these ragges and cloutes vnder thyne arme holes / betwyxte them and the coardes: & Jeremy dyd so. So they drewe vp Jeremy wyth coardes & toke him out of ỹ dongeon / & he remayned in the fore entrye of the prison. Then Zedekiah the kynge sent & caused Jeremy the prophet be called vnto him / in to the thirde entrye / ỹ was by the house of the Lord. And the kinge sayde vnto Jeremy: I will aske ỹ some what but hyde nothinge fro me. Then Jeremy answerde Zedekiah: Yf I be playne vnto the / thou wilt cause me suffre death: yf I geue ỹ councel / thou wilt not folowe me. So the kinge swore an ooth secretly vnto Jeremy / sayenge: As truly as the Lorde lyueth / that made vs these soules / I wil not slaye the / ner geue the in to the handes of them that seke after thy lyfe.

Jere.xxvij.c.

Then sayde Jeremye vnto Zedekiah: Thus saieth the Lorde of hoostes the God of Israel: If case be / that thou wilt go forth vnto the kinge of Babilons princes / thou shalt saue thy lyfe / and this cytie shall not be brēt yee both thou and thy housholde shall escape with youre lyues. But yf thou wylt not go forth to the kynge of Babylons princes / thē shall this cytie be delyuered in to the handes of the Caldees which shall set fyre vpon it / & thou shalt not be able to escape them. And Zedekiah sayde vnto Jeremy: I am afrayde for the Jewes / that are fled vnto ỹ Caldees / lest I come in their handes / & so they to haue me in derision.

But Jeremy answerde: No / they shal not betraye the: O herken vnto the voyce of the Lord (I beseche the) which I speake vnto ỹ / so shalt thou be well / and saue thy lyfe. But yf thou wilt not go forth / ỹ Lord hath tolde me thys planely: Beholde / all the wemen ỹ are left in the kynge of Judaes house / shall go out to the king of Babilons princes. For they thinke / that thou art disceaued: & that the men in whom thou dydest put thy trust / haue gotten the vnder / & sett thy fete fast in ỹ myre / and gone their waye from the. Therfore all thy wyues wyth their chyldren shall fle vnto the Caldees / & thou shalt not escape their handes / but shalt be the kynge of Babilons prisoner / & thys cytie shall be brent. Then sayde Zedekiah vnto Jeremye: loke ỹ no body knowe of these wordes / & thou shalt not dye. But yf the princes perceaue / that I haue talked with ỹ / & come vnto the / saiēge: O speake / what sayde the kinge to the: hyde it not from vs / & we wil not put the to death. Tell vs (we praye ỹ) what sayde the kinge to the: Se thou geue thē thys answere: I haue humbly be sought the kinge / that he wil lett me lye no more in Jehonathās house / ỹ I dye not there: Then came all the princes vnto Jeremy / and asked hym / And he tolde them / after the maner as the kinge bad hym. Then they helde their peace / for they perceaued nothynge. So Jeremy abode styl in the fore entrie of the prison / vntyll the daye that Jerusalem was wonne.

¶ Nabuchodonosor besegeth Jerusalem. Zedekiah flyeth. He is taken of the Chaldees. Hys sonnes are slayne. His eyes are thrust oute. Jeremy is prouyded for. Abedmelech is delyuered frō captyuyte / because of the confydence that he hath in God.

¶ The

¶ The.xxxix.Chapter.

A Jere.xxxij.a. iij.Reg.xxv.a

NOw when the cytye of Jerusalem was take (for in ỹ .ix.yeare of Zedekiah kyng of Juda in the tenth Moneth / came Nabuchodonosor the kyng of Babylon and all his Hoste / and beleged Jerusalē. And in ỹ .xj.yeare of Zedekiah in the fourth Moneth the.ix.daye of ỹ Moneth / he brake in to the cytie). Then all the prynces of ỹ kyng of Babylō / came in / & sat thē downe vnder the porte: Neregel / Sarezer / Samegarnabo / Sarsachim / Rabsaris / Neregel / Sarezer / Rabmag / wyth all ỹ other prynces of ỹ kyng of Babylon. And

Jere.xxxiij.a. when Zedekiah the kynge of Juda with hys soudyers sawe them / they fled / and departed out of the cytie by night thorow the kynges gardē / and thorow the porte that is betwene the two walles / and so they wente towarde B the wylderneſſe.

But the Caldees Hoste folowed faſte after them / and toke Zedekiah in the felde of Jericho / and brought him prysoner to Nabuchodonosor the kynge of Babylō vnto Reblath / that lyeth in the land of Hemath where he gaue iudment vpon him. So the kyng of Babilon caused the chyldren of Zedekiah & all the nobles of Juda be slayne / before hys face at Reblath. And made Zedekiahs eyes to be put out / & bounde him with chaynes / &

¶ sent him to Babylon.

iij.Reg.xxv.b Jere.xxxij.d. Moreouer / the Caldees brēt vp ỹ kinges palace / with the other houses of the people / and brake downe the walles of Jerusalem. As for the remnaunt of the people that were in the cytie / and soch as were come to helpe them (whatsoeuer was left of ỹ comē sorte) Nabuzaradan the chefe captayne caryed thē to Babylon. But Nabuzaradan the chefe captayne let the rascall people (& those that had nothynge) dwell styll in the lande of Juda / and gaue them vineyardes & corne feldes at the same tyme. Nabuchodonosor also the kynge of Babylon gaue Nabuzaradan the chefe captayne a charge / concernynge Jeremy / sayinge: take and cherish him / and make moch of him: se thou do hym no harme / but intreate him after his awne desyre.

So Nabuzaradan the chefe captayne / Nabusalban the chefe chamberlayne / Nergalsarezer the treasurer and all the kyng of Babylons lordes / sent for Jeremy / & caused

Jere.xxxviij.d. him be fet out of the fore entrye of ỹ prison / and committed him vnto Godoliah the sonne of Ahikā the sonne of Saphā: ỹ he shuld ca-

D rie him home / & so he dwelt amōge ỹ people.

Jeremy.xl.b Now whyle Jeremy laye yet bounde in the fore entrie of the prison / ỹ worde of ỹ Lorde came vnto him / sayinge: Goo and tell Abedmelech the Mozian: Thus sayeth the Lorde of Hoſtes the God of Israell: Beholde / the cruell and sharpe plage that I haue deuised for this cytie / will I brynge vpon them / that thou shalt se it: but I wyll delyuer ỹ (sayeth the Lorde) and thou shalt not come in the hādes of those men / whom thou feareſt. For doutles I wyll saue ỹ / so that thou shalt not perish with the sweard: but thy lyfe shalbe saued / & that because thou haſt put thy truſt in me / sayeth the Lorde

¶ Jeremye hath lycence to go whether he wyll. He dwelleth with the people that remayneth at Jerusalem / ouer whom Godoliah ruleth. Johanan prophecyeth deeth vnto Godoliah.

¶ The.xl. Chapter.

A Jeremy.xliij.a Josue.xviij.d.

THys is the maner how the Lorde intreated Jeremy / when Nabuzaradan the chefe Captayne had let him go fre from Ramah / whyther he had led hym bounde amonge all the prysoners / that were caryed from Jerusalem & Juda vnto Babylon. The chefe Captayne called for Jeremy / and sayde vnto hym: The Lorde thy God spake mightely before of the mysery vpō thys place: Now the Lorde hath sent it / & performed it as he had promysed: For ye haue synned agaynſt the Lorde / and haue not bene obedyēt vnto hys voyce / therfore cōmeth this plage vpon you. Beholde / I lowse the boundes from thy handes thys daye: yf thou wilt now go with me vnto Babylon / vp then: for I will se to the / & prouyde B for the: But yf thou wylt not go wyth me to Gene.xiij.b Babylon / then remayne here. Beholde / all Tobi.i.b. the lāde is at thy wyll / loke wher thou thinkeſt conueniēt & good for the to abyde / there iij.Reg.xxv.c dwell. If thou canſt not be content to dwell alone / then remayne with Godoliah ỹ sonne of Ahicam / the sonne of Saphan: whom the kynge of Babylon hath made gouernoure ouer the cyties of Juda / and dwell with him amonge the people / or remayne where soeuer it pleaseth the. So the chefe Captayne Jere.xxxix.c gaue him his expenses with a rewarde / and let him go. Then wente Jeremy vnto Godoliah the sonne of Ahikam to Mazphah / and dwelt there with him amōge the people that were left in the lande.

¶

Now when the captaynes of the Hoſte of Juda (whych wt their felowes were scatred abrode on euery syde in the lande) vnderſtode ỹ the kyng of Babilon had made Godoliah / ỹ sonne of Ahicam gouernoure in ỹ land / & ỹ mā / wyfe & chylde / yee & the poore men in ỹ lande (that were not led captyue to Babylon) shuld be vnder his iurisdicciō: They cam to Godoliah vnto Mazphah: Namely / Ismael ỹ sonne of Nathaniah / Johanan & Jonathah ỹ sonnes of Careah / Sareah ỹ sonne of Than-

of Thanhometh/the sonnes of Ophai ỹ Ne-
tophathite/Jezaniah ỹ sonne of Maachati/
with their companions. And Godoliah the
sonne of Ahicam/ the sonne of Saphan/
swore vnto them and their felowes on thys
maner: Be not afrayed to serue the Caldees/
iiij.Reg.xxv.c. dwell in the lande/and do the kynge of Ba-
bylon seruyce/so shall ye prospere. Beholde/
I dwell at Mazphah to be an offycer in the
Caldees behalfe/& to satisfye soch as come
to vs. Therfore gather you wyne/ corne and
oyle/and kepe them in youre ware houses/
& dwell in youre cyties ỹ ye haue in keping.

D Yee all the Jewes also ỹ dwelt in Moab
vnder the Ammonites/in Idumea and in all
the countrees/when they herde/that ỹ kyng
of Babylon had made Godoliah the sonne of
Ahicam the sonne of Saphan/gouernoure
vpon thē ỹ were left in Juda: All the Jewes
(I saye) returned oute of all places where
they were fled vnto: and came in to the lande
of Juda to Godoliah vnto Mazphah/ & ga-
thered wyne & other frutes/ & ỹ very moch.

Moreouer Johanan the sonne of Careah
and all the captaynes of the Hoste/that were
scatred on euery syde in ỹ lande/ cam to Go-
doliah in Mazphah/ & sayde vnto him: kno-
west thou not that Baalis kyng of the Am-
monites hath sent Jsmael the sonne of Na-
thaniah/to slaye the? But Godoliah ỹ sonne
of Ahicam beleued them not. Then sayd Jo-
hanan the sonne of Careah vnto Godoliah
in Mazphah these wordes secretly: Lett me
go/I praye the/and I will slaye Jsmael the
sonne of Nathaniah/ so that no body shall
knowe it. Wherfore will he kyll the/that all
the Jewes which resorte vnto the/myght be
scatred/and the remnaunt in Juda perishe?
Then sayde Godoliah ỹ sonne of Ahicam to
Johanan the sonne of Careah: Thou shalt
not do it/for they are but lies/ that men saye
of Jsmael.

¶ Jsmael kylleth Godoliah gylefully/& many other with hym. Johanan followeth after Jsmael.

¶ The .xli. Chapter.

A iiij.Reg.xxv.d BUt in the seuenth Moneth it hap-
pened/that Jsmael ỹ sonne of Na-
thaniah the sonne of Elisama (one
of the kynges bloude) came wyth
them that were greatest aboute the kyng/ &
ten men ỹ were sworne with him: vnto Go-
doliah the sonne of Ahicam to Mazphah/ &
ate there together. And Jsmael the sonne of
Nathaniah wyth those ten men that were
sworne to him/ starte vp/ and smote Godo-
liah the sonne of Ahicam the sonne of Sa-
phan with the swearde/and slewe him/ whō
the kyng of Babylon had made gouernoure
of the lande. Jsmael also slewe all the Jewes
that were with Godoliah at Mazphah/& all
the Caldees that he founde there waytinge
vpon him.

The nexte daye after that he had slayne
Godoliah (the matter was yet vnknowne)
there came certayne men from Sichem/frō
Siloh & Samaria/ to the nombre of .lxxx.
whych had shauen their beerdes/ rent their
clothes/& were all heuye/bringyng meat of-
fringes/and incense in their handes/to offre
it in the house of the Lorde. And Jsmael the B
sonne of Nathaniah wēt forth of Mazphah
weepynge/to mete them. Now when he met
them/he sayde: Go youre waye to Godoliah
the sonne of Ahicam. And whē they came in
ỹ middest of ỹ citie/Jsmael the sonne of Na-
thaniah (wt thē that were sworne vnto hym)
slewe them/ euen at the myddest of the pyt.
Amonge these .lxxx. men there were ten/that
sayde vnto Jsmael: Oh slaye vs not/ for we
haue yet a greate treasure in the felde/ of
wheate/barley/oyle & hony. So he spared
them/and slewe them not with their brethrē
Now the pyt wherin Jsmael dyd cast ỹ deed
bodyes of the men (whom he slewe because
of Godoliah) had kynge Asa caused to be iij.Reg.xxv.c.
made/for feare of Baasa ỹ kynge of Jsrael/
and the same pyt dyd Jsmael fyll with slayne
men. As for the remnaunt of the people/the
kynges daughters and all the people ỹ were C
yet left at Mazphah/vpon whom Nabusa-
radan the cheke Captayne had made Godo-
liah ỹ sonne of Ahicam gouernoure: Jsmael
the sonne of Nathaniah caryed them awaye
prysoners towarde ỹ Ammonites. But whē
Johanan the sonne of Careah and all they
which had bene captaynes ouer the kynges
Hoste with hym/herde of all the wyckednes Gene.xiiij.c.
ỹ Jsmael the sonne of Nathaniah had done: i.Reg.xxx.b.
they toke their companions/ & went out for
to fyght wyth Jsmaell the sonne of Natha-
niah/& founde him by the waters of Rabim
in Gabaon. Now when all the people/whō
Jsmael led captyue/sawe Johanan ỹ sonne
of Careah & all the other Captaynes of the
Hoste/they were glad. So all the people ỹ
Jsmael had caryed awaye from Mazphah/
were brought agayne.

And when they returned/they came to Jo
hanan the sonne of Careah. But Jsmael the
sonne of Nathaniah fled frō Johanan wyth D
eyght of his sworne companyons/ & wente
to the Ammonites. Then Johanan ỹ sonne
of Careah & all the captaynes of the Hoste ỹ
were wt him/toke the remnaunt of ỹ people/
whom Jsmael the sonne of Nathaniah had
led awaye (When he had slayne Godoliah ỹ
sonne of Ahicam) whō they also had rescued
frō hym: fyghting men/wemē & chyldren/ &
gelded men/whom they brought agayne frō
Gabaon: and wente from thence/& sat them
downe

downe at Geruth Camaam/ which lieth beſyde Bethlehē/that they might go into Egipte for feare of the Caldees: of whome they were afrayed/because that Jſmael the ſonne of Nathaniah had ſlayne Godoliah Ahikams
Jere.xl.a. ſonne/whom the king of Babilon had made gouernoure in the lande.

¶ The Captaynes aske councell of Jeremye what they ought to do. Jeremye monyſheth the remnaunt of the people not to go into Egypte.

¶ The.xlij. Chapter.

THen all the rulers/and Johanan the ſonne of Kareah/Jezaniah ỹ ſonne of Oſaiah came with all ỹ people from ỹ leeſt vnto the moſt/& ſayde
Jeremy.xxi.a vnto Jeremy the prophet: O heare oure peJere.xxxvij.a ticion/that thou mayeſt praye for vs vnto ỹ Lorde thy God/and for the remnaunt/wher of there be very few left of many/as thou ſeiſt vs: that the Lorde/thy God may ſhew vs a waye to go in/& tell vs/what we ſhulde do. Then Jeremy the Prophete ſayde vnto thē: Jhaue herde you. Beholde/J will praye vnto God youre Lorde/as ye haue requyred me: and loke what anſwere the Lord geueth you/J ſhall certifye you therof/and kepe no thing back frō you. And they ſayde vnto Je-
Joſu.i.e remy: The Lorde of treuth and faithfulnes
1.Mach.ij.d be oure recorde/that we will do all/that the
Jere.xlij.a B Lorde thy God commaundeth vs/whether it be good or euell. We will herken vnto the voyce of oure Lord God to whom we ſende the that we maye proſpere/when we haue folowed the voyce of the Lorde oure God.

And after ten dayes came the worde of ỹ Lord vnto Jeremy. Then called he Johanan the ſonne of Kareah/& all the captaynes of the people that were with him: yee and al the people from the leeſt to the moſt/and ſayde vnto them: Thus ſaieth the Lord God of Jſrael vnto whō ye ſent me/to laye forth your prayers before him: If ye will dwell in thys lande/J ſhal buylde you vp/and not breake you downe: J ſhall plante you/and not rote you out: for J am pacifyed/as concernynge the trouble that J haue done to you. Feare not the king of Babilon/of whom ye ſtande in awe: O be not afrayed of hym/ſayeth the Lorde: for J will be with you/to helpe you/& delyuer you from hys hande. J will pardon you/J will haue mercy vpon you/and bring you agayne in to youre awne lande.

C Neuertheles/yf ye purpoſe not to dwell in this lande/ner to folowe the voyce of the Lorde youre God: but will ſaye thus/we will not dwell here/but go in to Egypte: where we ſhal nether ſe warre/heare ỹ noyſe of batel/ner ſuffre hōger/there wil we dwel. Wherfore heare now the worde of ỹ Lorde/ O ye remnaunt of Juda. Thus ſayeth the Lorde of hooſtes the God of Jſrael: If ye be wholy purpoſed to go in to Egypte/and to be there as ſtraungers: the ſwearde that ye feare/ſhall ouer take you in Egypte: and the honger wher of ye be here afrayed ſhal hāge vpon you in to Egypte/and there ye ſhall dye. For all they/that of lett purpoſe vndertake to go in to Egypte/there to eaſe them ſelues of their myſery/ſhall perysh with the ſwearde/wyth honger and peſtylence: not one of them ſhall remayne/there ſhall none eſcape the plage/ỹ J will bringe vpon thē.

For thus ſaieth the Lorde of hooſtes the God of Jſraell: lyke as my wrath and indygnacyon is come vpon the inhabytatours of Jeruſalē/ſo ſhal my dyſpleaſure go forth vpon you alſo/yf ye go in to Egypte: For D there ye ſhalbe reuyled/abhorred/brought to ſhame and confuſiō: and as for this place/ ye ſhal neuer ſe it more. The Lorde forbydeth you (O ye remnaūt of Juda) ỹ ye ſhall not go in to Egypte.

And forget not ỹ J haue warned you earneſtly this daye els ſhal ye begile your ſelues. For ye ſent me vnto the Lorde youre God/ and ſayde: O praye thou the Lord oure God for vs: and loke what anſwere ỹ Lorde oure God geueth the/that bringe vs agayne/and we ſhal do therafter. Now haue J ſhewed/ and declared vnto you the voyce of the Lord youre God/for the whych cauſe he hath ſent me to you. If ye wyl not folowe it/be ſure/ỹ ye ſhal peryſhe with the ſwearde/with honger & peſtilence: euē in the ſame place/where youre luſt was to go/and dwell.

¶ Johanan carpeth the remnaunt of the people in to Egypte/contrary to the mynde of Jeremye. Jeremy prophecyeth the deſtruccyon of Egypte.

¶ The. xliij. Chapter.

NOw when Jeremy had ended all ỹ wordes of the Lorde God vnto the A people (for their ſakes to whom God had ſent him) Azariah ỹ ſonne of Oſaiah/& Johanan the ſonne of Kareah & all the proude perſonnes/ſayde vnto Jeremy: Thou lyeſt/the Lorde oure God hath not ſent ỹ to ſpeake vnto vs/that we ſhulde not go in to Egipte/and dwell there: But B Baruch the ſonne of Neriah prouoketh the agaynſt vs/that he myght bringe vs in to ỹ captyuyte of the Caldees: that they myght ſlaye vs/and carye vs awaye priſoners vnto Babylon.

So Johanan the ſonne of Kareah/and all the captaynes of the hooſte/and all the people folowed not the commaundement of the Lorde: Namely/to dwell in the lande of Juda: But Johanan the ſonne of Kareah/

and all the captaynes of the hoofte / caryed awaye all the remnaunt in Juda / that were come together agayne from the Heythen (amonge whom they had bene scatred) to dwel in the lande of Juda: Men / wemen / childrē / the kynges daughters: all those that Nabuzaradan the cheke captayne had left wt Godoliah the sonne of Ahikam. They caryed
C awaye also the prophet Jeremy / Baruch the sonne of Neriah / & so came in to Egypte: for they were not obedyēt / vnto the cōmaundement of God. Thus came they to Thaphnis.

Jere. xli. c.

And in Thaphnis the worde of the Lord happened vnto Jeremy / saying: Take great stones in thyne hande / and hyde them in ỹ bryck wall / vnder the doore of Pharaos house in Thaphnis / that all the men of Juda maye se / and saye vnto them: Thus saieth ỹ Lorde of hooftes the God of Israell: Beholde / I wyll sende and call for Nabuchodonofor the kynge of Babilon my seruaunt / & wyll sett his seate vpon these stones that I haue hyd / & he shall spreade his tente ouer them.

Jeremy. xlvi. c.

And when he commeth / he shall smyte the
D lande of Egypte with slaughter / wt prefonment / and with the swearde. He shall set fyre vpon the temples of the Egyptians goddes / and burne them vp / & take them selues preſoners. Moreouer he shall araye himselfe wt the lande of Egipte / like as a shepherde putteth on hys cote / and shall departe hys waye from thence in peace. The pylers also of the temple of the Sunne that is in Egypte: shall he breake in peces / and burne the tempels of the Egipcians goddes.

The reproueth the people for their Idolatrye. They that set lyght by the threatenyng of the Lord / are chastened. The destruccyō of Egypte & the Jewes therin / is prophecyed.

C The .xliiij. Chapter.

A THis is the worde that was shewed to Jeremy concerninge all the Jewes / whych dwelt in Egypte: at Magdal / at Thaphnis / at Memphis / & in the lande of Patures. Thus saieth the Lorde of hooftes the God of Israell: ye haue sene all ỹ mysery / that I haue brought vpon Jerusalem / and vpon all the cytyes of Juda: so that this daye they are desolate / and no man dwelling therin: and that because of the great blasphemyes / which they committed / to prouoke me vnto anger: In that they wente backe to do sacrifyce / and worshype vnto straūge goddes: whom nether they / ner ye / ner your fathers haue knowne. Yow be it / I sent vnto them my seruaūtes all the prophetes: I rose vp early / I sent vnto them / & gaue them warninge: O do no soch abhominable thinges / and thinges that I hate. But they wolde not folowe ner herken / to turne from their wyckednes / and to do nomore sacrifice vnto straunge goddes.

Jere. xxv. a. xxix. c.

Wherfore myne indygnacyon and wrath was kyndled / and it brente vp the cytyes of
B Juda / the feldes with the stretes of Jerusalē so that they were made waste and desolate / as it is come to passe this daye. Now therfore thus saieth the Lorde of hooftes the God of Israell: How happeneth it / ỹ ye do so greate euell vnto youre awne soules / thus to destroye the men and wemen / childzen and babes of Juda? so that none of you is left / because ye prouoke me vnto wrath wyth the worckes of your awne handes: when ye offre vnto straunge goddes in the lande of Egipte where as ye be gone to dwell: That ye might vtterly perisshe / and that ye myght be reuyled and shamefully intreated of all nacyons. Or haue ye now forgotten the wyckednes of your forefathers / the wyckednes of the kynges of Juda & their wyues / the wyckednes that ye youre selues and your wyues haue done in the lande of Juda / in the cytye and in the lande of Jerusalem?

Yet are ye not sory this daye / ye feare not nether walke ye in my lawe and in my com-
C maundementes / that I haue geuē vnto you and youre forefathers.

Therfore thus sayeth the Lorde of hooftes the God of Israell: I am stedfastly aduysed and determed / to punysh you / and to rote out all Juda. As for the remnaunt of Juda that purposly wente in to Egipte / there to ease them of their mysery: I wyll take thē and they shall all be destroyed. In the lande of Egypte shall they perysh beynge consumed with the swearde and with honger. For from the leest vnto the moste / they shall perisch with the swearde & with hōger. Moreouer they shalbe reuyled / abhorred / shamed / and confounded. For I will vysyt them that dwell in Egipte / as I haue vysited Jerusalem: with the swearde / with honger and with pestilence: So that none of the remnaunt of Juda / which are gone to dwell in Egipt shal be left to come agayne in to ỹ lande of Juda all though they thynke to come thyther agayne / & to dwell there. For none shall come agayne / but soch as are fled awaye.

Amos. ix. b. Jere. xlij. c. and. xliij. a. Jere. xxxix.

Then all the men which knewe that their
D wyues had offred vnto straunge goddes / and a greate sorte of wyues that stode there / yee and all ỹ people that dwelt there in Egypte in the cytie of Patures / answerde Jeremy / and sayde: As for the wordes that thou hast spoken vnto vs in the name of the Lord / we will in no wyse heare them: but whatsoeuer goeth out of oure awne mouth / that wyll we do: We will do sacrifice / and offre oblacions vnto the Quene of heauē: lyke as we & our forefathers / oure Kynges and oure heades

Jere. xxv. a. xxix. c.

Jere. xliij. b.

haue

haue done in the cyties of Juda / and in the stretes & feldes of Jerusalē. For then had we plenteousnesse of vytales / then were we in prosperite / and no mysfortune cam vpō vs.

But sens we left / to offre / and to do sacrifyce vnto the Quene of heauen / we haue had scarcenes of all thinges / and perish with the swearde & honger. Last of all / when we wemen dyd sacrifyce and offred vnto the Quene of heauē / dyd we make her cakes and poure vnto her drynckoffrynges / to do her seruyce / without oure housbandes wylles?

E
1. Macha. i.b.

Then sayde Jeremy vnto all the people / to the men / to the wemen & to all the folcke / which had geuen him that answere: Did not the Lorde remembre the sacrifyces that ye / youre forefathers / youre kynges and rulers (with all the people) haue offred in the cyties of Juda / in the stretes & land of Jerusalem: and hath he not consydred this in his minde? In so moch / that the Lorde might no longer suffre the wyckednes of youre inuencyons / and the abhominable thinges which he dyd? Is not youre lande desolate & voyde / yee and abhorred / so that no mā dwelleth therin eny more / as it is come to passe this daye?

Jeremy.xxxix.

Dyd not all this happē vnto you / be cause ye made soch sacrifyce / & synned agaynst the Lorde: Ye haue not folowed his voyce / to walcke in his lawe / in hys ordinaunces and statutes.

F
iij. Reg. xvij. b. Jeremy. ij. c. iij. e. v. e. Baruch. iij. a

Yee this is the cause / that all misfortune happened vnto you / as it is come to passe this daye. Moreouer / Jeremy spake vnto all the people & to all the wemen: Heare the worde of the Lorde all Juda / ye that be in ỹ lande of Egypte: Thus sayeth the Lorde of Hostes the God of Israel: Ye & youre wyues haue spoken wyth youre awne mouth / the thynge that ye haue fulfylled in dede:

Jeremy.xliiij.c

Yee thus haue ye sayde: We will not fayle / but do the thynge that pleaseth vs: we wyll do sacrifyce & poure out drynckoffringes to the Quene of heauen. Purposly haue ye sett vp your awne good meanynges / and hastely haue ye fulfylled youre awne intente. And therfore / heare the worde of ỹ Lorde all Juda / ye that dwell in the lande of Egypte.

G
Gene. xxii. a.

Beholde / I haue swore by my greate name / sayeth the Lorde / that my name shall not be rehearsed thorow eny mans mouth of Juda / in all the lande of Egypt: to saye: The Lorde God lyueth / for I will watch / to plage them / and not for their wealth. And all ỹ men of Juda that be in the lande of Egypte / shall perish with the swearde and with honger / vntyll they be vtterly destroyed.

Jeremy. xlii. c.

Neuertheles / those that fled awaye for ỹ swearde / shall come agayne in to the lāde of Juda / but there shall be very fewe of them. And all the remnaūt of Juda / that are gone in to Egypte / there to dwell / shall knowe whose wordes shalbe founde true: theirs or myne. Take this for a token / that I wyll visit you in this place / sayeth the Lorde / and that ye maye knowe / how that I (wythoute doute) will performe my purpose vpō you to punysh you. Beholde / sayeth the Lorde / I wyll delyuer Pharao Hophrea kynge of Egypt in to the handes of his enemyes / that seke after his lyfe: euen as I gaue Zedekiah the kynge of Juda in to the handes of Nabuchodonozor kyng of Babylō / which sought after his lyfe.

iiij. Reg. xxiiij. a. Jere. xxxix. b.

¶ Baruch is reproued of Jeremye.

¶ The xlv. Chapter.

A
Jere. xxxvi. a

These are the wordes that Jeremy the prophete spake vnto Baruch the sonne of Neriah / after that he had wrytten these Sermons in to a boke at the mouth of Jeremy / In ỹ fourth yeare of Jehoakim the sonne of Josiah kyng of Juda.

Thus sayeth the Lorde God of Israell vnto the / O Baruch: In so moch as thou thoughtest thus (when thou wast wrytynge) Wo is me / the Lorde hath geuen me payne for my trauayle: I haue wearied my selfe wt syghynge / and shall I fynde no rest? Therfore tell him / O Jeremy / that ỹ Lord sayeth thus: Beholde / The thing that I haue buylded / wyll I breake downe agayne / and rote out the thynge / that I haue planted / yee this whole lande. And seketh thou yet promocīō? Loke not for it / and desyre it not. For I wyll bringe a miserable plage vpō all flesh sayeth the Lorde. But thy lyfe will I geue the for a pray / where so euer thou goest.

¶ The prophecyeth the destruccyon of Egypte. Delyuraunce is promesed to Israel.

¶ The xlvj. Chapter.

A
Esai. xix. a. xxx. a.

Here folowe the wordes of ỹ Lorde to the prophete Jeremy / which he spake vnto the Gentyles. These wordes folowynge preached he to the Egyptyans concernyng the Host of Pharao Necho kyng of Egypte / when he was in Charcamis beside the water of Euphrates: what tyme as Nabuchodonozor the kynge of Babylon slewe him / In the fourth yeare of Jehoakim the sonne of Josiah kynge of Juda.

Ye make redy buckler and shylde / ye goo forth to fight: Ye harnesse youre horses / & set youre selues vpon them: Ye set your salettes fast on / ye bryng forth speares / ye scoure youre swordes / & put on your brest plates.

But alas / how happeneth it / that I se you so afrayed? why shryncke ye backe? wherfore are your worthies slayne? Yee they rūne

so fast awaye/ that none of them loketh behynde hym. Fearfulnesse is fallen vpon euerychone of them sayeth the Lorde. The lightest of fote shall not fle awaye/ and the worthyes shall not escape.

B Towarde the North by the water of Euphrates/ they shall stomble & fall. But what is he this/ ꝯ welleth vp/ as it were a floude/ roaring & raginge like ꝯ streames of water? It is Egipte that ryseth vp like the floude/ & casteth out the waters with so great noyse.

For they saye: We will go vp/ & wil couer the earth: we will destroye the cytyes/ wyth thē that dwell therin. Get you to horse backe & roll forth the Charrettes/ come forth ye worthies: ye Morians/ ye Libeans with youre buclers/ ye Lideans with youre bowes: So shall this daye be vnto the Lord God of hoostes/ a daye of vengeaunce/ that he maye avenge him of his enemyes. The swearde shal deuoure/ it shalbe satysfyed & bathed in their bloude: a* For the Lorde God of hoostes shall haue a slayne offrynge towarde the North/ by the water of Euphrates. Go vp (O Galaad) and bryng tryacle vnto the daughter of Egipte:

But in vayne shalt thou go to surgery/ for thy wounde shall not be stopped. The heythen shal heare of thy shame/ & the lande shalbe full of thy confusyon: for one stronge man shall stomble vpon another/ how then shulde they not fall both together.

These are the wordes that ꝯ Lorde spake to the prophet Jeremy/ concerning the hoost of Nabuchodonosor the kynge of Babylon/ whych was sent to destroye ꝯ lāde of Egypt: Preach out thorow the lande of Egypte/ and cause it be proclamed at Magdol/ Mēphys and Thaphnis/ & saye: Stande styll/ make there dye/ for the swearde shall consume the rounde aboute.

How happeneth it that thy myghtye worthies are fallen? why stode they not fast? Euen because the Lord thrust them downe. The slaughter was greate/ for one fell euer still vpon another. One cryed vpon another: Vp/ lett vs go agayne to oure awne people/ and to oure awne natural countre/ from the swearde of oure enemye.

Crye euen there: O Pharao kynge of Egipte/ the tyme will bryng ledycyon. As truly as I lyue (sayeth the kynge/ whose name is the Lorde of hoostes) it shall come as the mount of Thabor/ & as Lybanus yͤ it stode in the see. O thou daughter of Egipte make redy thy geer to flyt. For Memphys shalbe voyde and desolate/ so that no man shal dwel therin. b* The lāde of Egipte is like a goodly fayre calf/ but one shal come out of the north to pryck her forward. c* Her wagied soudiers that be with her/ are lyke fat calues.

They also shal fle awaye together/ and not abyde: for the daye of their slaughter and the tyme of theyr visitacyon shall come vpon them.

The crye of their enemyes shall make a noyse/ as the blast of a trompett. For they shall entre in with their hooste/ and come with axes/ as it were hewers downe of wod. And they shall cut downe her wod/ sayeth the Lorde/ with out eny discrecyō. For they shall be mo in nombre then the grashoppers/ so that no man shalbe able to tell them. The daughter of Egipte shalbe confounded/ whē she shalbe delyuered in to the handes of the people of the north.

Moreouer thus sayeth the Lorde of hoostes the God of Israell: Beholde I will vyset that restlesse people of Alexandria/ Pharao and Egypte/ yee both their goddes and theyr kinges: euen Pharao/ and all them that put their trust in him. Yee I will deliuer thē into the hādes of those/ that seke after their lyues Namely/ in to the power of Nabuchodonosor the kynge of Babilon/ and in to ꝯ power of his seruauntes. And after all these thyngs it shalbe inhabyted as a fore tyme/ sayeth the Lorde.

But be not thou afraied (O my seruaūt Jacob) feare not thou/ O Israell. For lo/ I wil helpe the from farre/ and thy sede from ꝯ lāde of thy captyuyte. Jacob also shall come agayne/ and be in rest: he shall be rych/ and no man shall do him harme. Feare thou nott (O Jacob my seruaunt) sayeth the Lorde/ for I am with the: and wyll destroye all nacyons/ amonge whom I haue scatred the. Neuertheles I wyll not consume the/ but chasten the and correcte the: yee and that with discrecyon: nether wyll I spare the as one ꝯ were fautlesse.

¶ The worde of the Lorde agaynst the Philistines.

¶ The. xlvij. Chapter.

THese are the wordes/ ꝯ the Lorde spake vnto Jeremye the prophete agaynst the Philistines/ before that Pharao smote the cytie of Azah. Thus sayeth the Lord: Beholde/ there shall waters aryse oute of the North: & shall growe to a greate floude/ runnynge ouer and couerynge the lande/ the cytyes/ & them that dwell therin.

And the men shall crie/ & all they ꝯ dwell in ꝯ lande/ shall mourne at the noyse & stampynge of their stronge barbed horses/ at the shakynge of their charettes and at the romblynge of the wheles. The fathers shall not loke to their children/ so feable and wery shall their handes be: at the same tyme/ when he

a* The Caldees kylled the Egyptyās/ at ꝯ floudde of Euphrates/ which was towarde ꝯ North: where as yet their hoste was wonderous greate/ & their horses & charettes many. But ꝯ greater their hoste was/ ꝯ moare cruell was their slaughter: so dyd the Lorde punyshe their wyckednesse/ geuynge them into the handes of the Chaldees: and therfore calleth the Prophete the daye of their slaughter/ the daye of the Lordes vengeaūce/ & them a slayne offring of the Lorde.

b* As though he sayde. Hither to (O Egypte) hast thou bene as a goodly fayre calf/ for thyne aboūdāce of riches. Therfore as bullockes & oxen are stonge wt hornettes & prycked forwarde wt godes (or as some call them gaddes) so shall the Babylonyans stynge and pryck the/ & dryue the to flight & ouerthrow ꝯ. By hym ꝯ shuld come out of the North/ is vnderstāde the kynge of Babilō & hys hoost

c* Her waged soudyars. & ce. The meanyng is/ that the hyred hoste of the Egyptyās gathered of the coastes that borderyd therō/ shulde be fearful & weake: & more deynty & delicious/ then strōg & manfull/ as men fattened lyke stall fedde oren: so ꝯ they shulde also flye with the Egyptiās/ whē their myserye drewe nye/ & when the daye of their visitacyon & punyshmēt shulde come.

when he shal be there / to destroye the whole lande of ỹ Philistines. He shall make waste both Tirus / Sidon and all other that are cwozne vnto them.

For the Lozde wyll destroye all Palestina / and the other Iles / that be deuyded from the countre. Baldnesse is come vpon Azah / Ascalon wyth her other valleys shall kepe her peace.

How longe wylt thou slaye / O thou swearde of ỹ Lozd? Turne agayne in to thy sheeth / reste / and leaue of. But how can it ceasse / when the Lozde him selfe hath geuen him a charge agaynst Ascalon / and rayled it vp agaynst the cyties of the see coast?

¶ The wozde of the Lozde agaynst the Moabytes.

¶ The. xlviij. Chapter.

Thus sayeth the Lozde of Hostes ỹ God of Israel agaynst Moab: wo be to the citie of Nabo / for it shall be layed waste / brought to confusyon & taken. Yee thy strong citie of Kariathiarim shalbe brought to shame / & afrayed: Moab shal nomoze be had in honoure: Wicked councell shalbe taken vpon Helebon. Come (shall they saye (let vs rote them oute / ỹ they maye be nomoze amonge ỹ nombze of the Gentyles / yee that they maye nomoze be thought vpõ: Thus the swearde shal persecute the: A voyce shall crye from Hozonaim: With greate wastynge & destruccyon / is Moab made desolate.

And this crye shalbe herde in all her cyties. At the going vp vnto Luith there shall aryse a lamentacion: & downe towarde Horonaim / there shall be herde a cruell and a deedly crye: Get you awaye / saue your lyues and be lyke vnto the heeth in the wyldernes. For because thou hast trusted in thy stronge holdes & treasure / thou shalt be takẽ a*Chamos with his prestes and prynces shall goo awaye in to captyuite.

The destroyer shall come vpon all cities / none shall escape. The valleys shalbe destroyed / & ỹ feldes shall be layed waste: like as the Lozde hath determed.

b* Make a token vnto Moab / that she gete her awaye spedely: for her cytyes shalbe made so desolate / ỹ no man shall dwell therin. c* Cursed be he that doth the wozcke of ỹ Lozd negligently / and cursed be he that kepeth backe hys swearde from sheddynge of bloude.

Moab hath euer bene ryche and carlesse from her youth vp / she hath sytten and takẽ her ease with her treasure. She was neuer yet put out of one vessell in to another (that is (she neuer wente awaye in to captyuite / therfoze her taste remayneth / & her sauoure is not yet chaunged.

But lo / the tyme cõmeth / sayeth ỹ Lozd / that I shall sende her trussers to trusse her vp / to prepare & season her vessels: yee her tanckerdes rattell and shake to and fro. And Moab shalbe ashamed of Chamos / lyke as Israel was ashamed of Bethel / wherin she put her trust.

Wherfoze do ye thyncke thus: we are mighty / and stronge men of warre? Moab shall be destroyed / & her cyties bzente vp: her chosen yonge men shal be slayne / sayeth ỹ king / whose name is the Lozde of Hostes. The destruccion of Moab commeth on a pace / and her fall is at hande.

All her neyghbours shall mourne for her / and all they that know her name / shall saye: O howhappeneth it / that the stronge staf & the goodly rodd is thus bzoken? And thou daughter Dibon / come downe fro thy glozy / and syt in pouerte. For he that destroyeth Moab / shal come vp to the also / and bzeake downe thy stronge holdes.

And thou that dwellest in Aroer / get the to the strete / & loke about the: aske thẽ that are fled and escaped / and saye: what thynge is happened? O / Moab is confounded and ouercome.

Mourne and crye / tell it out at Arnon / that Moab is destroyed. And mysery shall come vpon the playne lande: Namely / vpon Holon / & Jahazah: vpõ Mephaath & Dibon vpon Nabo and the house of Beblathaim / vpon Cariathiarim and Bethgamul / vpon Bethmaon and Carioth / vpõ Bozrah and al the cytyes in the lande of Moab / whether they lie farre oz neare.

The hozne of Moab shall be smytten downe / & her arme bzoken / saieth the Lozde. Make her dronken / for she magnyfyed her selfe aboue the Lozde / that men maye clappe their handes at her vomyte / and that she also maye be laughed to scozne. O Israell / shalt thou not laugh him to scozne / whẽ he is takẽ amonge theues? Yee because of thy wozdes that thou hast spoken agaynst hym / thou shalt be dzyuen awaye. Ye Moabites shall leaue the cyties / & dwell in rockes of stone / & become like dowues / that make their nestes in holes. Numer. xxiiij. a

As for Moabs pryde / we haue herde of it, she is veryhie mynded. I knowe her stoutnesse / her bostinge / her arogancy & the pryde of her stomack / sayeth the Lozde. For her furiousnes maye nether bybolde her w strẽgth ner dede. Therfoze shall ther mournynge be made for Moab / and euery man shall crye for Moabs sake: a lamentacyõ shalbe made to the men that stande vpon the wall. So will I mourne for the also / O Jazer / and for the / O thou vyneyarde of Sabamah. E Esay. xvi. b. Jeremy. xlix.

FF. iij. Thy

A Esa. xv. a. xvi. a. xxv. b Ezech. xxv. b. Sophoni. ij. b. Josue. xiij. c.

a* Chamos is the name of the Idole & god of ỹ Moabites.

b* After the Greke. Some reade: Geue a flower; oz / wynges.

B c* The Hebr. expounde this of the Chaldees / that they shulde hacke to destroye the whole kingdome of the Moabites as though the text shulde meane thus moch: Cursed be he that negligently perfozmeth ỹ vengeaunce of the Lozde / that spareth these most wycked Moabytes / and that wyth holdeth his swerde frõ shedyng of their bloude.

The Prophecy

Thy wyne braunches shall come ouer ẏ
see/& the braunches of Jazer but vnto ẏ see:
the destroyer shall breake in to thy haruest
& grape gatheringe: Myrth & cheare shalbe
taken awaye from the tymbrekelde/ and frō
the whole lande of Moab.

There shal be no swete wine in the prelle/
the treader shall haue no stomacke to crye/
yee there shalbe none to crie vnto him: which
a fore tyme were herde frō hesebon to Eleale
and Jahaz/ which lifted vp their voyce from
Zoar vnto Horonaim:/ that bullock of thre
yeare olde. The waters also of Nemrim
shalbe dried vp.

¶ Moreouer I wyll make Moab ceasse
(saieth the Lorde) from the offrynges & cen-
synge that she hath made vnto her goddes in
hye places. Wherfore my hert mourneth for
Moab / lyke a crowde playenge an heup
songe: and for the mens sake of the brycke
wall my herte mourneth also/ euē as a pype
that pipeth a dolefull songe: for they shalbe
very fewe /and destroyed.

All heades shall be shauen/and al beerdes
clypped of: all handes bounde/and al loynes
gyrded aboute with sack cloth. Upon all the
house toppes and stretes of Moab / there
shalbe mournyng: For I wyl breake Moab
like an vnprofitable vessell saieth the Lord.
O how fearfull is she? O how mourneth
she? O how doth Moab hange downe her
head / and is ashamed? Thus shal Moab be
a laughinge stocke/and had in derision of all
them/that be rounde aboute her.

For thus sayeth the Lorde: Beholde/ the
Deut. xxviij.c enemye shal come flyenge as an Aegle/and
Jeremy.xlix.d spreade his wynges vpon Moab. They shall
clymme ouer the walles/& wynne the strōge
holdes. Then ẏ mighty mēs hertes in Moab
shalbe lyke the herte of a woman trauelyng
Jeremy.xlix.d. with childe.

And Moab shalbe made so desolate/
¶ that she shall nomore be a people / because
she hath sett vp her self agaynst the Lorde.
Feare / pyt / and snare shall come vpon the
(O Moab) sayeth the Lorde. Who so esca-
peth the feare/ shall fall in the pyt: and who
so getteth out of the pyt/ shall be taken in the
Esaye.xxiiij.c. snare.

For I wyll bringe a yeare of visytacyon
vpon Moab/saieth the Lorde. They that
are able to flye/ shall stande vnder ẏ shadow
of Hesebon. For there shall go a fyre out of
Hesebon/and a flame from Sion/ and shall
burne vp that proude people of Moab/both
before and behynde.

Wo be vnto the (O Moab) for thou peo-
ple of Chamos shalt perysh: Yee thy sonnes
and daughters shall be led awaye captyue.
Yet at the last wyll I bringe Moab out of
captyuite agayne/ saieth the Lorde. Thus
farre of the plage of Moab.

¶ The worde of the Lorde agaynst the Ammonytes/
agaynst Idumea/Damascus/Cedar and Elam.

¶ The.xlix.Chapter.

AS concerninge the Ammonytes/ I
thus the Lord sayeth: Hath Israell Ezechi.xxi.d.ẏ
no chyldren / or is he wythout an xxv.a.
heyre? Why hath youre kynge thē Amos.i.a.
taken Gad in? wherfore doth his people dwel
in his cyties? Beholde therfore/the tyme cō-
meth (sayeth the Lorde) that I wyll bringe a
noyse of warre in to Rabah of the Ammo-
nytes. Lahel shalbe desolate/ and her cytyes
brent vp: and the Israelytes shall be lordes
ouer those that had them in possession afore/
saieth the Lorde. Hesebon shall mourne/ for
it shal be roted out of the grounde/sayeth the
Lorde. The cytyes of Rabah shall crie out/
and gyrde them selues wyth sack cloth: they
shall mourne/and runne aboute the walles:
for their kynge shall be led awaye prysoner:
yee his prestes & princes with him. B

Wherfore trustest thou in ẏ water stream̄
that flowe to and fro/ O thou fearce daugh-
ter: and thynkest thou art so safe (by reason
of thy treasure) that no mā shal come to the?

Beholde/I will bringe a feare vpon ẏ/
saieth the Lorde God of hoostes/frō al those
that be aboute the: so that ye shall be scatred
euery man from another/ and no man shall
gather them together agayne that be fled.
But after that/I will bringe the Ammony-
tes also out of captyuite agayne.

Upon the Edomytes hath the Lorde of Esai.xxi.b.
hoostes spoken on thys maner: Is there no Ezech.xxv.b
more wysdome in Themā? Is there no more xxxv.k.xxxv.c.
good councell amonge hys people? Is their
wysdome then turned clene to naught? Gett
you hence/turne youre backes/crepe downe
in to the depe/ O ye cytesyns of Dedan.

For I will bringe destrucciō vpō Esau/
ye and the daye of hys visitacion. If ẏ grape
gatherers came vpon the / shulde they nott
leaue some grapes? If the nyght robbers
came vpon the/shulde they not take so moch
as they thought were ynough?

But I will make Esau bare/and disco- C
uer his secretes / so that he shall not be able
to hyde them. His sede shalbe wasted awaye
yee his brethren and his neghbours/ and he
himself shall not be left behynde.

Thou shalt leaue thy fatherlesse chyldren Jeremy.xxv.b
behynde the / and I wyll kepe them and thy Eze chiel.ir.b.
wydowes shall take their comforth in me. i. Petr.iiij.c.
For thus hath the Lorde spoken: Beholde/
they that mē thought were vnmete to drinke
of the cuppe/haue dronken with the fyrst: &
thynkest thou then to be free?

No/

No/no:thou shalt nether be quyte nor free but thou must dryncke also: For why/ I haue swore by my selfe(sayeth the Lord) that Bozrah shal become a wyldernesse/ an open shame/a laughinge stocke and curlynge: & her cyties shalbe a contynuall deserte.

D For I am perfectly informed of ỹ Lord/ that he hath sent a message all ready vnto ỹ Heathen. Gather you together/and go forth agaynst them: make you ready to the battayle / for lo: I wyll make the but small amonge the Heathen/ & lytle regarded amõge men.

Abdye.i.a. Elaye.xlvij.b. Jere.xlviij.d.

Thy hye stomack & the pryde of thy herte haue deceaued the/ because thou wylt dwell in the holes of stony rockes / & haue the hye mountaynes in possession. Neuertheles though thy nest were as hye as the Aegles/ yet wyll I cast the downe/ sayeth the Lorde. Moreouer Idumea shall be a wyldernesse: who so goeth by it/ shalbe abashed / & wonder at all her miserable plagȝ. Like as Sodome/ Gomor/ and the cyties that laye there aboute/ were turned vp syde downe (sayeth the Lorde) so shall no body dwell in Idumea/ and no man shall haue his habitacion there. Beholde/ lyke as the Lyon cõmeth vp from the pleasaunt medowes of Jordane vnto the grene pastures of Etham / so wyll I dryue him/ and make him runne agaynst her. But who is the[a] * yong man that I wyll ordeyne therto? Who is lyke vnto me? What is he ỹ wyll stryue with me? What shepherde maye stande in my handes?

a *By this younge man do somevnderstãd Alexander the great conquestar / whych ouercame all landes.

Therfore heare the councell of the Lorde/ that he hath taken vpon Idumea: & his purpose/ that he hath deuyced vpon the cytesyns Eof Theman: The leest of ỹ flocke shall teare them in peces/ & loke what fayre thyng they haue/ they shal make it waste/ & them selues also. At the noyse of their fall the earth shall quake/ ỹ crye of their voyce shalbe herde vn to the redd see. Beholde / the enemye shall come & fle vp hyther/ lyke as it were an Aegle/ & spreade his wynges vpõ Bozrah. Then shall the hertes of the worthyes in Edom be as the herte of a woman trauelyng of chyld. Vpon Damascus/ Hemath & Arphad shall come confusion/ for they shall heare euell tydynges: they shall be tossed to and fro lyke ỹ see that can not stãde styll. Damascus shalbe sore afrayde/ & shall fle/ tremblynge shall come vpon her. Sorowe & payne shall ouer take her as a woman trauelynge of chylde. But how shuld so worshipfull and glorious a citie be forsaken? Yeare therfore: her yõge men shall fall in the stretes / and all her men of warre shall be taken awaye in that tyme/ Fsayeth the Lorde of Hostes. I wyll kyndle a fyre in the walles of Damascus/ which shal consume the palace of Benhadad.

As for Cedar and the kyngdom of Hazor/ whom Nabuchodonozor the kyng e of Babylon smote downe / the Lorde hath spoken thus vpon them: Aryse/ and get you vp vnto Cedar/ and destroye the people towarde the east. Their tentes & their flockes shall they take awaye / yee their hangynges and their vessell. Their Camels also shall they carye awaye wyth them. They shall come aboute them on euery syde with a fearfull crye. Elay.xxi.f.

Fle/ get you soone awaye/ crepe in to caues/ that ye may dwell there: O yee inhabitours of Hazor sayeth the Lorde: for Nabuchodonosor ỹ kinge of Babilon hath holden a councell concernynge you / and concluded his deuyce agaynst you. Aryse/ and gett you vp agaynst yonder ryche and careles people (saieth the Lorde) whych haue nether gates ner dore barres / & that dwell not together. Their Camels shalbe stollen / & the droues of their catell dryuen awaye.

Moreouer/ these that be shaue wil I scatre to warde al the wyndes/ and bringe them to destruccyon: yee and that thorow theyr awne kamyliers / sayeth the Lorde. Hazor also shall be a dwellynge for Dragons/ and an euerlastynge wyldernesse: so that no body shall dwel there/ and no man shal haue there his habytacion.

G These are the wordes/ that the Lord spake to the prophet Jeremy concernynge Elam / in the begynnynge of the reygne of Zedechiah kynge of Juda. Thus saieth the Lord of hoostes: Beholde / I wyll b* breake the bowe of Elam/ & take awaye their strength: & vpon Elam I wyl bringe the foure windes from the foure quarters of heauen/ and wyl scatre them agaynst the same foure wyndes. And there shall be no people / but some of Elam shall fle vnto them.

b *The Elamytes were good bowemen in battell: and therfor is their bowe prophecied to be broke, &c. By whych is meant that they shulde be ouercome in battell of their enemyes/ & scatered abroade vnto the foure coastes of the earth.

For I wil cause Elam to be afrayed of their enemyes/ and of them that seke their lyues: and wyll bringe vpon them the indignacion of my wrath / sayeth the Lorde. And I wyll persecute them with the swearde so longe til I haue brought them to naught. I wyll sett c* my stole in Elam/ I wyll destroye both the king and the princes from thence/ sayeth the Lorde. But in processe of tyme/ I wil bringe Elam out of captyuytye agayne / saieth the Lorde.

c *That is (as some thick) Alexaunder the great conquestar/ that wãne Elam.

The prophecyeth the destruccyon of Babylon/ & the delyuraunce of Israel/ which was in captyuytye.

The.l. Chapter.

THe wordes that the Lorde spake vnto the prophet Jeremy/ concernyng Babylon/ and the lande of ỹ Caldees: preach amõge ỹ Gẽtiles/ lett youre voyce be heard/ make a token: I Elay.xiij.a. xlviij.a. Jere.xxv.b. xxx.a.

crie out/ kepe no sylence/ but saye: Babilon shall be wonne/ Bel shalbe confounded/ and Merodach shalbe ouercome.

Yee their goddes shall be brought to shame and their ymages shall stande in feare. For out of the north there shall come a people agaynst her/ whych shall make her lande so waste/ ꝑ no body shall dwell therin: nether man ner beast/ for they shall flye & departe from thence. a* In those dayes & at that time saieth the Lorde/ the children of Israell shal come/ they & the children of Juda/ weppynge & makinge haste/ & shall seke the Lord their God. They shall aske the waye to Sion/ thyther shall they turne their faces/ & come and hange vpon the/ in a couenaunt that neuer shall be broken.

a *Here prophecyeth he the cõming agayne of the people frõ the captiuitie of Babylon/ after ꝑ generall sycence geuen them of kyng Cyrus. ij Pacal. xxvi. g. ij. Esdr. i. a.

My people hath bene a lost flocke/ my shepherdes haue disceaued them/ and haue made them go astraye vpon the hilles. They haue gone frõ the moũtayne to ꝑ litle hyll/ & forgotten their folde. All they ꝑ came vpon B them/ haue deuoured them: & their enemies sayde: We haue made no faute agaynst thẽ/ for they haue displeased the Lorde/ yee euen the Lorde which is the bewtie of their righteousnes/ and ꝑ defended their fathers. Yet shall ye fle from Babilon/ & departe out of ꝑ lande of the Caldees/ and ye shall be as the rammes that go before the flocke. For lo/ I Jeremy. l. g will wake vp an hoost of people from ꝑ northren lande/ & bringe them vpon Babilon: these shal laye sege to it/ & winne it: Their arowes shall not mysse/ like as a connyng archer shuteth not wronge. And the Caldees shalbe spoyled/ & all they that spoyle them/ shalbe satisfied/ saieth the Lorde: because ye Esay. xlvij. a. were so chearfull and glad/ to treade downe myne heretage/ & fulfilled youre pleasures/ as the calues in the grasse: & triumphed ouer them like the bulles/ when ye had gotten the victory. Youre mothers shalbe sore confoũded/ & they ꝑ bare you/ shall come to shame. She shall be the leest sett by amõge the nacions/ boyde waste/ & dryed vp. No man shal be able to dwell there/ for the feare of the Lorde/ but she shall be whole desolate. All they that go by Babilon/ shall stande still/ & C be abashed/ & shall wondre at all her plages.

Jeremy. xviij. b xlv. b. xlvi. c. Go forth in your araye agaynst Babylon rounde aboute/ all ye that can hãdle bowes: shute at her/ spare no arowes/ for she hath synned agaynst the Lorde. Crye out: vpon her/ vpon her/ agaynst her roũde aboute: she shall yelde her selfe/ her foũdacios shall fall/ & her walles shall come downe/ for it shalbe the vengeaunce of the Lorde. Yee vengeaũce shalbe taken of her/ and as she hath done/ so shall she be dealt withall. They shal rote out the sower from Babylon/ & hym ꝑ handleth Exodi. xxi. b Leuiti. xxiij. d Johel. iij. b. the sycle in haruest. For feare of ꝑ swearde of the enemye/ euery man shall gett hym to hys awne people/ & euery mã shall flye to his awne lande. Israel is a scatred flocke/ the Lyons haue dysperssed them. First the kyng of the Assyrians deuoured them/ last of all iiij. Reg. xvij. c Esaye. x. a. thys Nabuchodonosor kynge of Babylon iij. Reg. xxv. b hath broken all their bones.

Therfore thus sayeth the Lorde of hoostes the God of Israel: Beholde/ I wyll vysyt the kynge of Babylon and his kyngdome/ as I D haue vysyted the kynge of the Assyrians: and iiij. Reg. xix. g. wyll bringe Israel agayne to his pleasaunt Esay. xiij. d. pasture/ that he maye fede vpon Charmel & Basan/ and be satysfyed vpon the mount of Ephraim & Galaad. In those dayes & at the same tyme (sayeth the Lorde) ꝑ the offence of Israel be sought for/ there shall none be founde: Yf men enquere for the synne of Juda/ there shalbe none: for I wyl be mercyfull vnto them/ whom I suffre to remayne ouer.

Go downe (O thou auẽger) in to the enemyes lande/ & vysyt them that dwell therin: downe with them/ and smyte them vpon the backes/ sayeth the Lorde: do accordynge to all/ that I haue commaunded the. There is gone aboute the lande a crye of a slaughter & greate murthur/ namely on thys maner: How happeneth it/ that the hammer of the whole worlde is thus brokẽ & broken in sonder? How chaunceth it/ that Babylon is become a wyldernes amonge the Heathen on this maner? I my selfe haue layed wayte for the/ and thou art taken: vnawarres art thou trapped & snared: for why/ thou hast prouoked the Lorde vnto anger: The Lorde hath opened hys house of ordynaunce/ & brought forth the weapẽs of hys wrath. For the thing that is done in the lande of the Caldees/ it is the Lorde of hoostes worcke.

These thynges shall come vpon her at the last/ they shal breake into her preuy chambres/ they shall leaue her as bare as stones/ E that be layed together vpon heapes. They shall so destroye her/ ꝑ nothinge shalbe left. They shall slaye all their mightie souldyers/ & put thẽ to death. Wo be vnto them/ for the daye & tyme of their vysitacyon is at hande. Me thynke I heare all ready a crye/ of them that be fled & escaped out of the lande of Babylon/ which shewe in Sion the vengeaũce of the Lorde oure God the vengeaunce of hys temple: yee a voyce of them/ that crye agaynst Babylon: Call vp all the archers agaynst Babylon/ pytch youre tentes roũde aboute her/ that none escape. Recompence her/ as she hath deserued: and accordynge as she hath done/ so deale wyth her agayne: for she hath sett vp her selfe agaynst the Lorde/ agaynst the holy one of Israel. Therfore shal

her

Amos.vi.c. Jere.xxij.a. Jeremy.x.b. Psal.cxxxv.b. Esay.xlviij.c. Baruch.vi.a.

of thy winninges. The Lord of hooſtes hath ſwoꝛne by himſelf/ that he wil ouer whelme the with men lyke greſhoppers in nombꝛe/ which with a corage ſhall crie Alarū Alarū agaynſt the. Yee euen the Lorde of hooſtes/ ẏ wyth his power made the earth/ wyth hys wyſdome pꝛepared the rounde woꝛlde/ and with his diſcrecyon ſpꝛed out the heauens. As ſoone as he letteth his voyce be herde/ the waters in ẏ ayꝛe warce fearce: He dꝛaweth vp the cloudes from the endes of the earth. He turneth the lyghtenynges to rayne/ he bꝛingeth ẏ wyndes out of their ſecrete places By the reaſon of wyſdome/ all men are become fooles. Confounded be all the caſters of ymages: foꝛ the thinge that they make is but diſceate/ and hath no bꝛeath. Vayne is it and woꝛthy to be laughed at: and in the tyme of viſitacyon it ſhall peryſh.

Neuertheles/ ẏ poꝛcyon of Jacob is none ſoch: but he ẏ made al thynges/ whoſe name is the Lorde of hooſtes/ he is the rodde of his enherytaunce. Thou bꝛeakeſt my weapens of warre/ and yet thoꝛow the I haue ſcatred the nacions & kyngdomes: Thoꝛow the haue I ſcatred hoꝛſe and hoꝛſe man/ yee the charrettes/ and ſoch as ſat vpon them: Thoꝛow the I haue ſcatred man & woman/ olde and yonge/ bacheler and mayden. Thoꝛow the I haue ſcatred the ſhepherde and his flocke/ ẏ huſbond man and his catell/ the pꝛynces and the rulers. Therfoꝛe wyl I rewarde the citie of Babylō and all her citezyns the Caldees/ with all the euell whych they haue done vnto Sion: yee that ye youre ſelues ſhall ſe it/ ſaieth the Lorde. Beholde/ I come vpon the (thou[b]* noyſome hill) ſaieth the Lorde/ thou that deſtroyeſt all landes. I wyll ſtretch out my hande ouer the/ and caſt the downe from the ſtony rockes: and will make the a bꝛente hill/ ſo that nether coꝛner ſtones/ ner pinnacies/ ner foundacyon ſtones ſhalbe taken enymoꝛe out of the/ but waſte and deſolate ſhalt thou lye foꝛ euer moꝛe/ ſayeth the Lorde.

Set vp a token in the lande: blowe ẏ trōpettes amonge the Heithen/ pꝛouoke the nacyons agaynſt her/ call the kyngdomes of Ararat/ Menni/ and Aſcanes agaynſt her: nombꝛe out Taphſar agaynſt her/ bꝛinge as greate a ſoꝛte of hoꝛſes agaynſt her/ as yf they were greſhoppers. Pꝛepare agaynſt them ẏ people of the Medes wt their kinges pꝛynces & all their cheke rulers/ yee and the whole lande that is vnder them.

The lande alſo ſhall ſhake & be afrayed/ when the deuyce of the Lorde ſhal come fōꝛth agaynſt Babilon: to make the lande of Babylon ſo waſte/ that no man ſhal dwel eny moꝛe therin. The Woꝛthies of Babilon ſhal ieaue ẏ batell/ & kepe them ſelues in ſtronge holdes/ their ſtrength hath fayled them/ they ſhalbe like wemen. Their dwellynge places ſhal be bꝛent vp/ their barres ſhalbe bꝛoken D One purſeuaunt ſhal mete another/ yee one poſte ſhal come by another/ to bꝛinge ẏ kyng of Babilon tydinges: ẏ his cytie is taken in on euery ſyde/ ẏ foꝛdes occupyed/ the fenny bꝛent vp/ and the ſoudyers ſoꝛe afrayed.

Foꝛ thus ſayeth the Lorde of hooſtes the God of Iſrael: the daughter of Babilon hath bene in her tyme like as a thꝛeſhinge flooꝛe but ſhoꝛtly ſhal her harueſt come. Nabuchodonoſoꝛ the kinge of Babylō hath deuoured & deſtroyed me/ he hath made me an emptye veſſell. He ſwalowed me vp lyke a dꝛagon/ & fylled hys bely wt my delycates: he hath caſt me out/ he hath taken my ſubſtance awaye & the thinge that was left me hath he caryed vnto Babilon/ ſayeth the daughter ẏ dwelleth in Syon: yee and my bloude alſo vnto the Caldees/ ſayeth Jeruſalem. Therfoꝛe thus ſayeth the Lorde: Beholde/ I wyll defende thy cauſe/ & auenge the: I will dꝛynke vp her ſee/ & dꝛye vp her water ſpꝛynges. E

Babilon ſhall become an heape of ſtones a dwellinge place foꝛ dꝛagons/ a fearfulnes and wondꝛynge/ becauſe no man dwelleth there. They ſhall roare together lyke lyons/ and as the yonge lyons when they be angrie/ ſo ſhall they bende thē ſelues. In their heate I ſhal ſett dꝛinke befoꝛe them/ & they ſhalbe dꝛoncken foꝛ ioye: Then ſhall they ſlepe an euerlaſtinge ſlepe/ and neuer wake/ ſaieth ẏ Lorde. I ſhall carie them downe to be ſlayne like ſhepe/ like wethers and gootes. O/ how was Selach wonne? O/ how was the glozy of the whole lande taken? how happeneth it/ that Babilon is ſo wondꝛed at amonge ẏ Heathen? The ſee is riſen ouer Babilon/ and hath couered her with his greate waues. Her cytyes are layed waſte/ the lande lyeth vnbuylded and voyde: it is a lande where no man dwelleth/ and where no man traueleth thoꝛow. Moꝛeouer/ I will vyſet Bel at Babylon: and the thynge that he hath ſwalowed vp/ that ſame ſhall I plucke out of his mouth. The Gentyles alſo ſhall runne noꝛe vnto hym/ yee and the walles of Babylon ſhall fall.

Esay.xxi.c. Jeremy.li.b. Jeremy.l.a. Esay.xlvi.a. Daniel. xiij.d

O my people/ come out of Babylon/ that euery man maye ſaue his lyfe/ from the fearfull wꝛath of the Lorde. Be not fayntehertед/ & feare not at euery rumoure that ſhalbe herde in the lāde: foꝛ euery yeare bꝛingeth new tydinges/ yee ſtraunge wyckednes and loꝛdſhyppe. And lo/ the tyme cōmeth that I wyll vyſet the ymages of Babylon/ and the whole lande ſhalbe confounded/ yee and her ſlayne ſhall lye in the myddeſt of her. Heauē & earth

* b* By thys noyſome hyll is vnderſtande Babylō. Why Babylon is called an hyll/ is before ſhewed in Jere.xxij.a.

& earth with all that is therin/ shall reioyce ouer Babylō/whē the destroyers shall come vpon her from the Nozth/ sayeth the Lozde.

Like as Babylon hath beatē downe and slayne many out of Israel/ so shall there fall many/and be slayne in all her kyngdome. Ye that haue escaped the swearde / haste you/ stande not styll/remembze the Lozde afarre of:and thincke vpō Jerusalem/ foz we were ashamed to heare the blasphemyes:oure faces were couered wyth shame/ because the straunge aleaūtes came into the Sanctuary of the Lozde. Wherfoze beholde (sayeth the Lozde) the tyme commeth / that I wyll vyset the ymages of Babylon / and thozow the whole lande they shall mourne and fall. Though Babylon clymmed vp into heauē/ and kepte her power an hye:yet shal I sende her destroyers/sayeth the Lozde.

A pyteous crye shall be heard from Babylon/and a greate misery from the lande of the Caldees:when the Lozde destroyeth thē/ and when he dzyueth out the hye stomack & proude boasting/wherwith they haue bene as furyous as the waues of greate water floudes/and made greate crakes with their wozdes. Foz the destroyers shall come vpon her (euen vpon Babylon) whych shall take her wozthyes/and breake their *bowes:foz God is dysposed to auenge hym selfe vpon them/and sufficyently to recompence them. Yee (sayeth the Lozde) I wyll make their Pzynces/their wyse men/ their chefe rulers and all their wozthyes/dzonckē:so that they shall slepe an euerlastynge slepe/and neuer wake: Thus sayeth the Kynge/ whose name is the Lozde of hostes.

Mozeouer/thus sayeth the Lozde of Hostes: The thycke wall of Babylō shalbe bzoken/and her proude gates shalbe bzent vp. And the thynge that the Gentyles & the people haue wzought with greate trauayle and laboure / shall come to naught and be consumed in the fyze.

Thys is the charge that Jeremy gaue vnto Saraiah ỹ sonne of Neriah/the sonne of Maasiah/when he went towarde Babylon with Zedekiah the Kynge of Juda/in the.iiij yeare of his raigne. Now this Saraiah was a peaceable Pzince. Jeremy wzote in a boke all the mysery that shulde come vpon Babylon/yee and all these sermons that be wzytten agaynst Babylon / and gaue Saraiah thys charge: When thou comest vnto Babylon / se that thou reade all these wozdes/ and saye: O Lozde/thou art determed to zote out this place / so that nether people ner catel shal dwel there eny moze/but to lie waste foz euer: and when thou hast redde out the boke/bynde a stone to it/& cast it in the myddest of Euphzates/and saye: Euen thus shall Babylon synche/& be thrust downe with the burthen of trouble/that I will bzinge vpon her: so that she shal neuer come vp agayne. Thus farre are the pzeachinges of Jeremy.

Jeremye.l.c. F

* Bowes/ foz strengthes/ as in Dice.i.b. Where he calleth the stregthes of men of warre the bowes of Israel.

G

The repeteth the takynge of Zedekiah. Jerusalem is take of the Chaldees. Zedekiahs sonnes are kylled before hys face/and hys eyes put oute. The cytye is burned. The temple is spoyled and robbed. They that were left in Jerusalem are caryed to Babylon. Kyng Jehoakim is brought forth of prison/& fed like a king.

The.lij. Chapter.

Zedekiah was.xxj.yeare olde/ whē he was made kynge/ & he raigned xi. yeare in Jerusalem. His mothers name was Hamutal/ Jeremies daughter of Lobnah. He liued wickedly before the Lozde euen as Jehoakim dyd. Wherfoze the Lozde was angrie at Jerusalem & Juda/so longe tyll he had cast thē out of his pzesence. And Zedekiah fell from the kyng of Babylon. But in ỹ.ix.yeare of his raygne/In the tenth Moneth/the tēth daye of the Moneth it happened/ that Nabuchodozor the kynge of Babylon wt all his Hoste came before Jerusalē/& besieged it/& made them bulwozckes roūde aboute it. And this besegynge of the cytye endured vnto the.xj. yeare of kynge Zedekiah.

A iiij.Re.xxiiij.d. ij.Para.xxxvj

Jere.xxxix.a. iij.Re.xxv.a.

And in the fourth Moneth/ the ix daye of ỹ Moneth / there was so greate hōger in ỹ cytie: that there were no moze vytayles foz the people of the lande. So all the soudyers B brake awaye/& fled out of the cytie by night thozow the waye of ỹ pozte betwene the two walles by the kynges garden. Now the Caldees had compassed the citie rounde aboute/ yet wente these men their waye to warde ỹ wylderneße.

B Jere.xxxviij.b xxxix.a.

And so the Caldees folowed vpon them/ and toke Zedekiah the kynge in the felde of Jerycho / when hys hoost was runne from him. So they caryed the kynge awaye pzesoner to Reblath / vnto the kynge of Babilon in the land of Hemath/ where he gaue iudgment vpon him.

Jere.xxxix.b.

The kyng of Babylō also caused Zedekiahs sonnes to be slayne before his face/ yee & put all the pzinces of Juda to death at Reblath. Mozeouer he put out the eyes of Zedekiah/caused him to be bounde wt cheynes/ to be caried vnto Babylon: and lett him lye in pzeson tyll he dyed.

C

Now the tenth daye of the fyfth Moneth in the ix yeare of Nabuchodonozor kynge of Babilon/Nabusaradan the chefe captaine and the kynge of Babylons seruauntes came vnto Jerusalem/ & bzent vp the house of the Lozde. He bzent vp also ỹ kynges palace/all the houses & all the gozgeous buildinges

dynges in Jerusalem. And the whole hoost of the Caldees that were with the chefe Captayne/brake downe all the walles of Jerusalem rounde aboute.

As for the poore people and soch folke as
D yet was left in the cytie/which also were fallen to the Kynge of Babylon/yee and what people as yet remayned: Nabuzaradan the chefe Captayne caryed them awaye presoners. But the poore people of the countre/ dyd Nabuzaradan the chefe Captayne leaue in the lande/to occuppe the vyneyardes and feldes. The Caldees also brake the brasen pylers that were in the house of the Lorde/ yee the seate and the brasen lauer that was in the house of the Lorde: and caryed all the metall of them vnto Babylon. They toke awaye also the Cauldrons/shouels/flesh hokes/sprynklers/spones/and all the brasen vessell that was occuppyed in the seruyce: w the balens/colepannes/sprynklers/pottes/ candelstyckes/spones and cuppes: wherof some were of golde/and some of syluer.

The chefe Captayne toke also the two
E pylers/the lauer/the.xij.brasen bullockes that stode vnder the seate/whych Kyng Salomon made in the house of the Lorde: and all the vessell conteyned so moch metall/that it myght not be weyed. For euery pyler was xviij.cubytes hye/and the rope that wente
2.Reg.xxv. aboute it/was.xij.cubytes/and foure fyngers thycke and rounde: Now vpon the rope were brasen knoppes/& euery knoppe was fyue cubytes hye: & vpon the knoppes were whopes/and pomgranates rounde aboute of cleane brasse.

After thys maner were both the pylers fashyoned wyth the pomgranates/wherof there were an hundreth and.xcvj.which hanged vpon the whoopes rounde aboute. The
F chefe Captayne also toke Sariah the hye preste/and Sophoniah that was chefe next him/and the thre kepers of the treasury. He toke out of the cytie a chamberlayne whych was a captayne of the souldyers/and seuen men that were the kynges seruaūtes/which were founde in the cytie: and Sepher a captayne that vsed to muster the men of warre: with.lx.men of the countre that were take in the cytie. These Nabuzaradan the chefe captayne toke/and caried them to the kyng of Babylon vnto Reblath: and the Kynge of Babylon caused them to be put to death at Reblath in the lande of Hemath. And thus Juda was ledde awaye captyue/out of hys awne lande. Thys is the summe of the people/whō Nabuchodonosor ledde awaye captyue.

In the seuenth yeare of his reygne/he ca- G
ried awaye of ỹ Jewes/thre thousand & thre and twenty. In the.xviij.yeare Nabuchodonosor caryed awaye from Jerusalem eight hundreth and.xxxij.persones. In the.xxiij. yeare of Nabuchodonosor Nabuzaradan ỹ chefe Captayne/toke awaye seuen hundreth xlv.Jewes presoners. The whole summe of all the presoners/is foure thousande & syxe hundreth.

In the.xxxvij.yeare after that Jehoacin the kynge of Juda was caryed awaye in the xxv.daye of the.xij.Moneth/Euilmerodach Kynge of Babylon (the same yeare that he reigned) gaue Jehoacin the kynge of Juda his pardon/& let him out of prison/& spake louyngly to hym. And set his trone aboue ỹ trones of the other Kynges that were wyth him in Babylon. He chaunged also ỹ clothes of his prison/yee and he ate with him all his lyfe longe. And he had a contynuall lyuynge geuen him of the kynge of Babylon/ euery daye a certayne thynge alowed him all the dayes of his lyfe/vntyll he dyed.

The ende of the boke of the Prophete Jeremy.

The lamentacyōs of Jeremy.

*These wordes are readein the.lxx. Interpreters/but not in the Hebrue.

IT happened/after Israel was brought in to captyuytie & Jerusalem destroyed/ that Jeremye the Prophete sate wepyng/and sorowfully bewayled Jerusalem: and syghyng & howlynge wyth an heuy & wofull herte/sayde:

The fyrst Chapter.

Aleph.



ALas / how sytteth the cytye so desolate/ that some tyme was full of people? How is she become lyke a wedowe/ which was the lady of all nacyons? How is she brought vnder trybute / that ruled all landes.

Beth.

ב She wepeth sore in the nyght / so that ỹ teares runne downe her chekes: for amonge all her louers / there is none that geueth her eny comforte: ye her nexte frendes abhorre her/and are become her enemyes.

Gimel.

ג Juda is taken prysoner / because she was defiled: and for seruynge so many straunge goddes / she dwelleth now amonge the Heythen. She fyndeth no rest / all they that persecuted her / toke her / and so she dwelleth amonge her enemyes.

Daleth.

ד The stretes of Sion mourne / because no man commeth more to the solempne feastes All her gates are desolate/her prestes make lamentacion/her maydens are carefull/ and she her selfe is in greate heuynesse.

He.

ה Her enemies are fallen vpon her head / & haue put her to shame: because ỹ Lord hath chastened her for her greate wickednes: her childrē are ledde awaye captiue before their enemye.

Vau.

ו All the bewtie of the daughter of Sion is awaye / her princes are become like wethers that fynde no pasture. They are driuē awaye before their enemye / so that they haue no more power.

Zain.

ז Now doth Jerusalem remembre the tyme of her misery & dysobediēce / yee the ioye and pleasure ỹ she hath had in tymes past: seyng her people is brought downe thorow the power of their enemie / & there is no man for to helpe her: her enemies stāde loking at her & laugh her Sabbath dayes to scorne.

Heth.

ח Jerusalē synned euer more & more / therfore is she come in decaye. All they ỹ had her in honour / despyse her: for they haue sene her fylthynesse. Yee she syghyth / and is a shamed of her selfe.

Teth.

ט Her skyrtes are defyled / she remēbred not what wolde folowe: therfore is her fall so greate / and there is no mā to cōforte her. O Lord / cōsydre my trouble / for myne enemie hath the vpperhande.

Jod.

י The enemye hath put his hande to all the precious thynges that she had / yee euen before her eyes came the Heathen in & out of ỹ Sanctuarye: whom thou (neuertheles) hast forbydden to come within thy congregacyō.

Caph.

כ All her people seke their bred wt heuynes / and loke what precyous thynge euery man hath / that geueth he for meate / to saue hys lyfe. Consydre / O Lorde / and se / how vyle I am become.

Lamed.

ל O ye all that go forby / beholde and se / yf there be eny sorow like vnto myne / wherwith the Lorde hath troubled me / in ỹ daye of his fearefull wrath.

Mem.

מ From aboue hath he sent downe a fyre in to my bones and chastened me: he hath layed a net for my fete / & throwen me wyde open: he hath made me desolate / so ỹ I must euer be mournynge.

Nun.

נ The yocke of my trangression is come at the last / with his hande hath he takē it vp / & put it aboute my neck. My strēgth is gone: the Lord hath delyuered me in to those hādes / wherout I can not quyte my selfe.

Samech.

ס The Lorde hath destroyed all the mightie men / that were in me. He hath proclamed a feast / to slaughter all my best mē. The Lord hath trodē downe the daughter of Juda / like as it were in a wyne presse.

Ain.

ע Therfore do I wepe / & myne eyes gusshe oute of water: for the comforter that shulde quycken me / is farre fro me. My chyldren are dryuen awaye / for why? the enemie hath gotten the ouer hande.

Phe.

פ Sion casteth out her handes / and there is no man to cōforte her. The Lord hath layed the enemyes rounde aboute Jacob / and Jerusalem is as it were a menstruous womā / in the myddest of them.

Zade.

צ The Lorde is ryghtuous / for I haue prouoked

*Some reade: cõmaundemẽt. It is in hebrew/ mouth: that is/ sayinge and aduyce.

ucked his*contenaũce vnto anger. O take hede all ye people/ and consydre my heuynes: My maydens and my younge men are led awaye into captyuytye.

Koph.

¶ I called for my louers (but they begyled me) for my Prestes and councelers/ but they perysshed: euen whyle they sought for meate/ to saue their lyues.

Res

¶ Consydre (O Lorde) how I am troubled/ my wombe is dysquyeted/ my herte turneth about in me/ and I am full of heuynes. The swearde hurteth me without/ and within I am lyke vnto death.

Sin.

¶ They heare my mournynge/ but there is none that wyll comforte me. All myne enemyes haue heard of my trouble/ & are glad therof/ because thou hast done it. But thou shalt brynge forth the tyme/ when they also shalbe lyke vnto me.

Thau.

¶ From the shall come all their aduersytye: thou shalt plucke them awaye euen as thou hast plucked me/ because of all my wyckednes. For my sorow is very greate/ and my herte is heuy.

¶ The.ij. Chapter.

Aleph.

Thren.iiii.b.

ALas/ how hath the Lorde darckened the daughter of Syon so sore in hys wrath? As for the honoure of Israel/ he hath casten it downe from heauen: How happeneth it/ that he remembred not hys awne fote stole when he was angrye?

Beth.

¶ The Lorde hath cast downe all the glory of Jacob without any fauoure: all the stroge places of the daughter Juda hath he broken in his wrath/ and throwen thẽ downe to the grounde: her kyngdome & her Princes hath he suspended.

a*Horne here sygnyfyeth strength/ power nobylytie & dominacion: which al ꝑ Lord by his iust auengemẽt toke from the kyngdome of the Jewes and frõ Jerusalem

Gimel.

¶ In the wrath of his indygnacyon he hath brokẽ all the a*horne of Israel: he hath with drawẽ his ryght hande from the enemye: yee a flame of fyre is kyndled in Jacob/ & hath consumed by all rounde aboute.

Daleth.

¶ He hath bent hys bowe lyke an enemye/ he hath fastened his ryght hãde as an aduersary: and euery thynge that was pleasaunt to se/ he hath smyten it downe. He hath poured out hys wrath lyke a fyre/ into the tabernacle of the daughter of Syon.

He.

¶ The Lorde is become lyke as it were an enemye/ he hath cast downe Israell & all his places: yee all his stronge holdes hath he destroyed/ & fylled the daughter of Juda wyth moch sorow and heuynesse.

Vau.

¶ Her tabernacle (which was lyke a garden of pleasure) hath he destroyed: her hye solẽpne feastes hath he put downe. The Lorde hath brought it so to passe/ that the hye solempne feastes and Sabbathes in Siõ/ are cleane forgottẽ. In his heuy displeasure hath he made the kynge & prestes to be despysed.

Zain.

¶ The Lorde hath forsakẽ his awne aulter/ and is wroth with his awne Sanctuary/ & hath geuen the walles of their towres into ꝯ hãdes of the enemye. Their enemyes made a noyse in the house of the Lorde/ as it had bene in a solempne feast daye.

Heth.

¶ The Lorde thought to breake downe the walles of the daughter Sion, b*he spred out his lyne/ & drewe not in his hand/ tyll he had destroyed them. Therfore mourne the turrettes and the broken walles together.

b*As carpẽters spreade out their lynes to buylde walles/ howses & other thinges: so had god spreade out his lyne to destroye Jerusalẽ a Jewry/ & to brynge thẽ to perfect subiectiõ. For that signyfyeth the spreadynge out of the lyne/ as it is sayde. ii. Reg. viii. a. It is a dyllymylytude borowed of carpenters.

Teth.

¶ Her portes are castẽ downe to the groũde/ her barres are broken & smytten in sonder: her kynge & prynces are caried awaye to the Gentyles. They haue nether lawe ner Prophetes/ ner yet eny vysyon from the Lorde.

Jod.

¶ c*The Senatours of the daughter Siõ syt vpon the grounde in sylence: they haue strowed asshes vpon their heades/ and gyrded them selues with sack cloth. The maydẽs of Jerusalem hange downe their heades to the grounde.

c*Where the Judges of Jerusalem were wont to syt honorably & gorgeously vpon goodly seates/ & geue sentẽce in the gates/ now lye they vpõ ꝑ grounde slayne/ & in the gates is nothing but filthe & stynes.

Caph.

¶ Myne eyes begynne to fayle me thorowe wepyng/ my body is disquieted/ my leuer is poured vpon the earth/ for the greate hurte of my people/ seynge the chyldren and babes dyd swowne in the stretes of the cytie.

Lamed.

¶ Euen when they spake to their mothers: where is meate and drynke? for whyle they so sayde/ they fell downe in the stretes of the cytye/ lyke as they had bene wounded/ and some dyed in their mothers bosome.

Mem.

¶ What shall I saye of the/ O thou daughter Jerusalem/ to whom shall I lycken the? To whom shall I cõpare the/ O thou daughter Sion/ to cõforte the withall? Thy hurte is like a mayne see/ who maye heale the?

Nun.

¶ Thy prophetes haue loked out vayne and folish thynges for the/ they haue not shewed the of thy wickednesse/ to kepe the from captyuite: but haue ouerladen the/ and thorowe

falsched

falched scatred the abyode.

Samech.

ס All they that go by the/clappe their hãdes at the:hissynge and waggynge their heades vpon the daughter Jerusalem / and saye: is this the cytie that men call so sayze / wherin the whole lande reioyseth?

Ain.

ע All thyne enemyes gape vpõ the/ whysperynge and bytynge their teth/saying:let vs deuoure / for the tyme that we loked for / is come:we haue founde and sene it.

Phe.

פ The Lorde hath fulfylled the thynge/that he was purposed to do:and perfourmed that he had deuysed longe a go:he hath destroyed/ and not spared. He hath caused thyne aduersary to triumphe ouer the/ & set vp the horne of thyne enemye.

Zade.

צ Let thyne hert *crye vnto the Lorde/ O thou cytie of the daughter Sion:let thy teares runne downe lyke a ryuer daye & nyght: rest not/ & let not ỹ aple of thine eye leaue of.

d *Of cryẽg what it signyfieth in ỹ scripture ye haue in Exo. xuij. d. & in the. xvij. Psal. b.

Koph.

ק Stande vp and make thy prayer in ỹ first watch of the nyght / poure oute thyne herte lyke water before the Lorde: lyft vp thyne handes / for the lyues of thy yonge chyldren/ that dye of honger in the stretes.

Res.

ר Behold/O Lorde/and consyder/ why hast thou gathered me vp so cleane? Shall ỹ wemen then eate their awne frute / euen chyldren of a spanne longe? Shall the prestes & prophetes be slayne thus in the Sanctuary of the Lorde?

Sin.

ש Yonge & olde lye behynde the stretes vpõ the grounde/my maydens & yonge men are slayne wyth the swearde: whom thou in the daye of thy wrathfull indignacyon hast put to death: yee euẽ thou hast put thẽ to death/ and not spared them.

Thau.

ת My neyghbours ỹ are rounde about me/ hast thou called/as it were to a feast daye: so ỹ in the daye of the Lordes wrath none escaped/nether was eny left behinde. Those that I had brought vp and norysshed / hath myne enemy destroyed.

¶ The. iij. Chapter.

Aleph.

א I Am the man/that(thorow the rodd of hys wrath)haue experyence of misery.

א He droue me forth) and led me: yee in to darcknesse/but not in to lyght.

א Agaynst me only he turneth his hande / & layeth it euer vpon me.

Beth.

ב My flesh & my skynne hath he made olde/ and my bones hath he bruised.

ב He hath buylded rounde aboute me/ & closed me in with a* gall and trauayle.

ב He hath set me in darcknesse/as they that be deed for euer.

a *Gall/ for sorowfulnes: as in the Psalme lxix.c. They gaue me gall to eate.&c. That is/they ỹ shulde haue comforted me dyd me most B greke/ & augmẽted my sorowes/as yf one shulde geue bitter meates to him that is hũgrye. Howbeit that prophecye was also fulfilled in oure sauyour Christ/ of whom Dauid was therin a figure/as S. Mathew teacheth in ỹ. xxvij

Gymel.

ג He hath so hedged me in / ỹ I can not get out/and hath layed heuy fynches vpon me.

ג Though I crye and call piteously/yet hearyth he not my prayer.

ג He hath stopped vp my wayes wyth foure squared stones/ & made my pathes croked.

Daleth.

ד He layeth wayte for me lyke a Bere/ & as a lyon in a hole.

ד He hath marred my wayes / & broken me in peces/he hath layed me waste altogether.

ד He hath bent his bowe / and made me as it were a marck to shutte at.

He.

ה The arowes of his quyuer hath he shot/ euen into my reynes.

ה I am laughed to scorne of all my people/ they make songes vpon me all ỹ daye longe.

ה He hath fylled me with bytternesse / & geuen me wormwod to dryncke.

Vau.

ו He hath smytten my teth in peces/ & rolled me in the dust. C

ו He hath put my soule out of rest / I forget all good thynges.

ו I thought in my selfe: I am vndone / there is no hope for me in the Lorde.

Zain.

ז O remembre yet my mysery & my trouble/ the wormwod and the gall.

ז Yee thou shalt remembre thẽ/for my soule melteth awaye in me.

ז Whyle I cõsydre these thynges in my hert/ I get a hope agayne.

Heth

ח Namely/that the mercyes of the Lord are not cleane gone/ and that his louyng kyndnesse ceasseth not.

ח His faythfulnes is greate/ and renueth it selfe as the mountynge.

ח The Lorde is my porcyon/sayeth my soule, therfore wyll I hope in him.

Teth.

ט O how good is the Lord vnto them/that put their trust in him / and to the soule that seketh after him?

ט O how good is it with stylnesse to wate & tarye/for the health of the Lorde?

ט O how good is it for a man / to take the yocke vpon him from his youth vp.

Jod.

י He sytteth alone/he holdeth him still/and D dwelleth

dwelleth quyetly by him selfe.
ר He layeth his face vpon the earth/ yf(percase)there happen to be eny hope.
ר He offreth his cheke to the smyter / he wyll be content with reproues.

Caph.

כ For the Lorde wyll not forsake for euer.
כ But though he do cast of/ yet accordynge to ỹ multitude of his mercyes) he receaueth to grace agayne.
כ For he doth not plage/ & cast out the chyldren of men from his herte.

Lamed.

ל To treade all the preseners of the earth vnder hys fete.
ל To moue the iudgement of man before the most hyghest.
ל To condemne a man in hys cause: The Lorde hath no pleasure in soche thynges.

Mem.

E
b* By this it is manyfest that all aduersytye (which me call euell) is sent of God: although he suffre no soch euell (as we call it) but ỹ whych he knoweth to be necessary & neadefull/ & wherout he seeth some good thing. That cā he only do/ whiche only is thorouly wise and perfect good. A like saying is ther in Amos iij. b. Cometh ther any plage in a citie. &c.

מ b* What is he then that sayeth: there should somethynge be done without the Lordes cōmaundement?
מ Out of the mouth of the moost Hyghest goeth not euell and good?
מ Wherfore then murmureth the lyuynge man? let hym murmure at hys awne synne.

Nun.

נ Let vs loke well vpon oure awne wayes/ and remembre oure selues/ & turne agayne to the Lorde.
נ Let vs lyft vp oure hertes with oure handes vnto the Lorde that is in heauen.
נ We haue bene dyssemblers/ and haue offended/ wylt thou therfore not be intreated?

Samech.

ס Thou hast couered vs in thy wrath/ & persecuted vs/ thou hast slayne vs wythout any fauoure.
ס Thou hast hyd thy selfe in a cloude / that oure prayer shulde not go thorow.
ס Thou hast made vs outcastes / and to be despyled amonge the Heathen.

Ain.

ע All oure enemyes gape vpon vs.
ע Feare and snare is come vpon vs / yee despyte and destruccyon.
ע Whole riuers of water gushe out of myne eyes/ for the greate hurte of my people.

Phe.

פ Myne eyes runne/ and can not ceasse/ for there is no rest.
פ O Lorde / when wylt thou loke downe from heauen/ and consyder?
פ Myne eye breaketh my herte/ because of all the daughters of my cyte.

Zade.

צ Myne enemyes hunted me out sharpely/ lyke a byrde/ yee and that without a cause.
צ They haue put downe my life into a pitte/ and layed a stone vpon me.
צ They poured water vpon my head / then thought I: now am I vndone.

Koph.

ק I called vpon thy name/ O Lorde/ out of the depe pytte.
ק Thou hast herde my voyce / and hast nott turned awaye thine eares fro my syghinge & cryenge.
ק Thou hast enclyned thy selfe vnto me/ whē I called vpon the/ & hast sayde: feare not.

Res.

ר Thou (O Lorde) hast mayntened the cause of my soule/ and hast redemed my life. G
ר O Lorde/ thou hast sene my blasphemers take thou my cause vpon the.
ר Thou hast well consydred how they go about to do me harme/ and that al their counceils are agaynst me.

Sin.

ש Thou hast herde their despytefull wordes (O Lorde) yee and all their ymaginacyons agaynst me.
ש The lippes of myne enemyes / and their deuyces that they take agaynst me / all the daye longe.
ש Thou seyst also their syttinge downe and their rysinge vp / they make their songes of nothinge but of me.

Thau.

ת Rewarde them (O Lorde) accordynge to the workes of their handes.
ת Geue them the thynge / that their awne herte is afrayed of: euen thy curse.
ת Persecute them (O Lorde) with thyne indygnacyon / and rote them out from vnder the heauen.

The. iiij. Chapter.

Aleph.


How is ỹ golde become so dymme? How is the goodly coloure of it so sore chaunged? and the stones of the Sanctuary thus scatred in the corner of euery strete?

Beth.

ב The chyldren of Syon that were al waye in honoure/ & clothed with the most precious golde: how are they now becomme lyke the erthen vessels whych be made wyth the potters hande.

Gymel.

ג The Lamyes geue their yonge ones sucke with bare brestes: but the daughter of my people is cruell/ and dwelleth in the wyldernesse: lyke the Estriches.

Daleth.

ד The tonges of the suckyng chyldren/ cleue to ỹ rofe of their mouthes for very thyrst. The yonge chyldren aske bred/ but there is noman / that geueth it them.

He.

He.

ה They that were wonte to fayre delicatly/ perysshe in the streates: they that afore were brought vp in purple / make now moch of donge.

Vau.

ו The synne of the daughter of my people is become greater then the wyckednesse of Sodome/that sodenly was destroyed/ & not taken with handes. Gene.xix.c.

Zain.

ז Her abstayners (or Nazarees) were whyter then the snowe or mylke: their coloure was fresh read as the Corall/their beutie lyke the Saphyre.

Heth.

ח But now their faces are very black: In somoch / that thou shuldest not knowe them in the streates. Their skynne cleueth to their bones / It is withered / and become lyke a drye stock. Lam.iij.a

Teth.

ט They that be slayne with the swearde/are happier then soch as dye of honger/and perisshe awaye famishynge for the frutes of the felde.

Jod.

י The wemen (which of nature are pitiful) haue sodde their awne childre with their hādes that they might be their meate/ in the miserable destruccion of the daughter of my people. Deut.xxviij.e. viij.Reg.vi.f. Tren.iij.c.

Caph.

כ The Lorde hath perfourmed his heuy wrath: he hath poured out the furiousnes of his displeasure. He hath kyndled a fyre in Sion/which hath consumed the foundacions therof.

Lamed.

ל Nether the kinges of the earth/ner all the inhabitours of the worlde/wolde haue beleued that the enemie & aduersary shulde haue come in at the gates of the cytie of Hierusalem.

Mem.

מ Which neuertheles is come to passe for the synnes of her prophetes / & for the wyckednes of her Prestes that haue shed innocentes bloude within her.

Nun.

נ So that these blynde men wente stomblyng in the streates/ & stayned themselues with bloude / whych els wolde touche no bloudy cloth.

Samech.

ס But they cryed vnto euery man: flee the staynyng/awaye/get you hēce/ touch it not. Yee (sayde they) ye must be brent / ye must dwel amōge the Gentils/ & byde no lōger here.

Ain.

ע The countenaunce of the Lorde hath banished them/and shal neuer loke more vpon them: For they them selues nether regarded the prestes/not pytied their elders.

Phe.

פ Wherfore yet oure eyes fayle vs/ whyle we loke for vayne helpe: seynge we be euer wayting vpon a people/ that can do vs no good.

Zade.

צ They laye so sharpe waite for vs/that we can not go safe vpon the streates: for our ende is come/oure dayes are fulfylled/ oure ende is here.

Koph.

ק Oure persecuters are swyfter then the Aegles of the ayre/ they folowed vpon vs ouer the mountaynes/ and layed wayte for vs in the wildernesse.

Res.

ר The very breth of oure mouth: euen the anoynted Lord himself shalbe taken in oure synnes/of whō we saye: Vnder his shadowe we shalbe preserued amonge the Heythen.

Sin.

ש And thou (O daughter Edom) that dwellest in the lande of Huz/be glad and reioyce: for the cuppe shal come vnto the also/which whan thou soppest of thou shalt be dronckē.

Thau.

ת Thy sinne is wel punished (O thou daughter Sion) he shall not suffre the to be caryed awaye eny more. But thy wyckednesse (O daughter Edom) shall he vyset / and for thy synnes sake/he shall lede the in to captiuite.

The.v. Chapter.

The prayer of Jeremye.

Call to remembraunce (O Lorde) what we haue suffred / consyder & se oure confucyon. Oure enherytaunce is turned to the straūgers/ & oure houses to the aleauntes/ We are become carefull and fatherlesse / and oure mothers are as the wydowes. We are fayne to drynke oure awne water for money/ and oure awne wod must we bye wyth moneye. Oure neckes are vnder persecucyon/ we are weery/and haue no rest. א

A fore tyme we yelded oure selues to the Egyptians/and now to the Assyryans/onely that we myght haue bred ynough. Oure fathers (which now are gone) haue synned / and we must beare their wyckednesse. Seruauntes haue the rule of vs / and no man delyuereth vs out of their handes. We must gett oure lyuynge with the parell of oure liues because of the drouth of the wyldernesse. ב Jere.xxxi.e. Ezech.xviij.a.

Oure skynne is as it had bene brent in an ouen/ for very sore honger. The wyues are rauesshed in Syon / and the maydens in the cytyes of Juda. The prynces are hanged vp wyth the hande of the enemyes / they haue not spared the olde sage men / they haue ta- ג

ken yonge mens lyues from them / and the boyes are hanged vp vpō trees. The elders syt no moze vnder the gates / and the yonge men vse no moze playeng of Musyke. The ioye of oure herte is gone / oure mery quere is turned into mournynge. The garlande of oure head is fallen: alas / that euer we synned so soze.

Therfoze oure herte is full of heuynesse / and oure eyes dymme: because of the hyll of Syon that is destroyed. In so moch / that ỹ
D foxes runne vpon it. But thou / O Lozde / ỹ remaynest foz euermoze / & thy seate wozo wythout ende: wherfoze wilt thou syll forget vs / and forsake vs so longe? O Lozde / turne thou vs vnto the / & so shall we be turned. Renue our dayes as in olde tymes / foz thou hast banyshed vs now long ynough / & hast bene sooze displeased at vs.

¶ The ende of the Lamentacyons of Jeremy.

¶ The boke of the Prophete Ezechiel.

¶ The tyme wherin Ezechiel prophecyed / & in what place. Hys ofspring & office. The vysyon of the foure beastes. The vysyon of the wheles. The vysyon of the throne / and of the Image aboue the throne.

¶ The fyrst Chapter.

A a* Where the heauens were opened / that is / where ther were mysteries opened frō heauen. Steuē also the fyrst martyr sawe ỹ heauens open & Jesus stādyng on the ryght hād. &c. Act. vij.g. So are the heauēs open in the Scripth of the beleuer / that he seith God in his glozy. The heauēs are counted in the scripture to be opē when a manyfest vysyon / re-

I Chaunced in the .xxx. yeare the fifth daye of the .iiij. Moneth / that I was amōge the prysoners by the ryuer of Cobar: a* where the heauēs opened / and I sawe a vysyon of God. Now the fyfth daye of the moneth made out the fyfth yeare of Kyng Joacins captyuytye. At the same tyme came ỹ wozde of the Lozde vnto Ezechiel ỹ sonne of Buzi the Preste / in the lande of the Caldees by ỹ water of Cobar / where the hande of ỹ Lozd came vpon hym.

B And I loked / & beholde a stormy wynde came out of the Nozth with a greate cloude full of fyre / whych with hys glystre lyghtened all rounde aboute. And in the myddest of the fyre it was all cleare / & as it were ỹ lyckneste of foure beastes / whych were fashyoned lyke a man: sauyng / that euery one had foure faces and foure wynges.

Their legges were streyght / but their fete were lyke bullockes fete / and they glystered / as it had bene fayre scoured metall. Vnder their wynges vpon all the foure cozners they had mens handes. Their faces & their wynges were towarde the foure cozners: yet were the wynges so / that one euer touched another. When they wente / they turned them not aboute: but echone wente streyght forwarde.

Revelacyon / signe or token is shewed of God vnto man. Mat. iij. d Mar. i. b.

Vpon the ryght syde of these foure / their C faces were lyke the face of a man / and the face of a Lyon: But vpon the left syde / they had the face of an oxe / and the face of an Aegle. Their faces also and their wynges were spred out aboue: so that two winges of one touched euer two wynges of of another / & wyth the other they couered their body. Euery one when it wente / it wente streyght forward. Where as the spzete led them / thyther they wēt / & turned not about in theyr going.

The fashyon and countenaunce of the D beastes was lyke hoate coales of fyre / euen as though burnynge cressettes had bene amōge the beastes: and the fyre gaue a glystre / and out of the fyre there wente lyghtenynge. When the beastes wente forwarde and backwarde / one wolde haue thought it had lyghtened. Now when I had well considered the beastes / I sawe a wozcke of wheles vpō the earth with foure faces also lyke the beastes.

The fashyon and wozcke of the wheles was lyke the see. The foure wheles were coyned and made (to loke vpō) as it had bene one whele in another. When one wente forwarde / they wente all foure / and turned thē not about in their going. They were large / greate and horryble to loke vpon. Their bodyes were full of eyes round about them all foure. When the beastes wente / the wheles wente also with them: And whē the beastes lyft them selues vp frō the earth / the wheles were lyft vp also. Whyther soeuer the spzete wente / thyther wente they also / and the wheles were lyft vp / and folowed them: for the spzete of lyfe was in the wheles. When the beastes went forth / stode styll / or lyft them selues vp from the earth: then the wheles also wente / stode styll / and were lyft vp / for the bzeth of lyfe was in the wheles.

Aboue ouer the heades of ỹ beastes there was a fyrmament / whych was fashyoned as it had bene of the most pure Chrystall / & that was spred out aboue vpon their heades: vnder the same fyrmament were their winges layed abzode / one towardanother / and two wynges couered the body of euery beast. And when they wente forth / I hearde the noyse of their wynges / lyke the noyse of greate

E b* The holy goost or spzete of God / after his manyfolde gyftes and operacyons / hath many names: he is called the spzete of the father / the spzete of the sonne / ỹ spzete of lyfe / ỹ spzete of trueth ỹ spzete of sanctificacyon / of promesse. of counsell / of strēgth. &ce.

F

greate waters / as it had bene the voyce of the greate God / and a rulshynge together as it were of an hoost of men. And whē they stode stil / they let downe their winges. Now when they stode styll / and had letten downe their wynges / it thondred in the fyrmament that was aboue their heades. Aboue the firmamēt that was ouer their heades / there was the fashyon of a seate / as it had bene made of Saphir. Upō the seate there sat one lyke a man. I beheld hym / and he was lyke a cleare lyght / as it had bene all of fyre with in from his loynes vpwarde.

And beneth when I loked vpō him vnder the loynes / me thought he was lyke a shynyng fyre / that geueth lyght on euery syde. Yee the shyne & glystre ꝑ lyghtened rounde aboute / was lyke a raynbowe / whych in a raynye daye appeareth in the cloudes. Euen so was the symylitude / wherin the glory of the Lorde appeared. When I sawe it / I fell vpon my face / and herkened vnto the voyce of hym that spake.

¶ The prophete is sende to call agayne the people frō their errour.

¶ The.ij. Chapter.

A Ezech.iij.d. And then sayde he vnto me: Stāde vp vpon thy fete (O thou sonne of man) & I wyll talke with the. And as he was cōmonynge wyth me / the spyrete came in to me / and sett me vp vpon my fete: so that I marcked the thinge / B ꝑ he sayde vnto me. And he sayde: Beholde / thou sonne of man: I wyll sende the to the chyldren of Israel / to those runnagates and obstynate people: for they haue taken parte agaynst me / & are rūne awaye fro me: both they and their forefathers vnto this daye.

Ezo.xxxvij.a. Yee I will sende the vnto a people ꝑ haue rough visages & styf stomackes: vnto whom thou shalt saye on this maner: This ꝑ Lorde God hym self hath spokē / that whether they be obedyent or no (for it is a frowarde housholde) they maye knowe yet that there hath bene a Prophet amonge them.

Therfore (thou sonne of man) feare them ¶ not / nether be afrayed of their wordes: for Jere.i.c. they shall rebell agaynst the / & despyse the. Yee thou shalt dwell amonge scorpions: but feare not their wordes / be not abashed at their lokes / for it is a frowarde housholde.

Se ꝑ thou speake my wordes vnto thē / whether they be obedyēt or not / for they are obstynate. Therfore / thou sonne of mā / obey D thou all thynges / that I saye vnto the / & be not thou styfnecked / lyke as they are a styf necked housholde. Opē thy mouth and eate that I geue the.

So as I was lokynge vp / beholde / there was sent vnto me an hande / wherin was a closed boke: & the hande opened it before me / Apoca.v.a. & it was wrytten within & wythout / full of carefull mournynges: alas / and wo.

¶ The Prophete beynge fedde wyth the worde of God and wyth the constant boldnesse of the spyrete / is sent vnto the people that were in captyuytye. The punyshment of a curate that sheweth not the people their synnes.

¶ The.iij. Chapter.

After this sayde he vnto me: Thou sonne of mā / eate that / whatsoe- A uer it be: yee eate that closed boke & go thy waye / and speake vnto ꝑ Jere.v.b. Apo.x.b chyldren of Israel. So I opened my mouth / & he gaue me the boke for to eate / and sayde vnto me: Thou sonne of man / thy bely shall eate / and thy bowels shalbe fylled with the Psalm.xix.b. boke / that I geue the. Then dyd I eate the Psal.cxix. boke / & it was in my mouth sweter then ho- Apocali.x.d. ny. And he sayde vnto me: thou sonne of mā / get the soone vnto the house of Israel / and shewe them the wordes / that I commaunde Jeremie.i.c. the: for I sende the not to ꝑ people that hath B a straūge / vnknowne / or harde speache / but vnto the house of Israel: Not to many nacyons / which haue dyuerse speaches and harde Jonē.iij.a languages / whose wordes thou vnderstandest not: Neuertheles / yf I sent the to those people / they wolde folow the: But the house of Israel wyll not folowe the / for they wyll Mich.iij.b. not folowe me: yee all ꝑ house of Israel haue styf foreheades and harde hertes. Beholde therfore / I wyll make thy face preuayle agaynst their faces / and hardē thy forehead agaynst their foreheades: so that thy fore- heade shalbe harder then an Adamāt or flynt Esa.xxx.b. stone: that thou mayest feare them the lesse / and be lesse afrayed of them / for they are a frowarde housholde.

He sayde moreouer vnto me: thou sonne C of man / take dylygētehede wyth thyne eares / to the wordes that I speake vnto the / fasten them in thyne herte: and go to the preseners of thy people / speake vnto them / and saye on this maner: Thus the Lorde God hath spoken: whether ye heare / or heare not. With that the spyrete toke me vp. And I hearde the noyse of a greate rushynge and remouynge of the most blessed glory of the Lorde out of his place.

I heard also the noyse of the wynges of Eze.xliij.a.f.d. the beastes / that rushyed one agaynst another / yee and the ratlyng of the wheles / that were by them / whych rushynge and noyse was very greate.

Now when the spyrete toke me vp / and ca- ried me awaye / I wente with an heuy and a sorowfull mynde / but the hande of the Lorde comforted me ryght soone.

And so in the begynnynge of the moneth D

a* By thys watchman are figured bishoppes/ Preastes/ and preachers/ which must take the occasion of their speakynge & exhorting at ỹ mouth of God & speake not in their awne/ but in his name.

Abib/ I came to the prisoners/ that dwelt by the water of Cobar/ and remayned in that place/ where they were: And so contynued I amonge them seuen dayes/ beinge very sory.

And when the seuen dayes were expired/ the Lord sayde vnto me: Thou sonne of man/ I haue made the a*watchmā vnto the house of Israel: b*therfore take good hede to the wordes/ and geue them warnynge at my cōmaundement.

b* Some rede: thou shalt herke vnto the worde of my mouth/ & shalt monish thē frō out of me.

If I saye vnto the/ concernynge the vngodly man/ that (wythout doute) he must dye/ & thou geuest hym not warnynge/ ner speakest vnto hym/ that he may turne from hys euell waye/ & so to lyue: Then shall the same vngodly man dye in hys awne vnryghtuousnes: but hys bloude wyll I requyre of thyne hand. Neuertheles/ yf thou geue warnynge vnto the wycked/ and he yet forsake not hys vngodlynesse: then shall he dye in hys awne wyckednesse/ but thou hast discharged thy soule.

Now yf a ryghtuous man go frō his ryghtuousnesse/ and do the thynge that is euell: I F wyll laye a stomblynge blocke before hym/ & he shall dye/ because thou hast not geuē him warning: yee dye shall he in hys awne synne/ so that the vertue/ which he dyd before/ shall not be thought vpon: but hys bloude wyll I requyre of thyne hande.

Neuertheless/ yf thou exhortest the ryghtuous/ that he synne not/ & so the ryghtuous do not synne: then shall he lyue/ because he hath receaued thy warnynge/ and thou hast discharged thy soule. And there came ỹ hand of the Lorde vpon me/ and he sayde vnto me: Stande vp/ and go into the felde/ that I may there talke wyth the.

So when I had rysen vp/ and gone forth into the felde: Beholde/ the glory of the Lord stode there/ lyke as I saw it afore/ by the wa- G ter of Cobar.

Then fell I downe vpon my face/ and the spyrete came in to me/ whych set me vp vpon my fete/ & sayde thus vnto me: Go thy waye/ and sparre thy self in thyne house. Beholde/ (O thou sonne of man) there shall chaynes be brought for the/ to bynde the withall/ so that thou shalt not escape out of them. And I wyll make thy tunge cleue so to ỹ rofe of thy mouth/ that thou shalt be domme/ and not be as a chyder wyth them: for it is an obstynate housholde.

But when I speake vnto the/ then open thy mouth/ and saye: Thus sayeth Lorde God: who so heareth/ let hym heare: who so wyll not/ let hym leaue: for it is an obstynate housholde.

¶ The besege of the cytye of Jerusalem is sygnyfyed. The longe contynuaunce of the captyuytye of Israel. An hunger is propheced to come in the captyuytye.

¶ The.iiij. Chapter.

Thou sonne of man: a*take a tylle stone/ and laye it before the/ and describe vpon it the cytie of Jerusalem/ how it is beseged/ how bulworckes and stronge dyches are grauen on euery syde of it: describe also tentes/ and an hoost of men rounde aboute it.

a* Thys is a prophecy done by an outward signe/ as in Jeremye. xiij. a. When the people are vnwoorthy of the worde of God/ then are the Prophetes commanded to vse soch vysyble signes: as here to paynte out Jerusalē & the beseginge therof in a tylle stone.

Moreouer/ take an yron pāne/ and set it betwixte the and the cyte/ in steade of an yrō wall. Then set thy face toward it/ besege it/ and laye ordynaūce agaynst it/ to wynne it. This shalbe a token vnto the house of Israel. But thou shalt slepe vpon thy left syde/ and laye the sinne of the house of Israel vpō the. Certayne dayes appoynted/ thou shalt slepe vpon that syde/ and beare their synnes. Neuertheless/ I wyll appoynte the a tyme B (to put of their sinnes) & the nombre of the dayes: Thre hundreth and. xc. dayes must thou beare the wyckednesse of the house of Israel. When thou hast fulfylled these dayes lye downe agayne/ and slepe vpon thy right syde. xl. dayes/ and beare the synnes of the house of Juda.

A daye for a yeare/ a daye (I saye) for a yeare/ wyll I euer laye vpon the. Therfore set now thy face agaynst that beseged Jerusalem/ and dyscouer thyne arme/ that thou mayest prophecye agaynst it.

Beholde/ I wyll laye chaynes vpon the/ that thou shalt not turne the fro me one syde to another/ tyll thou hast ended the dayes of thy sege.

Wherfore/ take vnto the wheate/ barly beanes/ growell sede/ Milium and fitches: C and put these together in a vessel/ and make the loaues of bred therof/ accordynge to the nombre of the dayes that thou must lye vpō thy side: that thou mayest haue bred to eate/ for thre hundreth and. xc. dayes.

And the meate ỹ thou eatest/ shall haue a certayne wayght appoynted: namely twēty sicles euery daye. This apoynted meate shalt thou eate daylye/ from the begynnyng to the ende.

Thou shalt dryncke also a certayne measure of water: Namely/ the syxte parte of an Hin shalt thou dryncke dayly from the begynnynge vnto the ende. Barly cakes shalt thou eate/ yet shalt thou fyrst strake them ouer with mansdōge/ that they maye se it. And with that sayde the Lorde: Euen thus shall the chyldren of Israel eate their defiled bred in the myddest of the Gentyles/ amōge whom I wyll scatre them.

Then

D Then sayde I: Oh Lorde God. Beholde, my soule was yet neuer stayned: for fro my youth vp vnto this houre. I did neuer eate of a deed carcase / or of that which was slayne of wylde beastes / nether cam there euer eny vncleane flesh in my mouth.

Wher vnto he answered me / and sayde: Well than / I wyll graunte ỹ to take cowes donge / for the donge of a man / and to strake the bred ouer with all / before them.

And he sayde vnto me: Beholde thou sonne of man / I wyll mynische all the prouisyon of bred in Jerusalem / so ỹ they shall weye their bred / and eate it with scarcenesse. But as for water / they shall haue a very lytle measure therof / to dryncke. And when they haue no more bredner water / one shall be destroyed wyth another / and samysh awaye for their wyckednesse.

Ezech.v.d. Ezech.xiiij.d. iiij.Reg.xxv.a

ob peccata sceleris populi parcentur pueris similiter.

¶ The ryddle of the hearres / by which is sygnifyed the destruccyon of the people. The cawses of the anger of God towarde the people. The Lorde discloseth the ryddle of the hearres.

¶ The.v. Chapter

And thou sonne of man / take the then a sharpe knyfe / namely / a rasoure. Take ỹ / & shaue the hearre of thy head and beerd: Then take ỹ scoales & the waight / & deuyde the hearre a sunder. And burne the thirde parte therof in the fyre in the myddest of the cytte / & cut the other thirde parte in peces with a knyfe. As for the thirde parte that remayneth / cast it in the wynde / & then shewe ỹ bare knyfe.

Yet afterwarde take a lytle of the same / and bynde it in thy cote lappe. Then take a curtesy of it / and cast it in the myddest of the fyre: & burne it in the fyre. Out of the same fyre shall there goo a flame / vpon the whole house of Israell. Moreouer / thus sayde the Lorde God: This same is Jerusalem. I sett her in the myddest of the Heathen & nacions: that are rounde aboute her / but she hath despysed my iudgmentes more then the Gentiles them selues / & broken my commaundemētes more then ỹ nacyons / that lye roūde aboute her: For they haue cast out myne ordinaunces / & not walcked in my lawes. Therfore / thus sayeth the Lord God: For so moch as ye with youre wickednesse farre exceade the Heathen / that dwell rounde aboute you: (For ye haue not walcked in my lawes / nether haue ye kepte myne ordinaūces) Therfore thus sayeth the Lorde God.

Leui.xviij.d.

¶ I wyll also come vpon the / for in the myddest of the wyll I syt in iudgment / in ỹ syght of the Heathen / & wyll handle the of soch a fashion / as I neuer dyd before / and as I neuer will do from that tyme forth / and that because of all thyne abhominacyons. For the fathers shall be fayne to eate their awne sonnes / & ỹ sonn̄ their awne fathers. Soch a courte will I kepe in the / & the whole remnaunt wyll I scatre in to all the wyndes.

Deut.xxviij.e Tren.iiij.e. iiij.Reg.xvi.f.

Wherfore as truly as I lyue (sayeth the Lord God) seyng thou hast defyled my Sanctuary / with all maner of abhominacyons & wt all thy shamefull offences: For this cause will I also destroye the. Myne eye shall not ouer se the / nether will I spare the.

One thirde parte within the / shall dye of the pestilence and of honger: Another thirde parte shall be slayne downe rounde aboute the / with ỹ swearde: The other thirde parte ỹ remayneth / will I scatre abroade towarde all the wyndes / and drawe out the swearde after them. Thus I wyll perfourme my indignacion & set my wrath agaynst them / and ease my selfe. So that whē I haue fulfylled myne anger agaynst thē / they shall knowe that I am the Lorde / whych with a feruent gelousy haue spoken it. Moreouer I wyll make the waste and abhorred / before all the Heathen that dwell aboute the / & in the sight of all them / that go by the: so that whē I punish the in my wrath / in myne anger / & with ỹ plage of my whote displeasure: thou shalt be a very abhominacion / shame / a galyng & wondrynge stocke / amonge the Heathē that lye aboute the. Euē I the Lorde haue spokē it / and it shall come to passe / when I shute amonge them the perlous dartes of honger / which shalbe but death: Yee therfore shall I shute them / because I wyll destroye you. I will encrease hunger / & mynish all the prouisyon of bred amonge you.

D

Ezech.xiiij.e.

Plages and mysery wyll I sende you / yee & wylde beastes also to destroye you. Pestilence and bloudshedynge shall come vpon you / and the swearde wil I bringe ouer you. Euen I the Lorde / haue sayde it.

¶ He sheweth that the people shalbe plaged for the synne of Idolatrie. He prophecyeth the repentaunce of the remnaunt of the people / and their delyueraūce. The destruccyon of the frowarde is prophecied.

¶ The.vj. Chapter.

And the worde of ỹ Lord came vnto me / sayinge: Thou sonne of man / turne thy face to the mountaynes of Israel / that thou mayest prophecie vnto them / & saye: Heare the worde of the Lorde God / O ye mountaynes of Israel: Thus hath the Lorde God spokē to the mountaynes / hilles / valleys and dales.

A Ezech.xxxvi.e

Beholde / I wyll bringe a swearde ouer you / & destroye youre hye places: I will cast downe youre aulters / & breake downe youre tēples. Youre slayne men wyll I laye before youre goddes / and the deed carcases of the chyldren of Israel wyll I cast before their

ymages / youre bones wyll I destroye rounde aboute youre aulters / and dwellynge places.

B The cyties shalbe desolate / the hyllchapels layed waste: youre aulters destroyed / and broken: youre goddes cast downe / and taken awaye / youre tẽpels layde eauẽ wyth the grounde / youre awne worckes cleane roted oute.

Youre slayne men shall lye amonge you / that ye maye learne to knowe / how that I am the Lorde. Those that amonge you haue escaped the swearde / wyll I leaue amonge the Gentyles / for I wyll scatre you amõge the nacyõs. And they that escape from you / shall thincke vpon me amonge the Heathẽ / where they shalbe in captiuyte.

Baruch. iij.c

As for that whorysh & vnfaythfull herte of theirs / wherwyth they runne awaye from me / I wyll breake it: yee and put oute those eyes of theirs / that commytte fornicacyon C with their Idols.

Then shall they be ashamed / and displeased wyth their selues / for the wyckednesses and abhominacyõs / which they haue done: and shall learne to knowe / how that it is not in vayne / that I the Lorde spake / to bringe soch misery vpon them.

The Lorde sayde moreouer vnto me: Smyte thyne handes together / and stampe with thy fete / and saye: Wo worthy all the abhominacions and wickednesses of the house of Israel / for because of them / they shall perish with the swearde / with hõger and with pestilence. Who so is farre of / shall dye of the pestilence: he that is nye at hande / shall perish with the swearde: and the other that D are beleged / shall dye of honger.

Thus wyll I satisfye my wrothfull displeasure vpon them. And so shall ye learne to knowe / that I am the Lorde / when youre slayne men lye amonge youre goddes / and aboute youre aulters: vpon all hye hylles & toppes of mountaynes / amonge all grene trees / amonge all thycke okes: euen in the places / where they dyd sacrifyce to all their Idols. I wyll stretch myne hande oute vpon them / and wyll make the lande waste: So that it shall lye desolate and voyde / from the wildernesse of Deblathah forth / thorow all their habitacyõs: to learne thẽ for to knowe / that I am the Lorde.

C The ende of all the lande of Israell shall sodenly come. The cause of the destruccyõ therof. The prophete is cõmaunded to shewe ỹ summe of the euelles that are at hande.

C The .viij. Chapter.

THe worde of the Lorde came vnto A me on this maner: The I call / O thou sonne of man. Thus sayeth the Lorde God vnto the lande of Israel: The ende commeth / yee verely the ende commeth vpon all the foure corners of the earth.

But now shall the ende come vpõ the: for I wyll sende my wrath vpon the / & wyll punish the: accordynge to thy wayes / and reward ỹ after all thy abhominacyõs. Myne eye shall not ouerse the / nether will I spare the: but rewarde ỹ / accordyng to thy wayes / and declare thy abhominacyons. Then shal ye knowe / that I am the Lorde. Exec. viij. b. ix. c

Thus sayeth the Lorde God: Beholde / one mysery and plage shall come after another: the ende is here. The ende (I saye) that wayteth for the / is come all ready / the houre is come agaynst the / that dwellest in ỹ lãde. B

The tyme is at hande / the daye of sedicyõ is hard by / and no glad tydynges vpon the moũtaynes. Therfore / I wyll shortly poure out my sore displeasure ouer the / and fulfyll my wrath vpon the. I wyll iudge the after thy wayes / and recompence the all thy abhominacyons. Exec. viij. b. ix. c

Myne eye shall not ouerse the / nether C will I spare the: but rewarde the after thy wayes / and shewe thy abhomynacions / to learne you for to knowe / how that I am the Lorde that smyteth. Beholde / the daye is here / ỹ daye is come / the houre is runne out / a* the rodde florisheth / wylfulnesse wareth grene / malicious violence is growne vp / & the vngodly waren to a staf. Yet shall there no complaynte be made for them / ner for the trouble that shall come of these thynges.

a * The rodde florisheth. Thys rodde sygnifyeth the kyng of Babilõ / which was in his flowers / & in hys cheefe pryde and shuld euẽ now come to destroye Jerusalem.

The tyme cõmeth / the daye draweth nye: Who so byeth / lett hym not reioyce: he that selleth / let him not be sory: for why. Trouble shall come in the myddest of all rest: so that the seller shall not come agayne to the byer / for nether of them both shall lyue. For the vision shall come so greatly ouer all / that it shall not be hyndered: No man also with hys wickednesse shall be able to saue hys awne lyfe. The trompettes shall ye blowe / and make you all ready / but no man shall goo to the battel / for I am wroth with all the whole multitude.

The swearde shalbe without / pestilence C and honger wythin: so that who so is in the felde / shalbe slayne with the swearde: and he that is in the cytie / shall perish wyth honger and pestilence. Deut. xxxij. d.

And soch as escape and fle from amonge them / shall be vpon the hylles / lyke as the doues in the felde: euery one shalbe afrayed / because of his awne wickednesse.

All

All handes shalbe let downe / and all knees shalbe weake as the water: they shall gyrde them selues with sack cloth / feare shall fall vpō them. Their faces shalbe confounded / *& their heades balde: their syluer shall lye in the stretes / & their golde shalbe delyed: *Yee their siluer & golde maye not deliuer them / in the daye of the fearfull wrath of the Lorde.

*Esay.xv.d.

*Sopho.i.d. Eccli.v.b. Prouer.xi.a.

They shall not satysfye their hōgry soules / neither fyll their emptye belyes therwith: For it is become their awne decaye thorow their wickednes: because they made therof not only costly Jewels for their pompe & pryde / but also abhominable ymages and Idoles. For this cause wyll I make them to be abhorred. Moreouer / I will geue it into the handes of the straungers to be spoyled: & to the wycked / for to be robbed / and they shall destroye it. My face wyll I turne frō them / my treasury shalbe defiled: for ỹ theues G shall go in to it / & suspende it. I wyll make clene riddaūce / for ỹ lāde is whole defyled wt vnrighteous iudgement of innocēt bloude / & the cite is full of abhominacyons. Wherfore / I wyll bringe the most cruell tyrauntes frō amonge the Heathen / to take their houses in possessiō. I wyll make the pompe of the proude to cease / & they shall take in their Sanctuary. When this trouble commeth / they shall seke peace / but they shall haue none. One myschefe & sorow shall followe another / & one rumoure shall come after another: Then shall they seke visyons in vayne at their Prophetes. The lawe shalbe gone from the prestes / & wysdome from the elders. The Kynge shall mourne / the Princes shalbe clothed wyth heuynesse / and the handes of the people in the lande shall tremble for feare. I wyll do vnto them after their awne wayes / & accordynge to their awne iudgemētes wyll I iudge them: to lerne them for to knowe / that I am the Lorde.

¶ An apperaunce of the similitude of God. Ezechiel is brought vnto Jerusalem in the spryte. The Lorde sheweth the Prophete the Idolatries of the house of Israel and cheafely of the Prestes.

¶ The. viij. Chapter.

IT happened / that in ỹ sixte yeare the fifth daye of the syxte moneth I sat in my house / & the Lordes of the councell of Juda with me: and the hande of the Lorde God fell euen there vpō me. And as I loked vp / I saw as it were a lyckenesse of fyre frō hys loynes downe warde / and from hys loynes vpwarde it shyned maruelous cleare. This similitude stretched out an hande / & toke me by the hearrye lockes of my head / & the spryte lyft me vp betwixte heauē & earth: & God brought me in a vysyon to Jerusalem / into the entrye of the a*inner porte ỹ lyeth towarde ỹ north: there stode an ymage / with whom he ỹ hath all thinges in his power / was very wroth.

a* The hyll Sion was walled rounde about and that wall whych cōpassed it was called the outward wall: About the temple was there another wall / that was called the inwarde wall: which although it were outwarde frō the tēple / yet was it inwarde frō ỹ wall whych compassed the hyll. The space betwene the inwarde wall & the temple / was called the inner courte. Therin were many portes / and in the north porte therof was Ezechiel set: for that place was holy / & therin dyd they vse to worshyp God: but wt the filthynes of this hateful ymage of Baal (whiche the Prophete here calleth the ymage of prouocacyon / because it prouoked the Lord to vengeaūce) had they defyled it: as superstitiō doth commōly defile euē the moost holyest thinges / & such as appeare moost godlie.

And beholde / the glory of the God of Israel was in the same place: euē as I had sene it afore in the felde. And he sayde vnto me: Thou sonne of man / O lyft vp thyne eyes / and loke towarde the north. Then lyft I vp C myne eyes towarde the north / and beholde: beside the porte northwarde / there was an aulter made vnto the ymage of prouocacyō in the very entryng in. And he sayde further more vnto me: Thou sonne of mā / seist thou what these do? Seist thou the greate abhominacyōs that the house of Israel cōmytte in this place: which ought not to be done in my sanctuary? But turne the aboute / and thou shalt se yet greater abhominacyons. And with that brought he me to the courte gate: & when I loked / beholde / there was an hole in ỹ wall. Then sayde he vnto me: Thou sonne of mā / dygge thorow ỹ wall. And whē I dygged thorow ỹ wall / beholde / there was a doze. And he sayde vnto me: Go thy waye in / & loke what wycked abhominacyons they do there. So I went in / & sawe: & beholde / there were al maner ymages of wormes & beastes / all Idoles & abhominacyōs of the house of Israel paynted euery one rounde about the wall. There stode also before the ymages. lxx. lordes of the coūcell of the house of Israel: & in the myddest of them stode Jaazaniah the sonne of Saphan: And euery one of thē had a censoure in his hāde / and out of the incense / there went a smoke / as it had bene a cloude. Then sayde he vnto me: Thou sonne of mā / hast thou sene what the Senatoures of the house of Israel do secretly / euery one in his chambre: For they saye: Tush / ỹ Lorde seyth vs not / the Lorde regardeth not the worlde. And he sayde vnto me: Turne the yet agayne / and thou shalt se the greate abhominacyōs that they do. And wyth that he brought me to the doze of the porte of the Lordes house / towarde ỹ north. And beholde / there sat women mournynge for b* Thamus. Then sayde he vnto me: hast thou sene this / thou sonne of man? Turne ỹ aboute / & thou shalt se yet greater abhominacyons. And so he brought me into the inwarde court of the Lordes house: & beholde at the porte of the Lordes house / betwixte ỹ fore entrye & the aulter / there were fyue and twenty men / that turned their backes vpon the tēple of the Lorde / & their faces towarde the easte / & these worshypped the sonne.

And he sayde vnto me: hast thou sene this / thou sonne of man? Thynketh the house of Israel / that it is but a tryfle / to do these abomyna-

b* That is after S. Hierome / Adonides Amasis: which was Venus fayrest sonne / & which is fayned to haue ryssen frō deeth to lyfe / which fable the wemen of Jewrye dyd celebrate and holde solempne

both w myth & teares. Some saye that it was an Image/ whych was made to wepe by crafte. Before this Image dyd wemen also bewayle their separacion frō their louers/and reioyced when they obtayned them agayne.

omynacions here? Shulde they fyll the lande full of wyckednesse/ & vndertake to prouoke me vnto anger? Yee & purposely to cast vp their noses vpon me? Therfore wyll I also do some thinge in my wrothfull displeasure/ so that myne eye shall not ouerse them/ neyther wyll I spare them. Yee and though they crye in myne eares w loude voyce/ yet wyll I not heare them.

¶ The destruccyō of Idolatrers/ & the conuersacyō of the ryghtwes. They that shalbe saued are marcked. They that are vnmarcked are slayne. A cōplaynte of the Prophete for the destruccyon of the people.

¶ The.ix.Chapter.

A HE cryed also with a loude voyce in myne eares/saying: Come here ye rulers of the cyte/euery man with his weapened hande to the slaughter. Then came there sixe men out of ỹ strete of the vpper porte towarde the north/ & euery man a weapen in his hande to the slaughter. There was one amōgest them/ that had on hym a lynen rayment/ & a writers pynkhorne by his syde.

B Thele wente in/ & stode besyde the brasen aulter: for the glory of the Lorde was gone awaye from the Cherub/ & was come downe to the thresholde of the house/ & he called the man that had the lynen rayment vpō him/ & the writers pynkhorne by hys syde/ & the Lorde sayde vnto him: Go thy waye thorow the cyte of Ierusalem/ & set thys marcke ⸫ Thau vpō the foreheades of thē/ ỹ mourne & are sory for all the abhominacyons/ that be done therin. And to ỹ other he sayde that ¶ I myght heare: Go ye after hym thorow the cyte/ slaye/ ouerse none/ spare none: kyll & destroye both olde men & yonge/ maydēs/ chyldren/ and wyues.

But as for those/ ỹ haue this marcke ⸫ Thau vpon them: se that ye touch them not/ & begynne at my Sāctuary. Then they begāne at the elders/ which were in the tēple/ for he had sayde vnto thē: When ye haue defyled the tēple/ & fylled the courte with the slayne/ then go youre waye forth. So they wente out/ & slewe downe thorow the cyte.

Now when they had done the slaughter/ and D I yet escaped: I fell downe vpon my face/ & cryed/ sayinge: O Lorde/ wylt thou then destroye all the residue of Israel/ in thy sore displeasure/ that thou hast poured vpon Ierusalem? Then sayde he vnto me: The wyckednesse of the house of Israel & Iuda is very greate: so that the lande is full of bloude/ & the cyte full of vnfaythfulnesse: for they saye: Tush the Lord regardeth not ỹ earth/ he seyth vs not. Therfore wyll I vpō them/ myne eye shall not ouerse thē/ nether wyll I spare thē/ but wyll recōpense their wyckednesse vpō their heades. And beholde/ the man ỹ had the lynen rayment vpō him/ & the writers pynkhorne by his syde: tolde all the matter how it happened/ & sayde: Lorde/ as thou hast commaunded me/ so haue I done.

Gen.xl.e. Nume.ix.c. iij. Reg.viij.b.

Nume.ix.c. Thau

Jere.xxv.d. xlix.b i.Pet.iiij.c.

Job.xxij.b Esa.xxix.c. Eccli.xxiij.d. Ezech.viij.a

¶ Of the man that toke whote burnyng coles oute of the myddle of the wheles & of the Cherubyns/ in token of the burnyng of Ierusalem. A rehersall of the visiō of the wheles/ of the beastes/ & of the Cherubins.

¶ The.x.Chapter.

AND as I loked/ beholde in the firmamēt ỹ was aboue the Cherubyns there appeared ỹ symylitude of a stole of Saphir vpon them: Then sayde he that sat therin/ to hym that had the lynen rayment vpon him: Crepe in betwene the wheles that are vnder the Cherubyns/ and take thyne hande full of hoate coales out from betwene the Cherubyns/ & cast them ouer ỹ cyte. And he crepte in/ that I myght se. Ezech.ix.a

Now the Cherubyns stode vpon the right syde of the house/ when the man wente in/ & the cloude fylled the vtmermer courte. But the glory of the Lorde remoued frō the Cherubyns/ and came vpon the thresholde of the house: so that the tēple was full of cloudes/ and the courte was full of the shyne of the Lordes glory. Yee & the sounde of the Cherubyns wynges was hearde into the fore courte/ lyke as it had bene the voyce of the almyghtye God/ when he speaketh. Now when he had bydden the man that was clothed in lynen/ to go and take the hoate coales from the myddest of the wheles/ whych were vnder the Cherubyns: he wente & stode besyde the wheles. Then ỹ one Cherub reached forth his hande from vnder the Cherubyns/ vnto the fyre that was betwene the Cherubyns/ and toke therof/ & gaue it vnto hym that had on the lynen rayment in his hande: which toke it/ & went out. And vnder B the wynges of the Cherubyns/ there appeared the lickenesse of a mans hande: I sawe also foure wheles beside ỹ Cherubyns/ so ỹ by euery Cherub there stode a whele. And the wheles were (to loke vpon) after the fashion of the precyous stone of Tharsis: yet (vnto the syght) were they fashyoned & lyke/ as yf one whele had bene in another. ỹ.Para.viij.a.

When they wente forth/ they wente all ¶ foure together/ not turnyng aboute in their goinge: But where the fyrst wente/ thyther wente they after also/ so that they turned not aboute in their going. Their whole bodyes/ their backes/ their handes & wynges/ yee and the wheles also/ were al full of eyes rounde aboute them all foure. And I hearde hym call the wheles/ Galgal (that is) a roūde boule. Euery one of them had foure faces: so Ezech.i.b.

that

that the one face was the face of a Cherub/ the seconde of a man/the thyrde of a lyon/ the fourth of an Aegle/& they were lyfted vp aboue. This is the beast/ that I sawe at the water of Cobar. Now when the Cherubyns wente/the wheles wente with them/& whē the Cherubyns shoke their wynges to lyft them selues vpwarde/ ỹ wheles remayned not behynde/but were w them also. Shortly/whē they stode/ these stode also: And whē they were lyft vp/ the wheles were lyft vp also with them/for the spyrete of lyfe was in the wheles.

D Eze.xlv.xlvij.a Then the glory of the Lorde was lyft vp from the threshold of the temple/ & remayned vpō the Cherubyns: And the Cherubins shackred with their winges/& lyft thē selues vp from the earth: so that I sawe when they went / and the wheles wyth them. And they stode at the east syde of the porte that is in the house of the Lorde. So the glory of the Lorde was vpon them. This is the beast that I sawe vnder the God of Israel/by the water of Cobar. And I perceaued/ ỹ it was the Cherubyns. Euery one had foure faces/ and euery one foure wynges/ & vnder their wynges/as it were mens handes. Now the fygure of their faces was/euē as I had sene them/by the water of Cobar/and so was the countenaunce of them: Euery one in hys goinge wente straycht forwarde.

¶ Who they were that seduced the people of Israel. Agaynst these he prophecieth/ shewynge thē how they shalbe dysparpled abroade. The reuelynge of the hert commeth of God / otherwyse can we not walcke in his cōmaundementes. He threateneth them that leane vnto their awne councelles.

¶ The.xi. Chapter.

A MOreouer/ the spyrete of the Lorde lyft me vp/& brought me vnto the east porte of the Lordes house. And beholde/ there were .xxv. men vnder the dore amonge whom I sawe Iaazaniah the sonne of Azur/ and Pheltiah the sonne of Bananiah/ ỹ rulers of the people. Then sayde the Lorde vnto me: Thou sonne of man: these men ymagyn myschefe/ and a wycked coūcel take they in this cite/saying: tush / there is no destruccyon at hande/ let vs buylde houses: this Ierusalē is the cauldron/& we be the flesh. Therfore shalt thou prophecye vnto thē/ yee prophecie shalt thou vnto them/ O sonne of man. And wyth that fell the spyrete of the Lorde vpon me/& sayde vnto me: Speake/ thus sayeth the Lorde:
B On this maner haue ye spoken (O ye house of Israel) and I knowe the ymagynacyons of youre hertes. Many one haue ye murthured in this cyte/ and fylled the stretes full of the slayne. Therfore/ thus sayeth the Lord God: The slayne men that ye haue layed on the grounde in thys cytie/ are the flesh / and this cyte is the cauldron: But I wyll bringe you out of it: ye haue drawē out the swerde/ euen so wyll I also brynge a swearde ouer you/ sayeth the Lorde God. I wyll dryue you out of thys cyte and delyuer you into youre enemyes hande/ and wyll condemne you. Ye shall be slayne in all the coastes of Israel/ I wyll be auenged of you: to lerne you for to knowe/ that I am the Lorde. This cyte shal not be youre cauldron/ nether shall ye be the flesh therin: but in the coastes of Israel wyll I punysh you/ that ye maye knowe / that I am the Lorde: in whose commaundementes ye haue not walcked/ ner kepte his lawes: but haue done after the customes of ỹ Heathen/ that lye rounde aboute you.

Ezech.xviij.& Exod.xxvij. Leui.xviij.a Deut.xij.d.

Now whē I preached/ Pheltiah ỹ sonne of Bananiah dyed. Then fell I downe vpō my face/ and cryed with a loude voyce: O Lorde God/ wylt thou then vtterly destroye all the remnaunt in Israel? And so the worde of the Lorde came to me on this maner: thou sonne of man: thy brethren/ thy kynfolke/ and the whole house of Iuda/ which dwell at Ierusalē/ saye: They be gone farre frō the Lord/ but the lande is geuē vs in possessyon. Therfore tell them/ thus sayeth the Lorde God: I wyll sende you farre of amonge the Gentyles/ and scatre you amonge the nacyōs/ & I wyll halowe you but a lytle / in the landes where ye shall come. Tell them also / thus sayeth the Lorde God: I wyll gather you agayne out of the nacyons/ and brynge you from the countrees where ye be scatred / and wyll geue you the lande of Israel agayne: & thyther shall ye come. And as for all impedymentes/ and all youre abhomynacyons: I wyll take them awaye.

C

D Iere.xxxij.f. Ezech.xxxvi.f

And I wyll geue you one hert/ and I will plante a newe spyrete within youre bowels. That stony herte wyll I take out of youre body/ & geue you a *flesshy herte: ỹ ye maye walke in my commaundementes/ and kepe myne ordynaunces/ & do them: that ye maye be my people/ and I youre God. But loke whose hertes are dyspoled to folowe their abhomynacyons & wycked lyuynges: those mens dedes wyll I brynge vpon their awne heades / sayeth the Lorde God. After thys dyd the Cherubyns lyft vp their wynges / & the wheles wente with them/ and the glory of the Lorde was vpon them. So the glory of the Lorde wente vp from the myddest of the cite/ & stode vpon the mount of the cite toward the east. But the wynde toke me vp/ & in a visiō (which came by the spyrete of God) it brought me agayne into Caldea amonge the presoners. Then ỹ vision ỹ I had sene/

* That is/ a mylde/ softe/ & tractable hert.

vanyshed awaye fro me. So I spake vnto the preconers/all the wordes of the Lorde/ which he had shewed me.

¶ The parable of the vessels of the captyuytye. The exposycyon of the parable/by which the takynge of kynge Zedekiah is signified. Another parable wher by the dystresse of honger and thyrst is sygnyfyed.

¶ The.xij.Chapter.

A THe worde of the Lorde came vnto me/sayinge: Thou sonne of man/ thou dwellest in the myddest of a frowarde housholde: whych haue eyes to se/and yet se not: eares haue they to heare/ & yet heare they not/ for they are an obstinate housholde. Therfore (O thou sonne of man) make thy gere redy to flit/and go forth by fayre daye lyght/that they maye se. Yee euen in their syght shalt thou go from thy place to another place: yf peraduēture they wyll consider/ that they be an vnobedyent housholde. Thy gere that thou hast made redy to flyt wythall/ shalt thou beare out by fayre daye lyght/ that they maye se: and thou thy self shalt go forth also at euen in their syght/ as a man doth when he flitteth. Dygge thorow the wall/ that they may se/ & beare thorow it the same thing/ ý thou takest vp in their sight. As for thy self/ thou shalt go forth in the darcke. Hyde thy face ý thou se not the earth/ for I haue made the a shewtokē vnto the house of Israel. Now as the Lorde cōmaunded me/ so I dyd: the gere ý I had made redy/ brought I out by daye. At euen I brake downe an hole thorow the wall with my hande: & when it was darcke/ I toke the gere vpō my shoulders/ and bare them out in their sight.

Esaye.vi.b. Iere.xiij.b. Mar.iiij.a. Luk.viij.b. Act.xxviij.d. Rom.xi.b.

B

C And in the morynge/ came the worde of the Lorde vnto me/ sayinge: Thou sonne of man/ yf Israel ý frowarde housholde aske the/ and saye: what doest thou there? Then tell thē: Thus sayeth ý Lorde God: This punishment toucheth the chefe rulers at Ieru salem/ & all the house of Israel/ that dwell amonge them: Tell them: I am youre shewtoken: lyke as I haue done/ so shall it happen vnto you: Flyt shall ye also/ and go into captyuyte. The chefest that is amonge you/ shall lade his shoulders in the darcke/ & get him awaye. Ye shall breake downe ý wall/ to carye stuf therthorow: Ye shall couer his face/ that he se not the grounde/ with his eyes. My lyne wyll I spreade out vpon him/ & catch him in my net/ & cary hym to Babylon/ in the lande of the Caldees: whych he shall not se/ & yet shall he dye there. As for al his helpers/ & all his Hostes/ that be about him/ I wyll scatre thē towarde all the wyndes/ & drawe out a swearde after them. So when I haue scatred them amōge the Heathen/ and strowed them in the landes/ they shall knowe/ that I am ý Lord. But/ I will leaue a lytle nombre of thē frō the swearde/ hunger and pestilence: to tell all their abhominacyons amonge the Heathē/ where they come: that they maye know/ how that I am the Lorde.

D Ezech.xvij.c. & xxxij.a

Moreouer/ the worde of the Lorde came vnto me sayinge: Thou sonne of man: wyth a fearfull tremblynge shalt thou eate thy bred/ with carefulnesse & sorowe shalt thou drynke thy water. And vnto the people of the lande/ speake thou on this maner: Thus sayeth the Lorde God/ to them that dwell in Ierusalem/ & to the lande of Israel: Ye shall eate youre bred wt sorowe/ & drynke youre water with heuynesse: Yee the lande with ý fulnesse therof shalbe layde waste/ for the wickednesse of thē that dwell therin. And the cyties that now be well occuppyed/ shall be voyde/ and the lande desolate: that ye maye know/ how that I am the Lorde.

E

Yet came the worde of the Lorde vnto me F agayne/ sayinge: Thou sonne of mā/ what maner of bywarde is that/ which ye vse in ý lande of Israel/ sayinge: Tush/ seynge that the dayes are so slacke in commynge/ all the visyons are of none effecte: Tell them therfore/ thus sayeth ý Lord God: I wyll make ý bywarde to ceasse/ so that it shall nomore be comenly vsed in Israel.

But saye this vnto them: The dayes are at hāde/ that euery thynge which hath bene prophecyed/ shalbe fulfylled. There shall no visyon be in vayne/ nether eny prophecye fayle amonge the chyldren of Israel: For it G is I the Lord/ that speake it: & whatsoeuer I the Lorde speake/ it shall be perfourmed/ and not be slacke in commynge.

Yee euē in youre dayes (O ye frouwarde housholde) wyll I deuyse some thynge/ and bringe it to passe/ sayeth the Lord God. And the worde of the Lorde cam vnto me saying: Beholde/ thou sonne of man: The house of Israel saye in this maner: Tush as for the vision that he hath sene/ it wyll be many a daye or it come to passe: Is it farre of yet/ ý thynge that he prophecyeth. Therfore saye vnto them: Thus sayeth the Lorde God: All my wordes shall nomore be slacke: Loke what I speake/ ý same shall come to passe/ sayeth the Lorde.

¶ The worde of the Lorde agaynst false prophetes/ which teach the people the councelles of their awne hertes.

¶ The.xiij.Chapter.

THe worde of the Lorde came vnto A me/ sayinge: Thou sonne of man. Speake prophecie agaynst those prophetes/ that preach in Israel: & saye

& saye thou vnto them that prophecye out of their awne hertes: Heare ye worde of ye Lord/ thus sayeth ye Lorde God: Wo be vnto those folish prophetes/ ye folowe their awne spyrete and speake where they se nothing. a* O Jsrael / thy prophetes are lyke the foxes vpon ye drye felde: For they stande not in ye gappes nether make they an hedge for the house of Jsrael/ ye men might abyde ye parel in ye daye of ye Lord. Vayne thinges they se/ & tell lyes/ to mayntene their preachynges with al. The Lorde (saye they) hath spoke it/ whan in verydede the Lord hath not sent them. Vayne visyons haue ye sene/ and spoken falle prophecyes/ when ye saye: the Lorde hath spoken it where as I neuer sayde it.

O Jsrael/ thy prophetes. &c.

a The preachers of mēnes tradicios doth the Prophete compare vnto foxes/. whych seyne a seruice of God/ and increase ceremonyes: and teache awaye to please God/ by soche worckes as they enryche themselues with. By the hedge here maye ye vnderstande prayer done in fayth.

Jere. vij. b.

Therfore/ thus sayeth the Lorde God: Because youre wordes be vayne/ & ye seke out lyes: Beholde/ I wil vpō you/ sayeth ye Lord. Myne handes shal come vpō the prophetes ye loke out vayne thinges/ & preach lies: they shal not be in the counceli of my people/ ner writtē in ye boke of ye house of Jsrael/ nether shall they come in the lande of Jsrael: that ye maye knowe/ how that I am the Lord God. And that for thys cause: they haue disceaued my people/ and tolde thē of peace/ where no peace was. One setteth vp a wal/ and they dawbe it wt lowse claye. Therfore tell them which dawbe it with vntempered morter/ ye it shal fal. For there shal come a great shower of rayne/ greate stones shall fal vpon it/ and a sore stormе of wynde shal breake it/ so shal ye wal come dawne. Shal it not then be saide vnto you: where is now the morter/ that ye dawbed it with all? Therfore thus sayeth the Lorde God: I wyll breake out in my wroth full displeasure with a stormy wynde/ so that in myne anger there shall come a myghtye shower of rayne/ & hayle stonz in my wrath/ to destroye withall.

Matth. vij. c.

C As for the wall/ that ye haue dawbed with vntempered morter/ I wil breake it downe/ make it eauen with the grounde: so that the foundacyon ther of shal remoue/ & it shal fal yee & ye youre selues shal perysh in ye middest therof: to lerne you for to knowe/ that I am the Lord. Thus wyll I perfourme my wrath vpon thys wall/ and vpon them that haue dawbed it wyth vntempered morter/ & then wyll I saye vnto you: The wall is gone/ and the dawbers are awaye. These are the prophetes of Jsraell/ which prophecye vnto the cytie of Jerusalem/ and loke out vysions of peace for them/ where as no peace is/ sayeth the Lorde God. Wherfore (O thou sonne of man) sett thy face agaynst the daughters of thy people/ whych prophecye out of their awne hertz: & speake thou prophecie against them/ and saye: Thus sayeth the Lord God:

Wo be vnto you/ that sowe pylowes vnder all arme holes/ and bolsters vnder ye heades both of yonge and olde/ to catch soules wyth all. For whan ye haue gotten the soules of my people in youre captyuite/ ye promyse them lyfe/ and dyshonoure me to my people/ for an hand full of barly/ and for a pece of bred: whan ye kyll the soules of them/ that dye not/ and promes lyfe to them/ that lyue not: Thus ye dyssemble with my people/ that beleueth your lyes.

Ezech. xij. a.

Ose. iiij. b.

Wherfore thus sayeth the Lorde God: Beholde/ I will also vpon the pyllowes/ wher wyth ye catch the soules in flyenge: thē wyll I take from youre armes/ and let the soules go/ that ye catch in flyenge. Youre bolsters also will I teare in peces/ & delyuer my people out of youre hand: so that they shall come no more in youre handes to be spoyled/ and ye shall knowe/ that I am the Lorde. Seing that with youre lyes ye discomforte the herte of the righteous/ whom I haue not discomforted: Agayne: For so moch as ye corage the hande of the wycked/ so that he maye not turne from his wicked waye/ and lyue: therfore shall ye spye out nomore vanyte/ ner prophecye youre awne gessinges: for I wyl delyuer my people out of youre hande/ that ye maye knowe/ how that I am the Lorde.

¶ The Lorde denyeth his worde to ye people for their synnes sake. The dysppylers of the worde doth the Lorde sometyme deceaue by false prophetes. A comforth of them that rodde vnto Babylon.

¶ The .xiiij. Chapter.

THere resorted vnto me certayne of the elders of Jsrael/ and sat downe by me. Then came the worde of the Lorde vnto me/ sayeng: Thou sonne of man/ these men beare their Idols in their hertes/ and go purposly vpon the stomblynge block of their awne wyckednesse: haw darre they then aske councell at me? Therfore speake vnto them/ and saye: thus sayeth the Lorde God: Euery man of the house of Jsraell that beareth hys Idols in hys herte/ purposynge to stomble in hys awne wyckednesse/ and commeth to a prophet/ to enquere eny thynge at me by hym: vnto that man wyll I the Lorde myself geue answere/ accordynge to the multytude of hys Idols: that the house of Jsraell maye be snared in their awne hertes/ because they be clene gone fro me/ for their Idols sakes.

Ezech. xx. a.

B Wherfore/ tell the house of Jsraell: thus sayeth the Lord God: Be conuerted/ forsake youre Idols/ and turne youre faces from all your abhominacyons. For euery man/ (whether he be of ye house of Jsrael or a straūger/ that sogeourneth in Jsraell) whych departeth fro me/ & carieth Idols in hys herte/ purpo-

purposing to go still stombling in his awne wickednesse/& commeth to a Prophet/for to aske councell at me thorow him: vnto ỹ man wyll I the Lorde geue answere / by myne
C awne selfe. I wyll set my face agaynst that man/& will make him to be an example for other/yee & a comen byworde: and wyll rote
16.Reg.xxij.d hym out of my people/ that he may knowe/
Job.xij.c. how that I am the Lorde. And yf that Prophete be dysceaued / when he telleth hym a worde: then I the Lorde my selfe haue dysceaued that Prophet/& wyll stretch forth myne hande vpon him/to rote him out of my people of Israel: and they both shalbe punyshed
D for their wyckednesse. Accordyng to ỹ synne of hym that asketh/ shall the synne of ỹ Prophete be: ỹ the house of Israel be led no more fro me thorow errour/& be no more defyled in their wyckednesse: but that they may be my people/& I their God/ sayeth the Lorde God. And the worde of the Lorde came vnto me/sayinge: Thou sonne of man/when the lande synneth agaynst me / & goeth forth in wyckednesse: I wyll stretch out myne hande vpon it/& destroye all the prouysyon of their bred/and sende derth vpon them/to destroye
Ezech.xiij.d. man & beest in the lande. And though Noe/
xiij.d. Daniel & Job these thre men were amonge
Jere.xv.a. thē/yet shall they in their righteousnesse delyuer but their awne soules/sayeth ỹ Lorde
E God. If I brynge noysome beastes into the lande/to waste it vp/& it be so desolate/that no man maye go therin for beastes: yf these thre men also were in the lande / as truly as I lyue (sayeth the Lorde God) they shall saue nether sonnes ner daughters/but be only delyuered them selues: and as for the lande/ it shall be waste.

F Or yf I bringe a swearde into the lande/ & charge it to go thorow the lande: so that I slaye downe man & beast in it/ & yf these thre men were therin: As truly as I lyue (sayeth the Lord God) they shall delyuer nether sonnes ner daughters / but only be saued them selues. If I sende a pestilēce into the lande/ & poure out my sore indignacyon vpon it in bloude/so that I rote out of it booth mā and beast/& yf Noe/ Daniel & Job were therin: as truly as I lyue (sayeth the Lorde God) they shall delyuer nether sonnes ner daughters / but saue their awne soules in their righteousnes. Moreouer/ thus sayeth the
G Lorde God: Though I sende my soure trou-
Jere.xxvij.b. blous plages vpon Jerusalem: the swearde honger/perlous beastes & pestilence/ to destroye man & beast out of it: yet shal there be a remnaūt saued therin/ which shall bringe forth their sonnes and daughters. Beholde/ they shall come forth vnto you / & ye shall se their waye/ & what they take in hande / & ye shall be comforted/as touching all the plages that I haue brought vpon Jerusalem. They shall comforte you/ when ye se their waye and worckes: & ye shall knowe/ how that it is not wythout a cause / that I haue done so agaynst Jerusalem/as I dyd/sayeth the Lorde God.

C As the vnprofytable wod of the vyne tree is cast in to the fyre/so sayth he that Jerusalem shalbe brent.

C The.xv. Chapter.

THe worde of the Lorde came vnto me/sayinge: Thou sonne of man: What cōmeth of the vyne amōge all other trees? & of the vyne stock amonge all other tymbre of ỹ groue? Do men take wodd of it/to make any worcke wᵗ all? Or maye there a nayle be made of it / to hange any thynge vpon? Beholde/ it is cast in the fyre to be brent / the fyre consumeth both the endes of it/ the myddest is brent to asshes. Is it mete then for any worcke? No.

Seing then/ ỹ it was mete for no worke/ being whole: moch lesse may there any thing be made of it/when the fyre hath consumed & brent it. And therfore thus sayeth ỹ Lorde God: Like as I cast the vyne into the fyre for to be brent/as other trees of the wod: Euen so wyll I do with them that dwell in Jerusalem/& set my face agaynst thē: they shall go out frō the fyre/& yet the fyre shall consume them. Then shall ye knowe / that I am the Lorde/when I set my face agaynst them/& make the lande waste: because they haue so sore offended/sayeth the Lorde God.

C The prophete entending to speake of the abhompnacyons of Jerusalem: doth fyrst shewe the benefytes of God toward it. Jerusalem is reproued of vnkindnes/for her fornycacyon with Idoles. He iustifieth the wyckednes of other people in cōparyson of the synnes of Jerusalem. The cause of the abhompnacyons in to which the Sodomytes felle. Mercy is promysed to the repentaunt.

C The.xvj. Chapter.

AGayne/ ỹ worde of the Lord spake vnto me / sayinge: Thou sonne of man/shewe the cyte of Jerusalem their abhompnacyons/& saye: thus sayeth the Lorde God vnto Jerusalem: Thy progeny and kynred came out of the lande of
a* Canaan/thy father was an Amorite/thy mother a Cethyte. In the daye of thy byrth whē thou wast borne/ ỹ stringe of thy
b* nauell was not cut of: thou wast not bathed in water to make the clene: Thou wast nether rubbed with salt/ner swedled in cloutes: No man regaded ỹ so moch/as to do any of these thinges for the/or to shew the soch fauoure/ but thou wast vtterly cast out vpō the felde/ yee despised wast thou in ỹ daye of thy byrth.

Then came I by the/ and sawe the troden downe in thyne awne bloude / & sayde vnto the: thou shalt be pourged from thyne awne bloude/

a* Wherfore he vpbreadeth vnto the Jewes the name of straunge nacyons is before sayde in the.i. chap. of Esay. c

b* Nauell may sygnyfye the delyres and delectacyōs of mā/ which are healed by the worde & feare of God: as it is sayd Deuter. iij.b. But feare the Lorde & departe from euell / so shall thy nauel be

wyole.& c. The lerned expoũde this whole sentence of the tribulacyon that Israel suffred in Egypt/& afteramõgest the Chaldees. After the deeth of Joseph/ when Pharao knew thẽ not. Exo.i. were they most abiect & vyle/& no man had cõpassyon on thẽ. Then was the daye of their byrth. And in like case after ỹ destrucciõ of Jerusale & i their imprysonment at Babylon. At both theis tymes were they motheries & helpeles/cõcernyng their awne strẽght: but were yet cared for of God & receaued by his mercy. The Prophet borroweth his facyõ of speakinge of the maner of mothers/after ỹ byrth of their chyldrẽ: which fyrst dyligently nauyll & wash thẽ with salt/& then swadle them.& c. Soch help had Israel none in their aduersyties in Egypt & Babylon but laye ouerwhelmed in their fylthynesse & myseryes/& were regarded as bastardes & vnmercyfully intreated of all men. Ther was no man but onely God that toke thought for thẽ or holpe thẽ: & that dyd he only of his mere mercy/ wythout any of their deserupnges.

c* By this sewtye are sig

bloude/ frõ thyne awne bloude (I saye) shalt thou be clensed. So I planted the/as ỹ blose come of thy selde: thou art growen vp/ and waren greate: thou hast gotten a maruelous pleasaũt beutie/ thy brestes are come vp/ thy hearre is goodly growen / where as thou wast naked and bare afore.

Now whan I wente by the/ & loked vpon the: beholde/ thy tyme was come/ yee euẽ the tyme to bowe the. Then spred I my clothes ouer ỹ/ to couer thy dishonestie: yee I made an othe vnto the / and maryed my selfe wyth the (sayeth the Lorde God) and so thou becamest myne awne. Then washed I the wyth water / and pourged thy bloude from the. I anoynted the with oyle/ I gaue the chaunge of raymentes / I made the shues of Taxus lether: I gyrthed ỹ aboute wt white sylcke/ I clothed the with kerchues/ I decked the wt costly apparell / I put rynges vpon thy fyngers: a chayne aboute thy necke / spanges vpon thy fore heade / eare rynges vpõ thyne eares/ and set a butifull crowne vpon thyne head. Thus wast thou deckte with syluer & golde/ & thy raymẽt was of fyne white sylke/ of nedle worke & of dyuerse colours.

Thou dydest eate nothynge but symnels/ honny & oyle: maruelous goodly wast thou & beutiful/ yee euẽ a very Quene wast thou In so moch / that thy c* beuty was spokẽ of amonge the Heythen/ for thou wast excellẽt in my beuty/ whych I put vpon ỹ sayeth the Lorde God. But thou hast put confidẽce in thyne awne beuty/ & played the harlot/ when thou haddest gotten the a name. Thou hast committed whordome / wyth all that wente by the/ & hast fulfilled their desyres: yee thou hast takẽ thy garmẽtes of dyuerse colours/ & decke thyne aulters therwith / where vpõ thou myghtest fulfyll thyne whordome / of soch a fashion/ as neuer was done / ner shalbe. The goodly ornamentes & Jewels which I gaue the of myne awne golde and syluer/ hast thou taken/ and made the mens ymages therof/ & commytted whordome withall.

Thy garmentes of dyuerse colours hast thou taken/ and deckte them therwith: myne oyle & incense hast thou set before them. Thy meate which I gaue the/ as symnels/ oyle & hony: (to fede the withall) that hast thou sett before them/ for a swete sauoure. And thys came also to passe / sayeth the Lorde God: Thou hast takẽ thine awne sonnes & daughters/ whom thou haddest begotten vnto me: and these hast thou offred vp vnto thẽ / to be their meate. Is this but a small whordome of thine (thinckest thou) that thou slayest my chyldren/ and geuest them ouer/ to be brent vnto them? And yet in all thy abhymynacions and whordome/ thou hast not remembred ỹ dayes of thy youth / how naked & bare thou wast at that tyme/ and troden downe in thyne awne bloude. After all these thy wyckednesses (wo wo vnto the/ sayeth ỹ Lorde) thou hast buylded thy stewes and brodel houses in euery place: yee at the head of euery strete hast thou builded the an aulter. Thou hast made thy beuty to be abhorred/ thou hast layed out thy legges to euery one ỹ came by / & multiplied thyne whordome. Thou hast cõmytted fornicacyon with the Egyptyans thy neyghbours/ which had moch flesh: and thus hast thou vsed thine whordome/ to anger me.

Beholde / I wyll stretch out myne hande ouer the/ and will mynish thy stoare of fode/ and delyuer the ouer in to the wylles of the Philistines thine enemyes/ which are ashamed of thy abhomynable waye. Thou hast played the whore also wyth the Assyryans/ which myght not satysfie the: yee thou hast played the harlot / & nothad ynough. Thus hast thou still cõmytted thy fornycacyon frõ the lande of Canaan vnto the Caldees / and yet thy lust not satisfyed. How shulde I circumcyse thyne herte (sayeth the Lorde God) seynge thou doest all these thinges/ thou pryncyous whore: buyldynge thy stewes at the head of euery strete/ & thy brodell houses in all places? Thou hast not bene as an other whore/ that maketh booste of her wynning but as a wife ỹ breaketh wedlocke/ & taketh other in steade of her husbonde. Gyftes are geuen to all other whores / but thou geuest rewardes vnto all thy louers: and offrest thẽ gyftes/ to come vnto the out of all places/ & to commytte fornycacion with the. Is it come to passe with the in thy whordomes contrary to the vse of other women: yee there hath no soch fornicacion bene committed after the/ seynge that thou profrest gyftes vnto other/ and no rewarde is geuen the: thys is a contrary thynge.

Therfore heare the worde of the Lorde/ O thou harlot: thus sayeth the Lorde God: For so moch as thou hast spent thy moneye/ and discouered thy shame/ thorow thy whordome wyth all thy louers / and wyth all the Idols of thy abhomynacyons in the bloude of thy chyldren/ whom thou hast geuen thẽ: Beholde therfore/ I wyll gather together all thy louers/ vnto whom thou hast made thy selfe comen: yee and all them whom thou fauouredst/ and euery one that thou hatedst: and wyll discouer thy shame before thẽ/ that they all maye se thy fylthynes. ii. Reg. xxi. c. & xvij. c.

Moreouer/ I will iudge ỹ as a breaker of wedlocke and a murthurer / and recompẽce the thine awne bloude in wrath and gelousy. I wil geue the ouer in to their power/ ỹ shal breake downe thy stewes/ and destroye thy

& graces ỹ the Lorde had geuẽ to his people/ which neuertheles was an Idolatrer & worshypped other Goddes/ or worshypped God after another maner and waye then he had cõmaunded: which thig is signifyed by their fornycacyon, as in Esa. lvj. b. & after in the. xxiij. a.

thy brodell houses: they shall strype the out of thy clothes / all thy fayre & beutyfull Jewels shall they take from the / & so let the syt naked & bare: yee they shall bringe the comē people vpon the / which shall stone ẏ / & slaye the downe wyth their sweardes. They shall burne vp thy houses / and punysh the in the syght of many wemen. Thus wyll I make thy whordome to ceasse / so that thou shalt geue out no mo rewardes.

Leuit.xx.b
xviij.Reg.xxv.b

Shulde I make my wrath to be still / take my gelousy from the / be content / & nomore to be dyspleased: seing thou remembrest not the dayes of thy youth / but hast prouoked me to wrath in all these thynges? Beholde therfore / I wyll bringe thyne awne wayes vpō thyne heade / sayeth the Lorde God: how be it / I neuer dyd vnto the / accordyng to thy wyckednesse & all thy abhomynacyons. Beholde / all they that vse comen prouerbes / shall vse this prouerbe also agaynst ẏ: soch a mother / soch a daughter.

Ezech.xvi.a

Thou art euen thy mothers awne daughter / that hath cast of hir housband & hir children: Yee thou art the syster of thy systers / which forsoke their husbandes & their chyldren. Youre mother is a Cethyte / and youre father an Amorite. Thyne eldest syster is Samaria / she and her daughters that dwell vpon thy left hande.

F

But thy yōgest sister that dwelleth on thy ryght hande / is Sodoma & her daughters. Yet hast thou not walked after their wayes / ner done after their abhomynacyons: but in all thy wayes thou hast bene more corrupte then they. As truly as I lyue / sayeth ẏ Lorde God: Sodoma thy sister wt her daughters / hath not done so euell / as thou & thy daughters. Beholde / the synnes of thy syster Sodoma were these: Pryde / fulnesse of meate / aboundaunce & idilnesse: these thynges had she & hir daughters. Besydes that / they reached not their hande to the poore & nedy / but were proude / and dyd abhomynable thinges before me: therfore I toke them awaye / whē I had sene it. Nether hath Samaria done halfe of thy synnes / yee thou hast exceaded them in wyckednesse: In so moch that in cōparyson of all the abhomynacyons whych thou hast done / thou hast made thy systers good wemen.

Gene.xix.e
Jere.iij.c

As for their captyuyte / namely the captyuyte of Sodoma & her daughters: the captiuyte of Samaria and her daughters: I will bryng them agayne / so wyll I also bryng agayne thy captiuite amonge thē: that thou mayest take thyne awne confusion vpō the / and be ashamed of all that thou hast done / & to comforte them. Thus thy systers (namely) Sodoma & her daughters: Samaria and her daughters shalbe brought agayne to youre olde estate. When thou wast in thy pryde / & before thy wyckednesse came to lyght: thou wouldest not heare speake of thy syster Sodoma / vntyll the tyme that the Syriās with all their townes / & the Phylystynes with all that lye roūd aboute them / brought the to shame & confusyon: that thou myghtest beare thyne awne fylthynes & abhominacyō / sayeth the Lorde.

For thus sayeth the Lorde God: I shulde (by ryght) deale with the / as thou hast done. Thou hast despysed the ooth / & broken the couenaunte. Neuertheles / I wyll remēbre the couenaunt that I made wyth the in thy youth / in so moch ẏ it shalbe an euerlasting couenaunt: so that thou also remembre thy wayes / & be ashamed of thē: then shalt thou receaue of me thy elder & yōger systers / whō I wyll make thy daughters / and that besyde thy couenaunt. And so I wyll renue my co- Jere.xxxi.e
uenaunt with the / that thou mayest knowe Ebr.viij.b
that I am the Lorde: ẏ thou mayest thincke vpon it / be ashamed / and excuse thine awne confusyon no more: when I haue forgeuen the / all ẏ thou hast done / sayeth ẏ Lord God.

¶ The parable of the two Aegles signifieth that Zedekiah / which contrarye to his othe had forsaken the frendshyp of Nabuchodonosor / turned him self to the kyng of Egypt / and therfore perysshed. An explicīō of the parable. A prophecy of Christ.

¶ The.xvij.Chapter.

The worde of the Lorde came vnto me / sayinge: Thou sonne of man: put forth a darcke speakyng and a parable / vnto the house of Israel / & saye: Thus sayeth the Lorde God: There came a great a* Aegle with greate wynges / yee with myghtye longe wynges / and full of fethers of dyuerse coloures / vpon the moūt of Libanus / & toke a braunch from a Cedre tree / & brake of the toppe of hys twygge / & caryed it into the lande of Canaan / & set it in a cyte of marchaūtes. He toke also a braūch of the lande / & plāted it in a frutefull groūd / he brought it vnto greate waters / & set it as a wyllye tree therby. Then dyd it growe / & was a greate bynestocke / but lowe by the grounde: thus there came of it a byne / and it brought forth blossomes / & spred out braunches. But there was another Aegle / a great one / whych had greate wynges & many fethers: & beholde / the rotes of thys byne had an hunger after him / & spred out his braunches towarde him / to water hys frutes: Neuertheles it was planted vpon a good groūd besyde greate waters: so that (by reason) it shulde haue brought out braūches & frute / & haue bene a goodly byne. Speake thou therfore / thus sayeth the Lorde God: Shall this byne prospere? shall not his rotes be pluckte out /

a* By thys great Egle hauynge greate wynges is vnderstande the kyng of Babylon with hys great armye.

B

C

D

oute his frute be broke of/hys grene braūches withered & fade awaye: yee whout ether strōg arme or many people/shal it be plucked vp by ỹ rotes. Beholde/it was planted: shall it prospere therfore. Shall it not be dryed vp and wythered/ yee euen in the shutinge out of his blossomes/as soone as the D eaū wynde bloweth?

Moreouer/ ỹ worde of ỹ Lord cam vnto me saying: Speake to that frowarde houlholde: knowe ye not/what these thynges do sygnyfye? Tell them: Beholde/the Kynge of Babylon came to Jerusalem/ and toke the Kynge and hys Prynces/and ledde them to Babylon.

He toke of the Kynges sede/and made a couenaunt wyth hym/ and toke an othe of hym: The Prynces of the lande toke he with hym also/that the lande myght be holden in subiectiō/and not to rebelle/but kepe the couenaunt/and fulfyll it. But he fell from hym/& sent hys Embassytours in to Egypt that he myght haue horses and moche people. Shulde that prospere? Shulde he be kepte safe/that doth soch thinges? Or shuld he escape/that breaketh his couenaunt? As truly as I lyue sayeth the Lorde God: He E shall dye at Babylon/in the place where the Kyng dwelleth/that made him King: whose othe he hath despysed/ and whose couenaūt he hath broken. Nether shall Pharao wyth hys greate host and multytude of people/ mayntayne him in the warre: when they cast vp dyches/and set vp bulwarkes to destroye moch people. For seing he hath despysed the othe/ and broken the couenaunt (where as he yet gaue hys hande therupon) and done all these thynges/ he shall not escape. F

Therfore thus sayeth the Lorde God: As truly as I lyue/I wyll brynge myne othe that he hath despised/and my couenaūt that he hath broken/ vpon hys awne head. I wyll cast my net about him/ and catch hym in my yarne. To Babylon will I carye him/ there wyll I punnysh hym/ because of the greate offence that he made me. As for those that fle frō hym out of the hoost/they shalbe slayne with the swearde. The residue shalbe scatred towarde all the wyndes: and ye shall G knowe/ that I the Lorde haue spoken it.

b Thus sayeth the Lorde God: I wyll also take b*a braunche from an hye Cedre tree/ & wyll set it/& take the vppermost twygge/ that yet is but tendre/and plante it vpon an hye hyll: Namely/ vpon the hye hyll of Siō will I plante it: that it maye brynge forth twygges/and geue frute/ and be a greate Cedre tree: so that all maner of foules maye byde in it/ and make their nestes vnder the shadowe of his braunches.

And all the trees of the felde shall knowe that I the Lorde haue brought downe the hye tree/ and sett the lowe tree vp: that I haue dryed vp the grene tree/ and made the drye tree to florysh: Euen I the Lorde that spake it/haue also brought it to passe.

The sheweth that euery man shall beare his awne synne. To hym that amendeth/ is saluacyon promesed. Deeth is prophecyed to the ryghtwelse/ whych turneth backe from the ryght waye.

¶ The .xviij. Chapter.

The worde of the Lorde came vnto me/on this maner: what meane ye by this comen prouerbe/ that A ye vse in the lād of Israel/ saying: The fathers haue eaten soure grapes/ & the chyldrens teth are set on edge? As truly as I lyue/sayeth the Lorde God/ye shall vse this byworde nomore in Israel.

Beholde/all soules are myne. Lyke as ỹ B father is myne/ so is the sonne myne also. The soule that synneth/shall dye. If a man be godly/ & do ỹ thynge that is equall and ryght/he eateth not vpō the hylles: he lyfteth not hys eyes vp to the Idols of Israel: he defyleth not his neyghbours wyfe: he medleth with no menstruous woman: he greueth no body: he geueth his detter his pledge agayne he taketh none other mans good by violence: he parteth his mete with the hongrye: he clotheth the naked: he lendeth nothynge vpō vsury: he taketh nothynge ouer: he withdraweth his hande from doinge wronge: he hādleth faithfully betwixte man & man: he walketh in my commaundementes/ and kepeth my lawes/& performeth them faythfully:) This is a righteous mā/he shall surely lyue sayeth the Lorde God.

If he now gett a sonne/that is a murthurer/a sheder of blonde: yf he do one of these thinges (though he do not al) he eateth vpon the hilles: he defyleth his neghbours wyfe: he greueth the poore & nedy: he robbeth & spoyleth: he geueth not ỹ detter his pledge agayne he lifteth vp his eyes vnto Idols/ & medleth with abhominable thinges: he lendeth vpō vsury/& taketh more ouer. Shall thys man lyue? He shal not liue. Seynge he hath done all these abhomynacyons/ he shall dye hys blonde shalbe vpon him.

Now yf this man get a sonne also/ that C seith all his fathers synnes/ whych he hath done: and feareth/nether doth soch lyke: Namely/he eateth not vpon the mountaynes: he lyfteth not hys eyes vp to the Idols of Israel: he defyleth not his neghbours wyfe: he vexeth no man: he kepeth no mans pledge: he nether spoyleth/ner robbeth eny man: he dealeth his meate with the hungrye: he clotheth the naked: he oppresseth not the poore: he receaueth no vsury/ner any thynge ouer: he kepeth

Jere. xxxi. e. Ezech. xviij. a.

b* By thys braūche vnderstande oure ladye/ & by ỹ hye Cedar tree the tribe of Juda/ of whych she came: by the vppermost twigge is vnderstāde Christ/ & by the hyll of Siō is figured the church.

he kepeth my lawes / & walcketh in my cõmaundementes: Thys man shal not dye in hys fathers synne / but shall lyue wythout fayle. As for his father: because he oppressed and spoyled hys brother / and dyd wyckedly amonge his people: lo / he is deed in his awne synne. And yet saye ye: Wherfore thẽ shulde not thys sonne beare hys fathers synne?

℈ Therfore: because ẏ sonne hath done equite & right / hath kepte all my cõmaundementes / & done them: therfore shall he lyue in dede. The same soule that synneth / shal dye. The sonne shall not beare the fathers offence / nether shal the father beare the sonnes offence. The ryghteousnes of the righteous shall be vpõ him / & ẏ wickednes of ẏ wicked shalbe vpon him self also. But yf the vngodly wyll a* Shall not be thought vpõ. The Sophysters haue a proper solucyõ for thys text & soch like / which testifye ẏ God so forgeueth ẏ he wyll not after call agayne his forgeuenes and punyshe. True it is (saye they) God forgeueth the synne / but not the punishment due vnto the sinne. Seuẽ yeares punyshment (as they prate) must we abyde in purgatory for euery synne / when it is forgeuen. If thys be not to mock with god & his holy worde / I wote not what is mockage. If God can & do (as they affyrme) geue me forgeuenes of my synne / he may geue me punyshmẽt due vnto my sinne / so ẏ he nether geue me to moche nor to lytell payne therfore / & yet not once thynche on my synne / surely he hath a wõderfull remembraunce. And ẏ he wyll not thincke on it / the text doth here openly affyrme. By this sophystrye might the kynge geue a man his pardõ for theft and after hange him vp. For he myght saye: Syr I forgaue you youre theft / but not your hangynge which is due vnto your theft. Suche pardon wolde they be lothe to haue that fyrst ymagyned it. If the kynge which is but a man / be moare faythfull than to deale so with his prysoners / whõ he forgeueth: how shulde God then which is our heuenly father / & which is euen goodnes it selfe / haue suche a sottell / fayned / and vnperfect forgeuenes / that shuld after punysh? But her of wyll I now speake no moare / lest ye shulde happye smell / that thys solucyon were ymagyned to pycke mennes purses / thorow Masse pence / Dirige grotes / Trentalles / yeare myndes / moneth myndes. &c. Because that although God can & maye forgeue the synne / yet must soch thynges obtayne the forgeuenes of the punishmẽt due therunto: Or ẏ the prestes benefyces were not sufficiẽt for thẽ to lyue on / without soch pyllage: or yet that the poore people coulde by any other meane be myncked from that thynge / wherwyth they / their wyues / their housholde and chyldren shulde lyue.

Wherfore will ye dye / O ye house of Israel? seynge I haue no pleasure in ẏ death of him that dyeth / sayeth the Lord God. Turne you then / and ye shall lyue.

¶ The .xix. Chapter.

¶ The captyuytye of Jehoahaz & of Jehoacin is signyfyed by the lyons whelpes / & by the lyon. He setteth out the prosperitye of the cytye of Jerusalem that is past / & the myserye therof that is present.

BUt mourne thou for the princes of Israel / & saye: Wherfore laye thy mother that lyoness amonge the lyons / & norished her yonge ones amõge the lions whelpes? One of her whelpes she brought vp / and it became a lyon: it lerned to spoyle / and to deuoure folke. The Heathen herde of hym / and toke him in their nettes / and brought him in chaynes vnto the lande of Egypte.

Now when the damme sawe / that all her hope and cõforth was awaye / she toke another of her whelpes / and made a lyon of him: which wente amonge the lyons / & became a fearce lyon: lerned to spoyle and to deuoure folcke: he destroyed their palaces / and made theyr cytyes waste. In so moch that the whole lande and euery thynge therin / were vtterly desolate / thorow ẏ very voyce of hys roaringe.

Then came the Heathen together on euery syde oute of all countrees agaynst hym / layed their nettes for him / and toke hym in their pytte. So they bounde him with chaynes / and brought him to the kynge of Babilon: which put him in prison / that his voyce shulde nomore be herde vpon the mountaynes of Israel. As for thy mother / she is lyke a vyne in thy bloude / planted by the water syde: her frutes and braunches are growen out of many waters / her stalkes were so stronge / ẏ mẽ might haue made staues therof for officers: she grew so hie in her stalkes.

So whan men sawe that she exceaded ẏ heygth & multytude of her braunches / she was roted out in displeasure / and cast downe to the grounde. The East wynde dryed vp her frute / her stronge stalkes were brokẽ of / wythered

wythered and brent in the fyre. But now she is planted in the wylderneſſe/ in a dry and thurſtye grounde. And there is a fyre gone out of her ſtalckes/ which hath brent vp her braunches and her frute: ſo that she hath no mo ſtronge ſtalckes/ to be ſtaues for offycers. This is a pyteous & mylerable thinge.

¶ The Lorde denieth that he wyll anſwere the when they praye/ for the offence of vnkindnes which he here obiecteth. He promeſeth that his people ſhal returne from captyuytye. By the wodd that ſhulde be brent is ſignified the burnynge of Jeruſalem.

¶ The.xx.Chapter.

A Ezech.xliij.a. IN the.xvij.yeare the.x.daye of the v.moneth/ it happened/ that certayne of the elders of Iſrael came vnto me/ for to alke councell at ỹ Lorde/ & ſat them downe by me. Then came the worde of the Lorde vnto me on this maner: Thou ſonne of man: ſpeake vnto the elders of Iſrael/ & ſaye vnto the: Thus ſayeth ỹ Lord God: Are ye come hyther to alke eny thynge at me: As truly as I lyue (ſayeth the Lorde) I wyll geue you no anſwere. Wylt thou not reproue them (thou ſonne of man) wilt thou not reproue the: Shew the ỹ abhomynacyons of their forefathers/ & tell the: Exo.xx.b. Thus ſayth the Lorde God: In the daye whē I chooſe Iſrael/ and lyft vp myne hande vpon the ſede of the houſe of Jacob/ & ſhewed my ſelfe vnto them in the lande of Egypte: Yee when I lyfte vp myne hande ouer them/ and ſayde: I am the Lorde youre God/ euen in ỹ daye that I lyft vp myne hande ouer them/ to bringe them out the lande of Egypte/ into a lande that I had prouyded for them/ whych floweth with mylcke & hony/ & is a pleaſaūt B Deute.vij.a. lande amonge all other: Then ſayde I vnto them: Caſt awaye euery man the abhomynacyons that he hath before hym/ and defyle not youre ſelues with the Idoles of Egypte/ for I am the Lorde youre God.

But they rebelled agaynſt me/ and wold not folowe me: to caſt awaye euery man the abhomynacyons of his eyes/ and to forſake the Idoles of Egypte. Then I made me to poure my indygnacyō ouer them/ and to ſatisfye my wrath vpon them: yee euen in the myddeſt of the lande of Egypte. But I wold not do it/ for my names ſake: that it ſhulde not be vnhalowed before the Heathē/ amōge whom they dwelt/ & amōge whom I ſhewed my ſelfe vnto them that I wolde bringe thē out of the lande of Egypte. Now when I had caryed them out of the lande of Egypte/ and brought them into the wylderneſſe: I gaue Exodi.xx.xxi. xxiij. Deute.iiij.b. Gala.iij.b. Leui.xviij.a. Exod.xvi.c. xxi.c.xxxij.c them my commaundementes/ & ſhewed thē my lawes: which whoſo kepeth ſhall lyue in them. I gaue them alſo myne holy dayes/ to be a tokē betwixte me & thē/ & therby to know/ that I am the Lorde/ which haloweth them.

And yet the houſe of Iſrael rebelled agaynſt me in the wilderneſſe/ they wold not walcke in my commaundementes/ they haue caſt awaye my lawes (which whoſe kepeth ſhuld lyue in them) and my Sabboth dayes haue they greatly vnhalowed. Nume.xliij.b. Exod.xvi.f

Then I made me to poure out my indygnacyon vpō them/ & to conſume them in the wylderneſſe. Yet I wolde not do it/ for my names ſake: leſt it ſhuld be dyſhonoured before the Heathen/ from the which I had caryed them awaye. But I ſwore vnto them in the wylderneſſe/ that I wolde not bringe thē in to the lande/ which I gaue them: a lande that floweth with mylcke and hony/ and is a pleaſure of all landes: and that becauſe they refuſed my lawes/ and walcked not in my commaundementes/ but had vnhalowed my Sabbathes/ for their herte was gone after their ydoles. Neuertheleſſe myne eye ſpared them/ ſo that I wolde not vtterly ſaye thē/ and conſume them in the wyldernes. Moreouer/ I ſayde vnto their ſonnes in the wylderneſſe: walcke not in the ſtatutes of youre forefathers/ kepe not their ordynaunces/ & defyle not your ſelues with their ydoles/ for I am the Lorde youre God. But walcke in my ſtatutes/ kepe my lawes & do them/ halowe my Sabbathes: for they are a tokē betwixte me & you/ that ye maye know how ỹ I am the Lorde. Notwythſtandynge/ their ſonnes rebelled agaynſt me alſo: they walckednot in my ſtatutes they kepte not my lawes to fulfyl thē (which he ỹ doth ſhall lyue in them) nether halowed they my Sabboth dayes. Then I made me agayne to poure out my indygnacion ouer them/ & to ſatisfie my wrath vpon them in the wylderneſſe. Neuertheleſſe I wythdrewe my hande for my names ſake/ leſt it ſhulde be vnhalowed amōge the Heathē/ before whō I had brought them forth. I lyft vp myne hande ouer them alſo in the wylderneſſe/ that I wolde ſcatre them amonge the Heathen/ & ſtrowe them amonge the nacyons: becauſe they had not kepte my lawes/ but caſt aſide my commaūdementes/ vnhalowed my Sabbathes/ and lyft vp their eyes to their fathers Idoles. Therfore I gaue them alſo commaundemētes not good/ & lawes thorow the which they ſhulde not lyue/ & I vnhalowed them in their awne gyftes (whē I appoynted for my ſelfe all their fyrſtborne) to make them deſolate: that they myght know/ how that I am the Lorde. Ezech.xviij.b. Leui.xviij.a. Galat.iij.b. Roma.x.a. D Exod.xiij.a.

Therfore (O thou ſonne of man) tell the houſe of Iſrael/ thus ſayeth the Lorde God: E Beſyde all thys/ youre forefathers haue yet blaſphemed me more/ and greatly offended agaynſt me: For after I had brought them in

The Prophecye

to the lande/that I promysed to geue them/ when they sawe euery hye hyll & all ỹ thicke trees:they made there their offrynge/ & prouocked me with their oblacyons/makynge swete sauoures there/and poured out their drinckoffringes. Then I asked them: what haue ye to do wall/ that ye go thyther? And therfore is it called the hye place vnto thys daye. Wherfore/speake vnto ỹ house of Israel:Thus sayeth the Lorde God: ye are euẽ as vnclene as youre forefathers/& cõmytte whordome also with their abhomynacions.

Jeremy.xix.a Deute.xij.d. xviii.b. Ezech.xvi.c. iiij.Reg.xvij.c. xxi.a. ij.para.xxxiij.a

In all youre ydoles/ where vnto ye brynge your oblacyõs/& to whose honoure ye burne youre chyldren:ye defyle youre selues/euen vnto this daye:how darre ye then come/and aske any question at me? O ye housholde of Israel: As truly as I lyue (sayeth the Lorde God) ye get no answere of me: & as for the thynge that ye go aboute/ it shall not come to passe/where as ye saye: we will be as the Heathen/& do as other people in the lande/ wod and stone will we worshyppe.

As truly as I lyue/sayeth the Lord God/ I my selfe will rule you wyth a myghtye hande/with a stretched out arme/& with indignacõ poured out ouer you:& will bringe you out of the nacyons and landes/ wherin ye are scatred:and gather you together with a myghtye hande/with a stretched out arme & with indignacyon poured out vpon you: & wyll bringe you in to the wyldernesse of the people/& there I wyll reason with you face to face. Like as I punyshed youre forefathers in the wyldernesse/ so wyll I punysh you also/sayeth ỹ Lorde God. I wyll bringe you vnder myn iurisdicciõ/ & vnder the bonde of the couenaũt. The forsakers also and the transgressours will I take frõ amonge you/ & bringe them out of the lande of youre habytacyõ:as for the lande of Israel/they shal not come in it:that they maye knowe/how that I am the Lorde.

Gen.ij.c.xxv.d Ezech.xviij.a

Go now then (sayeth the Lorde God) ye house of Israel/cast awaye/& destroye euery man his Idoles:then shall ye heare me/& nomore blaspheme my holy name with your offringes and Idoles. But vpõ my holy hill/ euen vpon the hye hyll of Israel shall all the house of Israel and all that is in the lande/ worshyppe me:and in the same place wyll I fauoure thẽ/and there wyll I requyre your heueoffrynges/and the fyrstlinges of your oblacyons/with all youre holy thynges.

Deutero.xij.a xviij.b.

I will accepte youre swete sauoure/whẽ I bringe you from the nacions/ and gather you together out of the landes/wherin ye be scatred: that I maye be halowed in you before the Heathen/ and that ye maye knowe/ that I am the Lorde/ whych haue brought you in to the lande of Israel:yee into ỹ same lande/that I swore to geue vnto youre forefathers. There shal ye call to remembraunce your awne wayes & all your ymaginacõs/ wherin ye haue bene defiled: & ye shalbe displeased with youre awne selues/for al your wyckednes/that ye haue done. And ye shall knowe/that I am the Lorde:when I entreate you after my name/ not after youre wycked wayes/ ner accordynge to youre corrupte worke: O ye house of Israel/sayeth ỹ Lord. Jeremy.viij.a xviij.a.xxxi.c.

Moreouer/the worde of the Lorde came vnto me/saying:Thou sonne of man/set thy face towarde the south/& speake to ỹ south wynde/& saye to the wod towarde the south: Heare the worde of the Lorde/thus sayeth ỹ Lorde God:Beholde/I will kyndle a fyre in the/that shall consume the a* grene trees wt the Drye. No man shalbe able to quench his flame/ but all that loketh b* frõ the south to the north/shalbe brẽt therin: & all flesh shall se/that I the Lorde haue kyndled it/ so that no man may quẽch it. Then sayd I: O Lord/ they wyll saye of me: Tush/they are but fables/that he telleth.

a* By the grene trees vnderstande the sayntes & holy ones/ & by the drie/synners: so that the godly shal by death escape captiuite/ & the wicked be send vnto euerlastyng payne.

b* From the South the to the North/that is/ from Jerusalẽ to Babylon.

The threateneth the swerde/that is to saye/destruccyon to the cytye of Jerusalem. He sheweth the fall of kynge Zedekiah. He is commaunded to prophecy the destruccyon of the chyldren of Ammon. After the slaughter of other/at the last the Lorde threateneth death vnto Nabuchodonosor hym selfe.

The.xxj.Chapter.

THe worde of the Lord came to me/ A saynge: Thou sonne of man/ set thy face towarde Jerusalẽ/speake agaynst the Sãctuary/ & prophecye agaynst the lande of Israel/ saye to the lande of Israel: Thus sayeth the Lorde God: Beholde/I wyll vpon the/ & wyll drawe my swearde out of ỹ sheath/& rote out of ỹ both the rightuous & the wycked. Seinge then ỹ I wyll rote out of the both the ryghtuous & wicked/therfore shall my swearde go out of his sheath agaynst all flesh frõ the north to the south: that all flesh may knowe/ how ỹ I the Lorde haue drawen my swearde out of the sheath/ & it shall not be put in agayne.

Mourne therfore (O thou sonne of man) ỹ thy loynes crack withall/yee mourne bitterly for them: And yf they saye/ wherfore mournest thou? Then tell them: for the tidinges that cõmeth/at the which all hertes shal melt/all handes shalbe letten downe/all stomackes shall faynte/& all knees shall waxe feble. Beholde/it commeth & shalbe fulfylled/sayeth the Lorde God. B

Agayne/ the worde of the Lorde came vnto me/saynge: Thou sonne of man/ prophecye/and speake: Thus sayeth the Lorde God: speake/ ỹ swearde is sharpened & well scoured. Sharpened is it for ỹ slaughter/ & C

scoured

Cscoured that it maye be bright. a* O the destroyege (tak of my sonne) shal bring downe al woode. He hath put hys swearde to the slaughtinge) ỹ good holde maye be taken of it. This swearde is sharpened & dyght) that it maye be geuē into ỹ hande of ỹ manslayer.

a *Some reade: Shal we reioyce oure selues? He despyseth the staffe of my sonne) and all wod. The Talde readeth: the tribe of my sonne: that is to saye) the trybe of Juda. Or) shall ỹ staffe of my sonne dispise al wod: That is: Shall the trybe of Juda dyspyse all the other:

Crie (O thou sonne of man) & howle) for this swearde shal smyte my people) & all the rulers in Israel) which with my people shal be slayne downe to the grounde thorow thys swearde. Smyte thou vpon thy thyghe) for wherfore should not ỹ plage & tak of iudgmēt come? Prophecy thou sonne of mā) & smyte thine handes together: make ỹ swearde two edged) yee make it thre edged) ỹ manslayers swearde) that swearde of the greate slaughter) which shal smyte them) euē in their preuychambres: to make them abashed & faynt at the hertes) and in all gates to make some of them fall. O how bright and sharpe is it) how well dight & mete for ỹ slaughter. Gett the to some place alone) ether vpon the right hand or on the lefte) whither so euer thy face turneth. I wil smyte my hādes together also & satisfie my wrothfull indignacyon: Euen I the Lorde haue sayde it.

The worde of the Lorde came yet vnto me agayne sayenge: Thou sonne of man) make the two stretes) that the swearde of ỹ kynge of Babylon maye come. Both these stretes shall go out of one lande. He shall set him vp a place) at the heade of ỹ strete shall he chose hym out a corner. Make ỹ a strete) ỹ the swearde maye come to warde Rabath of the Ammonites) & to the stronge cytye of Jerusalem. For the kynge of Babylon shall stande in the turnynge of the waye) at the head of the two stretes: to aske councell at the sothesayers) castinge the lottes wyth his arowes) to aske councel at the Idols) and to loke in the lyuer. But the sothesayenge shal poynte to the ryght syde vpon Jerusalem) ỹ he maye set men of warre) to smyte it wyth a greate noyse) to crye out Alarum) to sett batellrammes agaynst the gates) to graue vp dyches) & to make bulwerkes.

Neuertheles) as for ỹ sothesayenge) they shal holde it but for vanite) euen as though a fest were tolde them: yee & they them selues remembre their wyckednesse) so ỹ by ryght they must be taken & wōne. Therfore saieth the Lord God: For so moch as ye youre selues shewe your offence) and haue opened youre wickednesse) so that in al youre werkes men maye se your synnes: yee in so moch (I saye) ỹ ye youre selues haue made mencion therof ye shalbe taken by violence.

O thou shamefull wicked gyde of Israel whose daye is come: euen the tyme that wickednesse shall haue an ende: Thus saieth the Lorde God: take a waye the myter) and put of the crowne) and so is it a waye: the humble is exalted) and the proude brought lowe. Punysh) punish) yee punysh them wyll I) & destroye them: and that shall not be fulfylled vntil he come) to whom the iudgment belōgeth) and to whom I haue geuē it. And thou (O sonne of man) prophecy) & speake: Thus sayeth the Lorde God to the childre of Ammō) & to their blasphemy) speake thou: The swearde) the swearde) is drawen forth alredy to the slaughter) and scoured that it glysterth (because thou hast lōked the out banyties) and prophecied lyes) that it maye come vpon thy necke) lyke as vpon the other vngodly) which be slayne: whose daye came) whan their wickednesse was full. Jeremy. xlix. & Ezech. xxi. a. Amos. i. c

Though it were put vp agayne in to the sheath) yet wyll I punysh the) in the lande where thou was norished & borne) and poure my indignacion vpon the and wyll blowe vpon the in the fyre of my wrath) and deliuer the vnto cruell people) whych are lerned to destroye. Thou shalt fede the fyre and thy bloude shall be shed in the lande) that thou mayest be put out of remembraunce. Euen I the Lorde haue spoken it.

G

The worde of the Lord agaynst Jerusalem for mā slaughter) & denying due honour vnto their fathers & mothers) & other wyckednesses. Of the wicked doctrine of the false Prophetes & prestes) & of their vnsaciable couetousnes. The Tyrannye of rulars. The wickednes of the people.

The. xxij. Chapter.

Moreouer) the worde of the Lorde came vnto me) & sayde: thou sonne of mā) wylt thou not reproue this bloudthurstye cite? Shew them their abhominacyons) and tell them: Thus sayeth the Lorde God: O thou cite) ỹ shedest bloude in the myddest of the) ỹ thy tyme maye come also: & makest ỹ Idoles to defyle the withall. Thou hast made thy selfe gylty) in the bloude that thou hast shed: and defyled ỹ in ỹ Idoles) which thou hast made. Thou hast caused thy dayes to drawe nye) & made ỹ tyme of thy yeares to come. Therfore will I make the to be cōfounded amōge the Heathen) & to be despysed in all the landes) whether they be nye or farre from the: they shall laugh the to scorne) thou that hast gottē the so foule a name) & art full of myschefe. Beholde) ỹ rulers of Israel haue brought euery man his power) to shed bloude in the. In the haue they despysed father & mother) in ỹ haue they oppressed the straūger) in the haue they vexed the wyddowe and the fatherlesse. Thou hast despised my Sanctuary) and vnhalowed my sabbath. Murtherers are there in the) that shede bloud) & eate vpon the hylles) and in the they vse vnhappynesse. Deute. v. e. & xxv. c Deute. xvij. Leui. xviij.

C In the haue they dyscouered their fathers shame/in the haue they vexed wemẽ in their sickneſſe. Euery man hath dealte shamefully with his neyghbours wyfe/& abhominably defyled his daughter in lawe. In ỹ hath euery mã forced his awne syster/ euẽ his fathers daughter: yee gyftes haue bene receaued in the/ to shede bloude. Thou haſt taken vsury and encreace/ thou haſt oppreſſed thy neyghbours by extorciõ/ and forgotten me/ sayeth the Lord God. Beholde/ I haue smytten* my handes vpon thy couetouſneſſe/ ỹ thou haſt vſed/ and vpon the bloude whych hath bene shed in the. Is thy herte able to endure it/ or may thy hãdes defende thẽ selues/ in the tyme that I shall bringe vpon the?

*That is to wete/ in token of greate wofulnes.

D Euen I the Lord that speake it/ wyll bringe it also to paſſe. I wyll scatre the amonge the Heathen/ & strow the aboute in the landes/ & wyll cauſe thy fylthyneſſe to ceaſſe out of the: yee and I wyll haue the in poſſeſſyon in the syght of the Heathen/ that thou mayeſt knowe/ that I am the Lorde.

And the worde of ỹ Lord came vnto me/ sayinge: Thou sonne of mã/ the house of Israel is turned to drosſe. All they that shulde be braſſe/ tynne/ yron/ & leade/ are in the fyre become drosſe. Therfore/ thus sayeth ỹ Lord God: For so moche as ye all are turned in to drosſe/ beholde: I wyll bringe you together vnto Jerusalem/ lyke as syluer/ braſſe/ yrõ/ tynne and leade are put together in the fornace/ and the fyre blowẽ there vnder to melt them: Euen so wyll I gather you/ put you in

E together/ and melt you in my wrath & indignacyon. I wyll bringe you together/ and kyndle ỹ fyre of my cruell dyſpleaſure vnder you/ that ye maye be melted therin.

Lyke as the syluer is melted in the fyre/ so shal ye also be melted therin: that ye may knowe/ how that I the Lorde haue poured my wrath vpon you.

And the worde of the Lord came vnto me/ sayinge: Thou sonne of man/ tell her: Thou art an vnclene lande/ whych is not rayned

F vpõ in the daye of the cruell wrath: thy Prophetes that are in the/ are sworne together to deuoure soules/ lyke as a roarynge Lyõ/ ỹ lyueth by hys pray. They receaue ryches and good/ and make many widdowes in the. Thy prieſtes breake my lawe/ and defyle my Sãctuary. They put no difference betwene ỹ holye & vnholye/ nether diſcerne betwene the cleane & vncleane: they turne their eyes fro my sabbathes/ & I am vnhalowed amõge thẽ. Thy rulers in the are lyke rauyshynge wolues/ to shed bloude/ and to deſtroye soules/ for their awne couetous lucre. As for thy Prophetes/ they dawbe wyth vntempered claye/ they se vanytyes/ and prophecye

Mich. iij. d. Sopho. iij. d Ezech. xiij. b.

G lyes vnto thẽ/ sayeng: the Lorde God sayeth so/ where as the Lord hath not spoken. The people in the lande vſeth wycked extorcyon & robbery. They vexe ỹ poore & nedye & oppreſſe the straunger agaynſt ryght. And I sought in the lande for a man/ that wolde make vp the hedge/ and sett hym selfe in the gappe before me in the landes behalfe/ that I shulde not vtterly deſtroye it: but I coulde fynde none. Therfore wyll I poure out my cruell dyſpleaſure vpon them/ and burne them in the fyre of my wrath: their awne wayes will I recompence vpon their heades sayeth the Lorde God.

C Of the fornycacyon/ that is to saye/ of the Idolatry of Samaria & Jerusalẽ: vnder the names of Oholah & Oholibah. In comparyson of Samaria he sheweth that the fornycacyon of Jerusalẽ is the filthyer. The deſtruccyon of Jerusalem is prophecied. The aduoutrye of both the whores is founde oute. Their deſtruccyon.

C The. xxiij. Chapter.

THe worde of the Lorde came vnto me/ sayinge: Thou sonne of man/ A there were two wemen/ that had one mother: These (whẽ they were ponge) beganne to playe the harlottes in Egypte. There were their breſtes broſed/ and the pappes of their maydenhead deſtroyed. The eldeſt of them was calied[a]* Oholah and her pongeſt syster[b]* Oholibah. These two were myne/ and bare sonnes and daughters. Their names were/ Samaria/ & that was Oholah: & Jerusalem/ that was Oholibah: As for Oholah she begãne to go a whoring/ when I had taken her to me. She was sett on fyre vpon her louers the Aſſirians/ which had to do with her: euẽ the prynces & lordes/ that were decke in coſtly araye: fayre yõge men/ luſty ryders of horſes.

Ezech. xx. a.

a* That is/ the tabernacle of her: as not belonging vnto me.

b* That is/ my tabernacle in her. That is/ I dwell in her: as in my Sãctuary or holy place.

Thus thorow her whordome/ she cleued vnto all the ponge men of Aſſyria: Yee she was madde vpon them/ and defyled herselfe with all their Idols. Nether ceaſſed she from B the fornicacyon/ that she vſed wyth the Egyptians: for in her youth they laye wt her/ they broſed the breſtes of her maydenhead/ and poured their wordome vpon her. Wherfore/ I delyuered her in to ỹ handes of her louers/ euen the Aſſirians/ whom she so loued. These diſcouered her shame/ toke her sonnes and daughters/ and slewe her with the swearde: An euel name gat she of all people/ and they punyshed her.

Her syster Oholibah sawe this/ & deſtroyed her selfe wt inordynate loue/ more then she/ & exceaded her syster in whordome she loued ỹ Aſſirians (which also laye wt her) namely/ the prynces & greate lordes/ that were clothed wt all maner of gorgious apparell/ all luſty horſmen and fayre ponge perſonnes.

Then

Samaria. Then I sawe/that they both were defyled a lyke. But she increased styll in whordome: for when she sawe men paynted vpon the wall/the ymages of the Chaldees set forth wyth fresh colours/wt fayre gyrdles about them/ and goodly bonettes vpon their heades/lokyng all lyke Prynces (after the maner of the Babylonyās and Caldees in their awne lande/where they be borne) ymmedyatly/as soone as she sawe them/ she brent in loue vpon them/& sent messaungers for thē in to the lande of the Caldees.

Now when the Babylonias came to her/ they laye with her/& defyled her with their whordome/and so was she polluted wyth them. And when her lust was abated from them/her whordome and shame was discouered & lene: then my herte forsoke her/lyke as my herte was gone from her syster also. Neuertheles she vsed her whordome euer ỹ longer the more/ & remembred the dayes of her youth/wherin she had played the harlot in the lande of Egypte: she brent in lust vpō thē/ whose flesh was lyke the flesh of Asses/ & their sede lyke ỹ sede of horses. Thus thou hast renued the filthynesse of thy youth/whē thy louers bresed thy pappes/ & marred thy brestes in Egypte.

Elar lvij.a. Naum.iij.d. Ezech.xvi.e

D Therfore (O Oholibah) thus sayeth ỹ Lord God. I wyll rayse vp thy louers (wyth whō thou hast fatisfyed thy lust) agaynst the/and gather them together rounde about the: namely/the Babylonyans/ & all the Caldees: Pecod/ Schoa and Coa/with all the Assyrians: all yonge and fayre louers: princes and lordes/ knightes & gentlemen/which be all good horsmen: These shall come vpon the wt horses/ charrettes/ & a greate multytude of people: which shalbe harnessed about the on euery syde/ with brestplates/ sheldes & helmettes. I wyll punysh the before them/ yee they them selues shall punysh ỹ/ according to their awne iudgemēt. I wyll put my gelousy vpō the/so that they shall deale cruelly with the. They shall cut of thy nose and thyne eares/and the remnaūt shall fall thorow the swearde. They shall cary awaye thy sonnes and daughters/ & the residue shalbe brent in the fyre. They shall stripe the out of thy clothes/ and cary thy costly Jewels awaye with them.

Thus wyll I make an ende of thy filthynesse & whordome/which thou hast brought out of the lande of Egypte: so that thou shalt turne thyne eyes nomore after thē/ & cast thy mynde nomore vpō Egypt. For thus sayeth E the Lorde: beholde/I wyll delyuer ỹ into the handes of them/whom thou hatest: yee euē into the handes of thē/with whom thou hast fulfylled thy lust/ whych shall deale cruelly with ỹ: All thy laboure shalt they take with them/and leaue the naked & bare/ & thus the shame of thy fylthy whordome shall come to lyght. All these thynges shall happen vnto the/ because of thy whordome/ whych thou hast bled amonge the Gentiles/ with whose Idoles thou hast defyled thy self. Thou hast walcked in the waye of thy syster/ therfore wyll I geue the her cuppe in thy hande.

Thus sayeth the Lorde God: Thou shalt dryncke of thy systers cuppe/how depe and farre so euer it be to the botome. Thou shalt be laughed to scorne/ & had as greatly in derysyon/ as is possible. Thou shalt be full of dronckennes & sorowe/ for the cuppe of thy syster Samaria is a cuppe of destruccyon & wastinge: the same shalt thou dryncke/ and suppe it out euen to the dregges/ yee thou shalt eate vp the broken peces of it/ and so teare thyne awne brestes: For euen I haue spoken it/sayeth the Lorde God.

Therfore thus sayeth the Lorde God: For F so moch as thou hast forgottē me/ & cast me alyde/so beare now thyne awne fylthynesse & whordome. The Lord sayde moreouer vnto me: Thou sonne of man wylt thou not reproue Oholah & Oholibah? Shewe them their abhomynacyons: namely/ ỹ they haue brokē their wedlocke/ & stayned their hādes with bloude: yee euē with their ydoles haue they cōmytted aduoutry/ & offred them their awne chylorē (to be deuoured) whō they had borne vnto me. Yee and this haue they done vnto me also: they haue defiled my Sāctuary in that same daye/ & haue vnhalowed my Sabboth. For when they had slayne their chyldrē for their Idoles/ they came the same daye into my Sanctuary to defyle it. Lo/ this haue they done in my house. Besyde all this/ thou hast sent thy messagers for men out of farre countrees: & when they came/ thou hast bathed/trymmed and set forth thy self of the best fashyon: thou satteſt vpon a goodly bed/ & a table spred before the: wher vpō thou hast set myne incense & myne oyle.

iiij. Reg. xxi.a. Ezech. xvi.c. Exod. xx.d.

Then was there greate cheare with her/ & the meny ỹ were sent frō farre cōtrees ouer G the desert/ vnto these they gaue bracelettes vpon their handes/ & set glorious crownes vpō their heades: then thought I: no doute/ these will vse their harlotry also with yonder olde whore. And they wēte into her/as vnto a comen harlot: Euen so wente they also to Oholah & Oholibah those fylthy wemen.

Leui. xx.b. Ezech. xvi.d

O ye all that loue vertu & ryghtuousnes/ iudge thē/ punysh them: as aduoutrers and murtherers ought to be iudged & punyshed. For they are breakers of wedlocke/ and the bloude is in their handes. Wherfore thus sayeth the Lorde God: bringe a greate mul-

tytude of people vpon them / & make them be scatred & spoyled: these shall stone them / and goze them with their sweardes. They shall slaye their sonnes and daughters and burne vp their houses with fyze.

Thus wyll I destroye all soch fylthynes out of the land: that all wemen may learne / not to do after your vnclennesse. And so they shall laye youre fylthynesse vpō youre awne selues / & ye shalbe punyshed foz the synnes / that ye haue cōmytted wyth youre Idols: & ye shall knowe that I am the Lozde.

The prophecye the fyzing of Jerusalem by a parable of a sethyng potte. The parable of Ezechiels wyfe being deed / which he after expoundeth.

A

The.xxiiii. Chapter.

In the.ix.yeare / in the.x. Moneth / the.x.daye of the Moneth / came the wozde of the Lozde vnto me / saying: O thou sonne of mā / wzyte vp the name of this daye / yee euē the houre of this pzesent daye: when the kyng of Babylon set hym selfe agaynst Jerusalē. Shew that obstinate housholde a parable / & speake vnto thē: Thus sayeth the Lozde God: Set ỹ a pott / set it on / & poure water in to it: put al the peces together in it / all the good peces: the loyne & the shoulder / & fill it with ỹ best bones. Take one of ỹ best shepe / & an heape of bones withall: let it boyle well / and let the bones seth well therin.

Grech.xvñ.a. Ezech.xl.b.

B With that sayde the Lozde God on thys maner: Wo be vnto the bloudy cytye of the pott / wher vpō the rustynesse hangeth / & is not yet scoured awaye. Take out the peces that are in it / one after another: there neade not lottes be cast therfoze / foz the bloude is yet in it. Upon a playne dzye stone hath she poured it / and not vpon the grounde / that it might be couered wt dust. And therfoze haue I letten her poure her bloude vpō a playne dzye stony rocke / because it shulde not be hyd / & ỹ I myght bzynge my wzothfull indygnacyon and vengeaunce vpon her.

Naum.iii.c. Avacuc.ii.a.

C Wherfoze / thus sayeth ỹ Lozde God: O / wo be vnto that bloudthurstye cyte / foz whō I will pzepare a heape of wodde: beare thou ỹ bones together / kyndle thou ỹ fyze / seeth the flesh / let all be well soddē / that ỹ bones maye be suckte out. Moreouer / set the pot emptye vpō the coales / ỹ it maye be warme & the metall hote: that the fylth & rustynesse maye be consumed. But it wyll not go of

D there is so moch of it: the rustynesse must be bzent out. Thy fylthynesse is abhomynable / foz I wolde haue clensed the / but thou woldest not be clensed. Thou canst not be pourged frō thyne vnclennesse / tyll I haue poured my wzothfull indignacyō vpon the. Euē I the Lozde haue so deuysed: Yee it is cōme therto alredy / that I will do it. I wyll not go backe / I will not spare / I wil not be intreated: but accozding to thy wayes & ymaginacyons / thou shalt be punyshed / sayeth the Lozde God. And the wozde of ỹ Lozde came vnto me saying: Thou sonne of mā / beholde I wyll take awaye * the pleasure of thyne eyes wt a plage: yet shalt thou nether mourne / ner wepe / ner water thy chekz therfoze: thou mayest mourne by thy self alone / but vse no deadly lamentacyon. Holde on thy bonet / and put on thy shues vpon thy fete / couer not thy face / & eate no mourners bzed.

E

* That is / thy wyfe.

So I spake vnto the people by tymes in the moznynge / and at euen my wyfe dyed: then vpon the next mozow / I dyd as I was commaunded. And ỹ people sayde vnto me: wilt thou not tell vs / what that signifieth / whych thou doest? I answered them / the wozde of the Lozde came vnto me / saynge: Tell the

F house of Israel / thus sayeth the Lozde God: beholde / I will suspende my sanctuary: euē the glozy of your power / ỹ pleasure of your eyes / and the thinge that ye loue: youre sonnes and daughters whom ye haue left / shall fall thozow the swerde.

Like as I haue done / so shall ye do also: Ye shall not hyde youre faces / ye shall eate no mourners bzed: youre bonnettes shall ye haue vpon youre heades / & shues vpō your fete. Ye shall nether mourne ner wepe / but in youre synnes ye shalbe sozowfull / & one repēte with another. Thus Ezechiel is your

G shewtokē. Foz loke as he hath done / so (whē this commeth) ye shall do also: that ye maye lerne to knowe that I am the Lozde God. But beholde / O thou sonne of man: In the daye when I take from them their power / their ioye & honoure / the lust of their eyes / the burthen of their bodyes: namely / their sonnes and daughters: Then shall there one escape / & come vnto the / foz to shew the. In that daye shall thy mouth be opened to him / which is escaped / that thou mayest speake / & be nomoze domme: Yee and thou shalt be their shewtokē / that they maye knowe / how that I am the Lozde.

The wozde of the Lozde vpō the sonnes of Ammō / which reioyced at the fall of Jerusalē. Agaynst Moab & Seir. Agaynst Idumea. Agaynst ỹ Philistines.

A

Ezech.xxi.d. Jere.xlix.a.

The.xxv. Chapter.

The wozde of the Lozde came vnto me / saying: Thou sonne of mā / set thy face agaynst ỹ Ammonytes / pzophecye vpō thē / & saye vnto ỹ Ammonytes: heare ỹ wozd of ỹ Lozde God. Thus sayeth ỹ Lozde God: Foz so moche as thou speakest ouer my Sanctuary. A ha / I trow

trow it be now suspended: and ouer ỹ lande of Israel/I trow it be now desolate: yee and ouer the house of Juda/I trow they be now led awaye preseners: Beholde/I wyll delyuer the to ỹ people of the east/ ỹ they maye haue the in possession: these shall set their castels and houses in the. They shall eate thy frute/ & dryncke vp thy mylcke. As for *Rabath/I wyll make of it a stall for camels/ & of Ammon a shepefolde: and ye shall knowe/ that I am the Lorde.

* That is/Philadelphia.

B For thus sayeth ỹ Lord God: In so moch as thou hast clapped with thyne handes/and stamped with thy fete/yee reioyced in thyne herte ouer the lande of Israel wyth despyte: beholde/I wyll stretch out myne hande ouer the also/and delyuer the/to be spoyled of the Heathen/and rote the out from amonge the people/& cause the to be destroyed oute of all landes: yee I wyll make the be layed waste/ that thou mayest know/that I am ỹ Lorde.

Elaye. xv. xvi. Elaye. xlviij. a. Sophony. ỹ. b. Thus sayeth the Lorde God: For so moch as Moab and Seir do saye: As for ỹ house of Juda/it is but lyke as all other Gentiles be: Therfore beholde/I will make the cyties of Moab weapenlesse/ & taken awaye their strength: their cyties & chefe coastes of their lande/ which are the pleasures of the countre: As namely. Bethielimoth/Baalmeon and Cariathaim: these will I open vnto thē of the east/ ỹ they maye fall vpon the Ammonites: and wyll geue it them in possession: so that the Ammonites shall no more be had in remembraunce amonge the Heathen. Euen thus wyll I punysh Moab also/that they maye knowe/how that I am the Lorde.

C

Elay. xxiiij. a Jeremy. xlix. b. Ezechi. xxxj. f & g. xxv. a. Psal. cxxxvij. b Deu. xxv. d. Moreouer/thus sayeth the Lorde God: Because that Edom hath auenged & cased him selfe vpon the house of Juda/therfore thus sayeth the Lord: I will reach out myne hande vpon Edom/and take awaye man & beast out of it. From Theman vnto Dedan wyll I make it desolate/they shall be slayne with the swearde. Thorow my people of Israel will I auenge me agayne vpon Edom: they shall hādle him/accordyng to my wrath & indignacyon/ so that they shall knowe my vengeaunce/sayeth the Lorde God.

6. Macha. v. a.

D

Elay. xiij. c. Jeremy. xlvij. a Sopho. ij. a. Thus sayeth the Lorde God: For so moch as the Philistines haue done thys: namely taken vengeaunce with despytefull stomackes/and of an olde euell wyll sett thē selues to destroye: Therfore thus sayeth the Lorde God: Beholde/I wyll stretch out myne hand ouer the Philistines/ & destroye ỹ destroyer/ and cause all the remnaunt of the see coast to perysh. A greate vengeaunce wyll I take vpon them/and punysh them cruelly: that they maye knowe/how that I am the Lord/ which haue auenged me of them.

The prophecyeth that Tyrus shalbe ouerthrowen/ because it reioyced at the destruccyon of Jerusalem. The wonderyng and astonyshment of the marchantes/for the desolacyon of Tyrus.

¶ The. xxvj. Chapter.

IT happened/that in the. xi. yeare/ the fyrst daye of the Moneth/the worde of the Lord came vnto me/ sayinge: Thou sonne of man/because that Tyre hath spoken vpon Jerusalem: A ha/now I trow the portes of the people be broken/ & she turned vnto me/ for I haue destroyed my bely full. Yee therfore sayeth the Lorde God: Beholde O Tyre/I wyll vpon the/I wyll bryng a greate multytude of people agaynst the/lyke as when the see aryseth with his waues: These shall breake the walles of Tyre/and cast downe her towres: I wyll scrape the grounde from her/and make her a bare stone: yee as the dryenge place/where the fyshers hange vp their nettes by the see syde. Euē I haue spoken it/sayeth the Lord God. The Gentyles shall spoyle her: her daughters vpon ỹ feide shall perysh with ỹ swearde/that they may knowe how that I am the Lorde.

Elaye. xxviij. a. Jeremy. xlvij. b. Ezechiel xxvij.

B

For thus sayeth the Lorde God: Beholde/I wyll bryng hyther Nabuchodonosor (which is the Kynge of Babylon/& a Kyng of Kynges) from the North vpō Tyre/ with horses/charettes/horsmen/& with a greate multytude of people. Thy daughters ỹ are in the lande/shall he slaye with the swearde: but agaynst the/ he shall make bulworckes & graue vp dyches aboute the/& lyft vp hys shylde agaynst the. Hys slynges & batelāmes shall he prepare for thy walles/& with hys weapēs breake downe thy towres. The dust of his horses shall couer ỹ/they shalbe so many: thy walles shall shake at the noyse of the horsemen/charettes & wheles: whē he cōmeth to thy portes/as men do into an opē cite. Wyth the hoffes of hys horse fete/shall he treade downe all thy stretes.

C

He shall sleye thy people wt the swearde/ & breake downe the pyllers of thy strength. They shal waste awaye thy ryches/& spoyle thy marchaundyse. Thy walles shall they breake downe/& destroye thy houses of pleasure. Thy stones/thy tymbre & foundacions shall they cast in the water. Thus wyll I bryng the melody of thy songes/& ỹ voyce of thy mynstrelsy to an ende/ so ỹ they shall nomore be herde. I wyll make a bare stone of the/yee a dryinge place for nettes/& shalt neuer be buylded agayne: For euē I ỹ Lorde haue spoken it/sayeth the Lorde God: thus hath the Lorde God spokē cōcernyng Tyre/ The Iles shall be moued at the noyse of thy fall/& at the crye of the slayne/that shall be

Jeremy. vii. d.

murthered in the. All Kynges of ỹ see shall come downe from their seates regall: they shall laye awaye their roabes/& put of their costly clothinge: Yee with tremblynge shall
D they be clothed/they shall syt vpō the groūd: they shalbe afrayed at thy sodeñ fall/ and be abashed at the.

They shall mourne for the/and saye vnto
Tren.i.a. the: O thou noble cite/ỹ hast bene so greatly occupyed of olde/ thou that hast bene the strongest vpon the see w̄ thyne inhabytours of whom all men stode in feare: How arte thou now so vtterly destroyed? Now at the tyme of thy fall the inhabytours of ỹ Iles/ yee and the Iles them selues/shall stande in feare at thyne ende. For thus sayeth ỹ Lord God: when I make the a desolate cytye (as other cities be/that no man dwell in) & when I brynge the depe vpon the/that greate waters maye couer the: Then wyll I cast the downe vnto them/ that descēde into the pytte: vnto a people that hath bene longe deed/ and set the in a lande that is beneth/lyke the olde wyldernes/ with them which go downe to their graues/so that no man shall dwell moze in the. And I wyll make the to be no moze in honour/in the lande of the lyuynge. I wyll make an ende of the/& thou shalt be gone. Though thou be sought for/ yet shalt thou not be founde for euermoze/sayeth the Lorde God.

¶ The Prophete is moued to bewayle the desolacyō of Tyrus. He setteth oute the prayse of Tyrus for the hauntynge of marchauntes therto.

¶ The .xxvij. Chapter.

A THe worde of the Lorde came vnto me/saying: O thou sonne of man/ make a lamentable complaynte vpon Tyre/ and saye vpon Tyre/
Ezech.xxvi. xxviij. which is a porte of the see/ that occupyeth with moch people/ & many Iles: thus speaketh the Lord God: O Tyre/thou hast sayd: what/I am a noble citie: thy borders are in the myddest of the see/& thy buylders haue made the maruelous goodly. All thy tables haue they made of Cypre trees of the mount Sanir. From Libanus haue they takē Cedre trees/to make the mastes: & the Okes of Basan to make the rowers.

Thy boordes haue they made of yuery/ &
B of costly wod out of the Ile of Cethim. Thy sayle was of whyte small nedle worcke out of ỹ lande of Egypt/to hange vpō thy mast: & thy hāgynges of yalow sylcke purple/out of the Iles of *Elisah. They of Sidon and Arnad were thy maryners/and the wisest in Tyre were thy shypmasters. The eldest and wysest at Ebal were they/that mended and stopped thy shyppes. All shyppes of the see with their shipmē occuppyed their marchaū-

* That is/Italy/after the Thald.

dyes in the. The Perses/Lydians & Lybiās were in thyne hoost/& helped the to fyght: these hanged vp their shyldes & helmettes w̄ ỹ/these set forth thy bewty. They of Arnad were w̄ thyne hoost roūde about thy walles/ and were thy watchmen vpon thy towres/ these hāged vp their shildes round about thy walles/& made ỹ maruelous goodly. Tharsis occupied with ỹ in all maner of wares/ C
in syluer/yron/tynne & lead/& made thy market greate. Iauan/Tubal & Melech were thy marchaūtes/ which brought the men/& ornamentes of metall for thy occuppyenge. They of ỹ house of Thogarma brought vnto the at ỹ tyme of thy marte/horse/horsmē Ezech.xxvij.c. and mules. They of Dedan were thy marchaūtes: & many other Iles that occupied w̄ the/brought the wethers/elephant bones & Paycockes for a present. The Sirians occuppyed w̄ the/because of thy dyuerse worckes/& increased thy marchaūdies/w̄ Smaragdes/w̄ scarlet/w̄ nedle worke/w̄ whyte lynen cloth/with sylcke & with Christall.

Iuda & the lande of Israel occuppyed with D
the/& brought vnto thy marketter/wheate/ balme/hony/oyle/& triacle. Damascus also vsed marchaundyes with the/in the best wyne & whyte woll: because thy occuppyeng was so greate/& thy wares so many. Dan/ Iauan/and Meusall haue brought vnto thy markettes/yron redy made/ with *Calia & Calamus/ accordyng to thyne occuppyenge. Dedan occuppyed with the/in kaye tapestry worcke & quishyns. Arabia & all ỹ princes of Cedar haue occupied wyth the/ in shepe/ wethers and goates.

*Calia & calamus are certē kyndes of gōmes that haue a swete & pleasaunt sauoure. They come forth of trees or reedes.

The marchaūtes of Seba & Rema haue occuppyed also with the/ in all costly spyces/ in all precious stones and golde/ which they brought vnto thy marchettes. Haran/Chene and Eden/ the marchauntes of Saba/ E
Assiria and Chelmad/were all doers with ỹ and occupied with the: In costly rayment/ of yalow sylcke & nedle worcke (very precious/& therfore packte & bounde together w̄ roapes) Yee and in Cedre wodde/ at ỹ tyme of thy markettes. The shyppes of Tharsis were the chefe of thy occuppyenge.

Thus thou art full/& in greate worshipe/ euen in the myddest of the see. Thy maryners were euer bryngynge vnto the oute of F
many waters. But ỹ easte wynde shal ouerbeate the in to the myddest of the see: so that thy wares/thy marchaūdies/thyrches/thy maryners/thy shipmasters/thy helpers/thy occuppyers (that brought the thinges necessary) the men of warre that are in the: yee and all thy comens shall perysh in the myddest of the see/in the daye of thy fall. The sub-
ubes shall shake at the lende crye of thy

shyp-

shypmen. All whirry men/and all maryners vpon the see/shall leape out of their boates/ and set thē selues vpon the lande. They shall lyft vp their voyce because of the/and make a lamentable crye. They shal cast dust vpon their heades/& lye downe in the asshes. They shall shaue them selues/and put sacke cloth vpon them for thy sake.

They shall mourne for the wyth hertfull sorow/and heuy lamentacyon/yee their children also shall wepe for the. Alas/what citie hath so bene destroyed in the see/as Tyre is? When thy wares & marchaundies came frō ỹ sees/thou gauest all people ynough. The kynges of the earth hast thou made ryche/ thorow the multytude of thy wares and occupienge: But thou art now cast downe in to the depe of ỹ see/all thy resorte of people is perished wyth the. All they that dwell in ỹ Iles are abashed at the/and all their kyngs are afrayed/yee their faces haue chaunged coloure. The marchauntes of the nacyons wonder at the. In that thou art so cleane brought to naught/& commest nomore vp.

¶ The worde of God agaynst the kynge & Tyrus for his pryde. Daniel. The Prophete is moued to bewayle the kynge of Tyrus. The worde of the Lorde agaynst Sydon. The Lord promeseth that he wyll gather together the children of Israel.

¶ The.xxviij. Chapter.

THe worde of the Lorde came vnto me saying: Thou sonne of mā/tell the prynce of Tyre: Thus sayeth the Lorde God/because thou hast a proude hert and hast sayde: I am a God/I haue my seate in the myddest of the see like a God: where as thou art but a mā & not God/ & yet stādest in thyne awne cōceate/ỹ thou art God: Beholde/thou thynckest thy selfe wyser then Daniel/that there is no secretes hyd frō the. With thy wysdome & thy vnderstandyng/thou hast gottē the greate welthinesse/and gathered treasure of syluer and golde. With thy greate wysdome and occupienge/hast thou increased thy power/& because of thy great ryches/thy hert is proude.

Ezec.xxvi.xxvij

Esa.xiiij.c.

Dani.ij.

Therfore thus sayeth the Lorde God: For so moch as thou hast lyft vp thyne herte/as though thou were God: beholde/I will bring enemyes vpon the/euen the tyrauntes of the Heathē: these shal drawe out their swordes vpon thy beuty and wysdome/and shall defyle thy glory. They shall cast the downe to the pytte/so that thou shalt dye in the myddest of the see/as they that be slayne. Let se/ yf thou wylt saye then (before thē that slaye the) I am God: where as thou art but a man and not God/in the handes of thē that slaye the. Dye shalt thou/euen* as the vncircumcysed in the handes of the enemyes: for I my

* That is/as the panyms Heathen

selfe haue spoken it/sayeth the Lorde God.

Moreouer/the worde of the Lorde came vnto me/sayenge: Thou sonne of mā/make a lamentable complaynte ouer the kynge of Tyre/ and tell hym: Thus sayeth the Lorde God: Thou art a seale of a lykenesse/full of wysdome & excellent beuty. Thou hast bene in ỹ pleasaunt garden of God: thou art decte with al maner of precious stones: with Ruby/Topas/Christal/Iacyncte/Onyx/Iaspys/Saphyr/Smaragde/Carbuncle/ and golde. Thy bewty and the holes that be in the were set forth in the daye of thy creacyon. Thou art a fayre Cherub/stretched wyde out for to couer.

I haue sett the vpon the holy mount of God/there hast thou bene/& walked amōge the fayre glysterynge stones. From the tyme of thy creacyon thou hast bene ryght excellent/tyll wyckednesse was founde in the. Because of thy greate marchaundyse/thy hert is full of wyckednesse/and thou hast offended. Therfore wyll I cast ỹ frō the mouñt of God (O thou couerynge Cherub) and destroye the amōge ỹ glysteringe stones. Thy hert was proude in thy fayre beuty/& thorow thy beuty thou hast destroyed thy wysdome. I will cast ỹ downe to the grounde/& ỹ in ỹ sight of kyngs. Thou hast defyled thy Sanctuary/with the great wyckednesse of thy vnryghtuous occupyenge. I wil bringe a fyre from the middest of the/to consume the: and wil make the to asshes/in the syght of all thē ỹ loke vpon the. All they that haue bene acquaynted wt the amonge the Heathē shalbe abashed at ỹ: seing thou art so cleane brought to naught/and commest no more vp.

Ezech.xxviij.b.

And the worde of the Lorde came vnto me/sayeng: Thou sonne of man/set thy face agaynst Sydon. Prophecye vpon it/ and speake. Thus sayeth the Lorde God: Behold o Sidon/I wyll vpon the/& gett me honoure in the: that it maye be knowne/how ỹ I am the Lord/when I punysh her/& get me honoure in her. For I will sende pestilence & bloud sheddynge in to her streates/so that those which be slayne wyth the swerde/shall lye rounde aboute in the myddest of her: and they shall knowe/that I am the Lorde. She shal no more be a prickyng thorne/& an hurtyng breer vnto the house of Israell/ner vnto them that lye rounde aboute her and hate her: and they shal knowe/ỹ I am the Lorde.

Joel.iij.a. Zach.ix.a.

Thus sayeth the Lorde God: whan I gather the housholde of Israel together againe from the nacions amōge whom they be scattered: then shall I be sanctified in thē/in the syght of the Gentyles/& they shall dwell in lande/ỹ I gaue to my seruaūt Jacob. They shall dwell safely therin/buylde houses/and

plante vyneyardes: yee safely shal they dwel therin, whē I haue punyshed all those/that despyse them rounde aboute: and then shall they knowe/ŷ I am the Lorde their God.

The prophecyeth agaynst Pharao. He prophecyeth the desolacyō of Egypte/and the sparplynge abroade of the Egyptyās. The Lorde promiseth that he will restoare Egypte agayne after. xl. yeares. Egypte is the reward of kyng Nabuchodonozor for the labour which he toke agaynst Tyrus.

¶ The. xxix. Chapter.

A Elaye. xix. a. xx. a. Jeremy. xlvi. a. Ezechiel. xxx. xxxi. & xxxij.

IN the. x. yeare vpon the. xij. daye of the. x. moneth / the worde of the Lorde came vnto me/sayinge: O thou sonne of man / set now thy face agaynst Pharao the kynge of Egypte/ prophecye agaynst him & agaynst ŷ whole lande of Egypte: Speake/ & tell hym/thus sayeth the Lorde God: beholde/ O Pharao thou kyng of Egypt/I wyll vpon the/thou great a*dragon/ŷ lyest in the waters: thou ŷ sayest: the water is myne. I haue made it my selfe. I wyl put an hoke in thy chawes/ & hange all the fysh in thy waters vpon thy skales: after ŷ I will drawe ŷ out of thy waters/yee & all ŷ fysh of thy waters ŷ hange vpō thy skales. I wil cast ŷ out vpō the drye lande with ŷ fysh of thy waters/so that thou shalt lye vpō the feld. Thou shalt not be gathered ner takē vp: but shalt be meate for ŷ beastes of the felde/and for the foules of the ayre: that all they whych dwell in Egypte/ maye knowe/ that I am the Lorde: because thou hast bene a staf of rede to the house of Israel. When they toke holde of the b their hand thou brakest & pyckest thē on euery syde: & yf they leaned vpon the/thou brakest & hurtest the reynes of their backes. Therfore/thus sayeth the Lorde God: beholde/I wyll brynge a swearde vpon the/ & rote out of the both man and beast. Yee the lande of Egypte shalbe desolate & waste/ & they shal knowe / that I am the Lorde: Because he sayde: ŷ water is myne/I my selfe haue made it. Beholde therfore/ I wyll vpon the/ & vpō thy waters: I wyll make the lande of Egipt waste & desolate/frō the towre of Syenes vnto ŷ borders of the Morians land: so ŷ in xl yeares there shall no fote of man walcke there/ nether fote of catell go there / nether shall it be inhabyted. I wyll make the lande of Egypt to be desolate/amōge other waste countrees / and her cytyes to lye voyde. xl. yeares / amonge other voyde cytyes: And I wyll scatre the Egyptians amōge the Heathen and nacyons.

B iiij. Reg. xviij. d Elaye. xxx. a. xxxi. a. xxxvi. a.

Jere. xlvi. e. Agayne/thus sayeth the Lorde God: whē the. xl. yeares are expyred/I will gather the Egyptyans together agayne/out of the nacyons/amonge whom they were scatred/ & wyll brynge ŷ presoners of Egypt agayne into the lande of Pathures their awne natyue coūtre/that they maye be there a lowly small kyngdome: yee they shalbe ŷ smalleste amonge other kyngdomes/lest they exalte thē selues aboue the Heathē: for I will so monysh them that they shal no more rule the Heathen. They shall no more be an hope vnto ŷ house of Israel/nether prouoke thē any more to wyckednesse/to cause thē turne backe/ & to folowe them: & they shall knowe that I am the Lorde God.

D In the. xxvij. yeare/the fyrst daye of the fyrst moneth / came the worde of the Lorde vnto me/sayinge: Thou sonne of man/Nabuchodonosor the kynge of Babylon hath made his hoost/with great trauayle and laboure to come before Tyre: that euery head maye be balde/ & euery shoulder bare. Yet hath Tyre geuen nether hym ner hys hoost any rewarde/for the greate trauayle that he hath taken there. Therfore thus sayeth the Lorde God: beholde I will geue the lande of Egypte vnto Nabuchodonosor the Kyng of Babylon/that he maye take awaye all her substaunce/ robbe her robberyes / & spoyle her spoyles/to paye his hoost their wagyes withall. I will geue him the lande of Egypt for hys laboure/that he toke for me before Tyre. At the same tyme wyll I cause the b*horne of ŷ house of Israel to growe forth/ & opē thy mouth agayne amōge them: that they may know/ how that I am the Lorde.

b*Horne for gloryes power

¶ The destruccyon of Egypte and of hys cytyes is bewayled.

¶ The. xxx. Chapter.

THe worde of the Lord came more ouer vnto me/saying: thou sonne of man/prophecye & speake: thus sayeth the Lorde God: Mourne/ wo worth this daye/for the daye is here/ the daye of the Lorde is come: the darcke daye of the Heathē/ the houre is at hande/ ŷ sweard commeth vpon Egypte. When the wounded men fall downe in Egypte/ when her people are taken awaye/ & when her foundacyons are destroyed / the Moryans lande shall be afrayed/yee the Morians lande/ Libia and Lydia/all their comen people/ & Chub/and all that be confederate vnto them/ shall fall with them thorow the swearde.

A Ezechiel. xxix. xxxi. xxxij.

Thus sayeth the Lorde: The mayntenners of the lande of Egypte shall fall/ the pryde of her power shall come downe: euen vnto ŷ tower of Syenes shall they be slayne downe wyth the swearde/sayeth the Lorde God: amonge other desolate countrees they shalbe made desolate/ & amōge other waste cytyes they shalbe wasted. And they shall knowe/that I am the Lorde/when I kyndle a fyre in Egypte/and when all her helpers

B

are

are destroyed. At that tyme / shall their messaungers go forth fro me in shyppes / to make ỹ careles Moryās afrayed/ and sorowe shall come vpon them in the daye of Egipte for doubtles it shal come.

Thus sayeth the Lorde God: I wyll
C make an ende of the people of Egypte thorow the hande of Nabuchodonosor kynge of Babylon. He and hys people wyth hym/ yee and the cruell tyrauntes of the Heathen shalbe brought to destroye the lande. They shal drawe out their swordes vpō Egypte & fyl the lande ful of slayne men. I will drye vp their floudes of water/ & sell the lāde in to the handes of wicked people. The lande and al ỹ is therin/ wil I destroye thorow the enemyes. Euen I the Lorde haue sayde it.

D And thus sayeth the Lorde God: I wyll
Zach.xiij.a. destroye the Idols/ and bryng the ymages
a* That is/ Memphis. of a* Noph to an ende. There shall nomore be a prince of Egipte/ and a fearfulnes wyl I sende in to the Egipcias lande. As for Pathures/ I wil make it desolate/ and kindle a
b* That is/ Thanis. fyre in b* Zoan. Alexandria will I punish & poure my wrothful indignacio vpon c* Sin which is the strength of Egypte. Al the substaunce of Alexandria wyll I destroye/ and kyndle a fyre in Egipte.
c* Sin/ that is/ Pelusium.

Sin shalbe in greate heuynesse/ Alexan
E dria shalbe roted out/ and Noph shall haue daylye sorowe. The best men of Helyopolis & Bubasto shalbe slayne with the swearde/ and caried awaye captyue. At Taphnis the daye shalbe darcke/ when I breake there the scepter of the lande of Egipte/ and when the pompe of her power shall haue an ende. A cloud shal couer her/ & her daughters shalbe led awaye in to captyuyte. Thus wyll I punysh Egipte/ that they maye knowe/ how ỹ I am the Lorde.

It happened in the xi. yeare/ vpon the se-
F uenth daye of the fyrst Moneth/ ỹ the Lordes worde came vnto me/ sayēge: Beholde/ thou sonne of man/ I wil breake ỹ arme of Pharao kyng of Egipte: & lo it shal not be bounde vp to be healed/ nether shall eny playstre be layed vpon it/ for to ease it/ or to make it so stronge/ as to holde a swearde. Therfore/ thus sayeth the Lorde God: Beholde/ I wyl vpon Pharao ỹ kinge of Egipte/ and breake his stronge arme (yet is it but a broken one) & will smyte the swearde out of his hande.

As for the Egipcyans/ I wil scatre them amonge the Heathen/ & strowe thē in ỹ landes aboute. Agayne I wyll strength ỹ arme of ỹ king of Babilō/ & geue him my sweard in his hāde: but I wil breake Pharaos arme
G so that he shall holde it before him pyteously/ like a wounded man.

Yee I will stabylish the kynge of Baby-
lons arme/ & the armes of Pharao shal fal downe: that it maye be knowne/ that I am the Lord/ which geue the kinge of Babilon my swearde in his hāde/ that he maye drawe it out vpon the lande of Egypte: & that whē I scatre the Egypcyans amonge the Gentles/ and strowe them in the landes aboute/ they maye knowe/ that I am the Lorde.

A comparyson of the prosperitie of Pharao with the prosperitie of the Assyrians. He prophecieth a lyke destruccyon vnto them bothe.

C The .xxxj. Chapter.

IN Decembre/ it happened in ỹ .xi. yeare ỹ fyrst daye of ỹ third Moneth A that the worde of the Lord came vnto me sayēg: Thou sonne of mā speake vnto Pharao the kyng of Egypte/ & Ezech.xxix. to al hys people: Whom art thou lyke in thy xxx.xxxij. greatnesse? Beholde Assur was lyke a Cedre tre vpon the mount of Lybanus with fayre braunches: so thicke/ that he gaue shadowes & shot out very hye. His toppe reached vnto the cloudes. The waters made hym great/ & the depe set him vp an hye. Rounde aboute ỹ rotes of hym rāne there floudes of water/ B he sent out hys lytle ryuers vnto al the trees of ỹ felde. Therfore was he hyer then all the trees of the felde/ & thorow the multitude of waters that he sent from hym/ he optayned many longe braunches. Al fowles of ỹ ayre made their nestes in his braūches/ vnder his bowes gēdred al these beastes of ỹ felde and vnder his shadow dweit al people. Fayre & beutifull was he in hys greatenesse and in the length of hys braunches/ for hys rote stode beside greate waters/ no Cedre tre myght hyde hym. In the pleasaunt garden C of God/ there was no Fyrre tre like his braūches/ the plaine trees were not like ỹ bowes of hym. All the trees in the garden of God might not be cōpared vnto him in his beuty so fayre and goodly had I made hym wyth the multitude of his braunches: In so moch ỹ al the trees in the pleasaūt gardē of God/ had enuye at him. Therfore/ thus sayeth ỹ Lorde God: for so moch as he hath lyft vp D himself so hye/ & stretched hys toppe in to ỹ cloudes/ & seinge hys hert is proude in hys highnesse: I will delyuer him in to ỹ handes of ỹ *mightiest amonge ỹ Heathen/ whych shal rote him out. Acording to hys wyckednes will I cast him awaye/ ỹ enemyes shall destroye him/ and the myghty men of the Heathen shall scatre hym/ ỹ his braūches shal lye vpon al moūtaynes & in al valleys: his bowes shalbe brokēdowne to ỹ groūde thorow out the lande. Then all the people of the lāde shal go from his shadowe/ & forsake him. When he is fallen/ al the foules of E ỹ ayre shal syt vpon him/ & al wilde beastes

* That is/ Nabuchodonosor.

of the

of the felde shall go aboute amõge his braũches: so that from hence forth/no tre in ẏ water shall attayne to hys hyghnesse/nor reach his toppe vnto the cloudes/ nether shall eny tre of the water stãde so hye/as he hath done. For vnto death shal they all be delyuered vnder the earth/& go downe to the graue/ lyke other men.

F Moreouer/thus sayeth the Lord God: In the daye when he goeth downe to the graue/ I wyll cause a lamentacyon to be made / I wyll couer the depe vpon him/I wyll staũch his floudes/and the greate waters shalbe restraigned. I shall cause Libanus to be soroufull for his sake / and all the trees of the felde shall be smytten. I wyll make ẏ Heathen shake at the sounde of his fall / when I cast hym downe to hell/with thẽ that descende in to the pytte. All the trees of Eden/ with all ẏ chosen and best trees of Libanus / yee & all they that are planted vpon the waters/ shall mourne with him also in ẏ lower habitacyons: for they shall go downe to hell wt him/vnto thẽ that be slayne wt the swearde/ which dwelt afore vnder the shadowe of hys arme amonge the Heathen. To whom shalt thou be lyckened / that art so gloryous and greate / amonge the trees of Eden? Yet art thou cast downe vnder the earth (amõge the trees of Eden) where thou must lye amonge vncircumcysed/ with them that be slayne wt the swearde. Euen thus is it with Pharao & all his people/sayeth the Lorde God.

Esay.xliij.c. Ezech.xxxij.c.

G

¶ The Prophete is cõmaunded to bewayle Pharao the kyng of Egypte. He prophecyeth that destruccyon shall come vnto Egypt thorow the kyng of Babylõ.

¶ The.xxxij.Chapter.

A IN the.xij.yeare / the fyrst daye of the.xij.Moneth/ the worde of the Lord cam vnto me/saying: Thou sonne of man/ take vp a lamentacion vpon Pharao the kyng of Egypte/and saye vnto him: Thou art reputed as a Lyon of the Heathen/and as a whalfish in the see. Thou castest thy waters aboute the/ thou troublest the waters with thy fete/& stãpest in their floudes. Thus sayeth ẏ Lord God: I will spreade my net ouer ẏ/namely/a greate multitude of people: these shall dryue the in to my yarne/for I will cast the vpon ẏ land/ & let the lye vpon the felde/that all ẏ foules of the ayre maye syt vpõ the: I wyll geue all the beastes of the felde ynough of the. Thy flesh wyll I cast vpõ the hylles/& fyll ẏ valleyes wt thy hyghnesse. I wyll water ẏ lande wyth the aboundaunce of thy bloude euẽ to the mountaynes/& the valleyes shall be full of the. When thou art put out / I wyll couer ẏ heauẽ/& make hys starres dymme. I wyll spreade a cloude ouer ẏ Sunne/& ẏ Moone shall not geue her lyght. All the lyghtes of heauen wyll I put out ouer the / and brynge darcknesse vpon thy lande/ sayeth the Lorde God. I wyll trouble the hertes of many people/when I brynge thy destruccyon amõge the Heathẽ & countrees/whõ thou knowest not. Yee I wyll make many people wt their kynges so afrayed thorowe the / that their hearre shal stãde vp/whẽ I shake my sweard at their faces. Sodenly shall they be astonnyed/euery man in hym selfe / at the daye of thy fall.

Ezech.xxix. xxx.xxxi.

Ezech.xvj.b. xvij.c.

B

Esay.xxiij.c. Ezechi.xxxi.c.

For thus sayeth the Lorde God: the kyng of Babylons swearde shall come vpon the/ with the swerdes of the worthyes wyll I smyte downe thy people. All they that be myghtye amonge the Gentyles/shall waste the proude pompe of Egypte / and brynge downe all her people. All the catell also of Egypte wyll I destroye/that they shall come nomore vpon the waters: so that nether mãs fote ner beastes clawe / shall stere them eny more. Then wyll I make their waters clere/and cause their floudes to rũne like oyle/ sayeth the Lorde God: when I make ẏ lande of Egypte desolate/and when the countre wt all that is therin/shalbe layde waste: & whẽ I smyte all them which dwell in it/that they maye knowe/that I am the Lorde. This is the mournynge / that the daughters of the Heathen shall make: Yee a sorow and lamẽtacyon shall they take vp/ vpon Egypte and all her people/sayeth the Lorde God.

C

D

In the.xij.yeare/the.xv.daye of the Moneth/came the worde of the Lorde vnto me/ sayinge: Thou sonne of man. Take vp a lamentacyon vpon the people of Egypte/ and cast them downe/ yee & the myghtye people of the Heathen also/ euẽ wyth thẽ that dwell beneth: and with them that go downe in to ẏ graue. Downe (how kayre so euer thou be) and laye the with the vncircumcised. Amõge those that be slayne with the swearde / shall they lye. The swearde is geuen alredy / he shall be drawẽ forth and all his people. The myghtie worthyes and his helpers / that be gone downe and lye with the vncircumcised & with thẽ that be slayne wyth the swearde: shall speake to him out of the hell.

Esay.xliij.c. Ezechi.xxxi.c.

Assur is there also with his cõpany / and their graues rounde aboute / whych were slayne & fel all with the swearde/whose graues lye belyde him in the lowe pytte. His comens are buried rounde aboute hys graue: all together wounded and slayne wyth the swearde/which mẽ afore tyme brought feare in to the lande of the lyuynge.

E

There is Elam also with all his people/& their graues rounde aboute: whych all beyng wounded and slayne with the swearde / are

Jeremy.xlix.f Dani.viij.a.

gone

gone downe vncircuncised vnder the earth/ which neuertheles somtyme brought feare in to the lande of the lyuynge: for the which they beare their shame / with the other that be gone downe to the graue.

F Their burial is geuen them and al their people / amonge them that be slayne. Their graues are roundeaboute al them/which be vncircũcised / & wyth thẽ that be slayne thorow the sweard: for seyng that in tymes past they made the lande of the lyuynge afrayed/ they must now beare their awne shame / wt them that go downe to the pytte/ & lye amõg them / that be slayne.

There is Melech also and Tubal/ & their people/ & their graues roũde aboute. These al are amõge the vncircũcyled/ & thẽ that be slayne with the sweard/ because afore tyme they made the lande of ỹ lyuyng afrayed.

Shulde not they then lye also amonge ỹ worthyes / and vncircuncyled Gyauntes? which wyth their weapens are gone downe to hell: whose sweardes are layed vnder their heades/ whose wickednesse is vpon their bones: because that as worthyes / they haue brought feare in to the lande of the lyuinge? Yee amõge the vncircũcised shalt thou be destroyed/ and slepe with them / that perysshed thorow the sweard.

G There is the lande of Edom wher kinges and prynces also / which with their strength are layed by them that were slayne with the sweard / yee amonge the vncircuncyled/ & them which are gone downe in to the pytte. Jere.xlix.b. Ezech.xxv.b. xxxv.a.

Moreouer / there be all the prynces of the north / wyth all the Sidonyans / which are gone downe to the slayne.

With their feare & strength they are come to confusion / and lye there vncircuncyled/ amonge those that be slayne wt the sweard: and beare their awne shame/ with them that be gone downe to ỹ pytte. Now whan Pharao seyth this / he shal be comforted ouer all hys people / that is slayne with the sweard: both Pharao and all hys hoost / sayeth the Lorde God. For I haue geuen my feare in ỹ lande of the lyuyng. But Pharao and al hys people shal lye amonge the vncircuncised/ & amonge them that be slayne with ỹ sweard sayeth the Lorde God.

¶ He setteth out the office of a curate that preacheth the Gospell. He strengtheneth them that dyspayre/ & boldeneth thẽ with the promes of mercy. As the former ryghtwelnes helpeth not the ryghtwes/ yf he geue hym selfe agayne to synne: so the synnes done before are not imputed to ỹ wycked that amẽdeth. The worde of the Lord agaynst ỹ remnaunt of the people. Agaynst the mockers of the wordes of the Prophete.

¶ The.xxxiij. Chapter.

AGayne / the word of the Lord came vnto me / sayenge: Thou sonne of man / Speake to the childrẽ of thy people / & tell them: Whan I sende a sweard vpon a lande / yf the people of the lande take a man of their countre / & set him to be their watchman: ỹ same man (whan he iiij.Reg.vij.b. seyth the sweard come vpon the lande) shal blowe the trompet / & warne the people.

If a man now heare the noyse of the trõpet and will not be warned / and the sweard come and take him awaye: hys bloude shall be vpon his awne head: for he herde the soũd of the trompet / & wolde not take hede / therfore his bloude be vpon hym. But yf he will receaue warninge / he shall saue hys lyfe.

Agayne / yf the watch mã se the sweard come and shewe it not with the trompet / so that ỹ people is not warned: yf the sweard come then / and take eny man from amonge them: the same shall be taken awaye in hys awne synne / but hys bloude will I requyre of the watchmans hande.

And now (O thou sonne of man) I haue Ezech.iij.c. made the a watchman vnto the house of Israell: that where as thou hearest eny thynge out of my mouth / thou mayest warne them on my behalfe. If I saye vnto ỹ wicked thou wycked / thou shalt surely dye: & thou geuest hym not warnynge / that he maye bewarre of hys vngodly waye: then shall the wycked dye in hys awne synne / but hys bloude will I requyre of thy hande. Neuertheles yf thou warne the wycked of hys waye / to turne frõ it / where as he yet will not be turned from it then shall he dye because of hys synne / but thou hast delyuered thy soule.

Therfore (O thou sonne of man) speake vnto the house of Israel. Ye saye thus: Oure offences and synnes lye vpon vs / and we be corrupte in them: how shulde we then be restored vnto lyfe? Tell them: As truly as I lyue / sayeth the Lorde God / I haue no pleasure in the death of the wicked / but moch rather that the wicked turne from hys waye & lyue. Turne you / turne you from your vngodly wayes / O ye of the house of Israell. Why / wherfore will ye dye? Ezech.xviij.e.

Thou sonne of man / tell the chyldren of thy people: The ryghtuousnes of ỹ righteous shall not saue hym / whan soeuer he turneth awaye vnfaithfully: Agayne / ỹ wickednesse of ỹ wicked shal not hurt him / whan soeuer he conuerteth from his vngodlynesse. Ezech.xviij.d.

And the ryghtuousnesse of the ryghtuous shall not saue hys lyfe / whansoeuer he synneth. If I saye vnto the ryghtuous / that he shall surely lyue / and so he trust to his awne ryghtuousnesse / and do synne: then shall hys ryghtuousnesse be nomore thought vpon / but in

but in the wyckednesse that he hath done he
D shall dye. Agayne / yf I saye vnto ỹ wycked:
Esay.lv.b. thou shalt surely dye: & so he turne from his
Jere.xviij.a. synnes / & do the thinge that is lawfull and
ryght: In so moch that the same wicked man
geueth the pledge agayne / restoreth that he
had taken awaye by robbery / walcketh in ỹ
cõmaundementes of lyfe / & doth no wrõge:
a * How the Sophysters & the vngodly mock out this text / loke before in ỹ. xviij. Chapter. Then shall he surely lyue / & not dye. Yee the
synnes that he hath done / a* shall neuer be
thought vpõ: For in so moch as he doth now
the thinge that is lawfull and ryght / he shall
lyue. And yet the children of thy people saye:
Tush / the waye of the Lorde is not ryght /
where as their awne waye is rather vnright.
When the righteous turneth frõ his righ-
tuousnesse / & doeth ỹ thinge that is wycked /
he shall dye therfore. But yf ỹ wycked turne
Ezech.xviij.k. from his wyckednesse / doing the thinge that
Roma.ij.a. is lawfull & right / he shal lyue therfore. Yet
ye saye: the waye of the Lorde is not equall.
O ye house of Israel / I wyll iudge euery
one of you after his wayes.

E In the.xij. yeare / the.v. daye of the.x. mo-
neth of oure captyuyte / it happened / ỹ one
which was fled out of Jerusalem / came vnto
me / and sayde: the cyte is destroyed. Now
the hande of the Lorde had bene vpon me the
euenyng afore this mã (which was escaped)
came vnto me / & had opened my mouth / vn-
tyll the mornyng that he came to me: yee he
opened my mouth / so that I was nomore
domme. Then came the worde of the Lorde
vnto me / & sayde: Thou sonne of man / these
ỹ dwell in the wasted lande of Israel / saye:
Abrahã was but one man / & he had the lande
in possessyon: now are we many / & the lande
is geuen vs to possesse also. And therfore tell
F them: Thus sayeth the Lorde: In the bloude
Leui.xviij.d. haue ye eaten / youre eyes haue ye lyft vp to
Deutero.iij.c. Idoles / and haue shed bloude: shall ye then
haue the lande in possessyon?

Ye leane vpon youre sweardes / ye worcke
abomynacyõs / euery one defyleth his negh-
bours wyfe: & shall ye then possesse the lãde?
Saye thou these wordes vnto them: Thus
sayeth the Lorde God: b* As truly as I lyue
b* As truely as I lyue / is an othe which the Lorde comenly vseth / when he promeseth anything. Numer. xiij.d.e. all ye that dwell in this wyldernesse / shalbe
slayne wt the sweard: what so euer is vpõ the
feld / wyll I geue vnto ỹ beestes to be deuou-
red: those that be in stronge holdes & dennes /
shall dye of the pestylence. For I wyll make
the lande so desolate and waste / & the pompe
of her strength shall come to an ende. The
mountaynes in Israel shalbe so waste that
noman shall trauayle therby.

G Then shall they lerne to knowe / that I
Ezech.xxv.c. am the Lorde / when I make the lande waste
and desolate / because of all their abomyna-
cyons / that they haue wrought. And thou
sonne of man / the chyldrẽ of thy people that
talcke of the / by the walles & in the dores of
their houses / sayinge one to another: Come /
let vs heare / what worde is gone forth from
the Lorde: These come vnto the / after the
maner of a greate people: yee my people
syt downe before the / and heare thy wordes /
but they do not therafter: for in their mouthes
they shewe them selues / as though they were
feruent / but their herte goeth after their
awne couetous lucre. And as a baler ỹ hath
a swete tune / and is pleasaunt to synge / so
shalt thou be vnto thẽ: thy wordes shal they
heare / but they wil not do therafter. When
this commeth to passe (for lo / it cõmeth in de-
de) thẽ shal they knowe / that there hath bene
a prophet amonge them.

¶ Against Bysshoppes and curates that despyse the flock of Christ / & leake their awne. The Lorde sayeth that he will vyset his dispersed flocke / & gather them together. He reproueth the malyce of certen of the flocke. He promeseth the true shepherde Christ / and with hym peace.

¶ The.xxxiiij. Chapter.

And the worde of ỹ Lorde came vn- J
to me / saying: Thou sonne of mã /
prophecy agaynst ỹ shepherdes of
Israel / prophecy & speake vnto thẽ: Ezech.xiij.a.
Thus saieth the Lorde God: Wo be vnto the Jere.xxiij.b.&
shepherdes of Israel / that fede them selues. xxiij.a.
Shulde not the shepherdes fede ỹ flockes?
Ye haue eaten vp the fatte / ye haue clo-
thed you with the wol: the best fedde haue ye
slayne / but the flocke haue ye not norished.
The weake haue ye not holden vp / the sicke
haue ye not healed: the broken haue ye not Luc.iij.b.
bounde together / the out castes haue ye not
brought agayne: ỹ lost haue ye not sought /
but churlishly and cruelly haue ye ruled thẽ. i.Petr.v.a.
Thus are they scatred here and there wyth-
out a shepherde: yee al the beastes of ỹ felde
deuoure them / & they go astraye.

My shepe go wandringe vpon all mos-
taynes and vpon euery hye hyll. Yee they be
scatred abrode in all feldes / and there is no
man / that careth for thẽ / or seketh after thẽ.
Therfore O ye shepherdes / heare the worde
of the Lord. Thus sayeth the Lorde God: As
truly as I lyue / for so moch as my shepe are
robbed / & deuoured of all the wylde beastes
of the felde / hauyng no shepherde: and seing
that my shepherdes take no regarde of my
shepe / but fede them selues only / and not my
shepe: Therfore heare the worde of the Lord C
O ye shepherdes: Thus sayeth ỹ Lord God:
Beholde / I my self wyll vpõ the shepherdes /
and requyre my shepe from their handes / &
make them ceasse from fedynge of my shepe:
yee the shepherdes shall fede them selues no
more: For I wyll delyuer my shepe out of
their mouthes / so that they shal not deuoure

them

D them after this. For thus sayeth the Lorde God: Beholde/I wyll loke to my shepe my selfe/& seke thē. Like as a shepherde amonge the flocke seketh after ỹ shepe that are scatered abroade/euen so wyll I seke after my shepe/& gather them together out of all places/where they haue bene scatred in ỹ cloudy and darcke daye. I wyll bryng them out from all people/and gather them together out of al landes. I wil bryng them in to their awne lande/and fede them vpon the mountaynes of Israel/by the ryuers/and in all ỹ places of the countre. I will fede thē in right good pastures & vpon ỹ hie moūtaynes of Israel shal there foldes be. There shal they lie in a good folde/& in a fat pasture shall they fede: euē vpon ỹ mountaynes of Israell.

John.x.a. Heb.xiij.d i.Pet.v.c.v.a.

I wyll fede my shepe my selfe/and bryng them to their rest/sayeth the Lorde God.

Luc.xiij.d. John.x.a.

Soch as be lost/wyll I seke: soch as go astraye/wil I bringe agayne: soch as be woūded/will I bynde vp: soch as be weake/will I make stroge: soch as be fat & well lyking/those will I preserue/and fede them with the thinge that is lawfull. And as for you (O my shepe) sayeth the Lorde God: I wil put a difference amonge the shepe/amonge the wethers and the goates. Was it not ynough for you/to eate vp the good pasture/but ye must treade downe the residue of youre pastur with your fete also? Was it not ynough for you to drincke cleare water/but ye must trouble the residue also with youre fete?

Mat.xxv.c.

Thus my shepe must be fayne to eate the thynge/that ye haue troden downe wt youre fete/& to drincke it/that ye wt youre fete haue defiled. Therfore/thus sayeth ỹ Lord God vnto them: Beholde/I wyll seuer the fatt shepe from the leane: for so moch as ye haue shot the weake shepe vpon the sydes & shoulders/and runne vpon them with youre hornes/so longe tyll ye haue vtterly scatred thē abrode. I wyll helpe my shepe/so that they shall nomore be spoyled: yee I wyll dyscerne one shepe from another. I wyll rayse vp vnto them one only shepherde: euen my seruaunt[a*] Dauid/he shall fede them/& he shal be their shepherde. I the Lorde wyll be their God/and my seruaunt Dauid shall be their prince: Euen I the Lorde haue spoken it.

a* Christ here and in many other places is called Dauid/ because he was loked for of the Jewes to syt on the seate of Dauid. After in the.xxxvij.c

Moreouer/I wyll make a couenaunt of peace with them/& dryue al euel beastes out of the lande: so that they maye dwell safely in the wylderneße/and slepe in the woddes. Good fortune & prosperite wil I geue them/and vnto all that be rounde aboute my hyll. A prosperous shower & rayne wyll I sende them in due season/that the trees in the wodde maye bring forth their frutes/& ỹ grounde her increase. They shalbe safe in their land/ & shall knowe/that I am the Lorde/whych G haue broken their yocke/and delyuered thē oute of the handes of those/that helde them in subiecc̄yon.

They shal no more be spoyled of the Heathen/ner deuoured wt the beastes of ỹ lande: but safely shall they dwell/and no mā shall fraye them. I will set vp an excellent plante for them/so ỹ they shall suffre no more hunger in ỹ lande/nether beare the reproke of ỹ Heathen eny more. Thus shall they vnderstande/ỹ I the Lord their God am wt them/ & ỹ they (euē the house of Israel) are my people/sayeth the Lorde God. Ye men are my flocke/ye are the shepe of my pasture: and I am youre God/sayeth the Lorde God.

Psal.xcv.a.b.c.

¶ The destruccyon that shall come on the hyll Seir/ that is/on the Idumeans/because they troubled the people of the Lorde.

¶ The xxxv. Chapter.

Moreouer, the worde of the Lorde came vnto me/sayīg: Thou sonne A of man/turne thy face towarde ỹ mount Seir/prophecy vpon it/ & saye vnto it: Thus sayeth the Lorde God) Beholde (O thou mount Seir) I wyll vpon the/I wyll reach out myne hande ouer the/ yee waste and desolate wyll I make ỹ. Thy cyties wyll I breake downe/& thou shalt lye voyde: ỹ thou mayst knowe/how ỹ I am ỹ Lorde. For so moch as thou beareſt an olde enemyte agaynst the chyldren of Israel/and with a cruel hāde hast made them afrayed/ what tyme as they were troubled and punished for their synne: Therfore/a* as truly as I lyue/sayeth the Lorde God/I will prepare the vnto bloude/yee bloude shal folow vpō the: seing thou layest wayte for bloude/ therfore shall bloude persecute ỹ. Thus will I make the mount Seir desolate & waste/& bryng to passe/that there shall no man goo thyther/ner come from thence. Hys mountaynes wyll I fyll wyth his slayne men: thy hylles/dales & valleys shall lye full of thē/ ỹ are slayne with the swearde. I wyl make the a perpetuall wylderneße/so that no man shall dwell in thy cyties: ỹ ye maye knowe/ how that I am the Lorde.

B

a* As before in the.xxxiij. Chap.f.

And because thou hast sayd: what/b* both these nacyons and both these lādes must be myne/& I will haue thē in possession/where as ỹ Lord was there. Therfore/thus sayeth the Lorde God: As truly as I lyue/I wyll handle the accordynge to thy wrath and gelousy/lyke as thou hast dealt cruelly wt thē: that I maye be knowen amonge them/how I haue punished the. Yee and that thou also mayest be sure/ỹ I ỹ Lord haue herde all thy despytefull wordes/which thou hast spoken agaynst the mountaynes of Israel/saying: Lo/

C

b* That is to wete/Juda and Israel.

Lo/they are made waste / & geuen vs to de-
D uoure. Thus wyth youre mouthes ye haue
mayde youre boost agaynst me / yee and
multyplyed youre proude wordes agaynst
me/whych I haue herde altogether. Where
Ezech.xxv.c. vnto / thus sayeth the Lorde God: when the
whole worlde is in wealth/then will I make
the waste. And like as thou(O mout Seyr)
wast glad / because the heretage of ỹ house
of Israell was destroyed: euen so wyll I do
vnto the also/ ỹ thou & whole Edom shall be
destroyed/& knowe, that I am the Lorde.
The promeseth delyueraunce from the Gentiles vn-
to Israell. The benyfytes done vnto the Jewes are
to be ascribed to the mercy of God/not vnto theyr de-
serupynges. God renueth our hertes ỹ we may walc-
ke in his commaundementes.

The xxxvj. Chapter.

And Thou sonne of man/prophecie vpō
Ezech.vi.c. ỹ moūtaynes of Israel/ & speake:
Heare the worde of the Lorde / O
ye mountaynes of Israel: Thus
sayeth the Lorde God: Because youre ene-
mye hath sayde vpon you: A ha/the hye euer-
lastynge places are now become ours: pro-
phecy therfore / and speake:thus sayeth the
Lord God: Seynge ye be wasted and troden
downe on euery syde/ & become a possessyon
vnto ỹ residue of the Gentiles/ whych haue
brought you in to mens mouthes & vnto an
euell name amonge the people: Therfore/
heare the worde of the Lord God/ O ye moū
taynes of Israel: Thus sayeth ỹ Lorde God
vnto the mountaynes & hilles/ valleys and
& dales/to ỹ voyde wildernesses & desolat cy-
tyes/whych are spoyled/and had in derisyon
on euery syde/amonge the residue of ỹ Hea-
B then: Yee euen thus sayeth the Lorde God:
In the fyre of my gelously haue I taken a de-
uyce/agaynst the residue of the Gentiles/ &
Ezec. xxxv.a. agaynst all Edom: whych haue taken in my
lande vnto them selues for a possessiō: which
also reioyced from their whole hert wt a dys-
piteful stomacke/to waste it/& to spoyle it.

Prophecy therfore vpon the lande of Is-
raell/speake vnto ỹ monntaynes and hilles/
to valleys & dales/thus sayeth ỹ Lord God
Beholde/ this haue I deuysed in my gelousy
& terrible wrath: For so moch as ye haue suf-
fred reprofe of ỹ Heathē/therfore thus saieth
the Lorde God: I haue sworne/that ỹ Gen-
tyles which lye aboute you/ shal beare your
confusyon them selues. And as for you(O
moūtaynes of Israel) ye shal shute out your
braūches/ & bryngе forth youre frute to my
people of Israel/for it is hard by/ that it wil
C come. Beholde/ I come vnto you / and vn-
to you will I turne me/ that ye maye be tyl-
led and sowen.

I wil sende you moch people/which shal-
be all of the house of Israel: the cyties shalbe
inhabited/& the decayed places shalbe repay-
red agayne. I wyl prouyde you wt moch peo-
ple and catell/which shall increase & bryngе
frute. I wil restore you also to your old estate
& shewe you more kindnes then euer ye had
before: wherby ye shall knowe/that I am the
Lorde. Yee people wyll I sende vnto you (O
my folke of Israell) whych shall haue the in
possessiō/& thou shalt be their inheritaunce
so that thou shalt nomore be wythout them.
Agayne/ thus sayeth the Lorde God: For so
moch as they saye vnto you: thou art an eater
vp of men/ & a waster of thy people: therfore
thou shalt eate no mo men / nether destroye
thy people eny more / sayeth the Lorde God. D
And I will not suffre the / for to heare thyne
awne confusion amonge the Gentiles from
henceforth. Thou shalt not beare the reproke
of the nacions/ner cast out thyne awne peo
ple enymore/sayeth the Lorde God.

Moreouer/the worde of the Lorde came
vnto me/sayeng: O thou sonne of man/ whē
ỹ house of Israel dwelt vpō their awne groūd
they defiled them selues wt their awne waies
& ymagynacyons: so that in my syght theyr
waye was lyke the vnclennesse of a men-
struous woman. Wherfore I poured my
wrothfull displeasure vpon them / because
of the bloude that they had shed in the lande/
& because of their Idols/ wherwith they had
defyled them selues. I scatred thē also amōg
the Heathen/so ỹ they where strowed about
in the landes. According to their wayes and
after their awne inuencyons / so dyd I pu- E
nysh them.

Now when they were gone vnto the Hea-
then / & come in amonge them they a* dysho-
noured my holy name: so that it was sayde
of them: Are these the people of God/ & must
go out of their awne lāde? Then spared I my
holy name/which the house of Israel had di-
shonoured amonge the Gentyles / to whom
they came. Therfore tell ỹ house of Israell:
Thus sayeth the Lord God: I do not this for
your sakes (O house of Israell) but for my
holy names sake / whych ye dyshonoured a-
monge the Heathen/when ye came to them.
Therfore/ I will halowe my greate name a-
gayne/whych amonge the Gentiles is euell
spokē of: for ye youre selues haue dishonoured
it amonge them. And ỹ Gentiles shal knowe
that I am the Lorde / whan I am honoured
in you before their eyes/sayeth ỹ Lord God.

As for you/ I wyll take you from amōge
the Heathen/and gather you together out of
all countrees / and bryngе you agayne into
your awne lande. Then wyll I poure cleare
water vpō you/ & ye shalbe clene: yee frō all
your vnclennesse and frō al your Idols shal Ezec.xlvij.a.
I clense you. A new herte also will I geue Jere.xxxj.c.
you / &

a* To dyshonour the name of the Lorde is to blaspheme ỹ name of god amōge the vnfaythfull / as when we shewe an apparaunce of godlynes & teach good doctryne/ and yet lyue vnfaythfully. Ro.ij.d.

you /and a new spyete will I put into you:
F As for that stony herte/I will take it out of
Deute.xxx.d. youre body/and geue you a fleshly herte. I
will geue my spyete amonge you/ and cause
you to walcke in my commaundemētes / to
kepe my lawes and to fulfill them.

And so ye shall dwell in the lande/that I
gaue to youre forefathers/ and ye shalbe my
people/ & I wilbe youre God. I wyll helpe
you out of all youre vnclennesse. I wyll call
for the corne/ & will increase it/ & will let you
haue no honger. I wyll multiplye the frutes
of the trees & the increase of ỹ felde for you/
so that ye shall beare no more repyroke of hō-
ger amōge the Heathē. Then shall ye remē-
bre your awne wicked wayes/ & youre ima-
gynacyons/which were not good: so that ye
shall take displeasure at your awne selues/
by reason of youre synnes & abhominacyōs.

G But I wyll not do this for youre sakes
(sayeth the Lord God) be ye sure of it. Ther-
fore/ O ye house of Israel / be ashamed of
your synnes. Moreouer/thus sayeth ỹ Lord
God: what tyme as I shall clense you frō all
youre offences/then will I make the cytyes
to be occuppyed agayne/ & wyll repayre the
places ỹ be decayed. The desolate lande shal
be buylded agayne/ which afore tyme laye
waste in the sight of all thē that wente by.
Then shall it be sayde: this waste lande is be-
come lyke a gardē of pleasure/ & the voyde/
desolate and broken downe cytyes/ are now
strong/and fensed agayne. Then the residue
of the Heathen that lye rounde aboute you/
shall knowe that I am the Lorde/which re-
payre that was broken downe/ and plante
agayne/that was made waste. Euen I the
Lorde haue spoken it/and will do it in dede.

Thus sayeth the Lorde God: I wyll yet
once be founde agayne of ỹ house of Israel/
& do this for them: I shall increase them as a
Jeremy.l.a. flocke of men. Lyke as the holy flocke & the
flocke of Jerusalem are in the hye solempne
feastes: so shall also the wylde wasted cyties
be fylled with flockes of men: and they shall
knowe that I am the Lorde.

The prophecieth the bringynge agayne of the people beinge in captyuyte. He sheweth the vnyon of the ten trybes with the two. Christ is the kynge of the Christen people alone/and the only euerlastyng shepherde therof.

The.xxxvij.Chapter.

A The hande of the Lorde came vpon
me/ & caryed me out in ỹ spyrete of
the Lorde / and let me downe in a
playne felde/ ỹ laye full of bones/
& he led me round about by them: & beholde/
the bones that laye vpō the felde/ were very
many/ & maruelous drye also. Then sayde he
vnto me: Thou sonne of man: thinkest thou
these bones maye lyue agayne? I answered:
O Lorde God/thou knowest. And he sayde
vnto me: Prophecy thou vpō these bones / &
speake vnto them: Ye drye bones/ heare the
worde of the Lorde. Thus sayeth the Lorde
God vnto these bones: Beholde/ I wyll put B
breth into you/that ye may lyue: I will geue
yow synowes/ & make flesh grow vpō you/
& couer you ouer with skinne: & so geue you Genē.ij.b.
breth/that ye may lyue / and knowe/ that I
am the Lorde.

So I prophecyed/ as he had cōmaunded 1.Corin.xv. a.
me. And as I was prophecyinge/there came
a noyse and a greate mocyon/so that the bo-
nes ranne euery one to another. Now when
I had loked/beholde/they had synowes/and
flesh grewe vpon them: and aboue they were
couered with skynne/but there was no breth
in thē. Then sayde he vnto me: Thou sonne
of man/prophecye thou towarde the wynde:
prophecy/ & speake to ỹ wynd: Thus saieth
the Lorde God: Come (O thou ayre) from the
foure wyndes/and blowe vpon these slayne/ C
that they may be restored to lyfe. So I pro-
phecied / as he had cōmaunded me: then came
ỹ breth into thē/ & they receaued lyfe/ & stode
vp vpō their fete/ a maruelous greate sorte.

Moreouer/he sayde vnto me: Thou sonne
of man/ these bones are the whole house of
Israel. Beholde/they saye: Oure bones are
dryed vp/ oure hope is gone/we are clene cut
of. Therfore prophecye thou/ & speake vnto Ezec.xxxiij.b
thē: thus sayeth the Lorde God: Beholde / I D
will opē youre graues (O my people) & take
you out of youre sepulcres / & bringe you in
to the lande of Israel agayne. So shall ye
know that I am the Lord/when I opē your
graues/ & bringe you out of thē. My spyete
also wyll I put in you/ & ye shall lyue: I wil
set you agayne in youre awne lande/ and ye
shall knowe/ ỹ I am the Lorde/which haue
sayde it/ & fulfilled it in dede.

The worde of the Lorde came vnto me/
sayinge: thou sonne of man/ take a stycke &
wryte vpon it: Vnto Juda & to the chyldrē of
Israel his companyons. Then take another
sticke/ & write vpon it: Vnto Joseph ỹ stock
of Ephraim/ & to all the housholde of Israel
his companyōs. And thā/ take both these to-
gether in thyne hande/ so shall there be one E
stycke therof. Now ỹ the childrē of thy peo-
ple saye vnto the: wylt thou not shewe vs/
what thou meanest by these? Then geue thē
this answere: thus sayeth ỹ Lorde God: be-
holde/ I will take the stock of Joseph/ which
is in the hande of Ephraim & of the tribes of Osee.i.b.
Israel his felowes/ & will put thē to ỹ stock
of Juda/ & make thē one stocke/ & they shall
be one in my hande. And ỹ two styckes where
vpon thou wrytest/ shalt thou haue in thyne
hand/that they may se/ & shalt saye vnto thē:

Gog and Magog.

Thus sayeth the Lorde God: beholde / I wyll take awaye the chyldren of Israel frō amonge the Heathē / vnto whō they be gone / & wyll gather them together on euery syde / & bringe them agayne into their awne lāde: yee I wyll make one people of them in the lande / vpon the mountaynes of Israel / and they all shall haue but one kyng. They shall no more be two peoples from hēceforth / neither be deuyded in to two kyngdomes: they shall also defile thē selues nomore with their abhominacyōs / Idoles / & all their wickedoinges. I will helpe them out of all their dwellyng places / wherin they haue synned: and wyll so clense them / that they shalbe my people / & I their God.

G Dauid my seruaunt shalbe their kyng / & they all shall haue one shepherde only. They shall walcke in my lawes / & my cōmaundemētes shall they both kepe and fulfil. They shall dwell in ỹ lande / that I gaue vnto Jacob my seruaūt / where as youre fathers also haue dwelt. Yee euē in the same lāde shall they / their chyldren / & their childers children dwell for euermore: and my seruaūt Dauid shalbe their euerlasting prince. Moreouer / I wyll make a bonde of peace wyth them / which shalbe vnto them an euerlastynge couenaunt. I wyll settle thē also / and multiply them / my Sanctuary wyll I set amōge thē for euermore. My dwellynge shalbe wyth them / yee I wyll be their God / and they shall be my people. Thus the Heathen also shall knowe / that I the Lorde am the holy maker of Israel: whē my Sāctuary shalbe amōge them for euermore.

Exech. xxxvij. d
John. x. b.

The prophecyeth that Gog and Magog shall come with an appoynted hoste in to the lande of promes. Their entent. He reherceth that the cōmyng of Gog was before prophecied of the prophetes. The destruccyon of hym.

The .xxxviij. Chapter.

A And the worde of the Lorde came vnto me / sayinge: Thou sonne of man / turne thy face towarde Gog in the lande of Magog / whych is the chefe prince at Meschech and Tubal: prophecy agaynst him / & saye: Thus sayeth the Lorde God: O Gog thou chefe prince Meschech & Tubal: beholde / I wyll vpon the / and wyll turne the aboute / and put a bytt in thy chawes: I wyll bringe the forth & all thyne hoost / both horse and horsmen / which be all weapened of the best fashō: a great people / that handle altogether speares / shyldes / and swerdes: the Perses / Morpans & with them B the Lybians / which all beare shyldes & helmettes: Gomer and all his hoostes: the house of Thogorma out of the north quarters / and all his hoostes / yee & moch people with the.

Ezech. xxxix.

Apocali. xx. c.

Therfore prepare the / set thy selfe in araye with all thy people / that are come vnto the by heapes / and be thou their defence. After many dayes thou shalt be vysited / and in the latter yeares thou shalt come in to ỹ lande / that hath bene destroyed with the swearde / & now is replenyshed agayne with dyuerse people vpō the moūtaynes of Israel / which haue longe lyen waste. Yet they be brought C out of the nacyons / & dwell all safe. Thou shalt come vp like a stormy wether / to couer the lande / and as it were a darcke cloude: thou wyth all thyne hostes / & a greate multytude of people with the.

Moreouer / thus sayeth the Lorde God: At the same tyme shall many thinges come in to thy mynde / so that thou shalt ymagyn myschefe / & saye: I will vp to yonder playne lande / seing they syt at ease / and dwell so safely (for they dwell all without any walles / they haue nether barres nor dores) to spoyle D them / to robbe thē / to laye hande vpon their so well inhabyted wyldernesses: agaynst that people / that is gathered together frō amōge the Heathen / whych haue gotten catell and good / and dwell in the myddest of the lande. Then shall Saba / and Dedan / and the marchaūtes of Tharsis wyth all their worthies / saye vnto the: Art thou come to robbe? Hast thou gathered thy people together / because thou wylt spoyle? to take syluer and golde: to cary awaye catell and good: and to haue a greate praye?

Therfore / O thou sonne of man / thou E shalt prophecye / and saye vnto Gog: Thus sayeth ỹ Lorde God: In that daye thou shalt knowe / ỹ my people of Israel dwelleth safe: and shalt come from thy place out of ỹ north partes: thou & moch people with the / whych ryde vpon horses / wherof there is a greate multytude & an innumerable sorte. Yee thou shalt come vpon my people of Israell / as a cloude to couer the lande. This shal come to passe in the a* latter dayes: I wyll bringe ỹ vp in to my lande / that the Heathen maye knowe me / when I get me honoure vpō the O Gog / before their eyes.

a* Of the later or last dayes & what they signifye ye haue in Esa. ij. a.

Thus sayeth the Lorde God: Thou art F he / of whom I haue spoken afore tyme / by my seruaūtes ỹ prophetes of Israel / which prophecyed in those dayes & yeares / that I shulde bringe the vpon them. At the same tyme / when Gog commeth vp in to the land of Israel (sayeth the Lorde God) shall my indygnacyon go forth in my wrath. For in my gelously and hote displeasure I haue deuysed / that there shalbe a greate trouble in the land of Israel at that tyme. The very fisches in the see / the foules of the ayre / the beastes of the felde / and all the men that are vpon the

the earth / shall tremble for feare of me.

G The hilles also shalbe turned vp syd downe/the stayres of stone shal fall/and all walles shal syncke to the grounde. I will cal for a swearde vpon thē in all my mountaynes / sayeth the Lorde God: so that euery mans swearde shal be vpon another. With pestylence and bloude will I punysh hym: stormy rayne & hayle stones/fyre & brimstone/wil I cause to rayne vpō him & all his heape yee & vpon al that greate people that is with him. Thus will I be magnifyed / honoured/ and knowne amonge the Heathen: & they maye be sure/how that I am the Lorde.

The sheweth the destruccyō of Gog & Magog. The graue of Gog & of his hoste. He prophecieth that Gog & his company shalbe deuoured of byrdes and beastes. Wherfore the house of Israel is wasted. Their bringyng agayne from captyuytye is promesed.

¶ The.xxxix.Chapter.

A Ezech.xxxviij. Therfore O thou sonne of mā/prophecye agaynst Gog/and speake: Thus sayeth the Lorde God: Beholde/O Gog:thou chefe prince at Mesech and Tubal/I wyl vpon the/& turne the about/& carie & forth/& leade the frō the north partes/& bring the vp to ỳ moūtaynes of Israell. As for thy bowe/I wyll smyte it out of thy left hande / and cast thyne arowes out of thy ryght hande. Thou with all thyne heape/and all the people that is wt the/must fall vpon the mountaynes of Israell. Then will I geue the vnto the foules & wylde beastes of the felde / to be deuoured: there must B thou lye vpon the felde: for euen I the Lorde haue spoken it/sayeth the Lorde God.

In to Magog / and amonge those that syt so carelesse in the Iles:will I sende a fyre / & they shal know/that I am the Lorde. I will make also the name of my holynesse to be knowne amonge my people of Israel: and I will not lett myholy name be euell spoken of enymore:but the very Heathē also shal knowe/that I am the Lorde / the holy one of Israel. Beholde/it commeth/& shalbe fulfilled in dede/sayeth the Lord God. This is ỳ daye wherof I haue spoken: They that dwell in ỳ cyties of Israel/shall go forth & set fyre vpō the weapens/& burne them: shyldes & speres bowes and arowes/bylles & clubbes: seuen yeares shal they be burnynge therof/ so that C they shall els bringe no stickes from ỳ felde/ nether haue nede to hew downe eny out of the wodde: For they shal haue weapēs ynow to burne. They shall robbe those that robbed them/and spoyle those that spoyled them sayeth the Lorde God.

At the same tyme will I geue vnto Gog/ a place to be buried in/in Israel: euē the valley/where thorow men go from the east to ỳ see warde. Those that trauayle therby/shall abhorre it. There shall Gog and all hys people be buried: and it shalbe called the valley of ỳ people of Gog. Seuen monethes longe shal the house of Israel be burienge of them that they maye clense the lāde. Yee al ỳ people of the lande shall burye them. D it shall be a glorious daye/ when I gett me that honoure/sayeth the Lorde God. They shall ordene men also to be deed buriers/euer going thorow the lande/& appoynte them certayne places to bury those in/ whych remayne vpō the felde/ỳ the lande maye be clensed. From ende to ende shall they seke/and that vij. monethes longe. Now those that go thorow the land/where they se a mās bone/they shal set vp a tokē by it/till the deedburiers haue buried it also/in ỳ valley of the people of Gog. And the name of the citie shalbe called. *Hamonah: Thus shal they make the land clene.

* That is/multytude.

And thou sonne of man: thus sayeth the Lorde God: Speake vnto all the foules & euery byrde/yee and to all the wylde beastes of the felde: heape you together and come / gather you rounde aboute vpon my slaughter/that I haue slayne for you:euen a greate slaughter vpon the mountaynes of Israell: eate flesh/and drincke bloude. Ye shal eate ỳ E flesh of the worthies/and dryncke the bloude Apoca.xix. of the prynces of the lande: of the wethers/ of the lambes/ of the goates/and of the oxen that be al slayne at Basan. Eate the fat your belyfull/and drincke bloud/tyll ye be dronken of the slaughter/ whych I haue slayne vnto you. Fill you at my table/with horses & stronge horsmen: with captaynes and al mē of warre/sayeth the Lorde God.

I will bringe my glory also amonge the F Gentyles / that all the Heathen maye se my iudgement/that I haue kepte/and myhand whych I haue layed vpon them: that ỳ house of Israell maye knowe/ how that I am ỳ Lorde theyr God / from that daye forth. And the Heathen shall knowe / that where as the house of Israell were led in to captyuite: it was for their wickednes sake/because they offended me.

For the whych cause I hyd my face from them/and delyuered them in to the handes of their enemyes/that they myght all be slayne with the swearde. Accordinge to their vncleanesse and vnfaithful dealinges/ so haue I entreated them / and hyd my face from them. G Therfore thus sayeth the Lorde God: Now will I bryng agayne the captiues of Jacob and haue mercy vpon the whole house of Israell/ & be gelous for myholy names sake. All their confusiō and offence that they haue done agaynst me/ shall be taken awaye: and so safely shall they dwell in their lande/ that no man shall make them afrayed. And when

I haue brought them agayne from amonge the people/when I haue gathered thē toge-ther out of their enemyes lādes/& am prayed in them before many Heathen:then shal they knowe/that I am ỹ Lorde their God/ which suffred them to be led in to captyuyte amonge the Heathē/but now haue brought them agayne in to their awne lande/and not left one of them yonder.

After that/wyll I hyde my face nomore from them/but wil poure out my spyrete vpō the house of Israel/sayeth the Lorde God. Ezech.xxxvi.d

¶ The restoaringe of the cytye & of the temple that was to come is shewed vnto the Prophete.

¶ The.xl.Chapter.

A IN the xxv.yeare of oure captyuyte/in the beginning of the yeare/ the.x.daye of the moneth:that is ỹ xiiij.yeare/after that the cite was smyten downe:the same daye came the hand of the Lorde vpon me/& caried me forth:euē into the lande of Israel brought he me in the vysyons of God:& set me downe vpō a marueilous hye moūtaye/wherupon there was a buyldynge (as it had bene of a cite)toward the north.

Thither he caried me/ and beholde/there was a mā/whose similitude was like brasse/ which had a threde of flax in his hande/ and a metterodde also. He stode in ỹ dore/& sayde vnto me:marcke well with thyne eyes/her-ken to with thyne eares/ & fasten it in thine hert/whatsoeuer I shall shewe the/for to ỹ intent that they myght be shewed the/ther-fore art thou brought hither. And whatsoe-uer thou seyst/thou shalt certyfye the house of Israel therof.

Beholde/there was a wall on the outside roundc aboute the house:the meterodde that he had in his hand/was six cubytes long & a spanne. So he measured the bredth of the B buylding/ which was a meterodde/and the heygth also a meterodde. Then came he vnto the east dore/& wente vp the stares/& mea-sured the postes of ỹ dore:wherof euery one was a meterodde thicke. Euery chābre was a meterodde longe & brode: betwene the chā-bers were fyue cubytes. The poste of ỹ dore within the porche/ was one meterodde. He measured also the porche of the ynnermer dore/ whych conteyned a meterodde. Then measured he the entrye of the dore/that con-teyned eght cubytes/and his pylers two cu-bytes:and this entrye stode inwarde.

The chambers of the dore eastwarde/were thre on euery syde:a lyke brode and longe. The pylers also that stode of both the sydes/ were of one measure. After this/ he measu-red the wydenesse of the dore/which was.x. cubytes/& the heygth of the dore xiij.cubyts. The edge before the chambres was one cu- C byte brode vpon both the sydes/& the cham-bres six cubites wyde of either side. He mea-sured the dore from the rygge of one chābre to another/whose wydnesse was.xxb. cuby-tes/and one dore stode agaynst another. He made pilers also.ix.cubites hye/roūde about the courte dore Before ỹ inward parte vnto the fore entre of the ynnermer dore/were L. cubytes. The chābers & their pilers within/ rounde about vnto the dore/ had syde wyn-dowes: So had the fore entries also/ whose wyndowes wente rounde about within. And vpon the pylers there stode date trees.

Then brought he me in to the fore courte/ where as were chambres & paued worckes/ made in the fore courte rounde aboute. xxx. chambres vpon one paued worcke. Now the paued worcke was a longe beside the dores/ & ỹ was the lower paued worcke. After this/ he measured the bredth frō the lower dore/ vnto the ynnermer courte of the outsyde/ which had an.C.cubytes vpon the east & the D north parte. And the dore in the vttermost courte towarde the north/measured he after the length & bredth: his thre chambres also on ether side/ with his pylers & fore entries: which had euen the measure of the first dore. His heygth was fyfty cubytes/ ỹ bredth xxb cubytes: his wyndowes & porches with hys date tres/had euen lyke measure as ỹ dore towarde the east: there were.viij. steppes to go vp vpō/& their porche before them. Now the dore of ỹ ynnermer court stode streight ouer agaynst the dore/that was toward the north east. Frō one dore to another/ he mea-sured.C.cubytes.

After that/he brought me to ỹ southside/ where there stode a dore towarde the south: whose pilers and porches he measured/these had the fyrst measure/& wyth their porches they had wyndowes rounde aboute/lyke the first wyndowes. The heygth was.l.cubites/ the bredth.xxb. & steppes to go vp vpon: his porche stode before him/ with his pylers and date tres on either side. And the dore of the ynnermer courte stode towarde the south/& he measured from one dore to another an.C. cubites. So he brought me in to ỹ ynnermer courte/thorow ỹ dore of ỹ south syde: which he measured/ and it had the measure afore sayde. In lyke maner/his chambres/pylers/ and fore entries/had euē the fore sayde mea-sure also. And he had with his porches roūde aboute/wyndowes of.L.cubytes heyght/ & xxb. cubytes brode. The porches roūd about were.xxb. cubytes longe/ and.b. cubytes brode: and his porch reached vnto the vtter-most court: vpon his pylers there were date trees/

trees/and.biij.steppes to go vp vpon.

E He brought me also in to ỹ vnmost courte vpon the east syde / and measured the doze / accozdyng to ỹ measure afoze sayd. His chã-bers/pylers/and pozches had euen the same measure/as ỹ fyrst had: & with his pozches he had wyndowes roũde aboute. The heigth was.l.cubytes: the bzedth.xxb.cubytes: His pozches reached vnto the vttermost courte: his pilers also had date trees on eyther syde/ & .biij. steppes to go vp vpõ. And he bzought me to the nozth doze/and measured it/which also had ỹ foze sayd measure. His chãbzes/ pylers and pozches had wyndowes rounde aboute: whose heygth was.l.cubytes / & the bzedth.xxb. Hys pylers stode towarde ỹ vt-temost courte / & vpon them both were date trees/and.biij.steppes to go vp vpon. There stode a chambze also/ whose intraunce was at the doze pylers / and there the burntoffe-rynges were washed.

In the doze pozche / there stode on ether
F syde two tables foz the slaughtynge: to sleye the bzentofferynges / synneofferynges and trespaceoffrynges therbpon. And on the out syde as men go fozth to the nozth doze/there stode two tables. Foure tabłz stode on ether syde of the doze/ ỹ is.viij.tables / wherbpon they slaughted. Foure tables were of hewen stone foz the burntofferynges/of a cubyte & a half longe and bzode / and one cubyte hye: wherbpon were layed the vessels and oznamentes / whych were vsed to the burnt and slayne offerynges/whẽ they were slaughted. And within there were hokes foure fyngers bzode / fastened rounde aboute / to hange flesh vpon/and vpon the tables was layed ỹ offrynge flesh. On the outsyde of the ynner-mer doze were the syngers chambers in the inwarde courte besyde the Nozth doze ouer agaynst ỹ South. There stode one also/be-syde the east doze nozthwarde.

G And he sayde vnto me: This chambze on
i.Para.lij.a. the South syde belongeth to the pzestes / ỹ
ij.Reg.ỹ.f. kepe the habytacyon: and thys towarde the Nozth / is the Pzestes that wayte vpon the aulter: which be the sonnes of Sadoch/that do seruyce befoze the Lozde in steade of the chyldzen of Leui. So he measured the foze courte/whych had in length an.C.cubytes/ and as moch in bzedth by the foure cozners. Now the aulter stode befoze the house: And he bzought me to the foze entre of the houle/ and measured the walles by the entre doze: wich were fyue cubytes longe on ether syde. The thicknesse also of the doze on ether syde/ was thze cubytes. The length of the pozche was.xx.cubytes/the bzedth.xj.cubytes/and vpon steppes went men vp to it: by ỹ walles also were pylers/on ether syde one.

¶ The disposycyon and denyce of buyldynge agayne the temple/& of the other thynges therto belongyng.

¶ The.xlj.Chapter.

A Fter this he bzought me to ỹ tẽple/ & measured the postes: whych were
A of both ỹ sydes.vj.cubytes thicke/ accozdynge to the wydenesse of the tabernacle. The bzedth of the doze was.x. cubytes and the walles of the doze on either syde fyue cubytes. He measured the length therof/which conteyned.xl.cubytes/and the bzedth.xx. Then wente he in/ and measured the doze postes / whych were two cubytes thicke: but ỹ doze it selfe was syxe cubytes/ & the bzedth of the doze was.viij.cubytes. He measure ỹ length and bzedth therof/ whych were euery one.xx.cubytes/ befoze ỹ tẽple.

And he sayde vnto me: thys is the holyest of all. He measured also the wall of ỹ house/ whych was syxe cubytes. The chambzes ỹ stode roũde aboute ỹ house/ were euery one foure cubytes wyde/& one stode harde vpon another/wherof there were.xxxiij. And there stode postes beneth by the walles rounde aboute the house/to beare thẽ vp: but in the wall of ỹ house they were not fastened: The syde chambzes were the hyer the wyder/ and had steppes thozow them rounde aboute the house. Thus was it wyder aboue/that from the lowest men might go to ỹ hyest & mydd chambers. I sawe also that the house was
B very hye rounde aboute. The foundacyon of the syde chambzes was a meterodde (that is syxe cubytes) bzode. The thicknesse of ỹ syde wall without/conteyned fyue cubytes/ & so dyd ỹ outwall of the chãbzes in the house.

Betwene the chambers/ was the wydenes xx.cubytes roũde about the house. The chambze dozes stode ouer agaynst the out-wall/the one doze was towarde the nozth/ ỹ other towarde the South: & the thycknesse of ỹ outwall was.v.cubytes rounde aboute Now the buyldynge that was separated to-warde the west/ was lxx.cubytes wyde: the wall of the buyldyng was.v.cubytes thicke rounde aboute/& the length foure scoze cu-bytes & ten. So he measured ỹ house which was an.C.cubytes longe/and the separated buyldyng with the wall were an.C.cubytes longe also. The wydnesse befoze the house & of it that was separated towarde the East/ was an.C.cubytes.

And he measured the length of the buyl-C
dynge before and behynde wyth the chãbers vpon both the sydes: and it conteyned an.C. cubites. The ynnermer temple/the pozch of the foze courte/the side postes/these thze had syde wyndowes / and pylers rounde aboute ouer agaynst the postes / from the grounde

vp to the wyndowes: The wyndowes themselues were syled ouer with bordes: and thus was it aboue the dore/ vnto the vttmost house/ and without also: Yee the whole wall on euery syde both within and without was syled ouer w greate bordes. There were Che-
D rubins and date trees made also/ so that one date tree stode euer betwixte two Cherubins: One Cherub had two faces/ ỹ face of a man lokynge a syde towarde the date tre/ and a lyons face on ỹ other syde. Thus was it made rounde aboute in al the house: Yee ỹ Cherubins & date trees were made frō the groūd vp aboue the dore/ & so stode they also vpon the wall of the temple.

The vyppostes of the temple were foure squared/ and the fashion of the Sanctuary was euen as it apparedvnto me a fore in ỹ vision. The table was of wodde/ thre cubytes hye and two cubytes longe: hys corners/ the length and the walles were of wodde. And he sayde vnto me: This is the table/ that shal stande before the Lorde. The temple & the holyest of al had ether of them two dores & euery dore had two lytle wyckettes which were folden in one vpon another/ on euery syde two. And vpon the dores of the temple there were made Cherubins & date trees/ lyke as vpon the walles: & a greate thicke balke of wodde was before on the out syde of ỹ porche. Vpon both the sydes of the walles of the porche/ there were made depe windowes & date trees/ hauynge beames and balkes/ lyke as the house had.

¶ Of the chambres of the temple for the Preastes/ & the holy thinges.

¶ The.xlij. Chapter.

A Then caryed he me out in to ỹ fore court towarde ỹ north/ & brought me in to the chambre ỹ stode ouer against the backebuyldyng north warde/ which had the length of an. C. cubytes whose dore turned toward the north. The wydenesse cōteyned. L. cubites: ouer against the. xx. cubites of the vnnermer courte/ and against the paued worke that was in ỹ fore court. Besyde all these thre/ there stode pylers/ one ouer against another: And before this chambre there was a walkyng place of x. cubites wyde/ & within was a waye of one cubite wyde/ & their dores towarde ỹ north. Thus the hyest chambres were allwaye narower then the lowest and myddelmost of ỹ building: for they bare chambre vpon chambre/ and stode thre together one vpō another not hauynge pilers lyke the fore court: therfore were they smaller then those beneth and in the myddest/ to reken from the grounde vpwarde.

The wall without that stode by the chambres towarde the vttmost courte vpon the fore syde of the chambres/ was L. cubytes longe: for the length of the vttmost chābres in the fore courte was L. cubites also: but ỹ length therof before the temple was an C. cubites. These chambres had vnder them an intraūce of the east syd/ wherby a mā might go in to them out of the fore courte/ thorow the thicke wal of the fore courte toward the east/ right ouer against the separated buyldinge. Before the same buyldynge vpon thys syde there were chambers also whych had awaye vnto thē/ lyke as the chambers on ỹ north syde of the same length & wydenesse.

Their intraunce/ fashyon and dores were also of the same maner. Yee euen lyke as the C other chamber dores were/ so were those also of the south syd. And before the waye toward the singers steppes on the east side/ there stode a dore to go in at. Then sayde he vnto me: The chambers toward the north & the south whych stande before the backe buyldynge: those be holy habitacyons/ wheryn the preastes that do seruyce before the Lorde/ must eate the most holy offeringes: and there must they laye the most holy offerynges: meatofferinges/ synne offringes & trespace offerynges/ for it is an holy place. When the preastes come therin/ they shal not go out in to ỹ fore courte: but (seyenge they be holy) they shall leaue the clothes of their ministracyon/ and put on other garmētes/ when they haue eny thynge to do with the people.

Now when he had measured al the vnnermer house/ he brought me forth thorow the D east porte/ and measured the same rounde aboute. He measured the east syde w the meterodde/ whych rounde aboute conteyned v. C. meterodes. And the north syde measured he/ which conteyned rounde aboute euen so moch. The other two sydes also towarde the south and the west (which he measured) conteyned ether of them v. C. meterodes. So he measured all the foure sydes where there wente a wall rounde aboute v. C. meterodes longe/ & as brode also whych separated ỹ holy from the vnholy.

The seyth the glory of God goyng in to the Temple/ from whence it had before departed. He menyoneth the Idolatrye of the children of Israell/ for which they were consumed & brought to nowght. He is commaunded to call them agayne to repentaunce.

¶ The.xliij. Chapter.

SO he brought me to ỹ dore/ ỹ turneth towarde the east. Beholde/ then came the glory of the God of A Israell from out of the east/ whose voyce was like a greate noyse of waters/ & the earth was lyghtened with hys glory. His Ezech.x. lyght to loke vpon was lyke the fyrst/ that I sawe/ when I wentè in/ what tyme as the cytye

cytie shulde haue bene destroyed: and lyke ỹ
vysyon that I sawe by the water of Cobar.
Then fell I vpon my face/but the glory of ỹ
Ezechiel.i.a. Lorde came in to the house thorow the East
Ezech.x.c.xi.d dore. So a wynde toke me vp/ and brought
me into the vnnermer courte: & beholde/the
house was full of the glory of the Lorde.

B I herde one speakyng vnto me out of the
house/and there stode one by me/ that sayde
Esa.vi.a. lxvi.a vnto me: O thou sonne of man/ this rowme
Apoca.xxi.c is my seate / & the place of my fote steppes:
where as I wyll dwell amonge the chyldren
of Israel for euermore: so that the house of
Israel shall nomore defile my holy name: ne-
ther they/ ner their kings/ thorow their whor-
dome/ thorow their hye places/ & thorow the
deed bodyes of their Kynges: whych haue
buylded their thresholdes in maner harde
vpon my thresholdes/ & their postes almost
at my postes: so that there is but a bare wall
betwyxte me and them.

Thus haue they defyled my holy name
with their abhominacyons / that they haue
cõmytted. Wherfore I haue destroyed them
in my wrath: But now they shall put awaye
their whordome and the deed bodyes of their
kynges out of my syght/ that I maye dwell
C amõge thẽ for euermore. Therfore (O thou
Zach.ỹ.a. sonne of man) shewe thou the housholde of
Israel a temple/ that they maye be ashamed
of their wickednesse/ and measure thẽ selues
an example therat.

And when they be ashamed of all their
worckes / then shewe them the fourme and
fashyon of the temple: the commynge in/ the
goynge oute/ all the maner and descripcion
therof/ yee all the vses and ordynaunces of
it/ ỹ they maye kepe & fulfill all the fashiõs
D and customes therof.

This is the descripcyon of the house: Ab-
oue vpõ the moũt rounde aboute all ỹ cor-
ners/ it shalbe ỹ holyest of all. Beholde/ that
is the descripcyon and fashyon of the house.
This is the measure of the aulter (after the
true cubyte: whych is a spanne longer then
another cubyte) hys botome in the myddest
was a cubyte longe and wyde/ and the ledge
that wente rounde aboute it/ was a spanne
brode. This is the heygth of ỹ aulter: From
the grounde to the lower steppes the length
is two cubytes / and the bredth one cubyte:
and from the lower steppes to the higher are
foure cubytes/ & the bredth but one cubyte.
Exodi.xxvỹ.a. The aulter was foure cubytes hye/ & frõ
the aulter vpwarde stode foure hornes / and
it was. xij. cubytes longe and. xij. cubytes
E brode/ vpõ ỹ foure corners: the couerynge of
ỹ aulter was. xiiij. cubytes longe and brode
vpon the foure corners / and the ledge that
wente rounde aboute/ had half a cubite: and
the botome therof roũde aboute one cubyte:
hys steppes stode towarde the East. And he
sayd vnto me: Thou sonne of mã/ thus saieth
the Lorde God: these are the ordynaunces &
lawes of the aulter / in the daye when it is
made to offre burntoffrynges/ & to sprẽckle Exech.xliij.c.
bloude ther vpon. To the prestes/ to the Le-
uites that be of the sede of Sadoch/ & treade
before me to do me seruyce/ sayeth the Lord
God: Vnto these geue thou a yõge bullocke/
for a synofferynge: & take the bloude of hym
and sprenckle his fourehornes withall and
the foure corners of the aulter couerynge/
with ỹ ledge that goeth rounde aboute: here Leui.xvi.c.
wyth shalt thou clense it / and reconcyle it.
Thou shalt take the bullock also of the syn-
F offringe/ & burne him in a seuerall place wt-
out the Sanctuary.

The nexte daye / take a gootbuck wyth-
out blemish for a synoffryng/ to reconcyle ỹ
aulter withall: lyke as it was reconcyled wt
the bullocke. Now when thou hast made it
cleane/ then offre a yonge bullocke without
blemysh/ & a ramme out of the flocke wyth-
out blemish also: Offre thẽ before the Lord/ Leuiti.xxiij.c.
and let the prest cast salt therupon/ and geue
them so vnto the Lorde for a burntofferyng. Leuitti.ij.b.
Seuen dayes shalt thou bringe/ euery daye
a gootbuck. A yonge bullocke & a ramme
of the flocke (both wythout blemysh) shall
they offre. Seuen dayes shall they reconcyle G
and clense the aulter/ & offre vpon it. When
these dayes are expired/ then vpon the. viij.
daye and so forth/ the prestes shal offre their
burntoffringes & healthoffrynges vpon the
aulter: so wyll I be mercyfull vnto you/
sayeth the Lorde God.

(The sheweth what dore of the temple is shutte. He is cõmaunded to vpbrayde the people with their offence. The vncircuncyled in hert & in the flesh. Who are to be admitted to the seruyce of the temple/ and who to be refused. He sheweth what prestes he wold haue admytted in to the holy place/ and also their offyce.

(The. xliiij. Chapter.

A Fter thys / he brought me agayne
to the outwarde dore of the San-
ctuary on the East syde / and that
was shut. Then sayde the Lorde
vnto me: This dore shall be styll shut / & not
opened for eny man to go thorow it/ but on-
ly for the Lorde God of Israel: yee he shall
go thorowe it/ els shall it be shut styll. The
prynce hym selfe shall come thorow it / that
he maye eate bread before the Lorde. At the
porche shall he come in/ and there shall he go
out agayne. Then brought he me to ỹ dore/
vpon the North syde of the house. And as I
loked aboute me/ beholde/ ỹ glory of ỹ Lord
fylled the house: and I fell downe vpon my
face. So the Lorde spake vnto me: O thou
sonne of man/ a* fasten this to thyne herte/ B

a* That is/ cõsyder or ymagyne thys in thyne hert.

beholde / & take diligent hede to all ỹ I will saye vnto the / concernyng all the ordynaunces of the Lorde & all his lawes: ponder wel with thyne herte the cõmyng in of the house & the goinge forth of the Sanctuary: & tell that obstynate housholde of Israel: Thus sayeth the Lorde God: O house of Israel / ye haue now done ynough withall youre abhomynacyons / seynge that ye haue brought in to my Sanctuary straungers / hauynge vncircuncysed hertes and flesh / where thorow my Sanctuary is defiled / when ye offre me bred / fat / and bloude.

Thus with all youre abhomynacyons ye haue broken my couenaunt / and not kepte the holy ordinaũces of my Sanctuary: but set kepers of my Sanctuary / euẽ after your awne mynde. Therfore thus sayeth ỹ Lorde God: Of all the straũgers that dwell amõge
C the chyldren of Israel / no straunger (whose herte & flesh is not circumcysed) shall come within my Sanctuary: No ner the Leuites that be gone backe fro me / and haue dysceaued the people of Israel with all erroures / goinge after their ydoles: therfore shall they beare their awne wyckednes. Shulde they be set & ordened to mynystre vnder the dores of the house of my Sanctuary: And to do seruyce in the house: to slaye burntoffringes & sacrifyces for the people: to stande before
D thẽ / & to serue them: seynge the seruyce that they do thẽ / is before their Idoles / & cause ỹ house of Israel to stomble thorow the wyckednes: For the which cause I haue pluckte
ij. Reg. vj. f. out myne hande ouer them (sayeth ỹ Lorde) so that now they must beare their awne iniquyte / and not to come nye me / to serue me with their presthode / in my Sanctuary / & moost holyest of all: that they maye beare their awne shame & abhomynacyõs / which they haue done. Shulde I vse thẽ to be porters of the house / and to all the seruyce that is done therin: But the Prestes the Leuytes
Ezech. xliij. d. xl viij. b. ỹ sonnes of Sadoch / that kepte the holy ordynaũces of my Sanctuary / when the chyldren of Israel were gone fro me: shall come to me / to do me seruyce / to stande before me / and to offre me the fat and the bloude / sayeth the Lorde God.

They shall go in to my Sanctuary / and
E treade before my table / to do me seruice / and to wayte vpon myne ordynaũces. Now whẽ they go in at ỹ dores of the ynnermer court: they shall put on lynen clothes / so ỹ no wollyne come vpon them: whyle they do seruyce vnder the dores of the ynnermer courte / and within. They shall haue fayre lynen bonettes vpon their heades / and lynẽ brech̃es vpõ their loynes / whych in their laboure they shall not put about them: And when they go forth to the people in to the outward courte / they shall put of ỹ clothes / wherin they haue mynystred / and laye them in the habytacyon of the Sanctuary / and put on other apparel / lest they vnhalowe the people wyth their clothes.

They shall not shaue their heades / ner norysh the bushe of their hearre / but rounde their heades only. All the Prestes that go in
F Leuitti. xix. f. & xxi. a. to the ynmost court / shal drynke no wyne. They shall mary no wydow / nether one that is put from her husband: but a mayde of the sede of the house of Israel / or a wyddowe / ỹ hath had a prest before.
Leui. x. c. xxi. b. Ose. i. a. iij. a.

They shall shewe my people the differẽce betwene the holy and vnholy / betwixte the clene and vnclene. If any discorde arise / they shall dyscerne it / and geue sentence after my iudgementes. My solempne feastes / my
G lawes and ordynaũces shall they kepe / and halowe my Sabbathes. They shall come at no deed persone / to defyle thẽselues (excepte it be father or mother / sonne or daughter / brother or syster ỹ hath had yet no husbande) in soch they maye be defyled.

And when he is clensed / there shall be rekened vnto him vij. dayes: and yf he go in to ỹ Sanctuary agayne to do seruyce / he shall bringe a synoffrynge sayeth the Lorde God.
Deute. xviij. a. Nume. xviij. c. Iosu. xiij. k. They shall haue an heretage / yee I my selfe wilbe their heretage: els shall ye geue thẽ no possessyon in Israell / for I am their possessyon. The meatoffrynge / synnoffryng & trespaceoffryng shall they eate / and euery dedycate thing in Israel / shalbe theirs. The firstlynges of all the first frutes / and all fre willoffrynges shall be the prestes.

Ye shal geue vnto the prest also the firstlynges of youre dowe / that God maye prospere the residue. But no deed caryon shal ỹ prest eate / ner soch as is deuoured of wylde
Exod. xxij. d. Leui. xxij. a. beestes / foules or catell.

¶ Oute of all the lande of promes are there separate iiij. portyons / of which the fyrst is geuen to the Prestes and to the temple / the seconde to the Leuytes / the thyrde to the cytie / the fourth to the prince. An exhortacyon to the heades of Israel. Of iust weightes and measures. Of fyrst frutes. &c.

¶ The. xlv. Chapter.

A When ye deuyde the lãde by the lot / ye shall put aseyde one parte for ỹ Lorde / to be holy frõ other lãdes:
Ezech. xlviij. b namely xxv. M. meterodds lõge / and. x. M. brode. This shalbe holy / as wyde as it is rounde aboute. Of thys parte there shal belonge vnto the Sanctuary. v. C. meterodds in all the foure corners / and. l. cubytes wyde rounde aboute to the suburbes. And from this measure / namely of. xxv. M meterodds longe / & x. M. brode / thou shalt measure

measure/wherin the Sanctuary and ỹ holyest of all maye stande.

The relydue of that holy grounde shall be the prestes/ which do serupce in ỹ Sanctuary of the Lorde / and goo in before the Lorde to serue hym / that they maye haue rowme to dwell in.

B As for the Sanctuary/it shall stande for it selfe: & to the Leuites ỹ serue in the house/ there shalbe geuen.xx.habytacyons / of the xxv.M.length & x.M.bredth: ye shall geue also vnto the cytie a possessyon of.v.M.meteroddes brode/ & xxv.M.longe / besyde the parte of the Sanctuary: that shall be for ỹ whole house of Israell. Upon both the sydes of ỹ Sanctuarys parte/ & by the citie/there C shalbe geuē vnto ỹ prynce/whatsoeuer lieth ouer agaynst the cytie/ as farre as reacheth westwarde and eastwarde: whych shalbe as longe as one parte / frō ỹ west vnto ỹ east.

Ezech.xlviij.d.

This shalbe his awne lande in Israel/ ỹ my princes be no more chargeable vnto my people. And soch as remayneth yet ouer in ỹ lande/ shalbe geuē to ỹ house of Israel accordynge to their trybes. Thus sayeth the Lorde God: O ye prynces/ ye haue now oppressed and destroyed ynough: now leaue of/ handle now accordyng to the thinge/ that is equall and lawful: and thrust out my people nomore/ sayeth the Lord God. Ye shal haue a true weyght/ a true a* Ephah/ and a true b* Bath. The Ephah & ỹ Bath shalbe a like.

a* Ephah is a measure of drie thinges.

b* Bath is a measure of moyste thinge.

D One Bath shall cōteyne ỹ tenth parte of an Homer/ & so shall one Ephah do: their measure shall be after the Homer. One Sycle maketh.xx.Geras. c* So.xx.Sicles/ & .xxv. and .xv.Sycles make a pounde. This is the heaueoffrynge/ that ye shall geue to be heaued: namely/ ỹ .xvj. parte of an Ephah / out of an Homer of wheate: and the .xvj. part of an Ephah/ out of an Homer of barly. The oyle shall be measured with the Bath: euen the tent parte of one Bath out of a d* Cor.

c* So.xx.sicles/ & .xv. and xxv. make a pounde. That is.lx.sicles make a pounde. Howbeit euery one of these nombers was wont to haue his proper name alone.

E Ten Bathes make one Homer: for one Homer fylleth ten Bathes. And one lambe from two hundreth sheepe out of the pasture of Israel/ for a meatoffringe/ burntoffering and healthoffrynge/ to reconcyle thē/ sayeth the Lorde God. All the people of the lande shall geue thys heaueofferynge wyth a fre will. Agayne/ it shall be the prynces parte to offre burntofferynges/ meatofferynges and drynckoffrynges vnto the Lorde/ in the holy dayes/ new Moones/ Sabbathes/ and in all the hye feastes of the house of Israel. The F cynoffrynge/ meatoffrynge/ brentofferynge and healthoffrynge shall he geue / to reconcyle ỹ house of Israel. Thus sayeth ỹ Lorde God: The first daye of the fyrst moneth thou shalt take a yonge bullocke wythout blemysh/ and clense the Sanctuary. So the preste shall take of the bloude of the synoffrynge/ and sprenckle it vpon the postes of the house/ and vpon the foure corners of the aulter/ with the dorepostes of the ynnermer courte. And thus shalt thou do also ỹ seuēth daye of the moneth (for soch as haue synned of ignorauunce / or beyng disceaued) to recōcyle the house withall. Upon the .xiiij. daye of ỹ fyrst moneth ye shall kepe Easter. Seuen dayes shall the feast contynue / wherin there shal no sower ner leuēned bred be eatē.

Upon the same daye shal the prynce geue for him selfe and all the people of the lande/ G a bullocke for a synoffrynge. And in ỹ feast of the seuen dayes he shall offre euery daye a bullocke & a ram/ that are without blemish/ for a burntoffrynge vnto the Lorde: and an he gaote daylye for a synoffrynge. For the meatoffrynges/ he shal geue euer an Ephah to a bullocke/ an Ephah to a ram / & an Hin of oyle to an Ephah. Upon the .xv. daye of ỹ seuēth moneth/ he shall kepe the seuē dayes holy one after another/ euē as the other seuē dayes: with the synoffrynge/ burntoffryng/ meatoffrynge/ and with the oyle.

¶ The sacrifices of the Sabboth & of the new mones. Thorow which dores they must go in/ or come out of the temple &c.

¶ The .xlvj. Chapter.

Thus sayeth the Lorde God: the dore of the ynnermer courte towarde ỹ A East / shall be shut the .vj. worcke dayes: but in the Sabboth and in daye of the newe Moone / it shalbe opened. Then shall the prynce come vnder the dore porche/ and stande styll wythout by the dore cheke. So ỹ prestes shall offre vp his burnt and healthoffrynge. And he shall worshype at ỹ doreposte/ & go his waye forth agayne: but the dore shall nomore be shut tyll the euenynge.

On the same maner shall ỹ people of the lande also do their worshipe before ỹ Lorde/ wythout thys dore vpon the Sabbathes & newe Moones. This is now the burntoffe- B rynge / that the prynce shall bringe vnto ỹ Lorde vpō the Sabboth: syxe lambes without blemysh/ and a ram without blemysh/ and an Ephah for a meatoffrynge / with the ram. As for the lābes / he maye geue as many meatoffrynges to them/ as he wyll/ & an Hin of oyle to an Ephah. In the daye of the newe moneth/ it shal be a yonge bullocke without blemysh/ sixe lambes & a ram also without blemish. With the bullocke he shal geue an Ephah/ and wyth the ram an Ephah also for a meatofferyng: but to the lābes/ what he maye come by: And euer an Hin of oyle to C an Ephah. Whē the prynce cōmeth/ he shall

go vnder the doze pozche/ and euen therede-
parte fozth agayne. But when the people of
the lande come befoze the Lozde in the hye
soiempne feast / as many as come in by the
Nozth doze to do wozshyppe / shall goo oute
agayne at the South doze. And they ꝑ come
in at the South doze/ shall go fozth agayne
at the Nozth doze. There shall none go oute
at the doze where he came in / but shall goo
fozth ryght ouer on the other syde/ & ꝑ pzince
shall go in and out amonge them.

D Upon the solempne and hye feaste dayes/
this shalbe the meatofferinge: An Epha to
a bullock and an Epha to a ram/ and to the
lambes: as many as he wil/ but euer an Hin
of oyle to an Epha. Now when the pzynce
bzyngeth a burntofferynge oz an healthoffe-
rynge wyth a fre wyll vnto the Lozde / the
east doze shalbe opened vnto him/ ꝑ he maye
do with hys burnt and healthofferynges / as
he doth vpon the Sabboth / and when he
goeth fozth/ the doze shall be shutt after hym
agayne. He shal daylie bzynge vnto ꝑ Lozde
a lambe of a yeare olde without blemysh foz
E a burnt offringe: this shall he do euery moz-
nynge. And foz a meatofferinge he shal geue
the sixte parte of an Epha/ & the thyzde parte
of an Hin of oyle (to myngle with the cakes)
euery mournynge. Yee this shalbe a daylye
meatofferinge vnto the Lozde/ foz an euer-
lastinge ozdinaunce: & thus shal the lambe/
the meatofferynge and oyle be geuen euery
moznynge/ foz a daylie burntofferinge.

Mozeouer/ thus sayeth the Lozde God:
If the pzynce geue a gyfte vnto eny of hys
sonnes/ then shall it be hys sonnes heretage
perpetuall/ ꝑ he maye possesse it. But If he
Leuitic. xxv.b. wyll geue one of his seruauntes some of his
Nume. xxxvi.c heretage/ it shall be his to the fre yeare/ and
F then to returne agayne vnto ꝑ pzynce: foz hys
in. Reg. xxi.a. heretage shalbe his sonnes only. The pzince
ꝑ. Reg. ix.b. also shall take none of the peoples enhery-
taunce/ ner put the from their possessyō: but
to his awne sonnes shall he geue his possess-
syon/ that my people be not scatred abzode/
but that euery man maye haue his awne.

And he bzought me thozow the intraunce
at the syde of the doze to the habytacyon of
ꝑ Sanctuary/ that be longeth to ꝑ pzestes
and stode towarde the nozth/ & beholde/ there
was a place vpon the West syde/ then sayde
he vnto me: This is ꝑ place/ where ꝑ pzestes
shall dight the trespace and synoffrynges / &
bake the meatofferinges: that they nede not
beare them in to the outwarde courte / and
G so to vnhalowe the people. So he bzought
me in to the vttemost courte/ rounde aboute
all the foure cozners. Beholde/ in euery coz-
ner of the foze courte/ there was yet a lytle
courte. Yee in all the foure cozners of the
courte/ there was made a lytle courte of. xl.
cubytes longe/ and. xxx. cubites bzode: these
foure lytle courtes were of one lyke measu-
re/ & there wēt a rygge wall rounde aboute
them all foure / vnder the whych there were
harthes made rounde aboute. Then sayd he
vnto me: This is the kechin / where the my-
nisters of the house shal dyght the slayne of-
ferynges of the people.

¶ The vysyon of the waters that come out of the te-
ple. The coastes of the lande of pzomes/ and the dy-
uysyon therof by trybes.

¶ The. xlvij. Chapter.

AFter thys he bzought me agayne A
befoze the doze of ꝑ house: and be-
holde/ there gushed out waters frō
vnder the postes of the house east-
warde (foz the house stode towarde the east)
that ranne downe vpon the ryght syde of the
house/ which lyeth to the aulter south ward.
Then caried he me out to the nozth doze/ and
bzought me fozth there-rounde aboute by the
vttemost doze that turneth east warde. Be-
holde / there came fozth the water vpon the Zach. xiij.c.
right side. Now whā the man ꝑ had ꝑ mete- & .xiiij.b
rodde in his hande wente vnto the east doze/
he measured a M. cubites/ & thē he bzought
me thozow the water/ euen to ꝑ ancles: so he
measured yet a thousand/ & bzought me tho-
row ꝑ water agayne vnto ꝑ knees: yet mea- B
sured he a thousande / & bzought me thozow
the water vnto the loines. After this he mea-
sured a thousande agayne / then was it soch
a ryuer / that I myght not wade thozow it:
The water was so depe/ that it was nedeful
to haue swimmed/ foz it might not be waded
ouer. And he sayde vnto me: hast thou sene
this/ O thou sonne of man? and wyth that/
he bzought me to ꝑ ryuer banck agayne.

Now when I came there/ there stode ma-
ny trees vpon ether syde of the ryuer bācke.
Then sayde he vnto me: This water that flo-
weth oute towarde * the East / and runneth
downe in to the playne felde/ commeth in to *Some reade/
the see: and from the see it rūneth out/ & ma- Galile.
keth the waters whole. Yee all that lyue and
moue/ where vnto this ryuer commeth/ shal
recouer. And where thys water commeth/
there shalbe moch fysh. For all ꝑ cōmeth to
this water/ shal be lusty and whole. By this
ryuer shall the fyschers stande from Engad-
di vnto En Eglaim/ & there spzede oute their
nettes: foz there shalbe greate heapz of fysh/
lyke as in the mayne see. As foz hys clay & C
pyttes/ they shall not be whole / foz why/ it
shalbe occuppde foz salt.

By this ryuer vpon both the sydes of the
shoze/ there shal growe al maner of fruteful
trees/ whose leaues shall not fall of/ nether
shall their frute perysh: but euer be zypeat

their

their monethes/for their water rūneth out of their Sanctuary. Hys frute is good to eate/and hys leaf profitable for medycyne. Thus sayeth the Lorde God: Let this be the border/wherin ye shall deuyde ỹ lande vnto the.xij.tribes of Israel/with the lyne. Parte it indyfferently vnto one as vnto another: of the which lande I swore vnto youre fathers/ that it shulde fall to youre enheritaunce. Gene.xxij.c.

Thys is the border of the lande vpon the northside/from the mayne see/as men go to Zadada: namely Hemath/Berotha/Sabarim: from the borders of Damascus & Hemath vnto Hazar Tichon/& that lyeth vpon the coastes of Hauerā. Thus ỹ borders frō the see forth/shalbe Hazar Enan/the border of Damascus the North/and the borders of Hemath: that is the North parte.

B The east syde shall ye measure from Haueran and Damascus/from Galead and the lande of Israel by Iordane and so forth/frō the see coast/that lyeth eastwarde: and this is the east parte.

The southsyde is/from Thamar forth to the waters of stryfe vnto Cades/the ryuer/ to the mayne see: and that is the south part. Nume.xx.b Exodi.xvij.b.

The west parte: namely the greate see frō the borders therof/tyll a mā come vnto Hemath: this is the west parte.

This lande shal ye parte amōge you/according to the tribes of Israel/& deuide it to be an heretage for you/& for the straungers that dwell amonge you/& begette chyldren. For ye shall take thē amonge the chyldren of Israel/lyke as though they were of youre awne houshold & coūtre/& they shall haue heretage wt you amōge the childrē of Israel. Leuitt.xix.g. Num.xx.d. e.xxiij.c.

Loke in what tribe the straūger dwelleth/ in the same tribe shall ye geue hym his heretage/sayeth the Lorde God.

¶ The lottes of the.vij. tribes. The partes of the possessyon of the Preastes & of the temple/of the Leuites/of the cytie/of the Prince/are rehearced. The lottes of the other tribes. The gates of the cytye.

¶ The.xlviij.Chapter.

A THese are ỹ names of the trybes ỹ lye vpon the northsyde/by ỹ waye of Hetlon/tyll thou cōmest vnto Hemath & Hazar Enam/the borders of Damascus towarde the north beside Hemath: Dan shal haue his porciō from the east quarter vnto the west. Wpō the borders of Dan frō the east syde vnto the west/shall Asser haue his porcyon Upon the borders of Asser from the east parte vnto the west shall Nephthali haue his porcyon.

Upon the borders of Nephthali from the east quarter vnto the west/shall Manasses haue his porcion Upon the borders of Manasses from the east syde vnto the west/shall Ephraim haue his porcyon. Upon the borders of Ephraim from the east parte vnto ỹ west/shall Ruben haue his porcyon. Upon the borders of Ruben from the east quarter vnto the west shall Juda haue his porcyon: Upon the borders of Juda frō the east parte vnto the west/ye shall set aside one porcion of.xxv.M.meterodes longe and brode (like as another porcyon from the east syde vnto the west) wherin the Sanctuary shall stāde.

As for the porcyon/that ye shall separate out for the Lorde/it shalbe.xxv.M. longe/ and.x.M. brode. Which separated holy porcyon shall belonge vnto these: namely to the prestes/towarde the north.xxv.M. and towarde the west.x.M.brode/towarde ỹ east x.M.brode also/& toward the south.xxv.M longe/wherin the Sanctuary of the Lorde shall stande. Yee this same place shalbe the prestes/ỹ are of ỹ childrē of Sadoch/& haue kepte my holy ordynaunce: which wēte not astraye in the erroure of the chyldren of Israel/lyke as the Leuites are gone astraye: & this separated pece ỹ they haue of the lande shalbe the most holy/harde vpon the borders of the Leuites. And nexte vnto the prestes/ shall the Leuites haue.xxv.M.longe/and.x M.brode. Thys shalbe on euery syde. xxv. M.longe/and.x.M.brode. Of this porcyon they shall sell nothinge/ner make any permutacyō therof/lest the chefe of ỹ lande fall vnto other/for it is hałowed vnto ỹ Lorde. Ezech.xlv.a. B Ezech.xlvij.d. e.xliij.c.

The other.v.M. after the brede ỹ lyeth by the.xxv.M. shalbe comen: it shall belōge to the cyte and to the suburbes for habytacyons/& the cite shall stande in the myddest therof. Let this be the measure: towarde the north parte.v.C.& iiij.M. towarde ỹ south parte.v.C.& iiij.M. towarde the east parte v C.and iiij.M. towarde the west part.v.C. and iiij M.

The suburbes harde vpon the cytye/ shall haue towarde the north. L.& ij. C. towarde the south. L.and ij.C. towarde the east. L.& two.C. towarde the west also. L.and two.C. As for the residue of the length/that lyeth harde vpon the separated holy grounde: namely.x.thousande towarde the east/and.x. M. towarde the west/nexte vnto ỹ holy porcion: and the increase therof shall serue for their meate/that laboure in the cytye. They that laboure for the welth of the tytye/shall manteyne this also/out of what tribe soeuer they be in Israel.

All that is separated of the.xxv.M.lōge and.xxv.M.brode on the foure partes/that shall ye put aside for the separated porcyon of the Sanctuary/& for the possessyō of the cite. The residue vpon both the sydes of the Sanctuary and possessyon of the cytie/shall belonge ¶

belonge to the prince/before the place of the xxv.M.vnto the eastende/& before the place of the.xxv.M.westwarde/vnto the borders of the cytye: this shalbe the princes porcion. This shalbe the holy place/and the house of the Sanctuary shall stande in the myddest. Moreouer from the Leuites and the cytyes possession/that lye in the middest of the princes parte: loke what remayneth betwixte ỹ border of Juda & the border of Benjamin/ it shalbe the Princes.

Now of the other trybes.

From the east parte vnto the west/ shall Beniamin haue his porcion. Upon the borders of Benjamin from the east syde vnto ỹ west/shall Symeon haue his porciō. Upon the borders of Symeon from the east parte vnto the west/ shal Izakar haue hys porcyō. Upon the borders of Izakar frō the east side vnto ỹ west/shal Sabulon haue his porciō.

D Upon the borders of Sabulon frō the east parte vnto the west/shall Gad haue his porcion. Upon the borders of Gad southwarde/ the coastes shall reach frō Thamar forth vnto the waters of stryfe to Cades/ and to the floude/euen vnto the mayne see.

Numeri.xxxiij Josue.xiij.xiiij This is the lande with his porciōs/which ye shall dystribute vnto the tribes of Israel/ sayeth the Lorde God. Thus wyde shall the cite reach: vpō the north parte.v.C.&.iiij.M measures. The portes of the cite/shall haue the names of ỹ tribes of Israel. Thre portes of the northside: one Ruben/another Juda/ the thyrde Leui.

Upon the east side.v.C.&.iiij.M.measures/ wyth thre portes: the one Joseph/another Benjamin/the thyrde Dan. Upon the southsyde. v.C.&.iiij.M.measures/ wyth the thre portes: the one Symeon/another Izakar/ the thyrde Sabulon. And vpon the west side.v.C.&.iiij.M.measures/with thre portes also/the one Gad/another Asser/ the thyrde Nephthali. Thus shall it haue.xviij. M.measures rounde about. And from that tyme forth/the name of the cyte shalbe: the Lorde is there.

C The ende of the Prophecye of Ezechiel.

C The boke of the prophete Daniel.

C The Prophete sheweth the captiuite of Jehoakim kynge of Juda. Of the sonnes that were in captyuyte/the kynge commaundeth to chuse which of them shuld be taught the lernyng & language of the Chaldees. They are alowed the kynges fedyng. Daniel abstaineth from the meate of the kynge of Babylon. The science and instruccyon of these chyldren.

C The fyrst Chapter.

IN the thyrde yeare of ỹ raygne of Jehoakim kyng of Juda/came Nabuchodonosor kyng of Babylon vnto Jerusalem/& beleged it: and the Lord deliuered Jehoakim the kynge of Juda in to his hande/with certayne ornamentes of ỹ house of God/which he caried awaye vnto the lande of Sennar/ to the house of his god/and there he brought them into his goddes treasury. And the kyng spake vnto Aspha naz ỹ cheke chāberlayne/ that he shulde bryng hym certayne of the chyldren of Israell/that were come of the kinges sede & of princes/yonge spryngaldes without any blemysh/but fayre & welfauored/instructe in all wysdome/connynge and vnderstandynge: which were able to stande in the kynges palace/to reade and to lerne for to speake Caldeish. iiij.Reg.xxiiij.a ij.Par.xxxvi.c

Unto these ỹ kyng appoynted a certayne B porcion of his awne meate/& of the wyne/ which he dranche himselfe/to norysh them thre yeare: ỹ afterwarde they myght stande before the kynge. Amonge these now were certayne of the childrē of Juda: namely Daniel/Ananias/Misael and Azarias. Unto these ỹ cheke chamberlayne gaue other names/& called Daniel/Balthasar: Ananias/ Sydrach: Misael/Misach: and Asarias/ Abednago. But Daniel was at a poynt wt him selfe/ỹ he wolde not be defyled thorow ỹ kinges meate/ner ỹ wyne which he dronke. And thys he delyred of the cheke Chamberlayne/lest he shulde defile hymselfe. So God gaue Daniel fauoure and grace before the C cheke chamberlayne/that he sayde vnto him: I am afrayed of my lorde the kynge/whych hath appoynted you youre meate & drincke: lest he spye youre faces to be worse lykynge then ỹ other spryngaldes of youre age/& so ye shall make me lose my head vnto ỹ king. Gene.xliij.k. Tobi.i.b. Judit.xij.a.

Then Daniel answered Melassar/whom ỹ cheke chamberlayne had set ouer Daniel/ Ananias/Misael and Asarias/& sayde: O proue but ten dayes with thy seruauntes/& let vs haue potage to eate/& water to drincke: then loke vpon oure faces/& theirs that eate of the kynges meate. And as thou seist/ sodeale

so deale with thy seruaũtes. So he consented to them in this matter/ & proued them .x. dayes. And after the ten dayes/ their faces were better lykinge & fatter/ then all ỹ yõg spryngaldes/ which ate of the kinges meate.

Thus Belassar toke awaye their meate and wyne/ and gaue them potage therfore. God gaue now these foure spryngaldes connynge and lernyng in all scripture and wysdome: but vnto Daniel specyally/ he gaue vnderstandinge of all vysions and dreames. Now when the tyme was expyred/ that the kynge had appoynted to bringe in these yõg spryngaldes vnto hym: the chefe chamberlayne brought them before Nabuchodonosor/ and the kyng communed wyth thẽ. But amonge them all were founde none soch as Daniel/ Ananias/ Misael/ and Asarias. Therfore stode they before ỹ kyng/ which in all wysdome & matters of vnderstanding/ ỹ he enquered of thẽ/ founde thẽ ten tymes better/ then all the sothsayers & charmers/ that were in all hys realme. And Daniel abode styll/ vnto the fyrst yeare of kynge Cyrus.

¶ The dreame of Nabuchodonosor. He calleth vnto hym sothsayers/ and requyreth of them both the dreame and the interpretacyon therof. They answere that they can not shewe it. The kynge commaundeth all the wyse men of Babylon to be slayne. Daniel requyreth tyme to solute the questyon. The Lorde openeth the mystery vnto Daniel. Daniel is brought vnto the kyng & sheweth him his dreame & the interpretacyon therof. Of the euerlastynge kyngdome of Christ. The stone Christ. Daniel is exalted & promoted of the kynge.

¶ The .ij. Chapter.

In the seconde yeare of the raigne of Nabuchodonosor/ had Nabuchodonosor a dreame/ where thorow his spyrete was vexed/ and his slepe brake from him. Then the kynge commaunded to call together al the sothsayers/ charmers/ witches & Caldees/ for to shewe the kyng his dreame. So they came/ & stode before the kynge. And the kynge sayde vnto them: I haue dreamed a dreame/ & my spyrete was so troubled therwith/ ỹ I haue clene forgotten/ what I dreamed. Upon this the Caldees answered the kynge in the Syrians speach:* O king/ God saue thy lyfe for euer. Shewe thy seruaũtes the dreame/ & we shall shewe the/ what it meaneth. The kyng gaue ỹ Caldees their answere/ & sayde: It is gone fro me: Yf ye wyll not make me vnderstande the dreame with the interpretacyon therof/ ye shall dye/ & youre houses shalbe pyled. But yf ye tell me the dreame & the meanyng therof/ ye shall haue of me giftes/ rewardes & greate honoure: only/ shewe me the dreame and the sygnyfycacyon of it. They answered agayne/ and sayde: the kynge must shewe his seruauntes the dreame/ and so shall we declare what it meaneth. Then the kyng answered/ sayinge: I perceaue of a trueth/ that ye do but prolonge the tyme: for so moch as ye se/ ỹ the thinge is gone frome. Therfore ye wyll not tell me ỹ dreame/ ye shall al haue one iudgemẽt. But ye fayne & dyssemble wt vayne wordes/ which ye speake before me/ to put of ỹ tyme. Therfore tell me ỹ dreame/ & so shall I knowe/ yf ye can shewe me/ what it meaneth. Upon this/ ỹ Caldees gaue answere before the kyng/ and sayde: there is no man vpõ earth/ ỹ can tell the thynge/ which the kynge speaketh of: yee there is nether kynge/ prynce ner Lorde/ that euer asked soch thinges at a sothsayer/ charmer or Caldeer: for it is a very harde matter/ ỹ the kinge requyreth. Nether is there any/ that can certyfye the kynge therof/ excepte the goddes: whose dwelling is not amõge the creatures.

For the which cause the kyng was wroth with greate indignacion/ and cõmaunded to destroye all the wyse men at Babylon: & the proclamaciõ went forth/ that the wyse men shulde be slayne. They sought also to slaye Daniel with his cõpanyons. Then Daniel enquered Arioch the kinges stewarde/ of the iudgement and sentẽce/ that was gone forth alredy to kyll soch as were wyse at Babylõ. He answered and sayde vnto Arioch beinge then the kynges debyte: Why hath the kynge proclamed so cruell a sentence? So Arioch tolde Daniel the matter. Upon this/ wente Daniel vp/ and desyred the kynge/ that he myght haue leysoure/ to shewe the kynge the interpretaciõ: & then came he home agayne & shewed the thinge vnto Ananias/ Misael & Asarias his companyõs: ỹ they shulde beseche ỹ God of heauẽ for grace in this secret/ that Daniel & his felowes with other soch as were wise in Babylõ/ perished not. Then was the mystery shewed vnto Daniel in a vysyon by night. And Daniel praysed ỹ God of heauẽ. Daniel also cried loude/ & sayde: O that the name of God myght be praysed for euer and euer/ for wysdome & strength are hys awne: he chaungeth the tymes and ages: he putteth downe kynges/ he setteth vp kynges: he geueth wysdome vnto the wyse/ & vnderstandinge to those that vnderstande/ he openeth the depe secretes: he knoweth the thinge that lyeth in darcknesse/ for the light dwelleth with him. I thancke the/ & prayse the (O thou God of my fathers) ỹ thou hast lent me wysdome & strength/ & hast shewed me the thinge/ that we desyred of ỹ/ for thou hast opened the kynges matter vnto me.

Upon this went Daniel in vnto Arioch/ whom the kynge had ordened to destroye the wise at Babylon: he went vnto him/ & sayde: destroye not soch as are wyse in Babylon/ bu

Job. vij. b. Daniel. iij. a. c. v. a.

* The prophete begynneth here to vse the Syrian or Calde lãguage/ vnto the begynnyng of ỹ. viij. Chapter.

Daniel. vij. d. Luc. i. c. Job. xxxiij. b. Jeremy. xxvij. a Daniel. iij. c. Job. xxxij. b. i. Joh. i. b

but bringe me in vnto ỹ kynge/ and I shall shewe the kynge the interpretacyon. Then Arioch brought Daniel in to the kyng in all the haste/and sayd vnto him: I haue founde a man amonge the preconers of Juda / that shall shewe the kynge the interpretacyon. Then answered the kynge/ & sayde vnto Daniel/ whose name was Balthasar: Art thou he/that canst shewe me the dreame/which I haue sene/ & the interpretacyon therof? Daniel answered the kyng to his face / & sayde: As for this secrete / for the whych the kynge maketh inquisycion: it is nether the wyse/ the sorcerer/the charmer ner ỹ deuell coniurer/that can certyfye the kynge of it: Only God in heauen can open secretes / & he it is/ Mat.xi.c. that sheweth the kynge Nabuchodonosor/ what is for to come in the latter dayes.

Thy dreame/ & that which thou hast sene in thyne head vpon thy bed/is this: O kyng/ E thou dydest cast in thy mynde / what shulde come herafter: So he that is the opener of mysteryes/ telleth the / what is for to come. As for me/this secrete is not shewed me/for eny wysdome ỹ I haue/more then eny other lyuyng: but only ỹ I myght shewe the kyng the interpretacyon/ & that he myght knowe ỹ thoughtes of his awne herte. Thou kyng sawest/ and beholde: there stode before the a greate Jmage/ whose fygure was marueilous greate/and his bysage grymme. The Jmage head was of fyne golde / hys brest & armes of syluer / hys body & loynes were of copper/ his leggs were of yrõ / his fete were parte of yron/and parte of earth.

This thou sawest/ tyll the tyme that (with Mat.xxi.c. out eny handes) there was hewen of a stone Luc.xx.b. which smote the Jmage vpon the fete / that were both of yron and earth / and brake thẽ to poulder: then was the yron/the earth/ the copper/the syluer and golde broken altogether in peces: and be came lyke the chaffe of corne / that the wynde bloweth awaye from the somer floores / that they can no more be founde. But ỹ stone that smote the Jmage / became a greate mountayne / which fulfylleth the whole earth: This is ỹ dreame. And now wyll we shewe before the kynge / what it meaneth.

O kynge / thou art a kynge of kynges: F For the God of heauẽ hath geuẽ the a kyng- Dani.v.d. dome/ryches/ strength and maiesty: & hath delyuered the all thynges / that are amonge ỹ chyldrẽ of men: the beastes of the felde / & the foules vnder the heauẽ/and geuẽ the dominyon ouer them all. Thou art that golden head. After ỹ there shall aryse another kingdome / which shall be lesse then thyne. The thyrde kyngdome shalbe like copper/ & haue domynacion in all lãdes. The fourth kyngdome shall be as strõge as yron. For lyke as yron breaketh and beateth all thynges: Yee euen as yron beateth euery thynge downe/ so shall it beate downe and destroye.

Where as thou sawest the fete and toes/ parte of earth and parte of yron: that is a deuyded kyngdome / whych neuertheles shall haue some of the yron grouñde mixte with it/ for so moch as thou hast sene the yron mixte with the claye.

The toes of the fete that were parte of yron and parte of claye / sygnifyeth: that it shalbe a kyngdome partely strong and partely weake. And where as thou sawest yron mixte wyth claye: they shall myngle them selues with the sede of symple people / & yet not contynue one with another/ like as yron wyll not be souldered with a potsherde.

In the dayes of these kyngs/ shall the God G of heauen set vp an euerlastyng kyngdome Esai.ix.b. which shall not perish/ & his kyngdome shal not be geuen ouer to another people: yee the same shall breake & destroye all these kyngdomes/ but it shall endure for euer.

And where as thou sawest/ that wythout eny handes there was cut out of the mounte a stone/which brake the yron/the copper/ ỹ Hebr.xij.c. earth/the syluer and golde in peces: by that hath the greate God shewed the kyng/ what wyll come after this. This is a true dreame/ and the interpretacyon of it is sure.

Then the kynge Nabuchodonosor fell downe vpon his face/and bowed him selfe vn to Daniel/and cõmaunded that they shulde offre meatoffrynges and swete odoures vnto hym. The kynge answered Daniel / and sayde: yee of a treuth youre God is a God aboue all goddes/a Lorde aboue all kyngs/ and an opener of secretes: seynge thou canst discouer this mysterie. So the kynge made Daniel a greate man / and gaue hym many and greate gyftes.

He made hym ruler of all the countrees of Babylon/and lorde of all the nobles/ that were at Babylon. Now daniel intreated the kynge for Sydrach / Misach and Abednago/ so that he made them rulers ouer all the offyces in the lande of Babylon: But Daniel hym selfe remayned styll in the courte by the kynge.

¶ The kynge setteth vp a goulden Jmage/ which he cõmaundeth to be worshyped. Sydrach/ Misach/and Abednago are accused/because they dispysed ỹ kinges cõmaundement. They are brought vnto the kynge & commaunded to worshyp the Jmage. They refuse to do it and are put in to a burnynge ouen. By beleue in God they are delyuered from the fyre. Nabuchodonoser confesseth the power of God after ỹ syght of the myracle.

¶ The. iij. Chapter.

Nabu-

NAbuchodonosor the kynge caused a goldē Image to be made/which was.lx.cubytes hye/and syx cubytes thycke. This he made to be set vp in the felde of * Dura in the lande of Babylon & sent oute to gather together the dukes/lordes and nobles/the iudges and officers/ý debytes & shreues/ with all the rulers of the lande: that they might come to the dedicacion of the Image which Nabuchodonosor the kynge had set vp. So the dukes/ lordes and nobles/the iudges and officers/ debytes and shreues with al the rulers of the lande gathered them together/and came vnto the dedycatynge of the Image / that Nabuchodonosor the kynge had set vp.

* After the Greke. Some reade: in the fylde that maye be inhabited: wherupon Josephus in the.x. boke of his antiquyties the. xij. Chap. sayeth: in a very greate fylde.

Now when they stode before the Image/ which Nabuchodonosor set vp/ý bedel cried out with al his might: O ye people/kynredes and tunges/to you be it sayde: that when ye heare the noyse of the trompettes/ which shalbe blowen/with the harpes/shawmes/ Psalteries/Symphonies and all maner of Musick: ye fall downe and worshype ý golden Image/that Nabuchodonosor the kyng hath set vp. Who so then falleth not downe & boweth him self / shall euen ý same houre be cast in to an hote burnynge ouen. Therfore/when all the folcke herde the noyse of ý trompettes that were blowen/with the harpes/shawmes/Psalteries/ Symphonies & all kynde of Melody: then all ý people/kynredes and nacyons fell downe / and bowed them selues vnto the golden Image / ý Nabuchodonosor the kynge had set vp.

Now were there certayne men of the Caldees / that wente euen then and accused the Jewes/and sayde vnto the kynge Nabuchodonosor: O king/God saue thy lyfe for euer. Thou beynge kynge hast geuen a commaūdement/that all men when they heare noyse of the trompettes/harpes/ shawmes / psalteries/ symphonyes and all the other melodies: shall fall downe and bowe them selues towarde the golden Image: who so then fell not downe and worshipped not/that he shulde be cast in to an hote burnynge ouen. Now are there certayne Jewes / whom thou hast set ouer the offyces of the lande of Babylon: namely/Sydrach/ Mysach & Abednago. Dani.ij.g.

These men(O kynge) regarde not thy commaundemēt yee they wyl not serue thy goddes, ner bowe them selues to the goldē Image/that thou hast set vp.

Then Nabuchodonosor in a cruell wrath and displeasure/cōmaunded that Sidrach/ Misach and Abednago shulde be brought vnto hym. So these men were brought before ý kynge. Then Nabuchodonosor spake vnto them/and sayd: what? O Sidrach Misach and Abednago / wyll not ye serue my goddes: nor bowe youre selues to the golden Image/that I haue set vp: well/be redy hereafter / when ye heare the noyse of the trompettes blowe wyth the harpes/shawmes/ psalteries/symphonies and all ý other melodyes: that ye fall downe/ & worshyppe the Image which I haue made. But yf ye worshyppe it not/ye shall be cast immediatly in to an hote burnyng ouen. Let se/ what God is there / that maye delyuer you oute of my handes? Sydrach / Misach and Abednago answered the kynge/ & sayde: O Nabuchodonosor/we ought not to consente vnto ý in this matter/for why: oure God whō we serue/is able to kepe vs frō the hote burnynge ouē (O kynge) and can right well delyuer vs out of thy handes. And though he wyll not/ yet shalt thou knowe (O kyng) that we will not serue thy goddes/ner do reuerence to the Image/which thou hast set vp. Then was Nabuchodonosor full of indignacyon / so ý ý countenaūce of his face chaūged vpō Sidrach/Misach/and Abednago. Therfore he charged and commaunded / that the ouen shulde be made seuen tymes hoter / then it was wonte to be: & spake vnto the strongest worthies that were in his hoste / for to binde Sidrach/Misach and Abednago/ & to cast them in to the hote burnynge ouen. Numer.xvi.g. C

So these men were bounde in their cotes hosen/shues wyth their other garmentes / & cast in to the hote burnynge ouen: for ý kinges commaundement was so strate/and the ouen was excedinge hote. As for the men ý put in Sydrach/Mysach & Abednago / the flāme of ý fyre destroyed thē. And these thre mē Sydrach/Misach & Abednago fell downe in the hote burnynge ouen / beinge faste boūde. Then Nabuchodonosor ý kyng marueled/and stode vp in all hast: he spake vnto hys councell and sayde: dyd not ye cast these thre men bounde in to the fyre? They answered/and sayde vnto the kynge: Yee O kinge. He answered and sayde: lo for all that/yet do I se foure men goynge lowse in the myddest of the fyre /and nothinge corrupte: and the fourth is lyke an angell to loke vpon. Upon this went Nabuchodonosor vnto the mouth of the hote burnynge ouen: he spake also / & sayde: O Sydrach/ Mysach & Abednago/ ye seruauntes of the hye God: go forth/ and come hither. And so Sydrach/Mysach / & Abednago wēte out of ý fyre. Then ý dukes lordes and nobles / and the kynges councell came together to se these men/vpon whō the fyre had no maner of power in their bodyes: In so moch that the very hearre of their head was not burnte/ & their clothes vnchūaged: Yee there was no smel of fyre fell vpō them. Elay.xlij.a. Dani.v.b. D

Then

Then spake Nabuchodonosor / and sayd: Blessed be the God of Sidrach / Misach & Abednago: which hath sent hys angell / & defended his seruautes / that put their trust in him: that haue altered ỹ kynges cõmaundement: and ieoperde their bodies therupon: rather then they wolde serue or worshype eny other God / excepte their awne God only. Therfore I wyll and commaunde / that all people, kynredes and tunges / which speake any blasphemy agaynst ỹ God of Sidrach / Misach / and Abednago / shall dye / and their houses shalbe pylled: Because / there is no God that maye saue / as this. So the kynge promoted Sidrach / Misach / and Abednago / in the lande of Babylon.

¶ Nabuchodonosor dreameth agayne. Daniel interpreteth it. Nabuchodonosor is put out of his realme / and eateth with beastes. He confesseth the power of God / and is restored into his kyngdome.

¶ The .iiij. Chapter.

A NAbuchodonosor kynge vnto all people / kynredes and tunges ỹ dwell vpõ ỹ whole earth: peace be multiplyed amõge you. I thought it good to shewe the tokens and maruelous worckes / that the hye God hath wrought vpon me. O how greate are his tokens / and how mightie are hys wonders? His kyngdome is an euerlastynge kyngdome / and his power lasteth for euer and euer.

Psal. lv. b Dani. vij. d Luc. i. c

I Nabuchodonosor beyng at rest in myne house / and florishynge in my palace / sawe a dreame / whych made me afrayed: and the thoughtes that I had vpon my bed / with the vysyons of myne head / troubled me. Then sent I out a cõmission / ỹ all they which were of wysdome at Babylon shulde be brought before me / to tell me the interpretacyon of the dreame. So there came the soythsayers / charmers / Caldees and coniurers of deuels: to whom I tolde the dreame / but what it betokened / they coulde not shewe me: tyll at ỹ last / there came one Daniel (otherwyse called Balthasar / accordyng to the name of my God) which hath ỹ spryte of the holy goddes / in him: to whom I tolde the dreame / saying:

B O Balthasar / thou prince of Southesayers: For so moch as I knowe / that thou hast the spryte of the holy Goddes and no secrete is hyd from the: tell me therfore / what the vysyon of my dreame (that I haue sene) maye sygnifye. I sawe a vysyon in my head vpon my bed: and beholde / there stode a tre vpon the grounde / whych was very hye / greate and myghtye: the heygth reached vnto the heauen / and the bredth extended to all the endes of the earth: his leaues were fayre / he had very moch frute / so that euery man had ynough to eate therin.

The beastes of the feld had shadowes vnder it / and the foules of the ayre dwelt in the bowes therof. Shortly / all creatures fed of it. I sawe in my head a vysyon vpon my bed: & beholde / * a watcher came downe frõ heauen / & cryed myghtely / saying. Hew downe ỹ tre / breake of his braunches / shake of his leaues / and scatre his frute abrode: that all the beestes maye get them awaye frõ vnder him / and the foules from his brauches. Neuertheles leaue the grounde of his rote styll in the earth / and bynde him vpon the playne felde / with cheynes of yron and stele. Wyth the dew of heauen shall he be wet / & he shall haue his parte in the herbes of the grounde with other wylde beastes. ¶

* That is / an aungel / after the Hebrue.

That mans herte of his shall be takẽ frõ him / and a beastes herte shall be geuẽ him / tyll seuẽ yeares be come and gone vpõ hym.

This erande of ỹ watcher / is a cõmaundment grounded and sought out in the councell of him / that is most holy: to learne men for to vnderstande / that ỹ hyest hath power ouer the kyngdomes of men / & geueth thẽ / to whom it lyketh hym / & bryngeth the very oute castes of men ouer them. Thys is the dreame / that I kyng Nabuchodonosor haue sene. Therfore O Balthasar / tell thou me what it sygnifyeth: for so moch as all ỹ wyse men of my kyngdome are not able to shewe me / what it meaneth. But thou canst do it / for ỹ spryte of the holy Goddes is in the.

Then Daniel (whose name was Balthasar) helde his peace by the space of an houre and hys thoughtes troubled hym. So the kynge spake / & sayde: O Balthasar, lett neither the dreame ner the interpretacyon therof feare the. Balthasar answered / saying: O my Lorde / this dreame happen to thyne enemyes / & the interpretacyon to thyne aduersaryes. As for ỹ tre that thou sawest which was so great & myghtye / whose heygth reached vnto the heauẽ / and hys bredth into all the world: whose leues were fayre / & ỹ frute moch: vnder the which the beastes of ỹ felde had their habitacyon / and vpon whose brauches the foules of the ayre dyd syt.

D

Euen thou (O kynge) art the tre / greate & stronge. Thy greatnesse increaceth / & reacheth vnto the heauẽ / so doth thy power to ỹ endes of the earth. But where as the kynge sawe a watcher euen an holy angell / ỹ came downe from heauen / and sayde: hew downe the tre / and destroye it: yet leaue the ground of the rote in the earth: and bynde hym vpon the playne feld with cheynes of yron & stele: He shall be wet with the dew of heauẽ / and his parte shall be with ỹ beestes of the feld / tyll seuẽ yeares be come and gone vpõ hym: This (O kynge) is the interpretacion / yee it is the

E

is the very deuyce of him / that is hyest of al / and it toucheth my lorde the kynge.

Thou shalt be cast oute fro men / and thy dwellyng shalbe with the beastes of ỹ felde: *wyth grasse shalt thou be fed lyke an oxe. Thou must be wet with the dew of the heauen: yee seuen yeares shall come / & go vpon the / tyll thou knowe / ỹ the hyest hath power vpon the kyngdomes of men / & geueth them to whom he lyst. Moreouer / where as it was sayde / that the rote of the tree shulde be left styll in the grounde: it betokeneth / that thy kyngdome shall remayne whole vnto the / after thou hast lerned to know / that the power commeth from heauen. Wherfore / O kyng / be contẽt with my coũcell / that thou mayest lowse thy synnes wyth ryghtuousneſſe / and thyne offences wyth mercy to poore people: for soch thynges shall prolonge thy peace. All these thinges touche the Kynge Nabuchodonosor.

*Job.xliij.b. Daniel.v.a.

Daniel.ij.c. Jere.xxvij.a

¶ So after.xij.monethes / the kyng walked vp & downe in the palace of the kyngdome of Babylon / and sayde: This is the greate cyte of Babylõ / which I my self (with my power & strength) haue made a kynges courte / for ỹ honour of my magestye. Whyle these wordes were yet in the Kynges mouth / there fell a voyce from heauen / sayinge: O kyng Nabuchodonosor / to ỹ be it spokẽ: Thy kyngdome shall departe from the / thou shalt be cast out of mens company: thy dwellyng shalbe with the beastes of ỹ felde / so that thou shalt eate grasse like as an oxe / till seuẽ yeares be come & gone ouer the: euen vntyll thou knowest / ỹ the hyest hath power vpõ the kyngdomes of men / and that he may geue them / vnto whõ it pleaseth hym. The very same houre was this matter fulfilled vpon Nabuchodonosor: so that he was cast oute of mens company / and ate grasse like an oxe. His body was wet with the dewe of heauẽ / tyll his hearres were as greate as Aegles fethers / & his nales like byrdes clawes.

¶ When this tyme was past / I Nabuchodonosor lifte vp myne eyes vnto heauen / and myne vnderstandynge was restored vnto me agayne. Then gaue I thankes vnto the hyghest. I magnifyed and praysed him that lyueth for euermore / whose power endureth alwaye / and his kyngdome from one generacyon to another: in comparison of whom all they that dwell vpon the earth / are to be reputed as nethinge.

Daniel.iij.f.

He handleth accordinge to his will / amõge the powers of heauen & amõge the inhabytours of the earth: and there is none ỹ maye resyste hys hande / or saye: what doest thou?

Psal.cxxxv.a

At the same tyme was myne vnderstandynge geuen me agayne / and I was restored to the

Job.xlij.b.

honoure of my kyngdome / to mydygnite / & to myne awne shappe agayne. Mygreate estates and Princes sought vnto me / and I was set in my kyngdome agayne / so that I had yet greater worshyppe.

Then dyd I Nabuchodonosor / loue / magnyfye and prayse the kynge of heauen: for all his workes are true / and hys wayes right. As for those that go on proudly / he is able to bringe them downe.

¶ Balthazar kyng of Babylon / abusynge the vessels of the temple / seith an hande wrytinge in the wall. The sothesayers called of the kynge / can not exposide the wrytyng. Daniel is called / which readeth it / and interpreteth it also. Balthasar beinge slayne / Darius succedeth in his rowme.

¶ The.v. Chapter.

Kynge Balthazar made a greate banckett to his thousande Lordes: wyth all these thousande he made greate chere / & whẽ he was dronckẽ with wyne / he cõmaunded to bringe him the golden & syluer vessels / which his father Nabuchodonosor had taken out of the tẽple at Jerusalem: that the kynge and hys lordes with his quene & concubynes might dринcke therout.

ij.Par.xxxvj.c

So they brought the golden vessell / that was taken out of the temple of the Lordes house at Jerusalem. Then the kynge and his lordes with his quene & concubynes dronke out of them. They dronck wyne / and praysed their Idoles of golde / syluer / copper / yrõ / wodde and stone.

In the very same houre there appeared fingers / as it had bene of a mans hande wrytynge / right ouer agaynst the candelstycke vpon the playne wall in the kynges palace: & the kynge sawe the palme of the hande that wrote. Then chaunged the kyng his countenaunce / and his thoughtes troubled hym / so that the ioyntes of hys body shoke / and hys knees smote one agaynst ỹ other. Wherfore the kynge cryed myghtely / that they shulde bringe hym the charmers / Caldees and conjurers of deuels. The kyng spake also to the wyse men of Babylon / and sayde: Who so cãrede this wrytinge / and shew me the playne meanyng therof: shalbe clothed with purple / haue a cheyne of golde aboute his necke / and rule the thyrde part of my kyngdome.

Jeremy.l.a.

Daniel.ij.a

Upon this / came all the kynges wyse mẽ: but they coulde nether reade the writing / ner shewe the king what it signified. Then was the kynge sore afrayed in so moch / ỹ his coloure chaunged / and hys lordes were sore vexed. So by reason of thys matter / that had happened to the kinge & his lordes / ỹ quene went vp herself into the banckett house / and spake vnto the kynge / sayinge: O kynge / God saue thy lyfe for euer: Let not ỹ though-

¶

tes trouble the/ and let not thy countenaūce be chaunged. For why: there is a man in thy kyngdome / that hath the spyrete of the holy goddes within him / as it was sene in thy fathers dayes. He hath vnderstandyng & wysdome lyke ỹ goddes. Yee the kyng Nobuchodonosor thy father made this man chefe of ỹ sothsayers/charmers/Caldees and deuelcōiurers: because that soche an aboundaunt spyrete/knowledge and wysdome (to expoūde dreames/to open secretes/ & to declare harde dowtes) was founde in him: yee euen in Daniel/whom the kyng named Balthazar. Let this same Daniel be sente for / and he shall tell/what it meaneth.

Then was Daniel brought before the kynge. So the kynge spake vnto Daniel/ & sayde: Art thou that Daniel/ one of the presoners of Juda/ whom my father the kynge brought out of Jewry? I haue heard speake of the / that thou hast the spyrete of the holy goddes/experience and vnderstandyng/and that there hath bene greate wysdome found
D in ỹ. Now haue there bene brought me/wyse & cōnynge charmers/to reade this wryting/ and to shewe me the meanynge therof: But they coulde not tell me) what this matter signyfied. Then heard I saye/that thou canst expounde darcke thynges/and declare harde doutes. Well than / yf thou canst reade thys wrytynge) and shewe me the meanynge therof: thou shalt be clothed with purple/haue a cheyne of golde aboute thy necke / & rule the thyrde parte of my kyngdome.

Daniel answered/ & sayde before ỹ king:
E As for thy rewardes/ kepe thē to thy selfe/or
iiij. Reg. v. d. Hest. x. a. geue thy rych gyftes to another: yet not theles/ I wyll rede the wryting vnto the king/ and shewe him the interpretacyon therof. O kynge / God the hyest gaue vnto Nabuchodonosor thy father/ the dignyte of a kynge/ w
Daniel. ij. c worshippe & honour: so that all people/ kynreddes & tunges stode in awe & feare of him/ by reason of the hye estate / that he had lent hym. For why / he slewe whom he wolde: he smote/whom it pleased him. Agayne: whom he wolde/ he set vp: and whom he lyst/ he put
Daniel. iiij. d. downe. But because his hert was so proude/ and his stomack set so fast vnto wylfulnesse: he was deposed from his kyngly trone/ & his magesty was taken from hym. He was shot out from amonge men/ his herte was lyke a
F beastes herte/ and hys dwellynge was wyth the wylde asses: he was fayne to eate grasse lyke an oxe/ and hys body was wet with the dew of the heauen: tyll he knew/ that ỹ hyest had power vpon the kingdomes of men/ and setteth ouer them/ whom he lyst.

And thou his sonne (O Balthazar) for all this/ hast not submytted thyne herte/ though thou knewest all these thinges: but hast magnyfyed thy selfe aboue the Lorde of heauē/ so that the vessels of his house were brought before the: that thou/ & thy lordes/ wyth thy quene and concubynes/ might drincke wyne therout: And hast praysed the Idoles of syluer and golde/ copper and yron/ of wodd and stone: As for the God in whose hande consysteth thy breth and all thy wayes: thou hast not loaued him. Act. xvij. c.

Therfore is the palme of thys hande sent G
hyther from hym/ to token vp this wrytinge. And this is the scripture/ that is writen vp: Mane/ Thetel/ Phares. Now the interpretacyon of the thynge is thys: Mane/ God hath nombred the kyngdome/ and brought it to an ende: Thetel/ thou art weyed in the balaunce/ and art founde to lyght: Phares/ thy kingdome is delt in partes/ and geuen to the Medes and Perses.

Then commaunded Balthazar / to cloth Daniel wyth purple / to hange a cheyne of golde aboute hys necke / and to make a proclamacyon concernynge hym: that he shulde be the ruler of the thyrde parte of his kyngdome. The very same nyght was Balthazar Esay. xlvij. b. the kinge of the Caldees slayne/ and Darius xxi. a. out of Medea toke in the kyngdome/ beinge Dani. ix. a. lxij. yeare of age.

Daniel is made ruler ouer the lordes. The Imagynacyon of an acte agaynst Daniel. The proclamacyon of the acte/ wherof Daniel is accused vnto the kynge as a transgressour. He is put into a denne of Lyons by the commaundement of the kynge. He is delyuered by fayth in God. Daniels accusars are put vnto the lyons to be toren in sonder. Darius by the proclamacyon of a decree/ magnyfyeth the God of Daniel.

The.vj. Chapter.

IT pleased Darius to set ouer hys kyngdome an. C. and. xx. Lordes/ A which shulde be in all his kyngdome aboute. Aboue these he set thre Prynces (of whom Daniel was one) that the lordes myght geue accomptes vnto them/ & the kynge to be vnbrideled.

But Daniel exceaded all these Prynces & lordes/ for the spyrete of God was plenteous in hym: so that the Kynge was mynded to set hym ouer the whole realme. Wherfore the Prynces and Lordes sought / to pycke out in Daniel some quarell agaynst the kyngdome: yet couide they fynde none occasyō ner faute vpon hym. For why? he was so faythfull/ that there was no blame ner dishonesty founde in him.

Then sayde these men: we will get no quaB
rell agaynst this Daniel/ excepte it be in the lawe of hys God. Vpon this/ wente the prynces and lordes together vnto the kynge / and sayde

sayde thus vnto him: king Darius God saue thy lyfe for euer. All the greate estates of the realme: as ỹ Prynces/Dukes/Senatours and Judges/are determed to put out a commaundement of the kynge/& to make a sure statute: namely/ỹ who so desyreth any peticyō/ether of any god or mā (within this .xxx. dayes) excepte it be only of the/O king: the same person may be cast into the lyōs denne. Wherfore/O kyng/confyrme thou this statute/and make a wrytinge: that the thynge whych the Medes and Perses haue ordened be not altered ner broken.

So Darius made the wrytinge/and cō-
C firmed it. Now when Daniel vnderstode that the wrytinge was made/he wente in to hys houle: and the wyndowes of his hal towarde Jerusalem stode opē. There kneled he downe vpon his knees/thre tymes a daye: there he made his peticyon/and praysed his God/like as his maner was to do a fore tyme.

Then these men made searche/& founde Daniel makynge hys petycyon/& prayinge vnto his God. So they came to the kynge/& spake before him concernyng hys commaū-dement/saying: O kyng/hast thou not subscribed the statute/ỹ within .xxx. dayes who so requyreth his petycyon of any god or mā but only of thy self/O kynge: he shalbe cast in to the denne of the lyons? The kynge answered/& sayde: yee/it is true. It must be as a lawe of the Medes and Perses/that maye not be broken.

D Then answered they/and sayde vnto the kynge: Daniel one of the preseners of Juda O kyng/regardeth nether ỹ ner thy statute/ that thou hast made/but maketh hys petycō thre tymes a daye. When the kynge herde these wordes/he was sore greued/and wolde haue excused Daniel/to delyuer hym/& put of the matter/vnto the Sunne wēt downe/ to the intent that he myght saue him.

These men perceauyng the kyng{s mynde/ sayde vnto him: knowe this (O kynge) that the lawe of the Medes and Perses is/that ỹ commaundement & statute which the kyng maketh/maye not be altered. Then the kyng Daniel. xiiij.c. bad them bynge Daniel/and they cast hym in to the Lyons denne.

The kynge also spake vnto Daniel/and sayde: thy God/whom thou alwaye seruest/
C euen he shall defende the. And there was brought a stone/and layed vpon the hole of the dēne: this the kynge sealed with his awne ryng/& wyth the sygnet of hys princes: that the kynges commaundement concernynge Daniel/shulde not be broken.

So the kynge wente into his palace/& kepte hym sober all nyght/so that there was no table spred before hym/nether coulde he take any slepe. But by tymes in the morning at the breake of the daye/the kynge arose/ and wente in all haste vnto the denne of the Lyons.

Now as he came nye vnto the denne/he cried with a pyteous voyce vnto Daniel: yee the kynge spake/and sayde vnto Daniel: O Daniel, thou seruaunt of the lyuynge God/ is not thy God (whom thou alwaye seruest) able to delyuer the from the lyons? Daniel sayde vnto the kynge: O Kynge/God saue thy life for euer. My God hath sent his aun- ¶ Daniel. xiij.c. Act. xv.c.
gell/which hath shut the lyons mouthes/so that they might not hurte me. For why? mine Judi. xiij.c. innocencye is founde out before hym. And 1. Reg. xvij.c. Hebr. xi.c.
as for the/O kynge/I neuer offended the.

Then was the kynge exceading glad/and cōmaunded to take Daniel out of the denne. So Daniel was brought out of the denne/ & no maner of hurte was founde vpon hym For he put his trust in hys God. And as for those men whych had accused Daniel/the kyng cōmaunded to bynge thē/& to cast thē in the Lyons denne: them/their chyldren and Hester. ix.b. their wyues. So the Lyons had the mastry Daniel. xiij.g of them/and brake all their bones a sonder/ or euer they came at the grounde.

After this/wrote kyng Darius vnto all Daniel. vj.f people kynredes/and tunges/that dwelt in G all lād: peace be multiplied vō you: My cō-maundemēt is/in all my dominyon & kyng-dome/that men feare & stande in awe of Daniels God.

For he is the lyuynge God/whych abydeth euer: his kyngdome shall not fayle/and Daniel. xiij.f. vij.c. his power is euerlastynge. It is he that delyuereth/and saueth: he doth wonders and maruelous workes/in heauē and in earth: Esay. xliij.b. Osee. xiij.b. Daniel. ij.f. he hath preserued Daniel from the power of the Lyons. This Daniel prospered in the reygne of Darius and Cirus of Perlia.

C A vision of .iiij. beastes is shewed vnto Daniel. The vilyon is interpreted of .iiij. kyngdomes of the world. Of the power & increase of Antichryst. Of the euerlastinge kyngdome of Christ.

C The .vij. Chapter.

IN ỹ fyrst yeare of Balthazar king of Babylō/saw Daniel a dreame/ and a vilyon was in his head vpon his bedde. Which dreame he wrote/ and the summe of the matter is this: Daniel spake/and sayde: I sawe in my vylyon by nyght/and beholde: the foure wyndes of the heauen stroue vpon the see/and foure great beestes came vp from the see one vnlyke another.

The first was as a lyon/and yet had he Aegles wynges. I sawe/that hys wynges were plucte from him/and he taken awaye from the earth: that he stode vpon hys fete

as a man/and that there was geuen him a mans herte.

Beholde/ꝑ ſeconde beaſt was like a beer/ and ſtode vpō the one ſide. Amonge his teeth in hys mouth he had.iij.greate longe teeth/ & it was sayde vnto him: Arise/ eate vp/moch fleſh. Then I loked/ and beholde/there was another lyke vnto a leoparde: thys had wynges as a foule/euen foure vpon the backe. Thys beaſt had foure heades/and there was power geuen him. After this I ſawe in a viſyon by nyght/ and beholde/the fourth beaſt was grymme and horrible/and maruelous ſtronge. It had great yron teeth/it deuoured and deſtroyed/ & ſtamped the reſydue vnder his fete. It was farre vnlyke the other beaſtes that were before it: for it had ten hornes/ wherof I toke good hede.

And beholde/there came vp amōge them/ another lyke horne/before whom there were thre of the fyrſt hornes pluckte awaye. Beholde/this horne had eyes lyke a man/and a mouth ſpeakynge preſumptuous thynges. I loked tyll the ſeates were prepared/and tyll ꝑ olde aged ſat hym downe. His clothing was as whyte as ſnowe/and the hearres of hys head like the pure woll. Hys trone was lyke the fyrye flame/and hys wheles as the burnynge fyre. There drewe forth a fyrie ſtreame/& went out from hym. A thouſande tymes a thouſande ſerued him. x.M. tymes ten thouſande ſtode before him. The iudgement was ſet/and the bokes opened. Then toke I hede there vnto/ becauſe of the voyce of the proude wordes/ which ꝑ horne ſpake. I beheld/tyll the beaſte was ſlayne/and hys body deſtroyed/& geuen ouer to be brent in the fyre.

As for the power of the other beaſtes alſo it was taken awaye/ but their lyues were prolonged for a tyme and ſeaſon. I ſawe in a viſyon by nyght/ and beholde/there came one in the cloudes of heauen lyke the ſonne of a man/which wente vnto the olde aged/ before whom they brought him: Then gaue he hym power & dignite regall/that all people/trybes and tunges ſhulde ſerue him. His power is an euerlaſtinge power/which ſhal neuer be put downe: & his kyngdome endureth vncorrupte. My herte was vexed/& I Daniel had a troubled ſpryte within me/& the viſions of my head made me afrayed: tyll I gat me vnto one of them that ſtode by/to knowe the trueth/concernyng all theſe thinges. So he tolde me/& made me vnderſtande the interpretacyon of theſe thinges.

These foure greate beaſtes/are foure kynges whych ſhall aryſe out of the earth. These ſhall take in ꝑ kyngdome of ꝑ ſayntes of the moſt hyeſt/and poſſeſſe it ſtyll more & more for a longe ſeaſon. After this I requyred diligently to knowe the trueth/concernyng ꝑ fourth beaſt/which was ſo farre vnlyke the other beaſtes/& ſo horrible: whoſe teeth were of yron/and hys nayles of braſſe: which deuoured and deſtroyed/& ſtamped the reſydue vnder hys fete. I deſyred alſo to knowe the treuth/as touchinge the ten hornes that he had vpon his head/ & this other whych came vp afterwarde/ before whoſe face there fell downe thre: whych horne had eyes and a mouth that ſpake preſumptuous thinges/and loked wyth a grymmer vyſage then his felowes. I beheld/& ꝑ ſame horne made battayll agaynſt the ſayntes/yee and gat the victory of them: vntyll the tyme that the olde aged came/that the iudgement was geuē to the chefeſt ſayntes: and till the tyme/ that the ſayntes had the kyngdome in poſſeſſion. He gaue me this anſwere: That fourth beaſt ſhalbe the fourth kingdome vpō earth: it ſhalbe more then all other kyngdomes/ it ſhall deuoure/treade downe/and deſtroye all other landes.

The ten hornes/are ten kinges/that ſhall aryſe out of ꝑ kyngdome/ after whom there ſhall ſtande vp another/ whych ſhalbe greater then the fyrſt. He ſhall ſubdue thre kynges/& ſhall ſpeake wordes agaynſt the hyeſt of all: he ſhal deſtroye the ſayntes of the moſt hyeſt/ and thynche/ that he maye chaunge tymes and lawes. They ſhal be geuen vnder hys power/vntyll a tyme/ two tymes/& half a tyme.

But the iudgement ſhalbe kepte/ ſo that hys power ſhalbe take from him/for he ſhal be deſtroyed/and peryſh at the laſt. As for ꝑ kyngdome/power and all myght that is vnder the heauen: it ſhalbe geuen to the holy people of the mooſt hyeſt/whoſe kyngdome is euerlaſtynge/yee all powers ſhall ſerue & obeye hym. Thus farre extende the wordes. Neuertheles/I Daniel was ſo vexed in my thoughtes/that my countenaūce chaunged/ but the wordes I kepte ſtyll in my herte.

¶ A vyſyon of a ſtryke betwene a rāme & an hegoate. The vnderſtandynge of the vyſion is of the batell betwene the kynge of Perſia and the kynge of the Grecyens. Of the ſhameleſſe kynge Antichriſt.

¶ The.viij. Chapter.

IN the thyrde yeare of the raygne of kynge Balthazar/ there apeared a viſyō vnto me Daniel/after that I had ſene the fyrſt. I ſawe in a vyſyon (& when I ſawe it/I was at Suſis in the chefe cyte/whych lyeth in the lande of Elam) and in the vyſyon/me thought I was by the ryuer of Vlai.

Then I loked vp/and ſawe: and beholde there

there stode before the ryuer/a rãme/which had hornes: and these hornes were hye/but one was hyer then another/& the hyest came vp last. I sawe that this ramme pushed with hys hornes/against the west/against the north/and against the south: so that no beastes myght stande before hym/ner defende them from hys power: but he dyd as hym lysted/& waxed greatly. I toke hede vnto this/
B & then came there an he goate from the west ouer the whole earth/and touched not the grounde.

This goate had a maruelous goodly horne betwixte his eyes/and came vnto the rãme/that had the two hornes (whom I had sene afore by the ryuer syde) and ranne fearcely vpõ hym with his myght. I sawe hym drawe nye vnto the ramme/beinge very fearce vpõ hym: yee he gaue him soch a stroke/that he
C brake his two hornes: Nether had the rãme so moch strength as to stande before hym: but he cast him downe/trodde him vnder his fete: & no man was able to delyuer the rãme out of his power.

The goate waxed exceadinge greate/and whẽ he was at the strõgest/his greate horne was broken also. Then grewe there other foure soch like in the steade/towarde the. iiij. Dani.viij.a.xi.a wyndes of the heauen. Yee out of one of the i.Mach.i.a. leest of these hornes/there came vp yet another horne/which waxed maruelous greate: towarde the south/towarde the east/and towarde the fayre pleasaunt lande. It grewe vp to the hoost of heauen/wherof it dyd cast some downe to the grounde/& of the starres also/and trode them vnder fete.

Yee it grewe vp vnto the prynce of the hoost/from whom the daylye offerynge was taken/& the place of his Sanctuary casten downe. And a certayne season was geuẽ vnto it/against the daylye offerynge (because of wyckednesse) that it myght cast downe the verye to the grounde/and so to prospere in all thinges/that is wente aboute.

D Upon this I herde one of ỹ sayntes speakinge/which sayntе sayde vnto one that asked this question: How longe shall this vysyon of the daylye sacrifice & of the wastyng abhominacion endure: that the Sanctuary and the power shall so be troden vnder fote? And he answered hym: Vnto the euenynge & the mornynge/euen two thousande and thre hundreth dayes: then shall the Sanctuary be clensed agayne.

Now when I Daniel had sene this vysiõ/and sought for the vnderstandynge of it: beholde/there stode before me a thynge lyke
E vnto a man. And I herde a mans voyce in the ryuer of Vlai/which cryed/& sayde: O Gabriel/make this mã vnderstande the vision. So he came/and stode by me. But I was afrayed at hys commynge/and fell downe vpon my face.

Then sayde he vnto me: O thou sonne of man/marcke well/for in the last tyme shall thys vysyon be fulfylled. Now as he was speakinge vnto me/I waxed faynte/so that I suncke downe to the grounde. But he toke holde vpon me/& set me vp agayne/saying: Beholde/I wyll shewe the/what shall happen in ỹ last wrath: for in the tyme appoynted it shalbe fulfylled.

The ramme whych thou sawest with the two hornes/is the kynge of the Medes and Perses: but the goate is the kynge of Grekelande: the greate horne that stode betwixte his eyes/that is the pryncypall kynge. But where as it brake/and foure other rose vp in the steade: it signifieth/that out of this people shall stande vp foure kyngdomes/but not so myghtye as it.

After these kyngdomes (whyle vngodynesse is a growinge) there shall aryse a kyng of an vnshamefast face/which shalbe wyse in darcke speakynges. F

He shalbe myghtye and stronge/but not in his awne strẽgth. He shall destroye aboue measure/and all that he goeth aboute shall prospere: he shall slaye the stronge and holy people. And thorow his craftynes/falshed shall prospere in his hande/his herte shalbe proude/and many one shall he put to death in his welthynesse. He shal stãde vp against the Prynce of Prynces/but he shalbe destroyed without hande. And this vysion that ij.Mach.ix.e. is shewed vnto the/is as sure as the euening ij.Esdra.ij.b. & the mornyng. Therfore wryte thou vp this light/for it wylbe longe or it come to passe. Esai.viij.d.

Upon this was I Daniel very faynte/so that I laye sicke certayne dayes: but when I rose vp/I wente aboute the kynges busynesse/and marueled at the vysyon/neuertheles no man knewe of it.

¶ Daniel desyreth to haue that performed of God whych he had promesed concernynge the retourne of the people from their bannyshement in Babylon. A true confession. Daniels prayer is heard. Gabriel the Aungel expounde th vnto hym the vysyon of the.lxx. weakes. The anoyntynge of Christ. The buyldynge agayne of Jerusalem vnder Nehemiah. The death of Christ. The castynge out of the wycked Jewes.

¶ The. ix. Chapter.

IN the fyrst yeare of Darius the sonne of Ahasuerus/which was A Daniel.v.c of the sede of the Medes/& was made kynge ouer the realme of ỹ Caldees: yee eue in the first yeare of his raigne/I Daniel desyred to knowe the yearly nombre out of the bokes/wherof the Lorde spake vnto Jeremy the Prophete: that Je-

rusalem shulde lye waste. lxx. yeares: and I turned me vnto God̄ Lorde/ for to praye & make myne intercessyon/with fastyng/sack cloth & ashes/I prayed before the Lorde my God/and knowledged/sayinge:

O Lorde/thou greate and fearfull God/ thou that kepest couenaunt and mercy with them/which loue the/and do thy commaundementes: We haue synned/ we haue offended/we haue bene dysobedyent & gone back: yee we haue departed from all thy preceptes and iudgementes. Baruc.1.a.

B We wolde neuer folowe thy seruauntes the Prophetes/ ꝑ spake in thy name to oure kynges and prynces/to oure forefathers/ & to all the people of the lande. O Lord/ righteousnesse belongeth vnto the/ vnto vs pertayneth nothynge but open shame: as it is come to passe thys daye vnto euery man of Juda/and to them that dwell at Jerusalem: Yee vnto all Israel/ whether they be farre or nye: thorow out all landes: wherin thou hast strowed them/because of the offences ꝑ they had done agaynst the. Tren.1.d.

Yee O Lorde/vntovs/ to oure kynges & princes/to oure forefathers: euen to vs all/ that haue offended the/belōgeth open shame. But vnto the/O Lorde oure God/ pertayneth mercy and forgeuenesse. As for vs/ we are gone backe frō him/and haue not obeyed the voyce of the Lorde oure God/to walke in hys lawes/ whych he layed before vs by his seruauntes the Prophetes: yee all Israel haue transgressed/and gone backe from thy lawe/so that they haue not herckened vnto thy voyce. C psal.cvi.a. ij. Petri.i.d. Zacha.vij.b.

Wherfore the curse & othe/ that is written in the law of Moses the seruaūt of God (agaynst whom we haue offended) is poured vpon vs. And he hath perfourmed his wordes/which he spake agaynst vs/and agaynst oure iudges that iudged vs: to bringe vpon vs soch a greate plage/ as neuer was vnder heauen/ lyke as it is now come to passe in Jerusalem. Yee all this plage/as it is wrytten in the lawe of Moses/ is come vpon vs. Yet made we not oure prayer before ꝑ Lord oure God/that we might turne agayne from oure wyckednesse/and to be lerned in thy veryte. Therfore hath the Lorde made haste/to bringe this plage vpon vs: for the Lord oure God is ryghtuous/in all his workes which he doth: for why/we wolde not herckē vnto hys voyce. Deute.xxviij. xx.viij.| Leui.xxvi. Baruc.ij. D

And now/O Lorde oure God/thou that wyth a myghtye hande hast brought thy people out of Egypte/ to get thyselfe a name/ which remayneth this daye: we haue synned/O Lorde/& done wyckedly agaynst all thy ryghtuousnes: yet let thy wrothfull dysplesure be turned awaye (I beseche the) from thy cyte Jerusalem thy holy hyll. And why? for oure synnes sake/ and for the wyckednesse of oure forefathers is Jerusalem & thy people abhorred/of al thē that are aboute vs. Now therfore/O oure God/ heare the prayer of thy seruaunt/and his intercessyon. O let not thy face shyne ouer thy Sanctuary/that lyeth waste. Baruc.ij.a.

O my God/enclyne thyne eare/and herken (at the leest for thyne awne sake) open thyne eyes: beholde how we be desolated/ yee and the cytye also/ whych is called after thy name: for we do not cast oure prayers before the in oure awne ryghtuousnes/no: but only in thy greate mercyes. O Lorde/ heare: O forgeue Lorde: O Lorde consydre/tarye not ouer longe: but for thyne awne sake do it. O my God: for thy cyte and thy people is called after thy name. E

As I was yet speakynge at my prayers/ knowledgynge myne awne synnes/ and the synnes of my people/ makynge so myne intercessyon before the Lorde my God/for the holy hils sake of my God: yee whyle I was yet speakyng in my prayer/ beholde the mā Gabriel (whom I had sene afore in the visiō) came flyinge to me/and touched me aboute the offerynge tyme in the euenynge. He informed me/and spake vnto me: O Daniel sayde he/I am now come to make the vnderstande it: For as soone as thou begannest to make thy prayer/ it was so dyuyded/ and therfore am I come to shewe the. And why? For thou art a man greatly beloued. Dani.ix.viij.a F Dani.x.c.d

Wherfore/ponder the matter well/ that thou mayest lerne/ to vnderstande the vysyon. lxx. *wekes are determed ouer thy people/and ouer the holy cytye: that the wickednesse maye be consumed that the synne may haue an ende/that the offence maye be recōcyled/and to bringe in euerlastinge ryghtuousnesse/to fulfyll the vysyons and the Prophetes/ and to anoynte the mooste holy one. Understande thys then/ and marcke it well: that from the tyme it shalbe concluded/to go and repayre Jerusalem agayne/vnto Christ (or the anoynted) prynce: there shalbe seuen wekes. Then shall the stretes and walles be buylded agayne. lxij. wekes/ but wt hard troublous tyme. After these. lxij. wekes/ shall Christ be slayne/ and they shal haue no pleasure in hym. Then shall there come a people wyth the Prince/ and destroye the cite and the Sanctuary: ahys ende shall come as the water floud. But the desolacyon shall contynue tyll the ende of the battell. G

*A weke is here taken for vij. yeare/as in Leuiti. xxv. Wherfore the lxx. wekes are foure. C. & xc. yeares.

He shall make a stronge bonde with many/for the space of a weke: & when the weke is half gone/he shall put downe the slayne

and

and meatoffrynge. And in the temple there
Mat.xxiiij.xij Mar.xiij.b. shalbe an abhomynable desolacyon / tyll it haue destroyed all. And it is concluded/that thys wastyng shall contynue vnto the ende.

¶ There appeareth vnto Daniel a mā clothed in lynen/which sheweth him wherfore he is sent.

¶ The.x.Chapter.

A IN the thyrde yeare of Kyng Cirus of Persia/there was shewed vnto Daniel(otherwise called Balthasar) a matter/yee a true matter/ but it is yet a longe tyme vnto it. He vnderstode the matter well/ & perceaued what the vysyon was. At the same tyme / I Daniel mourned for the space of thre wekes/so that I had no lust to eate bred:as for flesh & wyne there came none wythin my mouth: No / I dyd not ones anoynte my self/ tyll the whole thre wekes were out.

Upon the.xxiiij.daye of the first moneth/ I was by the greate floude/called Tigris:I Daniel.viij.b. Apoca.i.f. lyft vp myne eyes/and loked:and beholde/a man clothed in lynen / whose loynes were gyrded vp with fyne golde of Araby: his body was lyke the Chrisolite stone/ his face(to loke vpon) was lyke lyghtenynge/ hys eyes as the flame of fyre/hys armes & fete were lyke fayre glysterynge metall/ but ỹ voyce of his wordes was like ỹ voyce of a multitude.

B I Daniel alone sawe this vision/the men Daniel.iij.e Act.ix.a. that were with me/saw it not:but a greate fearfulnesse fell vpon them/so that they fled awaye/& hyd them selues. I was left there my self alone/& sawe this greate vysyon/so longe tyll there remayned nomore strength within me: yee I lost my coloure clene/ I wasted awaye / and my strength was gone. Yet herde I the voyce of his wordes:and as soone as I herde it/ swyntnesse came vpō me/ & I fell downe flat to the grounde vpon my face. And beholde/an hande touched me/ which set me vp vpon my knees & vpon the Daniel.ix.b. palmes of my handes/ sayinge vnto me: O Daniel / thou well beloued man:take good hede of the wordes/that I shall saye vnto ỹ/ & stāde right vp/for vnto the am I now sent.

And when he had sayde these wordes / I ¶ stode vp tremblyng. Then sayde he vnto me: feare not Daniel:for why sence ỹ first daye that thou set thyne herte to vnderstande/and dydest chasten thy selfe before thy God: thy wordes haue bene herde. And I had come vnto the/ when thou begānest to speake had Iosue.v.b. Daniel.xj.a. not ỹ prince ouer the kyngdome of ỹ Perses withstande me.xxj.dayes. But lo/ Michael one of the chefe princes/ came to helpe me/ hym haue I left by the king of Persia/ & am come to shewe the / what shall happen vnto thy people in the latter dayes: for it wylbe longe yet or the vysyon be fulfylled.

Now when he had spoken these wordes vnto me/ I kast downe my head to ỹ grounde and held my tunge. Beholde/there touched my lyppes one very lyke vnto a man. Then opened I my mouth / & sayde vnto him/that stode before me: O my Lorde/ my ioyntes D are lowsed in the vision/and there is no more strength within me: How may my Lordes seruaunt then talke with my Lorde? seinge there is no strēgth in me/so ỹ I cannot take my breth? Upō this there touched me agayne/one moch lyke a man/and conforted me/ sayinge: O thou man so well beloued / feare Daniel.ix.b. not:be contēt/take a good herte vnto the/ & be strōge. So when he had spoken vnto me/ I recouered / & sayde: Speake on my Lord/ for thou hast refreshed me. Then sayde he: knowest thou wherfore I am come vnto ỹ? now wil I go againe to fight w̄ the prince of ỹ Perses. As soone as I go forth/lo/ ỹ prince of Grekelande shall come. Neuertheles / I wyll shewe the the thinge/ that is fast noted in the scrypture of trueth. And as for all yonder matters / there is none that helpeth me in them/but Michael your prince.

¶ A prophecy of the kynges of Persia. Of the kingdome of Grece. Of the kyngdome of Egypt/ & of the bonde therof/and of the battell with the kyngdome of Sirria. Of the Jewes that flye vnto the Kynge of Egypte/whom Antiochus the kynge of Siria persecuteth/whych figureth vnto vs Antichrist. The pryde of Antiochus.

¶ The.xj.Chapter.

AND in the fyrst yeare of Darius of I Medea / I stode by hym / to comforte hym/ & to strength him / and now will I shewe the the trueth. Beholde/there shall stande vp yet thre kings in Persia/but the fourth shalbe farre richer then they all. And when he is in the chefest power of his riches/ he shall prouoke euery man agaynst ỹ realme of Grekelande. Then shall there aryse yet a myghtye kinge / that shall rule with greate domynyon/ & do what him list. And as soone as his kyngdome co- Daniel.viij.a. meth vp/ it shalbe destroyed/and deuyded to warde the foure wyndes of the heauen. They i. Mach.i. that come after hym/shall not haue soch power & domynyon as he: but hys kyngdome shalbe scatred / yee euen amonge other then those. And the kyng of ỹ south shalbe mightyer / then hys other princes. Against hym there shall one make himself stronge/& shal rule his domynyon with greate power.

But after certayne yeares they shalbe ioyned together/and the kynges daughter of the south shall come to the kynge of the North/ for to make frendshyp/ but she shall not optayne the power of that arme / nether shall B she be able to endure thorow his myght: but she/and soch as brought her (yee and he that

The Prophecye

begather/& cõfortedher for hys tyme) ſhalbe deliuered vp. Out of the braũches of her rote/there ſhall one ſtande vp in his ſteade: which with power of armes ſhall go thorow the kynges lande of the north/ & handle hym accordyng to his ſtrength. As for their Idols & princes/ with their coſtly Jewels of golde & ſyluer/he ſhall cary them awaye captyues into Egypte/& he ſhall preuayle agaynſt ỹ kyng of the north certayne yeares. And whẽ he is come into ỹ kynges realme of ỹ ſouth/ he ſhalbe fayne to turne agayne into hys awne lande. Wherfore his ſonnes ſhalbe diſpleaſed/and ſhall gather together a myghty greate hooſt of people: and one of them ſhall come/ & go thorow like a waterflowed: then ſhall he returne/ & gofurth with deſpynge & boaſtynge vnto his awne lande.

Then the kyng of the ſouth ſhalbe angry/ and ſhall come forth to fight agaynſt ỹ king of ỹ north: yee he ſhall bringe a greate multytude of people together/ & a greate heape ſhalbe geuẽ into his hande: theſe ſhall he cary awaye with greate pryde/ for ſo moche as he hath caſt downe ſo many thouſandes/ neuertheles he ſhall not preuayle. For the king of the north ſhall gather (of ỹ new) a greater heape of people then afore/ & come forth (after a certayne tyme & yeares) with a mighty hooſte & exceadynge greate good.

At the ſame tyme there ſhall many ſtande vp agaynſt the kinge of the ſouth/ ſo that ỹ wicked chyldren of thy people alſo ſhall exalte them ſelues (to fulfill the viſyon) & then fall. So the kyng of the north ſhall come to laye ſege/ & to take the ſtronge fenſed cities: And the power of them of the ſouth ſhall not be able to abyde hym/ & the beſt men of the people ſhal not be ſo ſtrõge/ as to reſiſt him. Shortely, when he commeth, he ſhall hãdle him as he liſt/ & no man ſhalbe ſo hardy as to ſtande agaynſt him. He ſhal ſtãde in ỹ pleaſaunt cõtre/ which thorow him ſhalbe deſtroyed. He ſhall ſet his face w all his power to optayne his kingdome/ and to be lyke it. Yee that ſhall he do/ and geue hym vnto the daughters amõge wemen/ to deſtroye hym. But he ſhall fayle/ nether ſhall he optayne his purpoſe. After thys ſhall he ſet hys face vnto the Jles/ & take many of thẽ. A prince ſhall ſtoppe him/ to do hym a ſhame/ beſyde the confuſyon that els ſhall come vnto him.

D Thus ſhall he tourne agayne to hys awne lande/ ſtomble/ & fall/ & be nomore founde: ſo he that came vpõ him & dyd hym vyolẽce/ ſhall ſtande in his place/ & haue a pleaſaunt kyngdome: and after few dayes he ſhalbe deſtroyed/ & that nether in wrath/ ner in battell. In hys ſteade there ſhall aryſe a vyle perſon/ not holden worthy of a kynges dygnytye: thys ſhall come in craftely/ and optayne the kyngdome wyth fayre wordes: he ſhall fyght agaynſt the armes of ỹ myghtye (and deſtroye them) yee and agaynſt ỹ prince of the couenaunt.

So after that he hath taken truce wyth him/ he ſhal handle dyſceatfully: that he may get vp/ & ouercome him with a ſmall flocke: & ſo with craftyneſſe to get him to the fatteſt place of the lande/ and to deale otherwyſe/ then ether his fathers or graundfathers dyd. For he ſhall deſtroye the thing/ that they had robbed & ſpoyled/ yee & all their ſubſtaunce: ymagenynge thoughtes agaynſt the ſtrong E holdes/ & that for a tyme. His power & herte ſhalbe ſterred vp w a greate armye agaynſt the kinge of the ſouth: where thorow ỹ king of the ſouth ſhalbe moued then vnto batteil/ with a greate & myghtye hooſt alſo. Neuertheleſſe/ he ſhall not be able to ſtãde/ for they ſhall conſpyre agaynſt him. Yee they ỹ eate of his meate/ ſhall hurte him: ſo ỹ his hooſt ſhall fall/ & many be ſlayne downe.

Theſe two kynges ſhalbe mynded to do myſchefe/ and talke of dyſceate at one table: ỹ. Mac. v. a. but they ſhal not proſpere: for why/ the ende ſhall not come yet/ vnto the tyme apoynted. Then ſhal he go home agayne into his awne lande with great good/ & ſet his hert agaynſt the holy couenaunt/ he ſhalbe buſy agaynſt it/ & then returne home. At ỹ tyme appoynted he ſhall come agayne/ & go towarde the ſouth: So ſhall it happen otherwiſe then at Nume. xxiiij. D. ỹ firſt/ yet ones agayne. And why/ ỹ ſhippes of Cythim ſhal come vpon him/ that he may be ſmytten & turne agayne: that he may take indignacyon agaynſt the couenaunt of holyneſſe/ to medle agaynſt it. Yee he ſhal turne him/ & drawe ſuch vnto him/ as leaue the holy couenaunt.

He ſhall ſet myghty men to vnhalowe the F Sanctuary of ſtrength/ to put downe the daylye offerynge/ & to ſet vp the abhomynable deſolacyon. And ſuch as breake the couenaunt ſhall he flattre wyth fayre wordes. But the people ỹ wyll know their God/ ſhal haue the ouerhande and proſpere. Thoſe alſo that haue vnderſtanding amonge the people ſhall enſourme the multytude: and for a longe ſeaſon/ they ſhalbe perſecuted wyth ſwearde/ with fyre/ with captiuite and with ỹ takynge awaye of their goodes. Now whẽ they fall/ they ſhalbe ſett vp w a lytle helpe: but many ſhall cleue vnto them faynedly.

Ye ſome of thoſe whych haue vnderſtandynge ſhall be perſecuted alſo: ỹ they maye be tryed/ purifyed and clenſed/ tyll the tyme be out: for there is yet another tyme appoynted. The kyng ſhall do what him lyſt/ he ſhal exalte and magnifye him ſelfe agaynſt all/ that is

that is God. Yee he shall speake maruelous thyngs agaynst the God of all goddes/ wherin he shall prospere / so longe tyll the wrath be fulfylled/ for the cōclusyon is deuysed alredy. He shall not regarde the God of hys fathers/ but his lust shall be vpon wemen: Yee he shal not care for eny God/ for he shal magnifye him selfe aboue all. In his place shal he worshype the myghtye Idols: and ỹ God whom his fathers knewe not / shall he honoure with golde and syluer/ with precyous stones and pleasaunt Jewels.

Apoca. xv. a.

G Thys shall he do/ seekynge helpe and succoure at ỹ myghtie Idols & straunge Goddes. Soch as will receaue him/ and take him for God/ he shall geue them greate worshype & power: yee and make them lordes of ỹ multytude/ & geue thē the land wyth rewardes. In the latter tyme shall the kynge of ỹ south stryue with him: and the kynge of the north in lyke maner shall come agaynst him wyth charettes/ horsmen and with a greate nauy of shippes. He shall come in to the landes/ destroye and go thorow: he shall entre also in to the fayre pleasaunt lande. Many cyties and countrees shall decaye/ excepte Edom/ Moab & the best of the childzen of Ammon/ which shall escape from his hande. He shall stretch forth his hādes vpon the countrees/ & the lande of Egypte shall not escape hym. For thorow his goynge in / he shall haue dominion ouer the treasures of syluer & golde/ & ouer all ỹ precious Jewels of Egypt/ Lybia and Ethiopia. Neuertheles the tydyngs out of the East & the north shal trouble him: for the whych cause he shall goo forth to destroye & curse a greate multitude. The tētes of his palace shall be pytch betwyxte ỹ two sees/ vpon the hyll of the noble Sanctuary/ for he shall come to the ende of it/ & then shal no man helpe him.

Apocali. xi. c.

Apo. xix. d. xx. c

The prophecyeth the resurrecyon of the deed. The darcknesse of the prophecye of Daniel.

The. xij. Chapter.

A Apocali. xix. c.

THe tyme wyll come also / that the great prince Michael / which stādeth on thy people syde/ shall aryse vp / for there shall come a tyme of trouble/ soch as neuer was/ sens there begāne to be eny people / vnto that same tyme. Then shall thy people be delyuered / yee all those ỹ be found wrytten in the boke. Many of thē that slepe in the dust of the earth/ shall awake: some to the euerlastynge lyfe/ some to perpetuall shame and reproke. The wyse (soch as haue taught other) shall glyster/ as the shynnynge of heauē: and those that haue instructe ỹ multitude vnto godlynesse/ shalbe as the starres/ worlde without ende.

Mat. xxiiij. b.

Job. v. c. 1. Corin. xv. e.

B Mat. xiij. c.

And thou O Daniel/ shut vp these wordes/ & seale the boke till ỹ last tyme. Many shall go aboute here and there/ & then shal knowledge increase. So I Daniel loked/ and beholde / there stode other two: one vpon thys shore of ỹ water/ the other vpō yonder syde. C And one of thē sayde vnto him / whych was clothed in lynen / and stode aboue vpon the waters of the floude: How longe shall it be to the ende of these wonderous worckes? Apoca x. a.

Then herde I the man with the lynen clothes/ which stode aboue vpon the waters of the floude: when he helde vp hys ryght and Apo. xi. c. xij. c. lefte hande vnto heauen / and sware by hym which lyueth for euer: that it shall tary for a tyme / two tymes & half a tyme: & when the power of the holy people is clene scatred abrode/ thē shall al these thynges be fulfylled.

I herde it well / but I vnderstode it not. Then sayde I: O my lorde / what shall happen after that? He answered: Go thy waye Daniel/ for these wordes shal be closed vp & sealed/ till the last tyme: & many shalbe purified/ clensed & tried. But the vngodly shall lyue wickedly/ and those wicked (as many of thē as they be) shal haue no vnderstandinge. D Mat. xiij. b. As for soch as haue vnderstandynge / they shal regarde it. And from ỹ tyme forth that ỹ daylie offeringe shalbe put downe & the abhominable desolacion sett vp/ there shalbe a thousande two hundreth & xc. dayes. O well is him/ that waiteth / & cōmeth to the thousande .iij. C. & xxxv. dayes. Go thou thy waye now/ til it be ended: take thy rest/ and byde in thy lot/ till the dayes haue an ende.

The ende of the Prophecy of Daniel.

The boke of the Prophete Oseas.

The tyme wherin Oseas prophecyed. Oseas by taking an harlot to his wyfe/ signifieth the Idolatrye of the people. The destrucō of the offspring of Jehu/ and of the Israelytes/ is prophecyed.

The. first. Chapter.

I This is the worde of the Lord/ that came vnto Oseas the sonne of Beery/ in ỹ dayes of Oseas/ Joathan / Ahas & Jezekiah kynges of Juda: & in the tyme of Jeroboam the sonne of Joas kynge of Israell.

First/ when the Lorde spake vnto Oseas he sayde vnto him: Go thy waye/ take an harlott to thy wife/ and get childzen by her: for the lande hath committed greate whordome

a* That is/cõsummacion: beaule the kingdome of Jsrael and Juda shulde shortly be consumed.

b* That is/krayle of fygges: be cause of the greate delicyoulnes & voluptuoulnes þ Juda & Jsrael were in.

c* That is/the leade of God.

d* That is/hauing no mercy.

a* Gomer þ daughter of b* Deblaim: which conceaued/and brought forth a sonne. And þ Lord sayde vnto him: call his name c* Jesrael/for I wyll shortly auenge the bloude of Jesrael vpon the house of Jehu / and wyll bringe the kyngdome of the house of Jsrael to an ende. Then wyll I breake the bowe of Jsrael in the valley of Jesrael.

She conceaued yet agayne / and bare a daughter. And he sayde vnto hym: Call her name d* Loruhamah (that is/ not optayning mercy) for I wyll haue no pyte vpõ þ house of Jsrael/but forget them/& put thẽ cleane out of remembraunce. Neuertheleſſe I wyll haue mercy vpon the house of Juda / & wyll saue thẽ/euen thorow the Lorde their God. But I wyll not delyuer them thorowe eny bowe/swearde/batell/horses or horsmen.

Now when she had weaned Loruhamah/ she conceaued agayne/& bare a sonne. Then sayd he: call his name. e* Lo amy. For why? ye are not my people/therfore wyl not I be yours. And though the nombre of the childrẽ of Jsrael be as the sande of the see/whych cã nether be measured ner tolde: yet in the place where it is sayde vnto thẽ/ ye be not my people: euẽ there shal it be thus reported of thẽ: they be the chyldrẽ of the lyuyng God. Then shall the chyldrẽ of Juda and the chyldren of Jsrael be gathered together agayne/& chose thẽ selues one head / and then departe out of the lande: for greate shalbe þ daye of Jsrael.

e* That is/not my people

¶ The people is called vnto repentaunce.

¶ The .ij. Chapter.

A

a* Mother here signifieth the Synagoge of the Jewes/ or the churche or congregacio of the people/ as in Esai.l.a.

TEll youre brethren / that they are my people: and youre systerẽ/that they haue optayned mercy. As for your a* mother / ye shal chyde with her/ & reprouer her: for she is not my wyfe / nether am I her husbande / vnlesse she put awaye her whordome out of my syght/ & her aduoutry from her brestes. If no I shal stripe her naked/ & sett her/euen as she came in to the worlde: yee I shall laye her waste/and make her like a wildernesse/and slaye her for thyrste. I shal haue no pite also vpõ her children/for they be the children of fornicacyon.

Their mother hath brokẽ her wedlocke/ and she that bare thẽ/is come to confusyon. iij. Reg. xvij. a. For she sayd: I wyll go after my louers/that

B geue me my water and my bred / my woll & flax / my oyle and my drynke. But I wyll hedge her waye with thornes/and stoppe it/ that she shall not fynde her foteſteppes: and though she runne after her louers / yet shall she not get them: she shall seke them/but not Leuit. xv. c. fynde them. Then shall she saye: well / I will go turne agayne to my fyrst husbande / for at that tyme was I better at ease/then now But this wolde she not knowe / where as I yet gaue her corne/wyne/ oyle / syluer and golde/which she hath hanged vpon Baall.

Wherfore now will I go take my corne & wyne agayne in their season/and fet agayne my woll and my flax / whych I gaue her/ to couer her shame. And now wyll I discouer her foolyshnesse/ euen in the syght of her louers/and no man shall delyuer her out of my handes. Moreouer/I wil take awaye al her myrth/her holy dayes / her newmoones / her Sabbathes and all her solempne feastes: I will destroye her vynyardes and fyge trees/ though she sayeth: lo/here are my rewardes/ that my louers haue geuẽ me. I wyll make it a wodde/and the wylde beestes shall eate it vp: I wyll punish her also for the dayes of Baall/wherin she censed him/ decking him with her earinges & cheynes: when she folowed her louers/& forgat me/sayeth þ Lord.

Ezech. xvi. b.

Jeremy. xiij. c.

¶ Deute. xvi. c.

Judic. ij. b. & v. b

Wherfore beholde/I wyll call her agayne bringe her in to a wildernes/& speake frendly vnto her: there wil I geue her her vynyardes agayne/ yee and the valley of Achor also to shewe her hope and comforte. Then shall she synge there as in the tyme of her youth/ & lyke as in the daye when she came out of þ lande of Egipte. Then (sayeth the Lorde she shall saye vnto me: O my housbande/ & shall call me nomore Baal: for I wil take awaye those names of Baall from her mouth / yee she shall neuer remembre theyr names eny more. Then wyll I make a couenaunt wyth them/with the wylde beastes/ wyth the fowles of the ayre/ & with euerythynge that crepeth vpon the earth.

¶ Josue. viij. d.

Judic. v. a

Exodi. xv. a.

Leui. xxvi. a.

As for bowe/swerde and batell/I will destroye sech out of the lande/& will make thẽ to slepe safely. Thus wyll I mary the vnto myne awne selfe for euermore: yee euẽ to my selfe wyll I mary the/in ryghtuousnesse/ in equyte/in louynge kyndnesse and mercy. In fayth also will I mary þ vnto my self/ & thou shalt knowe the Lord. At the same tyme wil I shewe my selfe frendly and graciously vnto the heauens/sayeth the Lorde: & the heauẽs shall helpe the earth/ & the earth shall helpe the corne/wyne and oyle / & they shall helpe Jesrael. I wyll sowe them vpon earth/for a sede to myne awne selfe / & will haue mercy vpon her/that was without mercy. And to thẽ which were not my people/ I wyll saye: thou art my people. And he shall saye: thou art my God.

Esay. ij. a

Ezech. xvi. b.

Roma. ix. c. i. Pet. ij. b

¶ Of the loue of God towarde the people.

¶ The .iij. Chapter.

THen sayde the Lorde to me: Go yet thy waye & bowe an aduouterous woman/ whom thy neighboure loueth/as the Lord doth the children

A Ezech. xliij. b.

of

of Jsraell: how be it they haue respecte to straunge goddes / & loue the wyne kannes.
Esay.xxviij.a. Amos.vi.a. So I gat her for .xb. syluerlynges / & for an Homer & anhalf of barlye / & sayde vnto her: Thou shalt byde with me a lōge season / but se that thou playest not the harlot / and loke thou medle with none other man / and then wyll I kepe my selfe for the.

B Thus ỹ chyldrē of Jsrael shall syt a great
ij. Para. xxv.a Daniel iij.d. whyle without kynge and prynce / without offerynge and aulter / wythout prest and reuelacyon. But afterwarde shall the chyldrē of Jsrael conuerte / and seke the Lorde their
Ezech.xxxiij.d God / and Dauid their kynge: & in the latter dayes they shall worshippe the Lorde / & his louynge kyndnesse.

¶ A cōplaynte agaynst ỹ people & ỹ prestes of Jsrael.

¶ The.iiij. Chapter.

A Heare the worde of the Lord / O ye chyldren of Jsrael: For the Lorde must punish thē / that dwell in the land. And why? There is no faithfulnesse / there is no mercye / there is no knowledge of God in the lande: but swearyng / lyenge / manslaughter / theft & aduoutry haue gottē the ouerhande / & one bloudgyltinesse foloweth another. Therfore shall the lande be in a miserable case / & all they ỹ dwell therin / shall mourne. The beastes in the felde / the foules in the ayre / & the fyshes in the see shall dye. Yet is there none / ỹ wyll chasten nor reproue another. The preastes whych shulde reformе other men / are become lyke the people.

B Therfore stomblest thou in the daye time & the prophet w̄ the in ỹ nyght. I will bring
Baruch.iij.c. Esa v.b. Malai.b Exod.xix.a. thy mother to sylence / and why? my people perysshe / because they haue no knowledge. Seing then ỹ thou hast refused vnderstandyng / therfore will I refuse ỹ also: so ỹ thou shalt nomore be my prest. And for so moch as thou hast forgottē ỹ lawe of thy God / I will also forget thy chyldren. The more they increased in the multitude / ỹ more they synned agaynst me / therfore wyll I change their honoure in to shame. They eate vp the synnes of my people / & corage them in their wyckednesse. Thus the prest is become lyke
¶ the people. Wherfore I wyll punysh thē for their wicked wayes / & rewarde them accor-
a* To vse whordome or fornicaciō thorow out ỹ prophetes / is / to take another God then the true God / & to serue ymages or to beleue in them. dinge to their awne ymagynacyons. They shall eate / and not haue ynough: They haue a*vsed whordome / therfore shall they not prospere: and why? they haue forsaken the Lorde / and not regarded him.

Whordome / wyne and dronckennesse take the herte awaye. My people aske counsell at their stockes / their staffe must tell them. For an whorish mynde hath disceaued them / so that they cōmytte fornycacyō agaynst their God. They make sacrifices vpō the hye mountaynes / & burne their incense vpō the hilles / yee amonge the okes / groues & bushes / for there are good shadowes. Therfore youre daughters are become harlottes / and youre spouses haue brokē their wedlocke / I wyll not punysh your daughters for beinge defyled / & youre bydes ỹ became whores: seing ỹ fathers thē selues haue medled w̄ harlottz / & offered with vnthryftes: but the people that wyll not vnderstande must be punyshed.

Though thou b*Jsrael art disposed to playe the harlot / yet shuldest not thou haue offended / O Juda: thou shuldest not haue runne to Galgala / ner haue gone vp to Bethauen / ner haue swore / ỹ Lorde lyueth. For Jsrael is gone backe like a wāton cowe. The Lorde therfore shal make her fede / as ỹ lābe ỹ goeth astraye. And where as Ephraim is become partaker of Idols / wel / let hī go. Their drōckennes hath put thē backe / & brought them to whordome. Their rulers loue rewardes / brynge (saye they) to their awne shame. A winde shal take holde of their fethers / & they shalbe confounded in their offringes.

b* Jsrael and Ephraim / for ỹ moast parte in the Prophetes are take for ỹ .x. trybes. Psal. lxxviij.b. Ye reade in the .iij. of the Kynges xij.c.f. that .x. tribes folowed Jeroboā / where as only Juda and Beniamin abode by Roboam. Those .x tribes are comē ly called Jsrael in the Prophetes: & Beniamī is reckened w̄ Juda.

¶ Agaynst the Prestes & rulars of Jsrael. The helpe of man can do nothinge agaynst God.

¶ The.v. Chapter.

Ye prestes: heare this / take hede / O thou housholde of Jsrael: geue eare / O thou kyngly house: for this punishment wyll come vpon you / ỹ are become a snare vnto Myzphah / & a spred net vnto ỹ mount of Thabor. They kyll sacrifyces by heapes / *to begyle ỹ people therwith: therfore wyll I punish thē all. I know Ephraim well ynough / & Jsraell is not hyd fro me: for Ephraim is become an harlot: & Jsrael is defiled. They are not myn-
* Understande to Idoles. ded to turne vnto their God / for they haue an whorish hert / so ỹ they can not know ỹ Lord.

B But the pryde of Jsrael will be rewarded him in his face / yee both Jsrael & Ephraim
Osee.vij.b. shall fall for their wickednesse / and Juda w̄ them also. They shall come with their shepe
Jeremy.xij.b. Deute.iiij.c. Ezech.xiij.a. & bullockes to seke the Lord / but they shall not fynde him / for he is gone frō thē. As for
¶ the Lorde / they haue refused him / & brought vp bastarde chyldren: a moneth therfore shal deuoure thē w̄ their portions. Blowe w̄ the shawmes at Gabea / & w̄ the trōpet in Ramah / crye out at Bethauē vpō the pōlyde of Ben Jamin. In ỹ tyme of the plage shall Ephraim be layed waste / therfore dyd I faithfully warne the trybes of Jsrael. Yet are the prices of Juda become lyke thē / ỹ remoue ỹ lādemarckes / therfore wyll I poure out my wrath vpon thē lyke water. Ephraim is oppressed / and can haue no ryght of the lawe: for why? they folowe the doctrynes of men.

Ther-

Therfore wil I be vnto Ephraim as a moth/ & to the house of Juda as a caterpyller.

iiij.Reg.xvi.b. Deute.xxviij.b When Ephraim sawe his sycknesse / and Juda his dysease: Ephraim wente vnto Assur/and sent vnto kynge Jareb: yet coulde not he helpe you/ner ease you of youre payne. I am vnto Ephraim as a lyon/and as a lyons whelpe to the house of Juda. Euen I/ I wyll spoyle them/and go my waye. I will take thē with me/ & no man shall rescue thē. I wyll go/and returne to my place/ tyll they waxe faynt/and seke me.

¶ Affliccyō causeth a man to retourne to God. The wyckednes of the Prestes.

¶ The.vj.Chapter.

A Job.v.b IN their aduersyte they shall seke me/and saye: come/let vs turne agayne to ỹ Lorde: for he hath smiten vs/ & he shal heale vs: He hath woūded vs/ & he shall bynde vs vp agayne:

a *After two dayes shall he quycke vs/ and in the third daye shal he rayse vs vp. &c. That is/ for a certē space wil he afflict & trouble vs/ but he wyll heale vs agayne and restoare vs to soundnes. The third daye/ that is/ without tōg delay or longe tarygnge.

a *after two dayes shall he quycken vs/ in ỹ thyrde daye he shall rayse vs vp/ so ỹ we shall lyue in his sight. Then shall we haue vnderstandynge/ & endeuoure our selues to know the Lorde. He shall go forth as the sprynge of the daye/ & come vnto vs as the euenynge and mornynge rayne vpon the earth.

B O Ephraim/ what shall I do vnto the? O Juda/ how shall I intreate the? seing youre loue is lyke a mornyng cloude/ & lyke a dew that goeth early awaye. Therfore haue I cut downe the Prophetes/ & let them be slayne for my wordes sake: so that thy punyshment shall come to lyght. For I haue pleasure in louyng kyndnesse/ and not in offringe: yee in the knowledge of God/ more then in burnt sacrifice. But euē like as Adam dyd, so haue they broken my couenaunt / and set me at naught. Galaad is a cite of wicked doers/ of malycyous people and bloudshedders. The multytude of the Prestes is lyke an heape of theues/ murtherers & bloudthursty: for they haue wrought abhomynacyon. Horrybie thinges haue I sene in the house of Israel/ there playeth Ephraim the harlot/ & Israel is defyled: but Juda shal haue an haruest for hym selfe/ when I returne the captyuite of my people.

C

D

¶ Of the vyces and wantonnes of the people.

¶ The.vij.Chapter.

a WHen I vndertake to make Israel whole/ then the vngracyousnesse of Ephraim and the wickednes of Samaria cōmeth to lyght: then go they aboute with lyes. At home/ they be theues: and without they fall to robbynge. They consyder not in their hertes that I remembre all their wickednes. They go about with their awne inuencyons/ but I se them well ynough. They make the kynge and the prynces/ to haue pleasure in their wyckednes & lyes. All these burne in aduoutry / as B it were an ouen that the baker heateth/ whē he hath lefte kneadynge/ tyll the dowe be leuended. Euen so goeth it this daye with oure kynges and prynces/ for they begynne to be woode droncken thorow wyne: they vse familiarite with soch as dysceaue them. They with the ymagynacyō of their herte are lyke an ouen/ their slepe is all the nyght lyke the slepe of a baker/ in the morning is he as hote as the flame of fyre: they are all together as hote as an ouen.

They haue deuoured their awne iudges/ C all their kynges are fallen: yet is there none of them that calleth vpō me. Therfore must Ephraim be mixte amōge ỹ Heathē. Ephraim is become lyke a cake/ that no man turneth: straūgers haue deuoured his strēgth/ yet he regardeth it not: he wareth full of gray hearres/ yet wyll he not knowe it: & the pryde of Israel is cast downe before their face/ yet wyll they not turne to ỹ Lorde their God/ ner seke him for all this. Ose.iij.a.

Ephraim is lyke a doue/ that is begyled/ and hath no herte. Now call they vpon the Egyptyans/ now go they to the Assirians: but whyle they be goynge here and there / I shall spreade my net ouer them / & drawe thē downe as the foules of the ayre: & according as they haue bene warned/ so wyll I punish them. Wo be vnto them/ for they haue forsaken me. They must be destroyed / for they haue set me at naught. I am he that haue redemed them/ and yet they dissemble with me. They call not vpō me with their hertes / but lye houlynge vpon their beddes. Where as they come together / it is but for meate and dryncke/ and me wyll they not obeye. I haue taught them / and defended their arme / yet do they ymagin myschefe agaynst me. They turne them selues/ but not a right/ & are become as a brokē bowe. Their prynces shal be slayne with the swearde / for the malyce of their tūges/ soch blasphemyes haue they lerned in the lande of Egypte. iiij.Reg.xvi.b Esay.i.a D ij.Pet.ij.a. Matth.xv.a. Esai.xxix.d Ezech.xxxiij.f.

¶ The destruccyon of Juda and Israel / because of their Idolatrie.

¶ The.viij. Chapter.

A Set ỹ horne to thy mouth/ & blowe: get the swyftly (as an Aegle) vnto the house of ỹ Lorde: for they haue brokē my couenaūt/ & transgressed my lawe. Israel can saye vnto me: thou art my God. we knowe the: but he hath refused the thinge that is good / therfore shall the enemy folowe vpon hym. They haue ordened kynges/ but not thorow me: they haue made princes/ and I must not knowe of it. Of their syluer and golde haue they made them Deute.xxviij.d iij.Reg.xij.c.

them Images / to bringe them selues to destruccio. Thy calf / O Samaria / shalbe take awaye for my wrothfull indygnacio is gone forth agaynst the. How longe wyll it be / or they can be clensed? For the calfe came from
B Israel / the worcke man made it / therfore can it be no God / but euen to a spyders webbe shall ỹ calfe of Samaria be turned. a* They haue sowne wynde / therfore shall they reape a storme.

a* That is / They haue geuen the selues to vaynes tryfyng thinges / therfore shall they fall in to great trouble and Jeopardye. To sowe wind is as moch to saye amonge ỹ Hebrues / as to labour in vayne & to lese the labour.

Their sede shal beare no corne / there shal no meel be made of their increase: though they reape / yet shal straungers deuoure it vp. Israel shall perysh / the Gentiles shall intreate hym as a foule vessell. Sence they wēt vp to the Assyrians / they are become lyke a wylde asse in the deserte.

Ephraim geueth rewardes to get louers / therfore are they scatred amōge the Heathē / there wyll I gather thē vp. They shall soone be weery of ỹ burthen of kynges & prynces.
C Ephraim hath made many aulters to do wickednes / therfore shall the aulters turne to hys synne. Though I shewe them my lawe neuer so moch / they counte it but straunge doctryne. Where as they do sacrifyce / offerynge the flesh and eatinge it: the Lorde wyll haue no pleasure therin: but wyll remembre their wyckednes / and punysh their synnes.
D Israel turneth agayne into Egipt / they haue forgotten hym that made them / they buylde churches / & Juda maketh many stronge cyties: therfore wil I sende a fyre into their cytyes / and it shall consume their places.

C Of the hunger & captyuytye of Israell.

C The. ix. Chapter.

A DO not thou tryumphe / O Israel / make no boastynge more then the Heathen / for thou hast committed aduoutry agaynst thy God: straunge rewardes hast thou loued / more then all ỹ cornefloores. Therfore shal they nomore enioye ỹ corne flor & wynepresses / & their swete wyne shall fayle thē. They wyll not dwell in the Lordes lande / but Ephraim turneth agayne into Egipte / & eateth vncleane thinges amonge the Assyrians. They poure out no wyne for a drinckoffringe vnto the Lord / nether geue they hym their slayne offringes: but they be vnto thē as mourners meates / wherin all they that eate them / are defyled. For the bred that they haue soche lust vnto / shall not come into the house of the Lorde.
B What wyll ye do then in the a* solēpne dayes / and in the feast of the Lorde? Lo / they shall get them awaye for the destruccion: Egypte shall receaue them / & Noph shall bury them. The nettles shall ouergrowe their pleasaunt goodes / and burres shalbe in their tabernacles. Be ye suer (O Israel) the tyme of

Agge. ij.

a* The scripture here calleth the solēpne daye and the feast of ỹ Lorde the tyme of the Lordes vengeaūce: because that therin the power of God shewed it selfe / in ỹ he suffred ỹ Assyrians to take his people prysoners. A lyke thinge ye haue Sophony. i. b

vysitacion is come / the dayes of recompensynge are at hande. As for the Prophete / ye holde hym for a foole: and him that is rych in the spyrete / for a mad man: so greate is youre wickednes and malyce. Ephraim hath made him selfe a watchman of my God / a Prophet / & is become a snare to do hurte in euery strete / & abhominacyon in the house of his God.
They be gone to farre / & haue destroyed thē selues / lyke as they dyd afore tyme at Gabaa. Therfore their wyckednes shalbe remēbred / and their synnes punished.

I fonde Israel lyke grapes in the wylderne / & saw their fathers as the fyrst fyges in the toppe of the fyge tre. But they are gone C
to Baall Peor / & rūne awaye fro me to that Jeremy. xviij. a
shamefull Idoll / & are be come as abhomina Nume. xxv. a.
ble as their louers. Ephraim b* flyeth lyke a
b* That is / cō. meth to naught
byrde / so shal their glory also: In so moch / ỹ they shal nether begette / conceaue ner beare childzen. And though they bringe vp eny / yet will I make thē childlesse amōge me. Yee wo shall come to them / when I departe frō thē. Gene. xlviij. a.
Ephraim (as me thyncke) is planted in welthenesse / lyke as Tyrus / but now must she bringe her awne childzē forth to ỹ māslayer.
D Lorde thou shalt geue thē: what shalt D
thou geue them? geue them an vnfrutefull Josue. iiij. d.
wombe and drye brestes. All their wyckednesse is done at Galgall / there do I abhorre them. For the vngraciousnes of their awne inuencions / I wyll dryue them oute of my house. I wyll loue them nomore / for all their prynces are vnfaythfull. Ephraim is hewen downe / their rote is dryed vp / so ỹ they shall bringe nomore frute: yee and though they bringe forth eny / yet wyll I slaye euen the best beloued frute of their body. My God shall cast thē awaye / for they haue not bene obedient vnto hym / therfore shall they goo a straye amonge the Heathen.

C Agaynst Israel and his Idolles.

C The. x. Chapter.

A ISrael was a goodly vyne / but he hath brought forth vnprofytable frute: yee the more frute he had / ỹ mo aulters he made: ỹ more good I dyd to their lād / ỹ more frēdshipe shewed they to their Images. Their hert is deuided / therfore will they be destroyed. The Lorde shall breake downe their Images / he shal destroye their aulters. Then shall they saye: we haue no kynge / for why? we haue not feared the Lorde. And what shall then the kynge do to vs? They comen together / and sweare vayne othes: they be confederate together / therfore groweth their punyshment / as the wedes in the forowes of the lande.
Esay. v. a.
They that dwell in Samaria haue worshipped the calfe of Bethauen: therfore shal B
the peo-

The Prophecye

the people mourne ouer them / yee and the prestes also / that in their welthynesse reioysed with them: and why? it shall passe awaye from them. It shalbe brought to the Assyriã / for a present vnto king Jareb. Ephraim shal receaue full punyshment: Israel shalbe confounded for his awne ymagynacyons / Samaria with his king shall vanysh awaye / as the scomme in the water. The hye places of Auen where Israel do synne / shall be cast downe: thystles & thornes shall growe vpon their aulters. Then shall they saye to ỹ moũtaynes: couer vs / & to the hylles: fall vpõ vs.

¶ O Israel / thou hast synned as Gabaa dyd afore tyme / where they remayned: shulde not the batell then come vpon the wycked chyldren / as well as vpõ the Gabaonites? I will chasten them / euen after myne awne desyre / ỹ people shalbe gathered together ouer thẽ / when I punysh thẽ for their greate wickednesse. Ephraim was vnto me / as a cow that is vsed to go to plowe / therfore I loued him / & fell vpon his fayre neck. I droue Ephraim / Juda plowed / & Jacob played the husbande man: that they myght sowe vnto rightuousnes / and reape the frutes of weldoinge: that they myght plowe vp their fresh lande / and seke the Lorde / tyll he came / & lerned them ryghtuousnes.

But now[a] they haue plowed thẽ wickednesse / therfore shall they reape synne / & eate the frute of lyes. Seing thou puttest thy cõfidence in thyne awne wayes / and leanest to the multytude of thy worthyes: there shall growe a sedicyon amõge thy people. All thy stroge cities shalbe layed waste / euẽ as Salmana was destroyed w̃ his familiers / thorow hym that was auenged of Arbell / in the daye of batell / where the mother perished w̃ her chyldren. Euen so shall it go with you (O Bethel) because of your malycyous wickednes. Lyke as the morynge goeth awaye / so shall the kynge of Israel passe.

[a] That is / They haue geuen thẽ selues to all ỹ naught is.

¶ Agaynst the vnkyndnes of Israel.

¶ The.xi. Chapter.

When Israel was younge / I loued him: & called hym my sonne out of the lande of Egypt. But the more they were called / ỹ more they wẽt backe / offring vnto Idols / and censing Images. I lerned Ephraim to go / & bare them in myne armes / but they regarded not me / that wolde haue helped them. I led them w̃ coardes of frendshype / & wyth bandes of loue. I was euen he / that layed the yock vpon their neckes. I gaue them their foder my self / that they shulde not go agayne into Egypte. And now is Assur their kynge: For they wolde not turne vnto me. Therfore shall ỹ swearde begynne in their cyties / the stoare ỹ they haue ia yedvp / shalbe destroyed and eaten: and that because of their awne ymagynacyons. My people hath no lust to turne vnto me / their prophetes laye the yocke vpon thẽ / but they ease them not of their burthen.

¶ What greate thinges haue I geuen the / O Ephraim? how faythfully haue I defended the / O Israel? haue I dealt with the as wyth Adama? or haue I intreated the lyke Seboim? No / my hert is otherwise mynded. Yee my mercy is to feruent: therfore haue I not turned me to destroye Ephraim in my wrothfull displeasure. For I am God and no man / I am euen that holy one in the myddest of the / though I came not within the cyte.

¶ The Lorde roareth like a lyon / that they maye folowe him: yee as a lyon roareth he / ỹ they maye be afrayed lyke the chyldren of the see: ỹ they may be scatred awaye frõ Egypt / as men scarre byrdes: & frayed awaye (as doues vse to be) from the Assyrians lande: and ỹ because I wolde haue them tary at home / sayeth ỹ Lorde. But Ephraim goeth aboute me with lyes / and the house of Israel dissembleth. Only Juda holdeth him with God / and with the true holy thinges.

¶ Agaynst the vayne trust of the people.

¶ The.xii. Chapter.

Ephraim kepeth the ayre / and folowe wethafter ỹ east wynde: he is euer increasynge lyes and destruccyon. They be confederate with the Assyriãs / their oyle is caried into Egypte. The Lorde hath a courte to holde with Juda / and will punysh Jacob: After their awne wayes & accordyng to their awne inuencyõs / shall he recõpense them. He toke his brother by ỹ hele / when he was yet in his mothers wõbe: and in his strength he wrestled wyth God. He stroue with the Aungell / & gat the byctorye: so that he prayde and delyred hym. He fonde him at Bethel / & there he talked with vs.

Yee the Lorde God of hoostes / euen the Lorde him selfe remembred hym: Then turne to thy God / kepe mercy and equyte / and hope styll in thy God. But the marchaunt hath a false weyght in hys hande / he hath a pleasure to occupie extorciõ. Ephraim thinketh thus: Tush / I am ryche / I haue good ynough: In al my workes shal not one fawte be founde / that I haue offended. Yet am I the Lorde thy God / euen as when I brought the out of the lande of Egypte / and set the in thy tentes / & as in the hye feast dayes.

I haue spoken thorow the prophetes / and shewed dyuerse visions / and declared my self by the ministracyon of the prophetes. But at Galaad is the abhomynacyon / they are fallen to vanyte. At Galgall they haue slane oxen: and as many heapes of stones as they had in

Esa.x.a. Math.xxiii. Luce.xi.d

Judi.xix.a.

Mat.xi.c.

Gen.xxv.a. Gene.xxxii.d. Gene.xxxv.b.

Ero.iij.b.vi.b. Mat.v.c.

Ero.xxxij.b. iii.Reg.xii.e. iiii.Reg.xvi.c.

had in their lande forowes/so many aulters haue they made. Jacob fled in to the land of Siria/and Israel serued for a wyfe/and for a wyfe he kepte shepe.

By a prophet the Lorde brought them out of Egypt/and by a prophet he preserued them. But Ephraim hath prouoked him to displeasure thorow his abhominacions/therfore shall his bloude be poured vpō him self/ and ỹ Lorde his God shall reward him his blasphemies.

¶ Of the abhompnacyons of Israel.

¶ The .xiij. Chapter.

THe abhominacyon of Ephraim is come also in to Israel. He is gone backe to Baal / therfore must he dye. And now they synne more and more: of their syluer/they make them moltē Images / lyke the Idols of the Heathen/and yet all is nothyng but ỹ worcke of the craftesman. Not withstandyng they preach of ỹ same: who so wyll kysse the calues/offreth to men. Therfore they shalbe as the morynge cloude/and as the dew that early passeth awaye/& lyke as dust that the wynde taketh awaye from the flore/and as smoke ỹ goeth out of the chymney.

Esay.xlvi.a. Ezech.xvi.b Osee.ij.b. Osee.viij.a.

A

B

Exo.xx.a

I am the Lorde thy God/which brought ỹ out of the lande of Egypt: that thou shuldest knowe no God but me onely/& ỹ thou shuldest haue no Sauioure but only me. I toke diligent hede of the in the wyldernesse ỹ dryc lande. But when they were well fedde & had ynough/they waxed proude/ and forgat me. Therfore wyll I be vnto them as a lyon / & as a Leoparde in the waye to the Assirians. I will come vpon them as a shebeer/that is robbed of her welpes / & I wyll breake that stubburne herte of theirs. There wyll I deuoure them as a lyon: yee the wylde beastes shall teare them.

Esay.xlix.b. Deutero.viij.a Deute.xxxij.b.

C

Job.xxij.a.

O Israel/thou doest but destroy thy self/ In me only is thy helpe. Where are thy kynges now/that shulde helpe the in all thy cyties; Yee and thy iudges/of whom thou saydest: geue me a kynge and prynces? well / I gaue the a kyng in my wrath/and in my displeasure wyll I take him from the agayne. The wickednesse of Ephraim is bounde together/& his synne lyeth hyd. Therfore shall sorowes come vpon him/as vpon a woman ỹ trauayleth. An vndiscrete sonne is he: for he consydreth not / that he shulde not haue bene able to haue endured in the tyme of his byrth/had not I defended him from the graue/and delyuered him from death.

i.Reg.viij.a.

D

O death/I wyll be thy death: O hell/I wil be thy stynge. Yet can I se no comforth/for when he is now the goodlyest amonge ỹ brethren/the East wynde (euē the wynde of the Lorde) shall come downe from the wyldernesse/and drye vp his condytes/and dryncke vp his welles: he shall spoyle the treasure of all pleasaunt vessels.

As for Samaria/they shalbe made waste/ and why? they are disobediēt vnto their God. They shall perish with ỹ swearde/their chyldren shalbe slayne/ and their wemen great with chylde shalbe rypte vp.

iiij.Reg.xv ij.a

¶ The destruccyon of Samaria.

¶ The .xiiij. Chapter.

OIsrael / turne the now / vnto the Lorde thy God/for thou hast take a greate fall thorowe thy wickednesse. Take these wordes with you/ when ye turne to the Lord/ & saye vnto him: O forgeue vs all oure synnes / receaue vs graciously/and then wyll we offre the a* bullockes of oure lyppes vnto the. Assur shalbe nomore oure helper/nether wil we ryde vpō horses eny more. As for the workes of oure handes/we wyll nomore call vpō them: for it is thou that art oure God / thou shewest euer mercy vnto the fatherlesse.

A

Jere.xviij.a. Ezech.xviij.c. & .xxxiij.c. iij.Reg.xix.c.

a *That is/ the prayinges/ and thanckegeuynges.

B

O(yf they wolde do this) I shulde heale their sores: yee with all my herte wolde I loue them: so that my wrath shulde cleane be turned awaye from them. Yee I wold be vnto Israel as the dewe / and he shulde growe as the lylie/and his rote shulde breake oute as Lybanus. His braunches shulde spreade out abrode/and be as fayre as the olyue tre/ and smell as Libanus. They that dwell vnder his shadowe / shulde come agayne / and growe vp as the corne/& florish as ỹ vyne: he shulde haue as good a name/ as the wyne of Libanus.

C

O Ephraim what haue I to do wt Idols eny more? I wyll graciously heare him/and lede him forth. I wyll be vnto the as a grene fyrre tre/vpō me shalt thou fynde thy frute Who so is wyse/shall vnderstande this: & he that is right enstructe/wyll regarde it. For the wayes of the Lorde are ryghtuous/soch as be Godly wyll walcke in them: As for the wicked/they wyll stomble therin.

D

¶ The ende of the prophecye of Oseas.

1.Corin.xv.f. Hebr.ij.b.

The boke of Joell the Prophete.

¶ A propheeye agaynst the Jewes. He exhorteth the prestes to prayer & fastynge for the mysterye that was commyng at hande.

¶ The fyrst Chapter.

THis is the worde of the Lorde/that came vnto Joel ỹ sonne of Phatuel: Heare Ye elders:pōdre this well / all ye that dwell in the lande: yf euer there happened soch a thyng in youre dayes/or in ỹ dayes of youre fathers. Tell youre childrē of it/ & let them shewe it vnto their childzen/& so they to certifye their posterite therof. Loke what ỹ caterpyller hath lefte/that hath ỹ grashopper eaten vp:what the grashopper lefte / ỹ hath the locuste eaten vp:& what the locuste hath lefte/that hath the blastyng consumed. Wake vp ye drōckardes/ & wepe:mourne all ye wynesuppers because of your swete wyne/ for it shal be taken awaye frō youre mouth. Yee a myghtye and an innumerable people shall come vp into my lāde:these haue teeth lyke the teeth of Lyons/& chaftbones lyke ỹ lyonesses. They shall make my vyneyarde waste/ they shall pyll of the barckes of my fygetrees/ strype thē bare/ cast thē awaye/ and make the braunches whyte.

Make thy mone as a virgin doth ỹ gyrdeth herself with sack / because of her bryde grome. For the meate & drynckoffryng shalbe takē awaye from the house of the Lorde: and the prestes the' Lordes ministers shall mourne. The felde shalbe wasted / the lande shalbe in a myserable case: for ỹ corne shalbe destroyed/ the swete wyne shall come to confusion/ & the oyle vtterly desolate. The housbande men & the wyne gardeners shall loke pyteously & make lamentacyon/ for the wheate/wyne & barely/ & because ỹ harueft vpon the felde is so clene destroyed. The grapegatherers shall make greate mone/ when ỹ vineyard & figetrees be so vtterly wasted. Yee all the pomgarnettes/ palmtrees/ apletrees/ & the other trees of the felde shall wyther awaye. Thus the mery cheare of ỹ childzen of men/ shall come to confusyon.

Gyrde you/ & make your mone/ O ye prestes: mourne ye ministres of the aulter: goo youre waye in/ and slepe in sack cloth/ O ye officers of my God: for the meat & drinckofferynge shall be taken awaye from ỹ house of youre God. Proclame a fastynge/ call the congregacyon/ gather the elders & all the inhabiters of ỹ lande together in to ỹ house of the Lorde your God/ & crye vnto the Lorde: alas/ alas for this daye. And why? the daye of the Lorde is at hande/ & commeth as a destroyer frō the Almightie. Shal not ỹ meate be taken awaye before oure eyes/ the myrth also & ioye from the house of oure God? The sede shall perish in the grounde/ the garners shal lye waste/ ỹ floores shalbe brokē downe/ for the corne shalbe destroyed. O what a lyghynge make the catell? the bullockes are very euell lykynge / because they haue no pasture: and the shepe are fameshed awaye.

O Lorde/ to the wyll I crye: for the fyre hath cōsumed the goodly pastures of ỹ wylderneffe/ and the flame hath brent vp all the trees of the felde. Yee the wylde beestes crye also vnto the: for the water ryuers are dryed vp/ and the fyre hath cōsumed the pastures of the wylderneffe.

¶ The propheeyeth the commynge & crueltye of their enemyes. An exhortacyon to moue them to conuert.

¶ The .ij. Chapter.

BLowe out the trompet in Sion/ & crye vpō my holy hill/ that al soch as dwel in the lāde/ maye tremble at it: for the daye of the Lord commeth/ & is harde at hande: a darcke daye / a gloomynge daye/ a cloudy daye/ yee & a stormy daye/ lyke as the mornyng spredeth out vpon the hylles: Namely/ a great & myghtye people: soch as haue not bene sens ỹ beginnynge/ nether shal be after thē for euermore. Before him shal be a consumynge fyre/ and behynde him a burning flame. The land shal be as a garden of pleasure before him / but behynde him shall it be a very waste wylderneffe/ and there is no man/ that shall escape him. They are to loke vpon lyke barded horses/ & runne lyke horse men. They skyppe vpon the hylles/ as it were the sounde of charettes: as the flame of fyre ỹ consumeth the strawe/ and as a myghtie people redy to the batell.

The folke shalbe afrayed of hym/ all faces shall be as blacke as a pot. Thefe shall runne lyke giauntes/ & leape ouer ỹ walles lyke men of warre. Euery man in his going shall kepe his araye/ and not goo oute of his Path. There shal not one dryue another/ but eche shall kepe hys awne waye. They shall breake in at the wyndowes/ & not be hurte: They shall come in to the cytie/ & runne vpō the wallēs: They shall clyme vp vpō the houses/ & skyppe in at ỹ wyndowes lyke a theefe The earth shal quake before him/ yee ỹ heauens shalbe moued: The Sunne & Moone shall be darckened/ & the starres shall withdrawe their shyne. The Lorde shall shewe his voyce before hys hoste / for hys hoste is greate/ stronge & myghtie to fulfyll his commaundement. This is that greate & marueIous

Sophon.i.c. Amos.v.c.

Joel.iij.c. Mat.xxiiij.e

lous fearfull daye of the Lorde: And who is able to abyde it.

Now therfore sayeth the Lorde: Turne you vnto me with all youre hertes/wyth fastynge/weppng and mournynge/rente your hertes/& not youre clothes. Turne you vnto the Lorde youre God / for he is gracyous & mercyfull/longe sufferyng & of greate compassyon: & redy to pardone wickednes. Then (no doute) he also shall turne/& forgeue: and after his chastenynge/he shall let youre increase remayne/for meate & drinkoffringes vnto the Lorde youre God? Blowe out with the trompet in Syon/proclame a fastinge/ call the congregacyō/& gather the people together: warne the congregacyon / gather the elders/bringe the chyldrē & sucklyngs together. Let the brydgrome go forth of hys chābre/& the bryde out of her closet. Let the prestes serue the Lorde betwixte ỹ porch & the aulter/wepinge & sayyng: be fauourable/O Lorde / be fauourable vnto thy people: let not thyne heretage be brought to soch cōfusion/lest the Heathen be lordes therof. Wherfore shulde they saye amonge the Heathen: where is now their God?

Then shall the Lorde be gelous ouer hys lande/& spare his people: yee the Lorde shal answere/& saye vnto his people: Beholde/I will sende you corne/wyne/& oyle/so that ye shall haue plenty of them: & I wyll nomore geue you ouer to be a reproke amōge ỹ Heathen. Agayne/as for hym of ỹ North/I shal dryue him farre from you: & shute him out into a drye and waste lande/his face towarde the east see/and hys hynder partes towarde the vtmost see. The stynche of hym shall go vp/and his fylthy corruption shall fall vpon hymself/ because he hath dealte so proudly. Feare not (O lande) but be glad and reioyse/ for the Lorde wyll do greate thinges. Be not ye afrayed nether (O ye beastes of the felde) for the pastures shalbe grene/ and the trees shall beare their frute: the fygetrees & vyneyardes shall geue their increase.

Beglad then (O ye chyldren of Syon) & reioyse in the Lorde youre God/ for he hath geuē you a teacher of ryghtuousnes: & he it is ỹ shal sende you downe shuwers of rayne/ early and late in the first moneth: so that the garners shalbe full of corne/and the prosses plenteous in wyne and oyle. And as for the yeares ỹ the grasshopper/locuste/ blastinge & caterpyller (my greate hoost/which I sent amonge you) haue eaten vp/I shall restore them to you agayne: so that ye shall haue ynough to eate/and be satysfyed: and prayse the name of the Lorde youre God/ that so maruelously hath dealte with you.

And my people shal neuer be confounded any more. Ye shall well knowe/ that I am in the middest of Israel/and that I am your God: yee & ỹ there is none other/& my people shall no more be brought to confusyon.

Apoc.vi.c
Deut.iiij.e
xxx.a

Psal.lxxxvi.a
Jona.iiij.a.

Joel.i.c.

Psal.lxxix.b

Leui.xxvi.a
Deut.xi.b.
xxviij.b

After this/wil I poure out my spyrete vpō all flesh: and your sonnes & your daughters shall prophecy: your olde men shall dreame *dreames/& youre yōge men shall se visiōs yee in those dayes I wil poure out my spyrete vpon seruauntes and maydens. I will shewe wonders in heauen aboue/& tokēs in ỹ earth beneth: bloude and fyre/ and the vapoure of smoke. The sunne shalbe turned in to darcknesse/& ỹ moone into bloude: before ỹ greate & notable daye of ỹ Lorde come. And ỹ tyme shall come: ỹ whosoeuer calleth on the name of ỹ Lorde/shalbe saued. For vpon the mount Syon & at Jerusalem/there shalbe a saluacyon/ lyke as the Lorde hath promysed: yee and amonge the other remnaunt/ whom the Lorde shall call.

G. * Understandyth true/as did Daniel and other. This prophecye ye haue also. Act.ij.c

Romano.x.b

¶ Of the iudgement of God agaynst the enemyes of his people.

¶ The .iij. Chapter.

For take hede: in those dayes & at ỹ same tyme/whē I turne agayne the captyuyte of Juda & Jerusalē: A I shall gather all people together/ & bringe them in the valley of Josaphat: and there will I reason with thē: because of my people & heretage of Israel: whō they haue scatred aboute in the nacyons / & parted my lande: yee they haue cast lottes for my people/the yonge men haue they set in ỹ bordel house/& solde the Damsels for wyne/ỹ they might haue to drincke. Thou Tirus & Sidō and all ye borders of the Philystynes: what haue ye to do wyth me? Wyll ye dekye me? well/ yf ye wyll nedes dekye me/I shall recōpence you/euē vpon youre head/& ỹ right shortly: for ye haue taken awaye my syluer & golde/ my fayre & goodly Jewels/ & brought thē into youre godes houses. The chyldren also of Juda and Jerusalem haue ye solde vnto the Grekes/that ye might bringe them farre frō the borders of their awne countrees.

B Ezec.xxvi.&xxvij.xxviij. Amos.i.b.

Jere.xxv.c Abdi.i.c.

Beholde therfore/I wyll rayse them out of the place/where ye haue solde them/& wil rewarde you euen vpon youre head. Youre sonnes & youre daughters wil I sell thorow the handes of the chyldrē of Juda/ & so they shall geue thē forth to sell/ vnto thē of Saba/a people of a farre coūtre: for the Lorde hymself hath sayde it. Crie out these thinges amonge ỹ Gentiles/proclame warre/wake vp the giauntes/let them drawe nye/ let thē come vp all the lusty warryours of thē. Make you swordes of youre plowshares/ and speares of youre sycles & sythes. Let ỹ weake man saye: I am stronge. Muster you/and

C Esa.lxvj.a

come/all ye Heathen rounde aboute:gather you together/there shall the Lorde laye all thy gyauntes to the grounde. Let the people aryse/& get thē to the valley of Josaphat:for there wyll I syt/& iudge all Heathē rounde aboute. Laye to your sythes/for the haruest is rype:come/get you downe: ỹ wynepresse is full/yee the wynepresses runne ouer/for their wickednesse is waxen greate.

In the valley appoynted/there shalbe many/many people:for the daye of the Lorde is Joel.iii.b. Dnye in the valley appoynted. The sunne and moone shalbe darckened/& the starres shall withdrawe their light. The Lorde shal roare out of Syon/& crye out of Jerusalem/that the heauēs & the earth shall quake withall. Jerem.xxv.b. But ỹ Lorde shalbe a defence vnto his awne people/& a refuge for the chyldrē of Israel. Thus shall ye knowe/ ỹ I the Lorde youre God dwell vpon my holy mount of Syon. Then shall Jerusalem be holy/& there shall no straūgers go thorow her any more. Then shall the mountaynes droppe swete wyne/& the hylles shall flowe with mylcke. All the ryuers of Juda shall haue water ynough/& out of the Lordes house there shall flowe a spryng/to water the broke of Sittim: but Egypte shalbe layed waste/& Edom shalbe desolate:because they haue dealte so cruelly Amos.ix.e with the chyldren of Juda/and shed innocent bloude in their lande. Agayne/Juda shalbe inhabyted for euermore/& Jerusalem from generacyon to generacyon: for I wyll not leaue their bloude vnauenged. And ỹ Lorde shall dwell in Sion.

¶ The ende of the prophecy of Joel.

¶ The boke of the Prophet Amos.

¶ The tyme of the prophecye of Amos. The worde of the Lorde agaynst Azah/agaynst Tyre/agaynst Edom/& agaynst the sonnes of Ammon.

A ¶ The fyrst Chapter.

THese are the sermōs that were shewed vnto Amos (which was one of ỹ shepherdes at Thecua) vpō Israell/in ỹ tyme of 1.Reg.xv.a. Oziah kynge of Juda/& in the tyme of Jeroboam xii.Regu.xiiii.c. the sonne of Joah kinge of Israel/two yeare before ỹ earth quake. And he sayd: The Lord Jerem xxv.b. shal roare out of Siō/& shewe his voyce frō Joel.iii.c. Jerusalem: so ỹ the pastures of ỹ shepherdes shal be in a miserable case/& ỹ tope of Charmel dryed vp. Thus sayeth the Lord: for thre & foure wickednesses of Damascus/I wyll not spare her: because they haue thrashed Galaad wt yron flales: But I will sende a fyre in to ỹ house of Hazael/the same shall consume the palaces of Benadab. Thus wyll I breake the barres of Damascus/& rote out the inhabiter frō the felde of Auen/& hym ỹ holdeth ỹ sceptre/out of the pleasunt house: so ỹ the people shalbe dryuē out of fayre Syria/sayeth ỹ Lord. Thus sayeth the Lorde: For thre and foure wyckednesses of Gaza/I B will not spare her: because they make ỹ pry- Zachar.ix.c. soners yet more captyue/& haue dryuē thē in to the lande of Edom. Therfore wil I sende a fyre in to the walles of Gaza/which shal deuoure her houses. I wil rote out them ỹ dwel at Asdod & hym ỹ holdeth the sceptre of Ascalon/& stretch out myne hande ouer Accaron/that the remnaunt of the Philistynes shal perish sayeth the Lorde. C

Thus sayeth the Lorde: For thre & foure Joel.iii.a wickednesses of the citie of Tire/I wyll not spare her: because they haue increased ỹ captiuite of the Edomites/& haue not remem- iii.Reg.v.a. bred the brotherly couenaunt. Therfore will I sende a fyre in to the walles of Tire/ỹ shal consume her palaces. Thus sayeth ỹ Lorde: Abd.i.a For thre and foure wickednesses of Edom I Jere.xlix.b. will not spare him/because he persecuted his brother with the swerde/destroyed hys mothers wombe/bare hatred very longe/and so kepte indignacion alwaye by him. Therfore will I sende a fyre in to Theman/which shal deuoure the palaces of Bosra.

Thus sayeth the Lorde: For thre & foure D wickednesses of the childrē of Ammon I wil Jerem.xlix.a not spare thē: because they rypte vp the wo- Ezech.xxi.d. xxv.a men greate wt chylde in Galaad/to make the borders of their landes ỹ wyder. Therfore I wil kyndle a fyre in the walles of Rabbath/ ỹ shal consume her palaces: wt a great crye/ in the daye of batel/in tēpest & in the daye of storme: so ỹ their kinge shal go in to captiuite he & his princes together/saieth the Lorde.

¶ Agaynst Moab/Juda/and Israel.

¶ The.ij. Chapter.

THus sayeth the Lorde: For thre & foure wyckednesses of Moab/I wil not spare him: because he brēt the bones of the kinge of Edom to asshes. Therfore wil I sende a fyre in to Mo- Ezech.xlviij.a ab/which shall consume the palaces of Carioth: so that Moab shal perish with a noyse & the sounde of a shawme. I wil rote out the iudge from amonge thē/& slaye al his prynces with him/saieth the Lorde. Thus sayeth the Lord: for thre and foure wyckednesses of B Juda/I wil not spare hym: because he hath cast a syde the lawe of the Lorde/& not kepte his cōmaundementes: for why/they wolde

neces

nedes be dysceatied wyth the lyes / that their forefathers folowed. Therfore wyll I sende a fyre in to Juda / which shall consume the palaces of Jerusalem.

¶ Thus sayeth the Lorde: For thre & foure wickednesses of Israel / I wil not spare him: because he hath solde the ryghtuous for money / and the poore for shues. They treade vpon poore mens heades / in the dust of the earth / & croke the wayes of the meke. The sonne and the father go to the harlot / to dyshonoure my holy name / they[a] * lye besyde euery aulter vpō clothes taken to pledge / & in the house of their goddes they drynke the wyne of the oppressed. Yet destroyed I the Amorite before thē / that was as hye as the Cedre trees / and as stronge as the okes: notwithstāding I destroyed his frute frō aboue & his rote from vnder.

[a] To lye beside euery hyll aulter vpō clothes taken to pledge / is / to serue their Idoles of goodes taken by extorcyon from the poore.

Agayne: I brought you out of the lande of Egypte / and led you xl. yeares thorow the wildernesse / that ye might haue the Amorytes lande in possession. I rayled vp prophetes amonge youre chyldren / and abstayners amōge youre yonge men. Is it not so / O ye ☞ chyldren of Israel / sayeth the Lorde? But ye gaue the abstayners wyne to drynke / yee ye cōmaunded the prophetes / sayeng: Prophecy not. Beholde / I will crasshe you in sonder / like as a wayne crasscheth / that is full of sheaues: so that the swifte shall not escape / nether the stronge be able to do eny thinge: no / the giaunte shal not saue his awne life. The archer shall not abyde / & the swyfte of fote shal not escape. The horsman shal not saue hys lyfe / & he that is as manly of stomack as a giaunte / shall in that daye be fayne to runne his waye naked / sayeth the Lorde.

¶ He reproueth the house of Israel of wyckednes.

¶ The. iij. Chapter.

Heare / what the Lord speaketh vnto you (O ye chyldren of Israel) namely / vnto all the trybes / whom I brought out of Egipte / & sayd: you only haue I accepted from all the generacions of the earth: therfore wil I visit you in all your wickednesses. Haye twaine walke together excepte they be agreed amonge thē selues? Doth a lyon roare in the wodde / excepte he haue a pray? Or crieth a lyōs whelpe out of his denne / excepte he haue gotten somthinge? Doth a byrde fall in a snare vpō the earth where no fouler is? Taketh a man his snare vp from the grounde / afore he catche somwhat? Crye they out Alarum wyth the trompet in the citye / and the people not afrayed? Commeth there eny plage in a citie without it be ỹ Lordes doynge? Now doth ỹ Lorde God no maner of thynge / but he telleth hys secrete before vnto hys seruauntes the prophetes. When a lyon roareth / who wyll not be afrayed? Seyenge then that the Lorde Godhymself speaketh / who wyll not * or receaue prophesye * prophecy?

Preach in the palaces at Asdod / and in the palaces of the lande of Egipte / and saye: gather you together vpon the mountaynes of Samarya / so shall ye se greate murther and vyolent oppression amonge them / for why / they regarde not the thyng that is right sayeth the Lorde: they gather together euell gotten goodes / and laye vp robbery in their houses.

Therfore thus sayeth the Lorde God: This lande shalbe troubled & beseged roūde aboute / thy strength shalbe plucte from the / ☞ & thy palaces robbed. Thus sayeth the Lord like as an hyrdeman taketh two legges or a pece of an eare out of the lyons mouth: Euē so the chyldren of Israell (that dwell in Samaria / hauynge their couches in the corner / & their beddes at Damascus) shalbe plucte awaye. Heare / & beare recorde in the house of Jacob (sayeth the Lorde God of hoostes) iiij. Regū. xvij. that when I begynne to vyset ỹ wyckednesse of Israell / I wyll vyset the aulters at Bethell also: so that the hornes of ỹ aultez shalbe brokē of / & fall to the grounde.

As for the wynterhouse & sommer house / I wyll smyte them downe: and the houses of Juery / yee & many other houses shal perish / & be destroyed / sayeth the Lorde.

¶ Agaynst the gouerners of Samaria.

¶ The. iiij. Chapter.

Heare thys worde / [a] * ye fat kyne / that be vpon the hyl of Samaria: ye that do poore men wronge / and oppresse the nedy: ye that saye to youre lordes: bringe hyther / let vs drynke. Therfore the Lorde hath swornе by his holynesse: The dayes shall come vpon you / that ye shalbe lift vp vpon speares / & your posterite caried awaye in fyshers panyers. Ye shal get you out at ỹ gappes one after another / and in Armon shall ye be cast awaye / sayeth the Lorde.

[a] By these fatte kyne are vnderstande ỹ rych & rulars of the worlde. Psal. xxij. b.

Ye came to Bethell for to worke vngracioulnes / and haue increased your synnes at Galgal: ye brought youre sacrifyces in the morynge / and youre tythes vnto the thirde daye. Ye made a thankofferynge of leuen / ye promised frewilloffervnges / and proclamed them. Soch lust had ye / O ye chyldren of Israel / sayeth the Lorde God. Therfore haue I geuen you ydle teeth in all youre cities / and scarnesse of bred in all youre places: yet wyl ye not turne vnto me / sayeth the Lord. Iohē there were but thre monethes vnto the haruest / I wythelde the rayne from you: yee I

Iosu. xvi. a. iij. Reg. xij. c. Osee. iij. c. Osee. ix. c. xij. B

rayned vpon one cite/and not vpon another/ one pece of grounde was moysture wyth rayne/and the grounde that I rayned not vpon/was dryc. Wherfore two/yee thre cytyes came vnto one/to dryncke water: but they were not satisfyed/yet will ye not turne vnto me/sayeth the Lorde.

I haue smyten you wt drouth & blasting: and loke how many orchardes/vineyardes/ fygetrees & olyue trees ye had: the caterpyller hath eaten them vp. But yet wyll ye not turne vnto me/sayeth the Lorde. Pestylence Exo.ix.b. haue I sent amonge you/as I dyd in Egypt: youre yōge men haue I slayne wt the swerde/ and caused youre horses be taken captyue: I made the stynckynge sauoure of youre tētes to come vp into youre nostrels: Yet wyll ye not turne vnto me/sayeth the Lorde. Some Gen.xix.b of you haue I ouerthrowē/as I ouerthrewe j.Pet.ij.b D Sodome and Gomorre: so that ye were as a brande plucte out of the fyre. Yet wyl ye not turne vnto me/sayeth the Lorde. Therfore thus wyll I handle the agayne/O Jsrael/ye euen thus wyll I handle the. Make the ready then to mete thy God/O Jsrael. For lo/he maketh ỹ moūtaynes/he ordeneth ỹ wynde/ he sheweth man what he is about to do: he maketh the morynge & the darcknesse/he treadeth vpō the hye places of the earth: the Lorde God of hostes is hys name.

¶ A complaynte of the captyuyte of Jsrael.

¶ The.v. Chapter.

A HEare thys worde/O ye house of Jsrael/& why? I must make thys mone for you: The byrgyn Jsrael shall fall/& neuer ryse vp agayne: she shalbe cast downe vpō her awne groūde/ & no man shall helpe her vp. For thus sayeth the Lorde God: Where as there dwelt a M. in one cyte/there shalbe left scarce an hundreth therin: & where there dwelt an C. there shall scarce ten be left for ỹ house of Jsrael. Neuertheless/thus sayeth the Lorde vnto ỹ house of Jsrael: Seke after me/and ye shall B lyue/but seke not after Bethel. Come not at Galgal/and go not to Berlaba: for Galgal shalbe caried awaye captyue/& Bethel shal come to naught. Seke the Lorde/that ye maye lyue: lest the house of Joseph be brent with fyre and consumed/& lest there be none to quench Bethel.

Ye turne the lawe to wormwod/and cast downe ryghtuousnes vnto the grounde. The Lorde maketh the. vii. starres and the Oryons/he turneth the nyght into daye/and of Job.ix.a C the daye he maketh darcknesse. He calleth the Amos.ix.b waters of the see/& poureth them out vpon the playne grounde: the Lorde is hys name. He rayseth destruccyō vpon the myghty people/& bryngeth downe the stronge holde: but they owe him euell wyll/ỹ reproueth them opēly: & who so telleth thē the playne trueth/ they abhorre him. For so moch then as ye oppresse the poore/& robbe him of his best substenaunce: therfore/where as ye haue buylded houses of square stone/ye shall not dwell in them. Maruelous pleasaunt vyneyardes shall ye plante/but the wyne of them shal ye not dryncke: and why? as for ỹ multytude of youre wyckednesses and your stoute synnes/ I knowe them right well. Enemyes are ye of the ryghtuous/ye take rewardes/ye oppresse the poore in iudgmement. Therfore ỹ wyse must now be fayne to holde his tunge/ so wycked a tyme is it. Deut.xxviij.c Soph.i.c

D Seke after the thynge that is good/& not euell/so shall ye lyue: yee the Lorde God of hostes shall be with you/accordyng to your awne desyre. Hate the euell/& loue the good: set vp right agayne in the porte: & (no doute) Psal.xcvi.b. the Lorde God of hostes shall be mercyfull Deut.xvii.a vnto the remnaunt of Joseph. If no (sayeth the Lorde God/the God of hostes) there shal be mournynge in all stretes/yee they shall saye in euery strete: alas/alas. They shall call the housbandman to lamentacyon/and soch as can mourne to mournynge. In all E vyneyardes there shall be heuynesse/for I wyll come amonge you/sayeth the Lorde. Wo be vnto them that desyre the daye of the Lorde: Wherfore wolde ye haue it? As for ỹ daye of the Lorde/it shalbe darcke and not cleare: Yee lyke as when a man runneth frō F a lyon/and a Beer meteth with him: or whē he commeth in to the house/and leaneth his hande vpon the wall/a serpent byteth hym. Shall not the daye of the Lorde be darcke/ and not cleare? shall it not be cloudy/and no shyne in it?

I hate and abhorre youre holy dayes/and where as ye cense me whē ye come together I will not accepte it. And though ye offre me brentofferynges and meatoffrynges/yet haue I no pleasure therin. As for youre fat thanckofferynges/I wyll not loke vpon thē Awaye with that noyse of thy songes/I wil not heare thy playes of musick: but se that G equyte flowe as the water/and ryghtuousnesse as a myghtye streame. O ye house of Jsrael/gaue ye me offrynges and sacrifyces those .xl. yeares longe in the wyldernesse? yet haue ye sett vp tabernacles to youre Moloch/and Images of youre Idols/yee & the Leui.xx.a starre of your god Rempha/fygures which iij.Reg.xi.f ye made to worshyppe them. Therfore wyll I cause you be caryed awaye beyonde Damascus/sayeth the Lorde/whose name is ỹ God of hostes.

¶ Agaynst the prynces of Jsrael lyuyng in pleasures.

¶ The.vj. Chapter.

A Luc.vi.c

WO be to ꝑ proude welthy in Sīō to soch as thinke them so sure vpō the mount of Samaria: whych holde thē selues for the best of the worlde / & rule the house of Israell / euen as they list. Go vnto Calne / & se: & from thence get you to Hemath the greate cytye / & so go downe to Gath of ꝑ Philistines: be they better at ease then these kingdomes / or the border of their lande wyder then yours? Ye are taken out for the euel daye / euen ye ꝑ sytt in the stole of wylfulnesse: Ye that lye vpō bedes of Iuery / & vse youre wantonnesse vpon your couches: ye that eate the best lambes of the flocke / & the fattest calues of the droaue: ye that synge to the lute / and in playenge of instrumētes compare your selues vnto Dauid: ye that drinke wyne out of goblettes / & anoynte youre selues with the best oyle / but no man is sory for Josephs hurte. Therfore now shal ye be the first of them / that shal be led awaye captyue / and the lusty chere of the wylfull shal come to an ende.

Job.xxi.b. Esa.v.b

B

C The Lorde God hath sworne euen by himself (sayeth the Lorde God of hoostes) I hate the pryde of Jacob / and I abhorre hys palaces: and I wyll geue ouer the citie / with al that is therin: so that though there remayne ten men in one house / they shall dye. So their nexte kynsfolckes and the deed buriers shal take them / and cary awaye their bones / and saye vnto hym / that is in the vnnermer house: is there yet enymo by the? And he shal answere: they are all gone / holde thy tunge (shall he saye) for they wolde not remembre the name of the Lorde.

Jere.li.c Amos.viij.a.

Deu.vbij.d.

D Beholde / the Lorde is mynded to smyte the greate houses / so ꝑ they shall decaye: & ꝑ lytle houses / that they shall cleue a sunder. Who can runne wt horses / or plowe wt oxen vpon the herde rockes of stone? For why / ye haue* turned true iudgmēt in to bytternesse & ꝑ frute of rightuousnesse in to wormwod: Yee euē ye / ꝑ reioyse in vayne thinges: ye ꝑ saye: haue not we optayned hornes in oure awne strēgth? Wel / take hede / O ye house of Israel / sayeth the Lord God of hoostes: I wil bringe a people vpon you / which shall trouble you / from the waye that goeth towarde Hemath / vnto the broke in the medowe.

*To turne iudgement is to delyuer ꝑ fautie / & to oppresse the innocent.

Deu.xxvij.c.

C Of the captiuitie of Israel and Juda.

C The.vij. Chapter.

THe Lord God shewed me soch a vision: beholde / there stode one that made gresshoppers / euen when ꝑ corne was shutynge forth / after ꝑ king had clypte his shepe. Now whē they vndertoke to eate vp al the grene thinges in the lande / I sayde: O Lorde God / be mercyfull / I beseche the: who shulde els helpe vp Jacob that is brought so lowe? So the Lorde was gracious therin / and the Lorde sayde: wel / it shal not be. Agayne / the Lorde shewed me thys vysyon: behoide / the Lorde God called the fyre to punysh wythall / and it deuoured the great depe: yee it consumed a parte allredy. Then sayde I: O Lorde God / holde thyne B hande: for who shulde els helpe vp Jacob that is brought so lowe? So the Lorde was mercyfull therin / and the Lorde God sayde: well / it shall not be.

Moreouer / he shewed me thys vysyō: beholde / the Lorde stode vpon a plastered wall / * Some call it a lyne. and a masons* trowel in his lande. And the Lord sayde vnto me: Amos / what seist thou? I answered: a masons trowell. Then sayde ꝑ Lorde: beholde / I wyll laye the trowell amonge my people of Israell / & wyll nomore ouer see thē: but the hye hylchapels of Isaac must be layed waste / and the churches of Israell made desolate: and as for the house of Jeroboam / I wyll stande vp agaynst it with the swerde. C Upon thys sent Amasiah the prest to Bethel vnto Jeroboam the kinge of Israel / sayenge: Amos maketh the house of Israel to rebel agaynst the / the lande can not awaye with hys wordes. For Amos sayeth / Jeroboam shall dye with the swerde / and Israell shall be led awaye captyue out of theyr awne lande. And Amasiah sayde vnto Amos Gett the hence (thou that canst se so well) & flie in to the lande of Juda: gett the there thy lyuynge / and prophecy there: and prophecy nomore at Bethell / for it is the kynges chapell / and the kynges courte.

iiij.Reg.xvij.a.

Esai.xxx.b.

D Amos answered / and sayde to Amasiah: As for me I am nether prophet / ner prophetes sonne: but a keper of catell. Now as I was breakinge downe molberies / & goynge after the catell / the Lorde toke me / & sayde vnto me: Go thy waye / and prophecy vnto my people of Israell. And therfore / heare thou now the word of the Lord: Thou saiest: prophecy not agaynst Israell / and speake nothinge agaynst the house of Isaac. Wherfore thus sayeth the Lorde: Thy wife shalbe defyled in the cytye / thy sonnes & daughters shal be slayne with the swearde / & thy lande shalbe measured out with the lyne. Thou thy selfe shalt dye in an vncleane lande / & Israell shalbe dryuen out of his awne countre.

Zach.xiij.a.

D

C The.viij. Chapter.

C Agaynst the rulars of Israell. The Lorde sweareth that he will fulfyll the thynges whych he hath determyned agaynst Israell.

THe Lorde God shewed me thys vi- A syon: and beholde / there was a maunde with sommer frute. And he sayde: Amos / what seist thou? I answered: a maunde wyth sommer frute.

Then layde the Lorde vnto me: the ende cometh vpon my people of Israel / I wyll nomore ouerse the. In that daye shall ỹ songes of the temple be turned in to sorow / sayeth ỹ Lorde God. Many deed bodyes shall lye in euery place / & be cast forth secretly. Heare
B this / O ye that oppresse ỹ poore / & destroye
Esay.v.b. the nedy in the lande / saying: When wyll the newmoneth be gone / that we maye sell vytale / and the Sabboth / that we maye haue scarcenesse of corne: to make ỹ bushel lesse / and the Sycle greater: We shall set vp false waightes / ỹ we maye get ỹ poore vnder vs with their money / & the nedy also for shues: yee let vs sell the chaffe for corne.

C The Lorde hath sworne against the pryde
Amos.vi.b of Jacob: these worckes of theirs wil I neuer forget. Shal not the lande tremble / and all they ỹ dwel therin / mourne for this? Shall not their destruccyon come vpon them lyke a water streame / and flowe ouer them / as
Jeremy.xv.b. the floude of Egypte? At ỹ same tyme (saieth the Lorde God) I shall cause the Sunne to go downe at none / & the land to be darcke
Toby.ij.a. in the cleare daye. Youre hye feastes wyll I turne to sorow / and youre songes to mournynge: I will bringe sack cloth vpon al backes / & baldnes vpon euery head: yee soch a
D mournynge wyll I sende them / as is made
Jeremy.vi.d. vpon an only begotten sonne / and they shall haue a miserable ende.

Beholde / the tyme commeth (sayeth the Lorde God) ỹ I shall sende an hũger in to ỹ earth: not the hũger of bred / ner the thyrst of water: but an hunger to heare the worde of the Lorde: so that they shall go from the one see to the other / yee from the north vnto the east / runnynge aboute to seke the worde of the Lord / & shall not fynde it. In that tyme / shall the fayre virgins and the yonge mẽ perysh for thyrst / yee euen they that sweare in the offence of Samaria / and saye: as truly as thy God lyueth at Dan / and as truly as thy God lyueth at Berlaba. These shall fall / and neuer ryse vp agayne.

¶ Threatenynges agaynst Israel. No man can escape the hande of God.

¶ The.ix. Chapter.

A I Sawe the Lorde standyng vpon the aulter / and he sayde: smyte the dore cheke / that the postes maye shake withall. For their couetousnesse shall fall vpon all their heades / & their posterite shalbe slayne wyth ỹ swerde. They shall not fle awaye / there shall not one of thẽ escape / ner be delyuered. Though they were buryed in the hell / my hande shal fetch them
Psal.cxxxix.a. from thence: though they clymme vp to heaAod.i.a uen / yet shall I cast thẽ downe: though they hyde them selues vpon the toppe of Carmel / yet shall I seke them out / and bryng them from thence: Though they crepe downe fro my syght in to the depe of the see / I shall commaunde the serpente / euen there to byte thẽ. If they goo awaye before their enemyes in B to captyuite / then shall I commaunde the swerde / there to slaye them.

Thus wyll I sett myne eyes vpon thẽ / for their harme & not for their wealth. For when the Lorde God of hoostes toucheth a lande / it consumeth awaye / and all they that dwell therin must nedes mourne: And why? their
Amos.viij.a. destruccion shall aryse as euery streame and
iij.Reg.viij.d. runne ouer them / as the floude in Egipte. He that hath his dwellynge in heauen / & groundeth his tabernacle in the earth: He that cal-
Amos.v.b. leth the waters of the see / and poureth them out vpon the playne grounde: his name is ỹ Lorde. O ye chyldren of Israell / are ye not vnto me / euen as the Moryans / sayeth the Lorde? haue not I brought Israel out of the
Genesis.x.b. lande of Egypte / the Philystynes from Ca-
C pthor / and the Sirians from Cyr? Beholde /
Jeremy.xxx.B the eyes of the Lorde are vpon the realme ỹ
Zacha.xiij.b. synneth / to rote it clene out of the earth: Neuertheles / I will not vterly destroye ỹ house
Romaix.c. of Jacob / sayeth the Lorde.

For lo / this I prompyse: though I syfte the house of Israel amonge all nacyons (like as they vse to syfte in a syue) yet shall not the smallest grauell stone fall vpon the earth: But all the wicked doers of my people / that saye: Tush / the plage is not so nye / to come so hastely vpon vs: those shal perish with the
D swerde. At that tyme will I buylde agayne ỹ
Actu.xv.b. Mich.vij.b. tabernacle of Dauid / that is fallen downe / and hedge vp his gappes: and loke what is broken / I shal repayre it: Yee I shall buylde it agayne / as it was a fore tyme / ỹ they maye possesse the remnaunt of Edom / yee & all soch people as call vpon my name vp thẽ / sayeth the Lorde / whych doth these thynges.

Beholde / ỹ tyme cõmeth (sayeth ỹ Lord) that the plowman shal ouer take ỹ mower / Joel.ix.c and the treader of grappes / hym that soweth sede. The mountaynes shall droppe swete wyne / and the hilles shall be fruteful / and I will turne the captyuyte of my people of Israell: they shal repayre the waste cytyes / and haue them in possession: they shal plante vnyardes / and drinke the wine therof: they shal make gardens / & enioye the frutes of them.
And I wil plante thẽ vpon their awne grounde / so that I wyl neuer rote them out agayne frõ their lande which I haue geuẽ thẽ sayeth the Lorde thy God.

¶ The ende of the prophecy of Amos.

¶ The boke of the Prophete Abdy.

¶ Agaynst Edom/& the trust that they had in riches.

Ezech.xxviij.b and.xxxv.a. Amos.i.c.

THis is the vysyon that was shewed vnto Abdy: Thus hath the Lorde God spoken vpon Edom: We haue herde of the Lorde that there is an embassage sent amonge the Heathē: Up/let vs aryse/and fyght agaynst them. Beholde/I will make the small amōge the Heathen/so that thou shalt be vtterly dessyled. The pryde of thyne herte hath lyft the vp/thou that dwellest in the stronge holdes of stone/& hast made the an hye seate: Thou sayest in thyne hert: who shall cast me downe to the grounde? But though thou wentest vp as hye as ỹ Aegle/& maydest thy nest aboue amonge the starres: yet wolde I plucke the downe from thence. Yf the theues and robbers came to the by nyght/thou takinge thy rest: shulde they not steale/tyll they had ynough? Yf the grape gatherers came vpon the/wolde they not leaue the some grapes? But how shall they rype Esau/and seke out his treasures?

Jeremy.xlix.c. Amos.ix.a. Abacuc.ij.b.

Yee the men that were sworne vnto the/ shall dryue ỹ out of ỹ borders of thyne awne lande. They that be now at one w̄ the/ shall disceaue the/& ouercome the: Euen they that eate thy bred/ shall betraye the/or euer thou perceaue it. Shall not I at the same tyme destroye the wyse men of Edom/& those that haue vnderstanding/frō the mount of Esau? Thy gyauntes (O Theman) shalbe afrayed/ for thorow ỹ slaughter they shalbe all ouerthrowne vpon the mount of Esau. Shame shall come vpon the/for the malyce ỹ thou shewedest to thy brother Jacob: yee for euermore shalt thou perysh/& that because of the tyme/when thou dydest set thy selfe agaynst him/euen when the enemyes caryed awaye his hoost/and when the aleaūtes came in at his portes/and cast lottes vpon Jerusalem/ and thou thy selfe wast as one of them.

Esay.xxiv.c. 1.Corin.i.c. Exodi.xvij.c. Nume.xx.c.

Thou shalt nomore se the daye of thy brother/thou shalt nomore beholde the tyme of his captiuite: thou shalt nomore reioyse ouer the chyldren of Juda/in the daye of their destruccyon/thou shalt tryumphe nomore in ỹ tyme of their trouble. Thou shalt no more come in at the gates of my people/in ỹ tyme of their decaye: thou shalt not se their mysery in the daye of thier fall.

Thou shalt sende out no mā agaynst their hoost/in the daye of their aduersyte: nether shalt thou stande waytynge any more at the corners of ỹ stretes/to murthur soch as are fled/or to take them preseners/that remayne in the daye of their trouble. For the daye of ỹ Lorde is harde by vpō all ỹ Heathē. Like as thou hast done/so shalt thou be dealte with= all/yee thou shalt be rewarded euē vpō thyne head. For lyke wyse as ye haue dronckē vpō myne holy hyll/so shall all Heathen drynke contynually: yee drynke shall they/& swalowe vp/so that ye shalbe/as though ye had neuer bene.

Jeremy.l.c. Joel.iij.b.

But vpon the mount Syon/there shall a remnaunt escape: these shalbe holy/and the house of Jacob shall possesse euen those/that had thē selues afore in possessyō. Moreouer/ the house of Jacob shalbe a fyre/the house of Joseph a flame/& ỹ house of Esau shalbe the strawe: which they shall kyndle and consume/so that nothynge shalbe left of ỹ house of Esau/for the Lorde himself hath sayde it. They of the South shall haue the mount of Esau in possession: and loke what lyeth vpon the grounde/that shall the Philistines haue: the playne feldes shal Ephraim & Samaria possesse: and the mountaynes of Galaad shall Benjamin haue. And thys hoost shalbe the chyldren of Israels preseners: Now what so lyeth from a* Canaan vnto b* Zareptah/& in c* Sepharad/that shalbe vnder the subiection of Jerusalem: and the cytyes of the south shall enherete it. Thus they that escape vpon the hyll of Syō/shall go vp to punysh the mount of Esau/and the kyngdome shalbe the Lordes.

Zacha.ix.b. Jeremy.v.c. G A

a* Almanye/ after the Hebr. b* That is/ Fraunce. c* That is/ Spayne.

¶ The ende of the boke of the Prophecy of Abdy.

¶ The boke of the Prophete Jonas.

¶ Of ỹ flyght of Jonas whē he was sente to preache. A tempeste aryseth/and casteth him in the see/for hys dysobedyence.

¶ The fyrst Chapter.



THe worde of the Lorde came vnto Jonas ỹ sonne of Amithai/saying: Aryse/and get the to Niniue that greate cyte: & preache vnto them/how that their wyckednes is come vp before me. And Jonas made hym ready to flē vnto * Tharsis frō the presence of the Lorde/and gat hym downe to Joppa: where he founde a shyppe ready for to go vnto Tharsis. So he payde his fare/& went aborde/that he myght go wyth them vnto Tharsis/from the presence of ỹ Lorde. But the Lorde hurled a greate wynde in to

* Under the name of Tharsis (as some thincke) is signified some see that was farre of/& whose viage was very longe: so ỹ the saylers therin coulde se no thinge: but the see & the ayre. Joppa is an haue̅ of Jewry/

where was some tyme a goodly cite of which ther remayneth nowe but a porcion.

the see/and there was a myghtye tempest in the see: so that the shippe was in ieoperdy of goinge in peces. Then the maryners were afrayde/ and cryed euery man vnto hys god: & the goodes that were in the shyppe/ they cast in to the see /to lyghten it of them. But Jonas gatt hym vnder the hatches / where he B layed him downe and slombred.

So the master of the shyppe came to him and sayde vnto hym: why slomberest thou? Vp/call vpon thy God: yf God (happely) wil thynke vpon vs / that we perysshe not. And they sayde one to another: come / lett vs cast Josu.vij.c lottes: that we maye knowe/ for whose cause we are thus troubled. And so they cast lottes/ and the lot fell vpon Jonas.

C Then sayde they vnto him: tel vs/ for whose cause are we thus troubled? what is thyne occupacyon? whence commest thou? what countre man art thou/ and of what nacyon? He answered them: I am an Ebreue / and I feare the Lorde God of heauen / whych made both the see and drye lande. Then were the men exceadingly afrayed/ & sayde vnto hym: why didest thou so? (for they knewe/ that he was fled from the presence of the Lorde / because he had tolde them) and sayde moreouer vnto hym: What shall we do vnto the / that the see maye ceasse from troublinge vs? (for the see wrought and was troublous) he answered them: Take me / and cast me in D to the see / so shall it lett you be in rest: for I wote/ it is for my sake/ that this great tempest is come vpon you.

Neuertheless/ the men assayed with rowynge/ to bringe the shyppe to lande: but it wolde not be / because the see wrought so/ & was so troublous agaynst them. Wherfore they cryed vnto the Lorde/ & sayde: O Lorde let vs not perish for this mans death/ nether laye thou innocent bloude vnto our charge: Deu.xxi.b for thou/ O Lorde/ hast done / euen as thy pleasure was.

So they toke Jonas / and cast hym in to the see/ and the see lefte ragynge. And the men feared the Lorde exceadingly/ doyng sacrifices & makinge vowes vnto the Lorde.

C Jonas is swalowed of a whale. The prayer of Jonas.

Matt.xij.d

A

* The scripture speaketh of hel comenly as of a place comen for all thē that go doune in to the earth/ as in to a grauc/ or to the depe of ỹ see &c. as ye haue in Geneſi and in the Psalmes.

C The.ij. Chapter.

BVt the Lorde prepared a greate fyshe/ to swalow vp Jonas. So was Jonas in the bely of the fysh / thre dayes & thre nightes. And Jonas prayed vnto the Lorde his God/ out of ỹ fyshes bely/ and sayde: In my trouble I called vnto the Lorde/ & he herde me: out of the bely of * hell I cryed / & thou herdest my voyce. Thou haddest cast me downe depe in the myddest of the see / and the floude compased me aboute: yee all thy waues and rowles of water went ouer me/ I thought that I had bene cast awaye out of thy syght: but I wyll yet agayne loke towarde thy holy temple. B

The waters compased me/ euen to the very soule: the depe laye aboute me / & the wedes were wrapte aboute myne head. I went downe to the botome af the hylles / and was barred in wyth earth for euer. But thou / O C Lorde my God / hast brought vp my lyfe agayne out of corrupcyon. When my soule fainted within me/ I thought vpō the Lorde: & my prayer came in vnto the/ euen in to thy holy temple. They that holde of vayne vanyties/ will forsake his mercy. But I wyll do D the sacrifyce wyth the voyce of thankesgeuynge/ and wil paye that I haue vowed: for why? saluacion cōmeth of the Lorde. And the Lorde spake vnto the fysh/ and it cast out Jonas agayne vpon the drye lande.

C Jonas is send agayne to Niniue. The repentaūce of the kyng of Niniue.

C The.iij. Chapter.

THen came the worde of the Lorde A vnto Jonas agayne/ sayenge: vp/ & get the to Niniue that great cytye/ & preach vnto them the preachinge Josu.i.a which I bade the. So Jonas arose/ & wente to Niniue at the Lordes commaundement. Niniue was a greate cyte vnto God / namely/ of thre dayes iourney.

And Jonas wente to / and entred in to the cytie: euen a dayes iourney/ & cryed/ sayēge: There are yet xl. dayes and then shal Niniue B be ouerthrowen. And the people of Niniue beleued God/ and proclamed fastynge / and arayed them selues in * sack cloth / as well the greate as the small of them. And the tydinges came vnto ỹ kinge of Niniue/ which arose out of his seate / & dyd his apparell of/ and put on sack cloth / and sate hym downe in asshes.

* The arayinge thē in sack cloth was an outewarde signe of great repentaūce/ as in ii.reg. iii.f.

And it was cryed and commaunded in C Niniue/ by the auctorite of the kinge and hys lordes/ sayenge: se that nether man or beest / ore or shepe taste ought at all: and that they nether fede ner drinke water: but put on sack cloth both man and beest/ and crye mightely vnto God: yee se that euery man turne from hys euell waye / and from the wyckednesse/ that he hath in hande. Matth. xii.b. Luc.xi.c

Who can tell? God maye turne/ & repente/ and ceasse from his fearce wrath/ that we D perysh not. And when God sawe their worke/ how they turned from their wicked wayes: he repented on the euell/ whych he sayde he wolde do vnto them/ and dyd it not. Esai.xxxviij.b

C Jonas is reproued of God.

C The.iiij. Chapter.

Therfore

THerfore Jonas was fore displeased & angrie. And he prayed vnto ỹ Lord/& sayde: O Lord was not this my sayinge (I praye the) whē I was yet in my countre? therfore I hasted rather to flie vnto Tharsis / for I know well ynough ỹ thou art a mercyfull God/ full of cōpassion/ longe sufferyng/ & of great kyndnesse/& repentest whē thou shuldest take punishmēt. And now O Lord/ take my lyfe fro me (I beseche the) for I had rather dye then lyue. Then sayde ỹ Lord: art thou so angrie? And Jonas gat him out of the citie/ and satt
iij. Reg. xix. a. B downe on ỹ east side therof: & there made him a boothe/ & sat vnder it in the shadow/ tyll he might se/ what shulde chaunce vnto ỹ cytie.

And the Lorde God prepared a wylde vyne/ which sprange vp ouer Jonas / that he myght haue shadowe aboue his head/ to de- ☞ lyuer him out of his payne. And Jonas was exceadynge glad of the wylde vyne.

C But vpō ỹ nexte morow agaynst the spring of the daye. The Lorde ordened a worme/ whych smote the wylde vyne / so that it wethered awaye. And whē the Sunne was vp God prepared a feruent east wynde: and the Sunne bett ouer the head of Jonas/ that he fainted agayne/ and wished vnto his soule/ that he myght dye/ and sayde: It is better for me to dye/ then to lyue. And God sayde vnto Jonas: Art thou so angrie for ỹ wylde vyne? And he sayde: yee very angrie am I euen vn-
D to the deeth. And the Lorde sayde: thou hast compassion vpon a wilde vyne/ wherein thou bestowdest no labour/ ner maydest it grow: whych sprange vp in one nyght & perysshed in another: And shulde not I then haue compassion vpō Ninive that greate cytie/ wherin there are aboue an. C. & .xx. thousand persōnes/ that knowe not their ryght hand frō the lefte/ besydes moch catell?

C The ende of the Prophecye of Jonas.

C The boke of the Prophete Micheas.

C Of the destruccyon of Samaria because of their Idolatrye.

C The fyrst Chapter.

A iij. Reg. xv. a. ij. Par. xxvij. a. iij. Reg. xvi. a. iij. Re. xviij. a. and. xix.

THis is the worde of the Lord/ ỹ came vnto Micheas the Morasthite / in ỹ dayes of Jothan/ Ahas & Jehezekiah kynges of Juda: whych was shewed him vpō Samaria & Jerusalē. Heare all ye people / marcke thys well O earth/ and all that therin is: Yee the Lorde God hym selfe be wytnesse amonge you/ euē the Lorde frō his holy temple. For why: beholde/ the Lorde shall go oute of his place/ & come downe/ & treade vpon the hye thynges of the earth. The mountaynes shal cōsume vnder him/ & the valleyes shall cleue asunder: lyke as wax consumeth at the fyre/ & as the waters runne downwarde. And all this shall be for the wyckednesse of Jacob/ & the synnes of the house of Israel. Esa. xxxiv. 6

But what is the wyckednesse of Jacob? Is not Samaria? Which are ỹ hye places of Juda? Is not Jerusalem? Therfore I shall B make Samaria an heape of stones in the felde/ to laye aboute ỹ vineyarde: her stones shall I cast in to ỹ valley/ & discouer her foū- daciōs. All her Imag̃ shall be brokē downe and all her wynnynges shall be brent in the fyre: yee all her Idols wyll I destroye: for why / they are gathered out of the hyre of an whore / & in to an whores hyre shall they be turned agayne. Wherfore I wyll mourne & make lamentaciō/ bare & naked wyll I go: I must mourne like ỹ dragōs/ & take sorow as ỹ Estriches: for their woūde is past remedy: And why: it is come in to Juda / & hath touched ỹ porte of my people at Jerusalē alre- C dy. Wepe not/ lest they at Geth perceaue it. iij. Reg. xiij. a. ij. Reg. xxi. a. iij. Reg. xvi. a. iij. Reg. xxii. a. Deut. xxiij. c. ij. Reg. i. c.

Thou at Betaphra/ welter thy selfe in the dust & ashes. Thou ỹ dwellest at Sephir/ get the hence with shame. The proude shall boost nomore for very sorowe: and why: her neyghboure shal take frō her what she hath. The rebellyous cytie hopeth / ỹ it shall not be so euell: but for all ỹ / the plage shal come frō the Lorde/ euē in to the porte of Jerusalem. The greate noyse of the charettes shall feare thē/ that dwell at Lachis/ whych is an occasyon of ỹ synne of ỹ daughter of Sion/ D for in the came vp ỹ wyckednesses of Israel. Yee she sent her coursers in to ỹ lād of Geth. iij. Reg. xviij. a.

The houses of lyes wyll dysceaue ỹ kings of Israel. And as for the (O thou that dwellest at Morasta) I shall bryng a possessioner vpon the/ & the plage of Israel shal reach vnto Odolla. Make the balde/ & shaue the/ because of thy tender chyldrē: Make ỹ cleane balde as an Aegle / for they shalbe caryed awaye captyue from the.

C Threatnynges agaynst the synfull people.

C The .ij. Chapter.

WO vnto thē / that Imagyn to do harme/ & deuyse vngracyousnesse vpon their beddes / to perfourme it in ỹ cleare daye: for ther power is agaynst God. Whē they couet to haue lād/ they take it by violence / they robbe men of their houses. iij.

Thus they oppresse a mā for his house/ & euery man for his heretage. Therfore thus sayeth the Lord: Beholde agaynst this houl- shulde haue I deuyled a plage / wherout ye

shall not plucke your neckes: ye shal nomore go so proudly/for it will be a perlous tyme. In that daye shall thys terme be sed / and a mournynge shalbe made ouer you on thys maner: We be vtterly desolate/the porcyō of B my people is translated. Whan wyll he parte vnto vs the lande/ ẏ he hath taken from vs?

Neuertheles there shalbe nomā to deuyde Num.xxxiij.c the thy porcyon in the congregacyon of the Lorde. Tush holde youre tunge (saye they.) { It shall not fall vpon this people/ we shall not come so to confusyon / sayeth the house of Iacob. Is the spyrete of the Lord so cleane awaye? or is he so mynded? Treuth it is/my C wordes are frendly vnto thē that lyue right: but my people doth the contrary / therfore must I take parte agaynst them: for they take awaye both cote and cloke from the symple.

Ye haue turned youre selues to fyght/ the wemen of my people haue ye shot out from their good houses/and takē awaye my excellent gyftes from their chyldren. Up/get you hence/ for here shall ye haue no rest.

Because of their Idolatrye they are corrupte/& shall miserably perish. If I were a fleshly felowe/& a preacher of lyes / & tolde thē that they myght syt bebbynge & bolling/ D & be dronchen: O that were a Prophete for this people. But I will gather the in dede/O Iacob/& dryue the remnaūt of Israel all together. I shall cary them one with another/ as a flocke in the folde / and as the catell in their stalles/that they may be dysquyeted of other men. Who so breaketh the gappe / he shall go before. They shal breake vp ẏ porte/ & go in & out at it. Their kynge shall go before them / and the Lorde shalbe vpon the head of them.

¶ Agaynst the tyranny of princes/& false prophetes.

¶ The.iij. Chapter.

A HEare/ O ye heades of the house of Iacob / & ye leders of the house of Israel: Shulde not ye know what were lawfull & ryght? But ye hate Deute.xvij.d. Jerem.v.a. Psal.lxxxij.a the good/ & loue the euel: ye plucke of mēnes skynnes / & the flesh frō their bones: ye eate the flesh of my people/ & flay of their skynne: ye breake their bones/ ye choppe them in peces as it were in to a cauldrō/ & as flesh into a pot. Now the tyme shall come / that when they call vnto the Lorde / he shall not heare B thē/ a* but hyde his face from them, because that thorow their awne Imaginacyōs they haue dealte so wyckedly.

a* To hyde his face is/ to shew no token of benyuolēce/ as in Job.xiij.d. and Deute.xxxi.d.

And as concernynge the prophetes that disceaue my people / thus the Lorde sayeth agaynst them: When they haue eny thynge to byte vpon/ then they preach that all shalbe well: but yf a man put not some thyng in to their mouthes / they preach of warre agaynst him.

Therfore youre vysyon shalbe turned to night/ & youre prophecyenge to darcknesse. The Sunne shall go downe ouer those pro- phetes/ & the daye shalbe darcke vnto them. C Then shall the vysyon seers be ashamed/and the sothsayers confounded: yee they shalbe fayne/all the packe of them/ to stoppe their mouthes/ for they haue not Gods worde. As for me/ I am full of strength/ & of the spyrete of the Lorde/ full of iudgmēt & boldnesse: to shewe the house of Iacob their wyckednesse/ & the house of Israel their synne.

D heare this ye rulers of the house of Ia- D cob/ & ye iudges of the house of Israel: ye ẏ abhorre the thynge that is iustfull / & wraist alyde the thyng that is streight: ye ẏ buylde vp Sion with bloude/ & Jerusalē w̄ doynge Habacuc.ij.b wronge. O ye iudges/ ye geue sentence for Ezech.xxij.b. gyftes: O ye preastes/ ye teach for lucre: O ye Prophetes/ ye prophecy for mony. Yet Jeremy.vi.b wyll they be taken as those that holde vpon God/ and saye: Is not the Lorde amonge vs? Tush/ there can no mischefortune happen vs. Therfore shall Syon (for youre sakes) be plowed lyke a felde: Jerusalem shal become an heape of stones/ and the hyll of the tēple shall be turned to an hye wodde.

¶ Of the callynge of the Gentyles/ and conuersyon of the Jewes.

¶ The.iiij. Chapter.

BVt in ẏ latter dayes it wyllcome A to passe/ ẏ the hyll of the Lordes Esay ij.a. house shalbe sett vp hyer then eny Leui.xxvi.g. mountaynes or hylles: Yee ẏ people shall preasse vnto it/ & the multitude of ẏ Gētiles shall haste thē thither/ sayēg: Come/ let vs go vp to the hyll of the Lorde / & to the house of ẏ God of Jacob: that he maye teach vs his waye/ & that we maye walcke in hys pathes. For the lawe shal come out of Siō/ & the worde of God from Jerusalem/ & shall Psal.lx.a. geue sentence amonge the multytude of the Heathē & reformme the people of farre coū- trees: so ẏ of their sweardes they shall make plowshares/ & sythes of their speares. Esay.ij.b.

One people shall not lyft vp a swearde a- B gaynst another/ yee they shal nomore learne to fyght: but euery man shall syt vnder hys vineyarde & vnder his fygetre / and no man to fraye him awaye: for the mouth of ẏ Lord of hostes hath spoken it. Therfore/ where as all the people haue walcked euery man in the name of his awne God / we wyll walcke in the name of oure God for euer & euer. At the same tyme/ sayeth the Lorde/ wyll I gather vp the lame & the outcastes/ & soch as I haue chastened: & wyll geue ysshue vnto the lame/ & make of ẏ out castes a great people:

and

and the Lorde hym selfe shalbe their kynge
C vpon the mount Sion / from this tyme forth
Gene.xxxv.d. forevermore. And vnto the (O thou tower of Eder / thou stronge holde of the daughter Sion (vnto the shall it come: euen the lordshipe & kyngdome of the daughter Jerusalē. Why then art thou now so heuy? is there no kynge in the? are they councelers awaye ỹ thou art so payned / as a woman in her trauaile? And now (O thou daughter Sion) be sory / let it greue the as a wyfe laboryng w̄ chylde: for now must thou get the out of the cytie / and dwell vpon the playne felde: Yee vnto Babylō shalt thou go / there shalt thou be delyuered / and there the Lord shall lowse the from the hande of thyne enemyes.

Mich.v.b. Now also are there many people gathered together agaynst ỹ / saying: what / Sion is curled / we shall se oure lust vpō her. But

D they knowe not the thoughtes of the Lorde / Esay.xlij. d they vnderstande not his councell / that shal gather them together as the sheeues in the barne. Therfore get the vp / O thou daughter Sion / and thresshe out the corne: For I wyll make thy horne yron / and thy clawes brasse / that thou mayest grynde many people: their goodes shalt thou appropriate vnto the Lorde / and their substaunce vnto the ruler of the whole worlde.

C Of the destruccyon of Jerusalem.

C The.v. Chapter.

A Fter that shalt thou be robbed thy selfe / O thou robbers daughter: they shal laye sege agaynst vs / and smyte the iudge of Jsrael wyth a rodde vpon the cheke. And thou Bethleem Ephrata / art lytle amōge the thousandes of Juda / Out of the shal come vnto me / which shal be the gouernoure in Jsrael: whose out goynge hath bene from the begynnyng / and from euerlastynge. In the meane whyle he plageth them for a season / vntyll the tyme that she (which shall beare) haue borne: then shall the remnaunt of hys brethren be conuerted vnto the chyldren of Jsrael. He shall stande fast / and geue fode in the strength of the Lorde / and in the victory of the name of the Lorde his God: and when they be cōuerted / he shall be magnifyed vnto the farthest partes of the worlde.

Mat.ij.a. Joha.vij.d

Exec.xxxiiij.d Joh.x.a. Roma.i.b.

B Then shall there be peace / so that the Assirian maye come in to oure lande / & treade in oure houses. We shall brynge vp *seuen shepherdes and .viij. princes vpon thē: these shall subdue the land of Assur w̄ the swerde / and the lande of Nymrod wyth their naked weapens. Thus shal he delyuer vs from the Assirian / whē he commeth within oure land / and setteth his fote within oure borders.

*vij. & viij. for so many as are necessarye.

C And the remnaūt of Jacob shal be amōge the multytude of people / as the dew of the Lorde / and as the droppes vpon the grasse / that tarieth for no man / and wayteth of no body. Yee ỹ relydue of Jacob shalbe amōge the Gentiles and the multytude of people / as the lyon amonge the beestes of the wodd / and as the Lyons whelpe amōge a flocke of shepe: which (when he goeth thorowe) treadeth downe / teareth in peces / & there is no man that can helpe. Thyne hand shalbe lyft vp vpon thyne enemyes / and all thyne aduersaries shall perish. Gene.xlix.b

D The tyme shall come also / sayeth ỹ Lord / that I wyll take thyne horses from the / and destroye thy charettes. I wyll breake downe the cytyes of thy lande / and ouerthrowe all thy stronge holdes. All witchcraftes wyll I rote oute of thyne hande / there shall no mo soothsayinges be within the. Thyne Idols and thyne Images will I destroye out of the so that thou shalt nomore bowe thy selfe vnto the workes of thyne awne handes. Thy groues wyll I plucke vp by the rotes / and breake downe ỹ cyties. Thus will I be auēged also / vpō all ỹ Heathē ỹ wyll not heare. Deute.xviij.b.

C An exhortacyon to heare the iudgment agaynst Jsrael beynge vnkynde. What maner of Sacrifyces do please God.

C The.vj. Chapter.

H Erken now what the Lord sayeth: A Up / reproue the mountaynes / & Esai.lvij.a. lett the hylles heare thy voyce. O heare the punishmēt of the Lord / ye mountaynes / & ye mightie foundaciōs of the earth: for the Lord will reproue his people / & reason w̄ Jsrael: O my people / what haue I done vnto ỹ? or wherin haue I hurte the? geue me answere. Because I brought ỹ Exod.xiiij. from the lande of Egypte / and delyuered the out of ỹ house of bondage? Because I made B Moses / Aaron and Miriam to lede the? Be Nume.xij.a membre (O my people) what Balach ỹ kyng of Moab had Imagyned agaynst the / and Nume.xxij. what answere that Balaam ỹ sonne of Be- xxiij.xxiiij.xxv or gaue him / from Sethim vnto Galgal / ỹ ye maye know the louyng kyndnesse of the Lorde.

What acceptable thynge shall I offre vnto the Lord? shall I bowe my knee to the hye God? Shall I come before hym wyth brent offrynges / and wyth calues of a yeare olde? Hath the Lorde a pleasure in many thousand rāmes / or innumerable streames of oyle? Or shall I geue my fyrstborne for myne offences / & the frute of my body for the synne C of my soule? I wyll shewe the / O mā / what is good / and what the Lorde requyreth of the: Namely / to do right / to haue pleasure in louynge kyndnesse / to be lowly / & to walcke with thy God: that thou mayest be called a

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eytie of the Lorde/& that thy name maye be ryghtuousnesse. Heare (O ye trybes) who wolde els geue you soch warnynge? Shuld I not be displeased/for ỹ vnrightuous good in the houses of the wycked/and because the measure his mynyshed? Or shulde I iustifie the false balaunces and ỹ bagge of disceatfull weyghtes/amonge those that be full of
D ryches vnryghtuously gotten: where the citesyns deale with falshede/speake lies/& haue disceatfull tunges in their mouthes?

Therfore I wyll take in hande to punysh the/and to make the desolate/because of thy sinnes. Thou shalt eate/& not haue ynough: yee thou shalt bringe thy selfe downe. Thou shalt fle/but not escape: and those that thou woldest saue/ wyll I delyuer to the swerde.
Deut.xxviij.c. Thou shalt sowe/but not reape: thou shalt presse out oliues/but oyle shalt thou not haue/to anoynte thy selfe wythall: thou shalt treade out swete must/but shalt drynke no
iij.Reg.xvi.e. wyne. Ye kepe the ordynaunces of Amri/& all the customes of ỹ house of Ahab: ye folowe their pleasures/ therfore wyll I make the waste/and cause thy inhabyters to be abhorred/O my people: & thus shalt thou beare thyne awne shame.

¶ A complaynt of the lytell nõbre of the ryghtuouse Agaynst the trueth ought we not to holde with oure greatest kyndes.

¶ The.vij.Chapter.

A Wo is me: I am become as one/that goeth a gleanynge in the haruest. There are no mo grapes to eate/ yet wolde I fayne (with all my herte) haue of the best frute. There is not a godly man vpon earth/there is not one ryghtuous amõge mẽ. They a* labour al to shed bloud/ & euery mã hunteth his brother to death: yet they laye they do well when they do euell. As the prynce wyll/so layeth the iudge: that he maye do him a pleasure agayne. The greate man speaketh what his herte desyreth: & the hearers alow him. The best of thẽ is but as a thistle/& the most ryghtuous of thẽ is but as a breer in the hedge. But when the daye of thy preachers cõmeth/ ỹ thou shalt be visyted: then shall they be wasted awaye. Let no mã beleue his frende/ ner put hys confydẽce
B in a prynce. Kepe the porte of thy mouth/frõ her ỹ lyeth in thy bosome: for the sonne shall put his father to dyshonoure/ the daughter shall ryse agaynst her mother/ the daughter in lawe agaynst her mother in law: & a mãs foes shalbe euẽ they of his awne housholde.

a* To labour to shede blonde/ or to lye in wayte for blonde/is/to make mennes lyues laborous & miserable/ by threatnynges/murthers/& violẽce. Prouer.i.b

b* By darcknesse vnderstãd the sadnes and miseries of this worlde/ and by lyght the comforth & reioycyng of the cõsciẽce. Job.xv.c

Neuertheles I will loke vp vnto ỹ Lord/ I wyll pacyently abyde God my sauyoure: my God shall heare me. O thou enemye of myne/reioyce not at my fall/for I shall get vp agayne: & though I syt in b* darckenesse/ yet the Lorde is my lyght. I wyll beare the punishmẽt of the Lorde (for why/I haue offended him) tyll he sytt in iudgmẽt vpon my cause/& se ỹ I haue right. He wyll bring me forth to ỹ light/& I shall se his ryghtuousnesse.

She that is myne enemy shal loke vpon C it/& be cõfounded/which now saieth. Where iiij.Reg.xix.a. is thy Lorde God? Myne eyes shall beholde her/when she shalbe trodẽ downe/as ỹ claye in the stretes. The tyme wyll come/ that thy Amos.ix.c gappes shal be made vp/& the lawe shall go abrode: & at ỹ tyme shall they come vnto ỹ/ frõ Assur vnto the stronge cyties/& from the stronge cyties vnto the ryuer: frõ the one see to ỹ other/frõ the one moũtayne to ỹ other.

Not wythstandynge the land must be wasted/because of them that dwell therin/ and for the frutes of their awne Imaginacyõs. Therfore fede thy people with thy c* rodde/ the flocke of thyne heretage which dwell desolate in the wodde: that they maye be fedde vpon the mount of Charmell/Basan & Galaad as afore tyme. Marueloꝰ thyngꝭ wil I shewe them/lyke as when they came oute of Egypte. This shall the Heathen se/and be ashamed for all their power/ so ỹ they shall d* laye their hande vpon their mouth/ and stoppe their eares. They e* shall lycke ỹ dust lyke a serpẽt/& as the wormes of ỹ earth/ ỹ tremble in their holes. They shalbe afrayed of the Lorde oure God/& they shal feare the.

c* Rodde here sygnifyeth dominyon & gouernaunce.

d* Of this ye haue in Job. xxxix.d.

e* That is/ shalbe hũbled & brought as lowe as serpẽtes that crepe on the grounde. So obedient (sayth the prophete) shall the Heathen be vnto Israell/ although they before had Israel in greuous subiectyon.

Where is there soch a God as thou? that pardonest wyckednes/ and forgeuest the offences of the remnaunt of thyne heretage? He kepeth not his wrath for euer. And why? hys delite is to haue cõpassion: he shall turne agayne/ and be mercyfull to vs: he shall put downe oure wyckednesses/ and cast all oure synnes in to the botome of ỹ see. Thou shalt kepe thy trust with Jacob/ & thy mercy for Abraham/ lyke as thou hast swore vnto oure fathers longe agoo.

¶ The ende of the prophecye of Micheas.

¶ The boke of the Prophet Nahum.

¶ Of the destruccyon of Ninive and of the delyueraunce of Israel.

¶ The fyrst Chapter.

THis is the heuy burthẽ A of Ninive/whych Nahum of Elchos dyd wryte as he sawe it. The Lorde is a gelous God/ Deut.v.b. & a taker of vengeaunce: yee a taker of vengeaunce is the Lorde/and wrothfull. The Lorde taketh vengeaunce

Roma.ij.a. Ero.xxxiij.a. Jeremy.xxx.b

geaunce of his enemyes/and reserueth displeasure for his aduersaries. The Lord is kfreth longe/he is of greate power/& so innocent & he leaueth no mā fautlesse before him. The Lorde goeth forth in tempest & stormy wether/the cloudes are the dust of hys fete. When he rebuketh the see/he driethit vp/& B turneth all the floudes to drye lande. Basan is desolate/Charmel & the pleasure of Lybanus wasteth awaye. The moūtaynes tremble for him/the hylles consume. At the syght of him/ & earth quaketh: yee & whole world/ and all that dwell therin. Who maye endure

Jeremy.x.b. Esay.xxxiij.a Abacuc.iij.a. Sopho.iij.b.

before his wrath? Or who is able to abyde his gryme displeasure? His anger taketh on like fyre/and the harde rockes burst in sunder before him.

Full gracious is the Lorde/and a stronge holde in the tyme of trouble/he knoweth thē that put their trust in him: when the floude renneth ouer/and destroyeth the place/ and C when the darckenesse foloweth styll vpon his enemyes. What do ye Imagin then agaynst & Lord on this maner? (Tush/ whē he hath once made an ende/ there shall come nomore trouble.) For lyke as & thornes that sticke together/and as the drye strawe/so shall the dronckardes be consumed together/euē whē they be full. There come oute of the soch as Imagin mischefe/& geue vngracious cōsell agaynst the Lorde.

D Therfore thus sayeth the Lorde: Lett thē be as well prepared/ yee & as many as they can/yet shall they be hewen downe/ & passe awaye. And as for the/I wyl vexe & but not vtterly destroye the. And now wyll I breake his rodde frō thy backe/ & burst thy bondes in sonder. But the Lorde hath geuen a commaundement concernynge the/ & there shall come nomore sede of thy name. The carued & casten Images wyll I rote out of & house of thy God. Thy graue shall I prepare for the/and thou shalt be confounded.

Mich.v.c

C He describeth the victorye of the Caldees agaynst the Ninuites.

C The.ij. Chapter.

A Esay.lij.a. Roma.x.c.

BEholde/ vpon the mountaynes come & fete of him/that bringeth good tidinges/ & preacheth peace. O Juda/ kepe thy holy dayes/ perfourme thy promyses: for Belial shall come nomore in the/ he is vtterly roted out.

The scaterer shall come vp agaynst the/& laye sege to the castell. Loke thou wel to the stretes/make thy loynes stronge/ arme thy selfe with all thy myght: for the Lorde shal restore agayne the glory of Jacob/ lyke as the glory of Israel. The destroyers haue brokē them downe/& marred the wyne braunches. The shylde of his gyauntes glysstereth/ hys men of warre are clothed in purple. His charettes are as fyre/ when he maketh him forward/his archers are well decked & trimmed The charettes rolle vpō & stretes/ & welter in the hye wayes. They are to loke vpō lyke creffettes of fyre/& go swyftly/ as & lyghtenynge. Whē he doth but warne his giaūtes/ they fall in their araye/& hastely they clymme vp the walles: yee the engins of & warre are prepared all ready. The water portes shall be opened/and the kynges palace shall fall. The quene her selfe shall be led awaye captyue/and her gentilwemen shal mourne C as the doues/ and grone wythin their hertes. Nimue is lyke a pole full of water/ but then shall they be fayne to flee. Stand/stāde/ (shal they crye) and there shall not one turne backe. Awaye with the syluer/awaye with the golde: for here is no ende of treasure. There shabe a multytude of all maner costly ornamentes. Thus must she be spoyled/ emptied & clene striped out: that their hertes maye be melted awaye/their knees tremble/all their loynes be weake/& their faces blacke as a pot

Toby.xiiij.b Soph.ij.c.

Where is now the dwellyng of the lyōs/ & the pasture of & lyons whelpes? where the lyon & the lyonesse went with the whelpes/& no mā frayed thē awaye? But the lyon spoyled ynough for his yonge ones/ & deuoured for his lionesse: he filled his dēnes with his praye/ & his dwellyng place with & he had rauysshed. Behold/I wyll vpō the/ sayeth the Lord of hostes/& will set fyre vpō thy charettes/that they shall smoke with all/ & the swerde shall deuoure the yōge lyōs. I wyll make an ende of thy spoylyng frō out of & earth/ & & voyce of thy messaungers shall nomore be herde.

D

C The fall of Nimue.

C The.iij. Chapter.

WO to & bloudthursty cytie/which is all full of lyes & robbery/& will not leaue of frō rauisshing. There a mā maye heare scourgyng/ russhynge/the noyse of the wheles/ the cryenge of the horses/& the rollinge of the charettes. There the horse men get vp with naked swerdes/ & glysteringe speares: There lyeth a multytude slayne/ and a greate heape of deed bodyes: There is no ende of deed coarles/ yee men fall vpon their bodyes: And that for the greate and manyfolde whordome/of & fayre and beutyfull harlot: which is a mastresse of witchcraft/ yee & selleth the people thorow her whordome/and the nacyons thorow her witchcraft.

A Ezech.xxiij.d Abacuc.ij.b.

B Esay.xlvij.a. Ezech.xvi.a.

Beholde/I wyll vpō the (sayeth & Lorde of hostes) and wyll pull thy clothes ouer thy head: that I maye shewe thy nakednes amonge the Heathen/and thy shame amonge

the

the kyngdomes. I wyll cast dyrte vpō the/ to make the be abhorred/ & a gasynge stocke: yee all they that loke vpon the / shall starte backe/ & saye: Ninive is destroyed.

Who wyll haue pytie vpō the: where shall I seke one to conforte the? Art thou better then the greate cite of Alexandria: that laye in the waters / and had the waters rounde aboute it: which was strōgly fenced & walled with the see? Ethiopia and Egypte were her strength/ & that exceading great aboue measure. Aphrica & Lybia were her helpers / yet was she dryuen awaye/ & brought into captyuyte: her yonge chyldrē were smittē downe at the head of euery strete / the lottes were cast for the most auncyent men in her/ & all her myghtye men were bounde in chaynes. Euen so shalt thou also be droncken/ & hyde thy self/ & seke some helpe agaynst thyne enemy. All thy stronge cytyes shalbe lyke fyge trees with ripe figes: which whē a man shaketh / they shal fall in to ỹ mouth of ỹ eater.

Beholde / thy people within ỹ are but women: the portz of thy lande shalbe opened vnto thyne enemyes / and the fyre shall deuoure thy barres. Drawe water now agaynst thou be beleged / make vp thy stronge holdes / go in to the claye / tēpre the morter / make strōg bricke: yet the fyre shal cōsume the / ỹ swerde shall destroye the / yee as the locuste doth / so shall it eate ỹ vp. It shall fal heuely vpō ỹ as the locustes / yee right heuely shall it fall vpō the / euē as ỹ gresshoppers. Thy marchaūtes haue bene nōbred w the starres of heauē: but now shal they spreade abrode as the locustes / and fle their waye: Th y riorde s are as the gresshoppers / & thy captaynes as the multytude of gresshoppers: which when they be colde / remayne in the hedges: but when the Sunne is vp / they fle awaye / & no mā can tell where they are become. Thy shepherdes are a slepe (O kynge of Assur) thy worthyes are layed downe: thy people is scatred abrode vpō the mountaynes / and no mā gathereth them togetheragayne. Thy wounde can not be hyd / thy plage is so sore. All they that heare this of the / shall clappe their handes ouer the. For what is he / to whom thou hast not alwaye bene doyng hurte.

¶ The ende of the prophecy of Nahum.

Nah.i.a. Nah.ii.a. Nah.iii.a. Elay.x.a.xxx. E.xxxi.b.

¶ The boke of the Prophet Abacuk.

¶ A complaynte agaynst Israel.

¶ The first Chapter.

THis is the heuy burthē / which the Prophete Abacuc dyd se. O Lorde / how longe shall I crye / & thou wylt not heare? How longe shall I cōplayne vnto the / suffrynge wronge / & thou wilt not helpe? Why lettest thou me se weerynesse & laboure? Tyranny & violence are before me / power ouergoeth right: for the lawe is toarne in peces / & there can no ryght iudgment go forth. And why? ℣ ỹ vngodly is more set by then ỹ ryghtuous: this is the cause / that wronge iudgmēt procedeth. Beholde amonge the Heathen / and loke well: wondre at it / and be abashed: for I wyll do a thyng in your tyme / which th ough it be tolde you / ye shall not beleue.

Psal.xxii.a. Job.xix.a. Act.xiii.d.

For lo / I wyll rayse vp the Caldees / that bitter and swyfte people: whych shall go as wyde as ỹ lande is / to take possessiō of dwelling places / ỹ be not their awne. A grymme and boysteours people is it / these shall sit in iudgment & punishe. Their horses are swyfter then the cattes of the mountayne / & bryte sorer then ỹ wolues in ỹ euenyng. Their horsmen come by greate heapes from farre / they fle hastely to deuour as the Aegle. They come all to spoyle: out of them commeth an east wynde / whych bloweth and gathereth their captyues / lyke as the sande. They shall mocke the kinges / and laughe the princes to scorne. They shal not set by eny stronge holde / for they shal laye ordynaunce agaynst it / and take it. Then shall they take a fresh corage vnto them / to go forth & to do more euel / & so ascrybe that power vnto their God.

Deut.xxviii.c. Soph.iii.a. Elay.xlvi.a. ij. Par.xxviii.d

But thou O Lorde my God / my holy one thou art from the begynnyge / therfore shall we not dye. O Lorde / thou hast ordened thē for a punyshment / and sett them to reproue the myghtye. Thyne eyes are clene / thou ℣ mayest not se euell / thou canst not beholde ỹ thynge that is wycked. Wherfore then dost thou loke vpon the vngodly / and holdest thy tunge / when the wycked deuoureth the man that is better thē hym self? Thou makest mē as the fyshe in ỹ see / and like as the creping beestes / that haue no gyde. They take vp all with their angle / they catch it in their net / & gather it in their yarne: wherof they reioyce and are glad. Therfore offre they vnto their net / and do sacrifice vnto their yarne: because that thorowe it their porcyō is become so fat / and their meate so plenteous. Wherfore they

Jeremy.xii.a. Psal.xxxvii.a

they cast out their net agayne/ & neuer cease to slaye the people.

¶ Of the vysion of the prophete. Agaynst pollyng/ couetousnes/and Idolatrie.

¶ The.ij.Chapter.

A I Stode vpon my watch/ & set me vpon my bulwarcke / to loke & se what he wolde saye vnto me / and what answere I shulde geue him that reproueth me. But the Lorde answered me/and sayde : Wryte the vysyon planely vpon thy tables/ that who so commeth by/ maye rede it: for the vision is yet farre of for a tyme/but at the last it shall come to passe/ Danie.ix.d & not fayle. And though he tary / yet wayte thou for him/ for in very dede he wyll come/ & not be slacke. Beholde/ who so wyll not beleue/his soule shall not prospere: but ỹ iust Ro.i.b B shall lyue by his fayth. Lyke as ỹ wyne disceaueth the dronckarde / euen so the proude shall fayle & not endure. He openeth his desyre wyde vp as the hell / & is as vnsaciable as death. All Heathen gathereth he to hym/ & heapeth vnto him all people.

But shall not all these take vp a prouerbe agaynst him/ & mocke him w a bywarde/ & saye: Wo vnto him that heapeth vp other mens goodes? How longe will he lade hym selfe with thicke claye? O how sodenly will they stande vp/that shall byte / & awake/ ỹ shal teare ỹ in peces? yee thou shalt be their Abdi.i.c. praye. Seinge thou hast spoyled many Heathen/therfore shall the remnaunt of the people spoyle the: because of mens bloude/ and for the wronge done in the lande/in the citie and vnto all them that dwell therin.

Wo vnto him/that couetously gathereth euell gotten goodes in to his house: that he maye set his nest an hye / to escape from the power of misfortune. ¶ Thou hast deuysed the shame of thyne awne house / for thou hast slayne to moch people/ and hast wilfully offended: so that the very stones of ỹ wall shall Luc.xix.d crye out of it/ and the tymbre that lyeth betwixte the ioyntes of the buyldyng shall answere. Wo vnto him / ỹ buyldeth the towne Ezec.xxiiij.a w bloude/ & maynteneth the cytie wyth vnMau.iij.a rightuousnes. Shall not the Lord of hostes bringe this to passe/that the labours of the people shal be brent with a greate fyre / & ỹ the thinge wherupon the people haue weeEro.ix.c Nu.xiiij.c ried them selues/ shall be lost? For the earth shalbe full of knowledge of the Lordes honoure/ lyke as the waters that couer the see.

Wo vnto him that geueth his neyghboure D drynke / to get hym wrothfull displeasure for his dronckenesse: that he maye se his priuytees. Therfore wyth shame shalt thou be Gen.ix.d filled/in steade of honoure. Drinke thou also/tyll thou slombre with all: for the cuppe of the Lordes right hãde shall compasse the aboute/and shamefull spewing in steade of thy worshipe. For the wrõge that thou hast Jere.l.c done in Libanus/ shal ouerwhelme the/ and Abdi.i.c the wilde beastes shal make the afrayed: because of mens bloud & for the wronge done in the lande/in the cytie/and vnto all such as dwell therin.

What helpe then wyll ỹ Image do/ whõ the workman hath fashioned? Or the vayne cast Image/wherin because the craftesman putteth his trust/therfore maketh he dõme Idols? Wo vnto him / that sayeth to a pece of wod: aryse/ & to a domme stone: stande vp. For what instruccyon maye such one geue? Beholde it is layed ouer with gold & syluer/ Psal.xi.a and there is no breth in it. But the Lorde in his holy temple is he / whom all the worlde shulde feare.

¶ A prayer of the prophet Abacuc for the ignoraunt.

¶ The.iij.Chapter.

O Lorde/ when I herde speake of ỹ/ A I was afrayed. The worcke that thou hast take̅ in hand/ shalt thou perfourme in his tyme/ O Lord: and whē thy tyme cõmeth/ thou shalt declare it. In thy very wrath thou thinckest vpon mercy. God commeth from Theman / & the holy one from the mout of Pharan. Selah.

His glory couereth the heauens / and the earth is ful of his prayse. His shine is as the sunne/ & beames of light go out of his hãd/ there is his power hyd. Destruccion goeth before him/and burnynge cressettes go from his fete. He standeth / & measureth the earth He loketh/ & the people consume awaye/ the B mountaynes of ỹ worlde fall downe to powlder/ & ỹ hilles are fayne to bowe thē selues/ for his goinges are euerlastynge and sure.

I sawe / that the pauilyons of the Morians & the tentes of ỹ land of Madian were vexed for werynesse. Was thou not angrye/ O Lorde/in the waters? was not thy wrath in ỹ floudes/ & thy displeasure in the see? yes/ when thou satte̅st vpon thyne horse/ & when thy charettes had ỹ victory. Thou shewedst thy bowe openly / lyke as thou haddest pro- Gene.xlix.c mised with an othe vnto the trybes. Selah.

Thou dydest deuyde ỹ waters of the earth. When the mountaynes saw the / they were afrayed / the water streame wente awaye: the depe made a noyse at the lyftynge vp of thyne hand. The Sũne and Moone remay- C ned styll in their habitacyon. Thyne arowes Josu.x.c wente out glisterynge/ and thy speares as ỹ shyne of the lyghtenyng. Thou trodest downe the land in thyne anger/ and dydest thrust the Heathen in thy displeasure. Thou camest

camest forth to helpe thy people / to helpe thyne anoynted. Thou smotest downe ỹ head the house of ỹ vngodly / & discoueredest his foundaciõs / euẽ vnto ỹ necke of him. Selah.

Thou cursest his sceptres / the Captayne of his men of warre: which come as a stormy wind to scatre me abrode / & are glad whẽ they maye eat vp ỹ poore secretly. Thou makest awaye for thyne horses in the see / euen in the mudde of great waters. Whẽ I heare thys / my body is vexed / my lyppes tremble at ỹ voyce therof / my bones corruppe / I am afrayed where I stande. O that I might rest in the daye of trouble / that I myght go vp vnto our people / which are alredy prepared.

For the fyge trees shal not be grene / & the vynes shal beare no frute. The laboure of ỹ olyue shalbe but lost / & the lande shall bring no corne: the shepe shalbe taken out of ỹ folde / and there shalbe no catel in the stalles.

But as for me / I wyll be glad in the Lorde / and will reioyce in God my Sauiour. The Lorde God is my strength / he shal make my fete as the fete of hertes: & he which geueth the victory / shal bring me to my hye places synginge vpon my psalmes.

Psal. xviii.b.

¶ The ende of the prophecy of Abacuc.

¶ The boke of the Prophete Sophony.

¶ Threatninges agaynst Juda & Jerusalem because of their Idolatrye.

¶ The fyrst Chapter.

THis is the worde of the Lorde / which came vnto Sophony the sonne of Chusi / the sonne of Gedoliah / the sonne of Amariah the sonne of Hezekiah in ỹ tyme of Josiah the sonne of Amon kyng of Juda. I wyll gather vp all thynges in the lande (sayeth the Lorde) I wyll gather vp man & beest: I wyll gather vp the foules in the ayre and the fysh in the see (to the greate decaye of the wicked) and wyll vtterly destroye the men out of the lande / sayeth the Lorde. I wyll stretch oute myne hande vpon Juda / and vpõ all soch as dwell at Jerusalem. Thus wyll I rote oute the remnant of Baal from this place / & the names of the Remurins and prestes: yee & soch as vpon their house toppes worshype & bowe them selues vnto the hoste of heauen: which sweare by the Lorde / & by their Malchom also: which starte a backe frõ ỹ Lord / & nether seke after ỹ Lord / ner regarde him.

iiij. Reg. xxi. & xxiij.

Deut. xviij. b. Jere. v. b

Be styll at the presence of the Lorde God / for the daye of the Lorde is at hande: yee the Lorde hath prepared a slayne offeryng / and called hys gestes therto. And thus shall it happen in the daye of the Lordes a slaynofferyng: I wyll vyset the princes / the kinges chyldren / and all soch as weere straunge clothynge. In the same daye also wyll I vyset all those / that treade ouer the thresholde so proudly / which fyll their Lordes house with robbery and falshede. At ỹ same time (sayeth the Lorde) there shalbe herde a greate crye from the fyshporte and an howlynge frõ the other porte / and a greate murthur from the hylles. Howle ye that dwell in the myll / for all the marchaũt people are gone / & all they that were laden with syluer / are roted out.

iiij. Reg. xxiii.b Jere xxxix. b.

C

At the same tyme wyll I seke thorow Jerusalem wyth lanternes / & vyset them that continue in their dregges / and saye in their hertes: Tush / the Lorde wyll do nether good ner euell. Their goodes shalbe spoyled / and their houses layed waste: they shall buylde houses / and not dwel in them: they shal plante vynyardes / but not drinke the wyne / therof. For the greate daye of the Lorde is at hande / it is herde by / & commeth on a pace. Horrible is the tydinges of the Lordes daye then shal the giaunte crie out: for that daye is a daye of wrath / a daye of trouble & heuynesse / a daye of vtter destruccion & mysery / a darcke & glomynge daye / a cloudy & stormy daye / a daye of ỹ noyse of trõpettes & shawmes / against the stronge cities & hie towres. I wil bringe the people in to soch vexacyon / that they shal go aboute like blinde men / because they haue synned agaynst the Lorde. Their bloude shalbe shed as the dust / & their bodies as the myre. Nether their syluer ner their golde shalbe able to delyuer them in ỹ wrothful daye of the Lorde / but the whole lande shalbe cõsumed thorow the fyre of his gelousy: for he shall soone make clene rydde aunce of al them that dwel in the lande.

Jere. v. c Deut. xxix. c. Jere. xvij. c

Ezech. vii. d.

Soph. iii. b.

D

¶ He moueth to returne to God / prophecyinge vnto the one destruccyon / & to the other delyueraunce.

¶ The. ij. Chapter.

GOme together and gather you / O frauwerde people: or the thyng go forth that is concluded / and or the tyme be passed awaye as the dust: or the fearfull wrath of the Lorde come vpõ you / yee or the daye of the Lordes sore displeasure come vpon you. Seke the Lord all yee meke harted vpon earth / ye that worcke after his iudgment: seke ryghtuousnesse / seke lowlynesse: ỹ ye maye be defended in the wrothfull daye of the Lorde. For Gaza shal be destroyed / & Ascalon shal be layed waste They shal cast out Asdod at the noone daye / and

B

iiij. Regu. xx. a. Jona. iii. a

and Accaron shalbe plucked vp by the rotes.

B Wo vnto you ỹ dwell vpon the see coost/ ye murtherous people: the worde of ỹ Lord shal come vpon you. O Canaan thou lande of the Philistynes/ I wil destroye the/ so that there shal no man dwell in the eny more: and as for the see coast/ it shall be hyrdmens cotages & shepe foldes: yee it shalbe a porcyon for soch as remayne of the house of Juda/ to fede ther vpō. In the houses of Ascalon shal they rest towarde nyght: for the Lorde theyr God shal vyset thē/ & turne awaye their captyuite. I haue herde the despyte of Moab/ & the blasphemies of the childzen of Ammon

Esay.xv.xvi. Jere.xlviii.a. Eze ch.xxv.b

C how they haue shamefully intreated my people/ & magnified them selues within the borders of their lande. Therfore as truly as I lyue (sayeth the Lord of hoostes the God of Israel) Moab shalbe as Sodome/ & Ammō as Gomorra: euen drie thorne hedges/ *salt pyttes and a perpetuall wyldernes. The residue of my folcke shall spoyle thē the remnaunt of my people shall haue them in possession. This shall happē vnto them for their pryde/ because they haue dealte so shamefully with the Lorde of hoostes people/ & magnified thē selues aboue thē. The Lord shal be gryme vpō thē/ & destroye all ỹ goddes in the lande. And all ỹ Ies of ỹ Heathē shall worshippe him/ euery man in his place.

* That is/ barren as the places where salt is cast.

D Ye Morians also shall perish w̄ my swerde: yee he shall stretch out hys hande ouer the north/ and destroye Assur. As for Ninive/ he shall make it desolate/ drie and waste. The flockes & all ỹ beastes of the people shall lye in ỹ middest of it/ pellicanes & storckes shall abyde in the vpper postes of it/ foules shall synge in the wyndowes/ & rauens shall sytt vpō the balckes/ for the bordes of Cedre shal be ryuen downe. This is the proude and careles cytie/ that sayde in her herte: I am/ and there is els none. O how is she made so waste/ that the beestes lye therin? Who so goeth by/ mocketh her/ and poynteth at her wyth his fynger.

iiij.Reg.xix.f. Esay.xlvij.b. xxxiij.c.

C Agaynst the gouerners of Jerusalem. Of the callynge of all the Gentyles. A cōfort to the residue of Israel.

C The.iij. Chapter.

A WO to the abhominable/ fylthye & cruell cytie: which will not heare/ ner be reformed. Her trust is not in the Lorde/ nether wyll she holde her to her God. Her rulers within her are as roarynge lyons: her iudges are as wolues a* in the euenyng/ which leaue nothyng behynde them tyll the morowe. Her prophetes are lyght personnes and vnfaythfull mē: her prestes vnhalowe the Sanctuary/ and do wronge vnder the pretence of the lawe. But the iust Lorde that doth no vnright/ was amonge thē/ euery mornyng shewyng thē his lawe clearly/ & ceassed not. But ỹ vngodly wyll not lerne to be ashamed. Therfore wil I rote oute thys people/ and destroye their towres: yee and make their stretes so voyde/ that no man shall goo therin. Their cytyes shalbe broken downe/ so that no body shall be left/ ner dwell there eny more.

a* That is/ very hongrye/ because they haue al the daye lōge wayted for their praye.

B I sayde vnto them: O feare me/ and be cōtent to be reformed. That their dwellynge shulde not be destroyed/ and that there shulde happen vnto them none of these thinges/ wherwith I shal vyset thē. But neuertheles they stande vp early/ to folowe the filthynes of theyr awne ymaginacyous. Therfore ye shall wayte vpon me (sayeth the Lorde vntil the tyme that I stāde vp: for I am determed/ to gather ỹ people & to bringe ỹ kyngdomes together/ that I maye poure oute myne anger/ ye all my wrothfull displeasure vpō thē. For all the worlde shalbe consumed with the fyre of my gelousy. And then wyll I clense ỹ lyppes of the people/ ỹ they maye euerychone call vpon the name of the Lorde/ & serue him with one shulder. Soch as I haue subdued/ and my chyldrē also whom I haue scatred abrode/ shall bryng me presentes beyonde the waters of Ethiopia.

Nauū.i & Sopho.iij.

In that tyme shalt thou nomore be confounded/ because of all thy ymagynacyons/ wher thorow thou haddest offended me: for I wyll take awaye the proude boosters of thine honoure from the/ so ỹ thou shalt nomore tryumphe because of my holy hyll. In ỹ also wil I leaue a smal poore symple people/ which shal trust in the name of ỹ Lorde. The remnaunt of Israell shall do no wyckedny/ ner speake lyes: nether shal there eny disceatfull tūge be founde in their mouthes. For they shal be fed/ and take their rest/ and no man shal make them afrayed. Geue thākes O daughter Syon/ be ioyful O Israel: reioyce and be glad frō thy whole herte/ O daughter Jerusalem/ for the Lord hath takē awaye thy punyshement/ and turned backe thine enemyes. The kynge of Israell/ euen the Lord himselfe is with the: so that thou nedest nomore to feare eny myshortune.

Jeremy.l.b. C

In that tyme it shall be sayed to Jerusalem: feare not/ and to Sion: lett not thyne handes be slacke/ for the Lorde thy God is with the/ it is he that hath power to saue: he hath a speciall pleasure in ỹ/ & a maruelous loue towarde the: yee he reioyseth ouer the with gladnesse. Soch as haue bene in heuynesse/ will I gather together/ & take oute of thy cōgregacyon: as for the shame & reproofe that hath bene layed vpō the/ it shalbe farre from the. And lo/ in that tyme will I destroye

D

Mich.iiij.b. all those that were the: I wyll helpe the lame/ and gather vp the cast awaye: yee I wyll get them prayse and honoure in all landes / where they haue bene put to shame. At the same tyme wyll I bryng you in/ and at the same tyme wyll I gather you. I will get you a name & a good reporte amonge all people of the earth/ when I turne backe youre captyuyte before youre eyes/ sayeth the Lorde.

¶ The ende of the prophecy of Sophony.

¶ The boke of the Prophete Aggeus.

¶ The tyme of the Prophecye of Aggeus. An exhortacyon to buylde the temple agayne.

¶ The fyrst Chapter.

IN the seconde yeare of Kynge Darius/ in ỹ. vj. moneth/ the fyrst daye of the moneth/ came the worde of the Lorde (by the Prophete Aggeus) vnto Zorobabel ỹ sonne of Salathiel the prince of Juda/ & to Jesua the sonne of Josedech the hye preest/ saying: Thus speaketh the Lord of hostes/ & sayeth: This people doth saye: The tyme is not yet come to buylde vp the Lordes house. Then spake the Lorde by the Prophete Aggeus/ & sayde: Ye yourselues can finde tyme to dwel in syled houses/ & shall this house lye waste? Consyder now youre awne wayes in youre hertes (sayeth the Lorde of hostes) ye sowe moch/ but ye bringe lytle in: ye eate/ but ye haue not ynough: ye drincke/ but ye are not fylled: ye decke youre selues/ but ye are not warme: and he that earneth eny wage/ putteth it in a broken purse.

Thus sayeth the Lorde of hoostes: Consider youre awne wayes in youre hertes/ get you vp to the mountayne/ fetch wod/ & buylde vp the house: that it maye be acceptable vnto me/ and that I may shewe myne honoure/ sayeth the Lorde. Ye loked for moch/ & lo it is come to litle: & though ye bringe it home/ yet do I blowe it awaye. And why so/ sayeth the Lorde of hostes? Euen because that my house lyeth so waste/ & ye renne euery man vnto his awne house. Wherfore the heauen is forbydden to geue you eny dew/ and the earth is forbydden to geue you encrease. I haue called for a drouth/ both vpō the lande & vpon the mountaynes/ vpon corne/ vpon wyne/ & vpō oyle/ vpon euery thynge ỹ the grounde bringeth forth/ vpon men and vpon catell/ yee and vpon all handy laboure.

A Exod.xxxi.a. Dani.v.c.vi.a.

B Jere.xxij.a

Leuitt.xxvi.d. Mich.vi.b. Ose.iiij.b. Mala.ij.b.

C

ij.Reg.viij.d.

C Corint.ij. b. vi.c. ij.Corin.vi.c.

Deut.xxviij.d

Now when Zorobabel the sonne of Salathiel/ & Jesua ỹ sonne of Josedech the hye preest with the remnaūt of the people/ herde the voyce of the Lorde their God/ and the wordes of the Prophete Aggeus (lyke as the Lorde their God had sent him) the people dyd feare the Lorde. Then Aggeus the Lordes angell sayde in the Lordes message vnto the people: I am with you/ sayeth ỹ Lorde. So the Lorde a* waked vp the spyrete of Zorobabel the Prince of Juda/ and the spyrete of Jesua the sonne of Josedech ỹ hye preest/ & the spyrete of the remnaūt of all ỹ people: ỹ they came and laboured/ in the house of the Lorde of hostes their God.

a* To wake vp the spyrete of a man is/ when god by his spyrete comforteth & boldeneth the hert to take vpon him without feare any acte or deade of greate importaunce.

D

¶ She sheweth that the goodlynesse of the second tẽple shall excede the fyrst/ because of the cōming of Christ.

¶ The .ij. Chapter.

VPon the .xxiiij. daye of the .vj. moneth/ in the seconde yeare of Kyng Darius/ the .xxj. daye of the seuēth moneth/ came ỹ worde of ỹ Lorde by the Prophete Aggeus/ sayinge: speake to Zorobabel the sonne of Salathiel prince of Juda/ & to Jesua the sonne of Josedech ỹ hye preest/ and to the residue of the people/ & saye: Who is left amonge you/ ỹ sawe this house in her fyrst beuty? But what thincke ye now by it? Is it not in youre eyes/ euē as though it were nothynge? Neuertheles be of good chere O Zorobabel (saieth ỹ Lord) be of good comforte/ O Jesua thou sonne of Josedech hye preest: take good hertes vnto you all/ all ye people of the lande/ sayeth the Lorde of hostes & do accordinge to the word (for I am wt you/ saieth the Lord of hostes) lyke as I agreed with you/ when ye came out of the land of Egypte: & my spyrete shalbe amonge you/ feare ye not.

A i. Esdr.vij.c. Deute.xxxi.b. Josu.i.b

For thus sayeth the Lorde of hostes: yet once more wyll I shake heauen and earth/ the see & the drye lande yee I wyll moue all Heathen/ & the comforte of all Heathen shal come/ and so wyll I fyll this house with honoure/ sayeth ỹ Lorde of hostes. The syluer is myne/ & the golde is myne/ sayeth ỹ Lorde of hostes. Thus the glory of the last house shalbe greater then the fyrst/ sayeth ỹ Lorde of hostes: & in this place will I geue peace/ sayeth the Lorde of hostes.

B Hebr.xij.b. Deute.viij.b.

The .xxiiij. daye of the .ix. moneth in the seconde yeare of kyng Darius/ came ỹ worde of the Lorde vnto the Prophete Aggeus/ sayinge: Thus sayeth the Lorde God of hostes: Aske the preestes concernyng the lawe/ & saye: yf one beare holy flesh in his cote lappe/ & with his lappe do touch the bred/ pottage/ wyne/ oyle or eny other meate: shall he be holy also? The preestes answered & sayde: No. Then sayde Aggeus: Now yf one being defyled

C Jeremy.xi.c.

Leui.v.e.vi.d Nume.xix.b. defyled w a deed carcase/ touch eny of these: shall it also be vnclene? The Prestes gaue answere & sayde: yee/ it shalbe vnclene. Then Aggeus answered and sayde: euen so is this people & this nacyon before me/ sayeth the Lorde: & so are all ỹ workes of their handes/ yee and all that they offre/ is vncleane.

And now (I praye you) consider from this daye forth/ and how it hath gone with you afore: or euer there was layed one stone vpō another in the temple of the Lorde: that whē ye came to a corne heape of xx. bushels/ there were scarce ten: and that when ye came to ỹ wyne presse for to powre out. L. pottes of wyne/ there were scarce. xx. For I smote you with heate/ blasting & hayle stones in al the labours of youre hādes: yet was there none of you/ that wolde turne vnto me/ sayeth the Lorde. Consyder then from thys daye forth

Agge.i.a

D and afore/ namely/ from the. xxiiij. daye of the. ix. moneth/ vnto the daye that ỹ foundacyō of the Lordes temple was layed: marck it well/ is not the sede yet in the barne? haue not the vynes/ the figetrees/ the pōgranates & olyue trees bene yet vnfrutefull? but from this daye forth/ I shall make thē to prosper.

Zacha.viij.b.

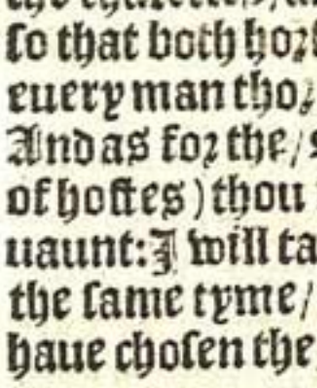
Moreouer the. xxiiij. daye of the moneth came the worde of the Lorde vnto Aggeus agayne/ sayinge: Speake to Zorobabel the prynce of Juda/ and saye: I will shake both heauen and earth/ and ouerthrowe the seate of the kyngdomes/ yee & destroye ỹ mighty kyngdome of the Heathē. I will ouerthrowe the charettes/ and those that syt vpon them/ so that both horse and man shall fall downe/ euery man thorow his neyghbours swerde. And as for the/ O Zorobabel (sayeth ỹ Lord of hostes) thou sonne of Salathiel my seruaunt: I will take the (sayeth the Lorde) at the same tyme/ & make the as a seale/ for I haue chosen the/ sayeth the Lorde of hoostes.

The ende of the Prophecye of Aggeus.

The boke of the Prophete Zachary.

The moueth the people to returne to the Lorde/ and to eschue the wickednesses of their fathers. He prefygureth Christ and the Apostles.

The fyrst Chapter.



IN the eyght moneth of the secōde yeare of kyng Darius/ came ỹ worde of ỹ Lorde vnto Zachary ỹ sonne of Barachias/ the sonne of Iddo/ ỹ Prophete/ sayinge: the Lorde hath bene sore dysplealed at youre forefathers. And saye thou vnto thē: thus sayeth the

Mat.xxviij.c.

Lorde of hostes. Turne you vnto me (sayeth the Lorde of hostes) & I wyll turne me vnto you/ sayeth ỹ Lorde of hostes. Be not ye like youre forefathers/ vnto whom the Prophetes cried a fore tyme/ saying: Thus sayeth ỹ Lorde God of hostes: Turne you from youre euell wayes/ & from youre wycked ymagynacyons. But they wolde not heare/ nor regarde me/ sayeth the Lord. What is now become of youre forefathers and the Prophetes? are they yet styll alyue? But dyd not my wordes & statutes (which I commaunded by my seruauntes the Prophetes) touch youre forefathers? Upō this/ they gaue answere & sayde: lyke as the Lorde of hostes deuysed to do vnto vs/ accordyng to oure awne wayes & ymagynacyōs/ euē so hath he dealte w vs.

Jere.xxxi.c. Mala.iij.b. Jeremy.xliij.c Psal.lxxviij.a Dcc.xliij.a Toby.xiij.b. Ezech.xxxiij.b Jere.xliij.a. xxv.c.

B

Upon the. xxiiij. daye of the. xj. moneth which is the moneth Sebat/ in the seconde yeare of Darius/ came the worde of ỹ Lorde vnto Zachary the sonne of Barachias/ the sonne of Addo the Prophete/ sayinge: I sawe by nyght/ and lo/ there sat one vpon a reade horse/ & stode styll amonge the Myrte trees/ that were beneth vpō the grounde: & behynde him were there reade/ speckled/ and whyte horses. Then sayde I: O my Lord/ what are

C

these? And the aungell that talcked with me/ sayde vnto me: I wyll shewe the what these be. And ỹ man that stode amōge the Myrte trees/ answered and sayde: These are they/ whom the Lorde hath sent to go thorow the worlde. And they answered the aūgell of the Lorde/ that stode amōge the Myrte trees/ & sayde: We haue gone thorow the worlde: and beholde all the worlde dwell at ease/ and are careles.

Then the Lordes angell gaue answere/ and sayde: O Lorde of hostes/ how longe wylt thou be vnmercyfull to Jerusalem and to the cytyes of Juda/ with whom thou hast bene dysplesed now these. lxx yeares. So the Lorde gaue a louynge and a comfortable answere vnto the aungell that talcked wyth me. And the aungell that cōmoned with me/ sayde vnto me: Crye thou/ and speake: Thus sayeth the Lorde of hostes: I am exceadynge gelous ouer Jerusalem and Syon/ and sore dysplealed at the careles Heathē: for where as I was but a lytle angrye/ they dyd their best that I myght destroye them. Therfore thus sayeth the Lorde: I wyll turne me agayne in mercy towarde Jerusalem/ so that my house shalbe buylded in it/ sayeth the Lorde of hostes: yee and the plommet shalbe layed abrode in Jerusalem/ sayeth the Lorde of hostes.

Jeremy.xxv.b xxix.b. i.Esdr.i.a.

D Zacha.viij.a.

Crie also/ & speake: thus sayeth the Lorde of hostes: My cytyes shalbe in good prosperite agayne/ ỹ Lorde shall yet cōforte Siō/

The Prophecy

and chose Jerusalem. Then lift I vp myne eyes and sawe / and beholde / * foure hornes. And I sayde vnto the angel / that talketh with me: what be these? he answered me: These are ỹ hornes / whych haue scatred Juda / Israell and Jerusalem abrode. And the Lorde shewed me iiij. carpenters. Then sayde I: what wil these do? He answered / & sayde: Those are the hornes / whych haue so strowed Juda abrode / that no man durst lyft vp his head: But these are come to fraye them awaye / and to cast out ỹ hornes of the Gentiles / which lift vp their horne ouer the land of Juda / to scatre it abrode.

* These. iiij. hornes sygnifie iiij. kingdomes.

¶ The renewynge of Jerusalem and Juda.

¶ The. ij. Chapter.

A Ezech. xliij. b. Apo. xxi. c.

I Lift vp myne eyes agayne / & loked & beholde / a man w a measure line in hys hande. Then sayde I: whether goest thou? And he sayde vnto me: To measure Jerusalē / ỹ I maye se how longe & how brode it is. And beholde / the angell that talked w me / went his waye forth. Then went there out another angel to mete him / & sayd vnto him: Runne / speake to this yōge mā / & saye: Jerusalē shall be inhabited wythout enywal / for the very multytude of
B people & catel / ỹ shal be therin. Yee I myself (sayeth the Lorde) will be vnto her a wall of fyre roūde aboute / & wilbe honoured in her.

D get you forth / D fle from the lande of
a * By the. iiij. wyndes is vnderstande the whole worlde / as in Math. xxiiij. c.
ỹ north / sayeth the Lorde / ye whom I haue scatred in to ỹ a* foure windes vnder heauē / sayeth the Lorde. Saue thy selfe / D Syō: thou that dwellest with the daughter of Babylon / for thus sayeth the Lorde of hoostes: With a glorious power hath he sent me out to the Heathē / which spoyled you: for who so toucheth you / shal touche ỹ aple of his awne
C eye. Beholde / I will lyft vp myne hand ouer them: so that they shall be spoyled of those / which afore serued them: & ye shall knowe / that the Lorde of hoostes hath sent me.

b * Daughter of Sion for all the people / as in the Psalme cxxij. a.
Be glad / & reioyce / D b* daughter of Siō: for lo / I am come to dwell in the myddest of the / sayeth the Lorde. At ỹ same tyme there
D shall many Heathen cleue to the Lord / and shall be my people. Thus wyll I dwell in ỹ myddest of the / & thou shalt know / that the Lorde of hoostes hath sent me vnto the. The Lorde shall haue Juda in possessyon for hys parte in the holy grounde / and shal chose Jerusalem yet agayne. Let all flesh be styll before the Lorde / for he is rysen out of his holy place.

¶ Of the lawe and hye estate of Christ vnder the figure of Jesua the preste. A prophecye of Christ.

¶ The. iij. Chapter.

AND he shewed me Jesua ỹ hye preest
A standynge before the angell of the Lorde / & Satan stode at his right hande to resiste him. And the Lorde sayde vnto Satā: The Lord reproue ỹ (thou Satan) yee the Lord that hath chosen Jerusalē / reproue the. Is not this a brande taken out of the fyre? Now Jesua was clothed in B vnclene rayment / and stode before ỹ angell: which answered & sayde vnto those ỹ stode before him: take awaye ỹ foule clothes frō him. And vnto him he sayde: Beholde / I haue take awaye thy synne frō the / & wil decke the with chaunge of rayment. He sayde morouer: set a fayre myter vpon his head. So they set a fayre myter vpon his head / & put on clothes vpon him / & the angel of ỹ Lorde stode there. Then the angell of the Lorde te-
C stified vnto Jesua / & spake / thus sayeth the Lorde of hoostes: If thou wylt walke in my wayes / & kepe my watch: thou shalt rule my house / & kepe my courtes / & I will geue the place amonge these that stande here. Heare D Jesua thou hye preest / thou and thy frēdes that dwell before the / for they are wōderous people. Beholde / I wyll brynge forth the braunch of my seruaunt: for lo / the stone ỹ I haue layed before Jesua: vpon one stone shalbe. vij. eyes. Beholde / I wyll hewe hym out (sayeth ỹ Lorde of hoostes) & take awaye the synne of that lāde in one daye. Then shal euery man call for his neyghboure / vnder ỹ vyne & vnder the fyge tre / sayeth the Lorde of hoostes.

Exod. xxv. a. Apo. i. a. Zach. iij. a. Mat. xiij. a. Jude. i. b.

¶ The vysyon of the golden candelstyck / and the exposicion therof.

¶ The. iiij. Chapter.

AND the angel ỹ talked with me / came
A agayne / & waked me vp / as a man that is rayled out of his slepe / & sayde vnto me: What seyst thou? And I sayde: I haue loked / & beholde: a candelsticke al of golde / w a boll vpō it & his vij. lampes therin / & vpō euery lampe vij. stalkes And ij. olyue trees therby / one vpō the right syde of ỹ boll / & the other vpon the left syde.
B So I answered / & spake to the angel ỹ talked with me / sayenge: D my lorde what are these? The angel that talked with me answered & sayde vnto me: knowest thou not what these be? And I sayde: No / my lorde. He answered / & sayde vnto me: This is the word of the Lorde vnto Zorobabel / sayenge: Nether thorow an hoost of men / ner thorow strēgth / but thorow my spyrete / sayeth the Lorde of
C hoostes. What art thou / thou greate mountayne / before Zorobabel? thou must be mayde euen. And he shal bringe vpp ỹ fyrst stone so that men shal crie vnto hym: good lucke / good lucke.

Morco-

Moreouer the worde of the Lorde came vntome/sayinge: The handes of Zorobabel haue layed the foundacyō of this house/hys hādes shal also fynyshed it: ꝙ ye maye knowe how that ꝙ Lorde of hostes hath sent me vnto you. Deut.xviij.d. For he that hath bene despysed a lytle season/shall reioyce/when he seyth the tynne weight in Zorobabels hande. The.vij. eyes D are the Lordes/whych go thorow the whole worlde. Then answered I/& sayde vnto him: What are these ij.olyue trees vpon the right & left syde of the candelstycke? I spake moreouer/& sayde vnto him: what be these ij.olyue braūches (which thorow ꝙ two golde pypes) emptye thē selues in to the golde? He answered me/& sayd: knowest thou not/what these be? And I sayde no/my Lorde. Thē sayde he: Apocali.xi.a. These are the two olyue braunches/ꝙ stande before the ruler of the whole earth.

¶ The vysyō of the flying boke/signyfyinge the curse of theues & such as abuse the name of God. By the vysyon of the measure/ is signyfyed the byngynge of Juda to Babylon.

¶ The.v.Chapter.

A a* This flying boke was a colle turned rounde aboute a staffe/ which the inhabyters of the east part of the worlde do yet call aboke/ and do also vse them.

SO I turned me/ lyftynge vp myne eyes/& loked/& beholde/a a* flyeng boke. And he sayde vnto me: what seist thou? I answered: I se a flyēge boke of.xx.cubytes lōge/& x.cubytes brode. Then sayde he vnto me: This is the curse/ꝙ goeth forth ouer ꝙ whole earth: for all theues shalbe iudged after this boke/& all swearers shalbe iudged accordynge to the same/I wil B bringe it forth (sayeth the Lorde of hoostes) so that it shal come to the house of the thefe/ & to the house of him/ that falsely sweareth by my name: & shall remayne in his house/& consume it/ with the tymbre & stones therof. Then the angell that talked with me/wēt forth/& sayde vnto me: lift vp thyne eyes and C se/what this is that goeth forth. And I sayde: what is it? He answered: this is a measure goinge out. He sayde moreouer: Euen thus are they (that dwell vpon the whole earth) to loke vpon. And beholde/ there was lyft vp a talent of leade: & lo/a woman sat in the myddest of the measure. And he sayde: this is vngodlynesse. So he cast her in to ꝙ myddest of the measure/and threwe the lompe of leade vp in to an whole.

Then lyft I vp myne eyes/& loked: & be- D holde/there came out.ij. wemen/& the wynde was in their wynges (for they had wynges lyke the wynges of a storke) & they lyft vp ꝙ measure betwirte ꝙ earth & the heauē. Then spake I to the aungell ꝙ talked w̄ me: whyther will these beare ꝙ measure? And he sayde Genesis.x.b. vnto me: in to the lande of Synear/to buylde thē an house: which when it is prepared/ the measure shalbe set there in his place.

¶ By the.iiij.charettes/he describeth the prosperite of.iiij.kyngdomes.

¶ The.vj.Chapter.

MOreouer I turned me/ lyftyng vp A myne eyes/& loked: & beholde there came.iiij.charettes out from be- Zacha.i.b. twyxte two hylles/ whych hylles Apoca.vi.a. were of brasse: In the fyrst charet were reade horse/in the secōd charet were blacke horse/ in the thyrde charet were whyte horse/in the fourth charet were horses of dyuerse colours & stronge. Then spake I/and sayde vnto the angell that talcked with me: O Lorde/what are these: The angell answered/& sayd vnto me: These are ꝙ .iiij.windes of ꝙ heauē/which B be come forth to stāde before ꝙ ruler of all ꝙ Jeremy.xiij.b. earth. That with the blacke horse wēte in to the lande of the north/& the whyte folowed them/and the spekled horses wente forth toward ꝙ south. These horses were very strōg/ & wente out: and sought to go and take their iourney ouer the whole earth. And he sayde: get you hence/& go thorow the worlde. So they wente thorow out ꝙ worlde. Then cried he vpon me/and spake vnto me/ sayinge: beholde/these that go towarde the north/ shall stylle my wrath in the north countre.

And the worde of ꝙ Lorde came vnto me/ C saying: Take of the presoners that are come from Babylon: namely/ Heldai/ Tobiah and Idaia: and come thou the same daye/ and go in to the house of Josiah the sonne of Sophony. Then take golde and syluer/& make crownes therof/and set them vpon the head of Iesua the sonne of Josedeh/the hye prest/ and speake vnto hym: Thus sayeth ꝙ Lorde of hoostes: Beholde the man whose name is Zach.vi.b. the braunche: and he that shall sprynge vp psal.cxxvii.a. after hym/ shall buylde vp the temple of the Lorde. yee euē he shall buylde vp ꝙ tēple of ꝙ Apo.iij.b.v.b. Lorde. He shall beare the prayse/ he shall syt vpon the Lordes trone/ and haue the domynacyon.

A Prest shall he be also vpon hys trone/& D a peaceable councell shalbe betwixte them Psalm.cxx.a. both. And the crownes shalbe in the temple Hebr.v.vi.viij. of the Lorde/ for a remembraunce vnto He- viij.ix.x. lem/ Tobiah/ Idaia and Hen the sonne of Sophony. And soch as be farre of/ shal come and buylde the temple of the Lorde/ that ye maye knowe/how that the Lorde of hostes hath sent me vnto you. And thys shall come to passe/ yf ye wyll herken dylygently vnto the voyce of the Lorde youre God.

¶ The exstymacyon of falling without mercye. The dyspysynge of charitye/ and the obstynacye of the people.

¶ The.vij.Chapter.

A IT happened also in the fourth yeare of kinge Darius / that the worde of ỹ Lorde came vnto Zachary in the fourth daye of the .ix. moneth / which is called. *Casleu: what time as Sarasar & Rogomelech & the men that were with thẽ sent vnto Bethell for to praye before the Lorde: & that they shulde saye vnto the prestes / which were in the house of the Lord of hoostes / & to the prophetes: Shuld I wepe in the fyfte moneth / and absteyne / as I haue done now certayne yeares? Then came the worde of the Lorde of hoostes vnto me / sayenge: Speake vnto all the people of the lande / and to the prestes / and saye: when ye fasted and mourned in the v and vii. moneth (now thys .lxx. yeares) dyd ye fast vnto me? When ye ate also and dronke / dyd ye not eate & drinke for youre awne selues? Are not these the wordes / whych the Lorde spake by hys prophetes afore tyme / when Jerusalem was yet inhabyted and welthy / she and the cytyes rounde about her: when there dweit mẽ / both towarde the south and in the playne countrees?

*That is / nouembre.

fiij.reg.xxv.b.

Jere.xli.a.

C And the worde of the Lorde came vnto Zachary / sayenge: Thus sayeth the Lorde of hoostes: Execute true iudgement: shewe mercy and louynge kyndnesse / euery man to his brother. Do the wyddowe / the fatherlesse / the straunger / and poore no wronge: and let no man ymagen euel agaynst his brother in his hert. Neuertheles they wolde not take hede / but turned their backes / and stopped their eares / that they shulde not heare: yee they made their hertes as an Adamant stone lest they shulde heare the lawe and wordes / which the Lorde of hoostes sent in hys holy spyrete by the prophetes afore tyme.

Zacha.viij.c. Exod.xxij.c.

1. Pet.i.d.

D Wherfore the Lorde of hoostes was very wroth at them. And thus is it come to passe / that lyke as he spake and they wolde not heare: euen so they cryed / and I wolde not heare (sayeth the Lorde of hoostes) but scatered them amonge all Gentiles, whom they knewe not. Thus the lande was made so desolate / ỹ there traualed no man in it nether to / ner fro / for that pleasaunt lande was vterly layed waste.

Jere.xli.b

C Of there turne of the people vnto Jerusalẽ / & of ỹ mercy of God towarde them. Of good workes. The calling of the Gentiles.

C The.viij. Thapter.

A SO the worde of the Lorde came vnto me / sayenge: Thus saieth the Lord of hoostes: I was in a great gelousy ouer Syon / yee I haue bene very gelous ouer her in a great displeasure thus sayeth the Lorde of hoostes: I wyl turne me agayne vnto Sion / & wil dwell in the myddest of Jerusalẽ: so ỹ Jerusalẽ shal be called a faythful & true citie / the hill of the Lorde of hoostes / yee an holy hill.

Esai.i.d.

Thus sayeth the Lorde of hoostes: There shal yet olde men & wemen dwell agayne in the stretes of Jerusalem: yee & soch as go wt staues in their handes for very age. The stretes of ỹ cytye also shalbe ful of yonge boyes & damselles / playnge vpon the stretes.

B Thus sayeth the Lorde of hoostes: yf the residue of thys people thynke it to be vnpossible in these dayes / shulde it therfore be vnpossyble in my syght / sayeth the Lorde of hoostes? Thus sayeth the Lorde of hoostes: Beholde / I will delyuer my people from the lande of the east and west / and wyll bryng them agayne: that they maye dwell at Jerusalem. They shalbe my people / and I wil be their God / in treuth and ryghtuousnesse.

Matth.xix.d.

Jere.xij.f Apoc.xxi.c

Thus sayeth the Lorde of hoostes: lett youre handes be stronge / ye that now heare these wordes by the mouth of the prophetes which be in these dayes that ỹ foundacyon is layed vpon the Lorde of hoostes house / that the tẽple maye be buylded. For why? before these dayes / nether men ner catell coulde wynne eny thynge / nether myght eny man come in & out in rest / for trouble: but I lett euery mã go agaynst his neghboure.

Agg.i.a

Neuertheles I wyll now intreate the residue of this people nomore as a fore tyme / sayeth the Lorde of hoostes / but they shalbe a sede of peace. The vynyarde shall geue her frute / ỹ grounde shall geue her increase / & ỹ heauens shal geue their dew: & I shall cause the remnaunt of this people / to haue al these in possessyõ. And it shal come to passe / ỹ lyke C as ye were a curse amonge the Heathen (O ye house of Juda & ye house of Israel) Euẽ so wil I delyuer you / that ye shalbe a blessyng: feare not / but let your handes be stronge.

For thus sayeth the Lorde of hoostes: Lyke as I deuysed to punysh you / what tyme as youre fathers prouoked me vnto wrath / sayeth the Lorde of hoostes / and spared not. Euen so am I determed now in these dayes / for to do well vnto the house of Juda & Jerusalem / therfore feare ye not. Now the thinges that ye shall do / are these: Speake euery man the treuth vnto hys neghboure / execute iudgement truly / and peaceably within your portes / none of you ymagyn / euell in his hert agaynst his neghboure / and loue no false othes: for all these are ỹ thynges that I hate / sayeth the Lorde. And the worde of the Lorde of hoostes / came vnto me / sayenge: thus sayeth the Lorde of hoostes: The fast of the fourth moneth / the fast of the fyfth / the fast of the seuenth / and the fast of the tenth / shall be ioye and gladnesse / and

Ephe.iiij.c Zach.viij.b

and prosperous hye feastes vnto the house of Juda: Only/loue the treuth & peace.

Thus sayeth the Lorde of hoostes: There shall yet come people/ and the inhabyters of many cities: and they that dwell in one citye/ shall go to another/sayenge: Up/let vs go/ & praye before the Lorde/let vs seke ỹ Lord of hoostes/I wil go with you: yee moch people & mightie Heathen shall come & seke the Lord of hoostes at Jerusalem/ & to praye before the Lord. Thus sayeth the Lord of hoostes: In that tyme shal ten men (out of al maner of languages of the Gentyles) take one Jewe by the hemme of his garment/ & saye: we will go with you/for we haue herde/ that God is amonge you.

D Esa. ij. a. Psal. cxxii. a

¶ The conuersion of the Gentyles. The comminge of Christ sytting on an Asse.

¶ The.ix. Chapter.

The woorde of the Lorde shalbe receaued at Adrach / & Damascus shalbe his offeringe: for the eyes of all men & of the trybes of Israell shall loke vp vnto the Lorde. The borders of Hemath shal be harde therby / Tyrus also & Sidon/for they are very wise. Tyrus shall make herself stronge/heape vp syluer as the sande / and golde as the claye of the stretes. Beholde/the Lord shal take her in/and haue her in possession: he shal smyte downe her power in to the see/and she shalbe consumed with fyre. This shal Ascalon se/ & be afrayed. Gaza shalbe very sory/so shal Accaron also/because her hope is come to confucion. For the B kinge of Gaza shall perysh / and at Ascalon shal no man dwel.

A

Zach. ij. a

Straungers shal dwel at Asdod/ & as for the pryde of ỹ Philistines/I shall rote it out. a * That is/the sacrifyces of their Idols/ which they were wõte to eate "* Their bloude wyll I take awaye frõ their mouth and their abhominacyõs frõ among their teeth. Thus they shal be left for our God yee they shalbe as a prynce in Juda/ & Accaron like as Jebusy. And so wyll I compase my house rounde about wt my men of warre goinge to and fro: that no oppressoure come vpon them eny more. For that haue I sene now with myne eyes.

Reioyce thou greatly/O daughter Sion be glad/O daughter Jerusalem. For lo/thy king commeth vnto the/euen the ryghtuous & Sauyoure: Lowly & symple is he/ he rydeth vpon an asse/ & vpon the foale of an asse I wil rote out the charrettes from Ephraim & the horse from Jerusalem/the batel bowes C shal be destroyed. He shal geue ỹ doctryne of peace vnto ỹ Heathen/ & his dominyon shalbe frõ the one see to the other/ & frõ the floudes to the endes of the worlde.

Thou also thorow the bloude of thy couenaunt: shalt let thy presoners out of the pitte wherin is no water. Turne you now to the stronge holde/ye ỹ be in prison/ & longe sore to be delyuered: And this daye I bryng the worde/ ỹ I will rewarde the double agayne For Juda haue I bent out as a bowe for me and Ephraim haue I fylled. Thy sonnes (O Sion) will I rayse vp agaynst the Grekes/ & make the as a giauntes swearde: the Lorde God shalbe sene aboue them/and his dartes shall go forth as the lightenynge. The Lorde God shall blowe the trompet / & shall come forth as a storme out of the south.

The Lorde of hoostes shal defende them/ they shall consume and deuoure/and subdue them with slynge stones. They shall drynke & rage/as it were thorow wyne. They shalbe fylled like ỹ balens/ & as ỹ hornes of ỹ aulter. The Lord their God shal delyuer them in ỹ daye/as ỹ flock of his people: for ỹ stones of his Sanctuary shalbe set vp in his lande. O how prosperous & goodly a thinge shall ỹ be: The corne shal make ỹ yonge men chearefull/ & the new wyne the maydens.

D Zacha. ij. a. Ecclesiasti. a.

¶ The people is moued to requyre the doctryne of truethe of the Lord. The Lorde promyseth to vysyte & comforth the house of Israel.

¶ The.x. Chapter.

Praye the Lorde then by tymes to geue you ỹ *latter rayne/so shal ỹ Lorde make cloudes/ & geue you rayne ynough for all the intreace of the felde: For vayne is ỹ answere of Idols. The sothsayers se lyes / & tel but vayne dreames: ỹ comforth that they geue/is nothinge worth. Therfore go they astraye like a flocke of shepe/ & are troubled / because they haue no shepherde. My wrothfull displeasure is moued at the shepherdes/ & I wyll vysyte the goates. For the Lorde of hoostes will graciously visit his flocke/the house of Juda/and holde thẽ as a goodly fayre horse in ỹ batell. Out of Juda shall come the helmet/the nale the batelbowe/ & all the princes together. They shalbe as the giauntes/which in ỹ batell treade downe the myre vpon the stretes. They shall fyght/ for the Lorde shalbe wyth them/so ỹ the horsmen shalbe confounded.

A

* Of this ye haue in ỹ fyrst chapter of S. James. i.

Exe. xiiij. a. B

Esai. xvii. d. Genesis. xix. b

I will comforte the house of Juda/and preserue the house of Joseph. I wyll turne them also/for I pitie thẽ: & they shall be lyke as they were/when I had not cast them of. For I the Lorde am their God/and wyl heare them. Ephraim shalbe as agyaunt / and their herte shalbe cherefull as thorow wyne: yee their chyldren shall se it / and be glad/ & their herte shal reioyce in the Lorde. I wyll blowe for them & gather them together/ for I wyl redeme them. They shall increace / as they increased afore. I will sowe thẽ amõge the people / that they may thynke vpon me

C

in farre countrees: they shall lyue with their chyldzē/ & turne agayne. I wyll bzyng them agayne also from the lande of Egypte / and gather thē out of Assiria. I wyll carye thē in
D to the lande of Galaad & to Libanus & they shall wante nothynge. He shall goo vpon the see of trouble/ & smyte the see waues: so ỳ all the depe floudes shalbe dzyed vp. The
Esay.x.a. Ezech.xxix. proude boostyng of Assur shalbe cast downe/ & the scepter of Egypte shall be takē awaye. I wyll comfozte them in the Lozd/ that they maye walcke in his name / sayeth the Lozd.

¶ The destruccyō of the tēple. The care of the fayth-full is cōmytted to Christ/ by the father. A greuous vysyon agaynst Jerusalem and Juda.

¶ The .xj. Chapter.

OPen thy dozes/ O Libanus / that the fyze maye consume thy Cedze trees. Howle ye fyzre trees / foz the Cedze is fallē/ yee all ỳ proude are wasted awaye. Howle (O ye oke trees of Baasan) foz the myghtye stronge wod is cut downe. Men maye heare the shepherdes mourne/ foz their glozy is destroyed. Men maye heare the lyons whelpes roare foz the pryde of Jozdane is wasted awaye.

Thus sayeth the Lozde my God: Fede the shepe of the slaughter / whych shalbe slayne of those that possesse them: yet they take it foz no synne/ but they that sell them/ saye: The Lozd be thancked/ I am rich: yee their awne shepherdes spare them not. Therfoze wyll I nomoze spare those that dwell in the lande (sayeth the Lozde) but lo / I wyll delyuer the
B people/ euery mā in to his neyghbours hād/ and in to the hande of his kyng: ỳ they maye smyte the lande/ and out of their hādes will not I delyuer them.

I my selfe fedde ỳ slaughter shepe (a pooze flocke verely) & toke vnto me two staues: the one I called louynge mekenesse/ the other I called wo/ & so I kepte the shepe. Thze shepherdz destroyed I in one moneth/ foz I might
Ma.xxij.c. not awaye with thē / nether had they eny delyte in me. Then sayde I: I wyll fede you nomoze/ the thynge that dyeth/ let it dye: & that wyll perishe/ let it perish / & let the remnaūt eate/ euery one the flesh of his neyghboure. I toke also my louyng meke staffe / & brake it/ ỳ I myght disanull the couenaunt/ which I made with all people. And so it was broken in that daye.

¶ Then the pooze symple shepe that had a respecte vnto me/ knewe therby/ that it was the wozde of the Lozd. And I sayde vnto thē: yf ye thynche it good/ bzyng hyther my pryce: yf no/ then leaue. So they wayed downe xxx. syluer pens/ ỳ value that I was pryced at. And the Lozde sayde vnto me: cast it vnto ỳ potter (a goodly pryce foz me to be valued at of them) and I toke the .xxx. syluers pens/ and cast them to the potter in the house of ỳ Lozde. Then brake I my other staffe also (na-
D mely wo) that I myght lowse the brotherhead betwyxte Juda and Israel. And ỳ Lozd sayd vnto me: Take to ỳ also ỳ staffe of a foolish shepherde: foz lo/ I will rayse vp a shepherde in the lande/ which shall not seke after the thynges that be lost/ ner care foz soch as go astraye: he shall not heale the wounded/ he shall not nozyssh the thynge that is whole: but he shall eate the flesh of soch as be fat/ & teare their clawes in peces.

O Idols shepherde / ỳ leaueth ỳ flocke. The swerde shall come vpō hys arme & vpō his ryght eye. His arme shalbe cleane dzyed vp/ and his ryght eye shalbe soze blynded.

¶ Of the destruccyon and buylding agayne of Jerusalem.

¶ The .xij. Chapter.

THe heuy burthen which the Lozde hath deuysed foz Israell. Thus sayeth the Lozde / which spzed the heauens abzode/ layde the founda-
Esa.xl.c.xliij c.x.xlv.b. Gene.j.b. cyon of the earth / and geueth mā the bzeath of lyfe: Beholde/ I wyll make Jerusalem a cuppe of surfet/ vnto all the people that are rounde about her: Yee Juda hym selfe also shalbe in the sege agaynst Jerusalem. At the same tyme wyll I make Jerusalem an heuy stone foz all people/ so ỳ all soch as lift it vp/ shalbe toarne & rente/ & all the people of the earth shalbe gathered together agaynst it.

In ỳ daye/ sayeth the Lozde/ I will make
B all hozses abashed / & those that ryde vpon them/ to be out of their wyttes: I wyll open myne eyes vpon the house of Juda/ & smyte all the hozses of the people with blyndnesse. And the pzynces of Juda shall saye in their hertes: The inhabyters of Jerusalem shall geue me consolacyon in the Lozde of hostes their God. In that tyme wyll I make ỳ pzinces of Juda lyke an hote burnynge ouen vnder wodd/ and lyke a cressel of fyze amonge the strawe: so that they shall cōsume all the peo-
Abdy.i.b. ple rounde aboute them/ both vpon ỳ ryght Amos.i.a. hande and the left. Jerusalem also shalbe inhabyted agayne: namely/ in the same place where Jerusalem standeth.

¶ The Lozde shall preserue the tentes of Juda like as a foze tyme: so that the glozy of the house of Dauid and the glozy of the citesyns of Jerusalē/ shalbe but lytle regarded/ in comparison of the glozy of Juda. In that daye shall the Lozde defende the cytesyns of Jerusalem: so that the weakest then amōge them shalbe as Dauid: and the house of Dauid shalbe lyke as Gods house / and as the Angell of the Lozde befoze them.

At the same tyme wyll I go aboute to de-

stroye

stroye all soch people as come agaynst Jerusalem. Moreouer/vpon the house of Dauid & vpon the cytesins of Jerusalē/ wyll I poure out the spyrete of grace and prayer/so John.xix.d. that they shall loke vpon me/whō they haue pearsed: and they shall bewepe him/as men mourne for their only begotten sonne: yee & be sory for hym/as men are sory for their first chylde.

D Then shall there be a greate mournynge Luc.xxiij.c at Jerusalem/lyke as the lamentacyon at Adremmon in the felde of Maggadon. And ỹ lande shall bewayle euery kynred by them 3.Par.xxxv.c selues: The kynred of ỹ house of Dauid thē selues alone/& their wyues by them selues: The kinred of ỹ house of Nathan thē selues ij.Reg.xij.a alone/& their wyues by them selues: The kynred of ỹ house of Leui thē selues alone/ & their wyues by thē selues: The kynred of the house of Semei thē selues alone/& their wyues by them selues: In like maner/all the other generacyōs/euerychone by thē selues alone/and their wyues by them selues.

¶ Of the well of grace and trueth Christ. Of the cleane ryddaunce of Idolatrye/& of false prophetes.

¶ The.xiij.Chapter.

A In that tyme shall ỹ house of Dauid and the cytesins of Jerusalem Ezech.xlvij.a. haue an open well/to wash of Zacha.xiiij.b. synne and vnclennesse. And then John.xix.d. (sayeth the Lorde of hostes) I wyll destroye the names of Idoles out of the lande: so that they shall nomore be put in remembraunce.

As for the false prophetes also & the vnclene spyrete/I shall take thē out of ỹ lande: So that yf any of thē prophecye any more/ Deute.xiij.b. his awne father and mother that begat hym/ shall saye vnto him: Thou shalt dye/for thou speakest lyes vnder the name of the Lorde: yee hys awne father and mother that begat B him/shall wounde him/whē he prophecieth. And then shall those prophetes be confounded/euery one of his vysion when he prophe- Amos.v̄j.c. cyeth: nether shall they weere sackclothes any more/to dysceaue men with all. But he shall be fayne to saye: I am no Prophete: I am an husbande man/for so am I taught by Adam from my youth vp. And yf it be sayde vnto him: how came these woūdes then in thyne C handes? He shall answere: Thus am I woūded in the house of myne awne frendes.

Mat.xxvi.e. Mar.xiiij.d Aryse/O thou swearde/vpō my shepherde/ and vpon the Prince of my people/sayeth ỹ Lorde of hostes: Smyte the shepherde/and the shepe shalbe scatred abrode/and so wyll Job.xxiij.a. I turne myne hande to the lytle ones. And it Esay.xlij.a. shall come to passe (sayeth the Lorde) that Ezech.xvi.a. in all the lande two partes shalbe roted out/ D but the thyrde parte shall remayne therin. And the same thyrde parte wyll I bryng thorow the fyre/and wil clense them/as the i.Pet.i.a. syluer is clensed: yee & trye thē lyke as golde Prouer.xvij.d. is tryed. Then shall they call vpō my name/ Sapien.iij.a and I wyll heare them: I wyll saye: it is my Eccli.ij.a people. And they shall saye: Lorde/my God.

¶ The wastynge of the churche vnder the fygure of Jerusalem. Of the kyngdome of the Lorde.

¶ The.xiiij.Chapter.

Beholde/the daye of the Lorde cō- A meth/that thou shalt be spoyled & robbed: for I will gather together all the Heathen/to fyght agaynst Jerusalem: so that the cite shalbe wonne/the houses spoyled/and the wemen defyled. The half of the cyte shall go awaye in to captyuyte/& the residue of the people shall not be caryed out of the cyte. After that shall the Lorde go forth to fight agaynst those Heathē/as men vse to fyght in ỹ daye of battell. Then shall his fete stande vpō the moūt olyuete/that lieth vpō the east side of Jerusalē. And ỹ moūt olyuete shall cleue in two/eastwarde & westwarde/so that there shalbe a greate valley: & the half moūt shall remoue B towarde the north/& the other towarde the south. And ye shall flee vnto the valley of my hylles/for the valley of the hilles shall reach vnto Asal. Yee flee shall ye/lyke as ye fled for Amos.i.a. the earthquake in the dayes of Osiah kinge of Juda. And the Lorde my God shall come/ & all sayntes with him. In that daye shall it not be lyght/but colde & frost. This shall be that specyall daye/which is knowne vnto ỹ Lorde: nether daye ner nyght/but aboute the euenynge tyme it shalbe lyght. In that tyme shall there a* waters of lyfe runne out from Jerusalem: the half parte of them b* towarde the east see/& the other half towarde the vttermost see/& shall contynue both somer & wynter. And the Lorde hym selfe shalbe kynge ouer all the earth.

a* That is/ the vnderstanding of ỹ worde of God.

b* Towarde the east see/and towarde the vtmost see: that is/all the worlde ouer.

C At ỹ tyme shall there be one Lorde only/ and hys name shalbe but one. Men shall go aboute the whole earth/as vpon a felde: frō Gibea to Remmon/& frō the south to Jerusalem. She shalbe set vp/& inhabited in her place: frō Ben Jamyns porte/vnto ỹ place of the fyrst porte/and vnto the corner porte: and from the tower of Hananeel/vnto the kynges wyne presses. There shall men dwel/ and there shalbe no more cursinge/but Jerusalem shalbe safely inhabyted. Thys shalbe the plage/wherwith the Lorde wyll smyte all people/that haue fought agaynst Jerusalem: Namely/their flesh shall cōsume awaye/though they stande vpon their fete: their eyes shalbe corrupt in their holes/and their tunge shall consume in their mouth.

In that daye shall ỹ Lorde make a great sedycion amonge them/so that one mā shal take

take another by the hande/ & laye his haoes vpō the hādes of his neyghboure. Juda shall fyght also agaynst Jerusalem/ & the goodes of all the Heathen shalbe gathered together rounde aboute: golde and syluer and a very great multitude of clothes. And so shall this plage go ouer horses/ mules/ cameis/ asses/ & all the beastes that shal be in the host/ lyke as ponder plage was. Euery one ꝑ remayneth then of all ꝑ people/ which cam agaynst Jerusalem/ shall go vp yearly/ to worshype ꝑ kynge (euen the Lorde of hostes) & to kepe the feast of tabernacles. And loke what generacyon vpon earth goeth not vp to Jerusalem/ for to worshype the kynge (euen the Lorde of hostes) vpō the same shall come no rayne. If the kynred of Egypte go not vp/ & come not/ it shall not rayne vpon thē nether.

D This shalbe the plage wherwith ꝑ Lorde wyll smyte all Heathen/ that come not vp to kepe the feast of tabernacles: yee this shalbe ꝑ synne plage of Egypt and the synneplage of all people/ that go not vp to kepe ꝑ feast of tabernacles.

At that tyme shall the rydyng geer of the horses be holy vnto the Lorde/ & the kettels in the Lordes house shall be lyke the basens before the aulter: yee all the kettels in Jerusalem and Juda/ shalbe holy vnto the Lord of hostes: and all they that slaye offerynges/ shall come take of them/ & dight them their in. And at that tyme there shal be no mo Cananites in the house of the Lorde.

¶ The ende of the Prophecye of Zachary.

¶ The boke of the Prophet Malachy.

¶ A complaynte agaynst Israel & her prestes.

¶ The fyrst Chapter.

THe heuy burthē/ which the Lorde sheweth agaynst Israel by Malachy. I haue loued you/ sayeth ꝑ Lorde: & yet ye saye: wherin hast thou loued vs? Was not Esau Jacobs brother/ sayeth the Lord? yet haue I loued Jacob/ and hated Esau: yee I haue made his hilles waste/ & his heretage a wildernesse for dragons. And though Edom sayde: well/ we are destroyed/ we wyll goo buylde vp agayne the places that be wasted: yet (sayeth the Lorde of hostes) what they buylded/ that brake I downe: so that it was called a cursed lande/ and a people/ whom the Lorde hath euer bene angrie withall.

Genes.xxv.c. Roma.ix.b. Josue.xxiiij.a.

B Youre eyes haue sene it/ & ye youre selues must confesse/ that the Lorde hath brought the lande of Israel to great honoure. Shuld not a sonne honoure his father/ & a seruaunt hys master? If I be now a father/ where is myne honoure? If I be the Lorde/ where am I feared? sayeth the Lorde of hostes.

Now to you prestes/ ꝑ despyse my name. And yf ye saye: wherin haue we despyled thy name? In this/ that ye a* offre vnclene bred vpon myne aulter. And yf ye wyll saye: wherin haue we offered any vnclene thinge vnto the? In this that ye saye: the aulter of ꝑ Lord is not to be regarded. If ye offre ꝑ blynde/ is not that euell? And yf ye offre the lame and sick/ is not that euell? Yee offre it vnto thy prince/ shall he be contēt with the/ or accepte thy persone/ sayeth the Lorde of hostes?

a* To offer despyled bredde is/ to do any thing by hypocrysye/ & not to glorye God/ as he hath commaunded in hys worde/ but accordyng to the inuencions and dreames of men. D Esee.ix.a.

And now make youre prayer before God/ that he maye haue mercy vpon vs: for soch thinges haue ye done. Shalbe regarde your persones/ thynke ye/ sayeth the Lorde of hostes? Yee what is he amonge you/ ꝑ wyll do so moch as to shut ꝑ dores/ or to kyndle ꝑ fyre vpō myne aulter for naught? I haue no pleasure in you/ sayeth the Lorde of hostes: and as for the meatoffringe/ I wyll not accepte it at youre hande. For from the rysyng vp of the sonne vnto the goinge downe of the same/ my name is greate amonge the Gentiles: yee in euery place shall there sacrifice be done/ & a clene meatoffring offred vp vnto my name: for my name is great amonge the Heathē/ sayeth ꝑ Lord of hostes. But ye haue vnhalowed it/ in that ye saye/ ꝑ aulter of the Lorde is not to be regarded/ & b** the thing that is set therupon/ not worthy to be eaten.

D Esay.i.b.

b* Or his worde & hys meate are dispised.

Now saye ye: It is but laboure and trauayle/ and thus haue ye thought scorne at it (sayeth the Lorde of hoostes) offerynge robbery/ yee the lame and the sycke. Ye haue brought me in a meatofferyng/ shulde I accepte it of youre hande/ sayeth the Lorde? Cursed beth e dissembler/ whych hath in his flocke one that is male/ and whenhe maketh a bowe/ offereth a spoted one vnto the Lord. For I am a greate kynge (sayeth the Lorde of hoostes) and my name is fearfull amonge the Heathen.

¶ Threatenynges agaynst the Prestes beinge seducers of the people.

¶ The.ij. Chapter.

ANd now (O ye prestes) this commaundement toucheth you: yf ye wyl not heare it/ ner regarde it/ to geue ꝑ glorye vnto my name/ saieth the Lorde of hostes/ I wyll sende a curse vpō you/ & wyll curse youre blessynges: yee curse them wyll I yf ye do not take hede. Behold/ I shall corruppe youre sede/ and cast donge in youre faces: euen the donge of youre solempne

Deute.xxviij.b

lempne feastes and it shal cleue fast vpō you And ye shall knowe / that I haue sent thys commaundement vnto you: that my couenaunt which I made w̄ Leui / myght stande sayeth the Lorde of hostes.

I made a couenaunt of life & peace wyth him: thys I gaue hym / that he myght stande in awe of me: and so he dyd feare me / and had my name in reuerence. The lawe of trueth
B was in his mouth / and there was no wickedneſſe founde in his lippes. He walked with
Nume.xxv.c. me in peace and equyte / and dyd turne many one awaye from their synnes. For the prestes lippes shulde be sure knowledge / ỹ men maye seke the law at his mouth / for he is a messaunger of the Lorde of hostes. But as for you / ye are gone clene out of ỹ waye / and haue caused ỹ multytude to be offended at the lawe: ye haue broken the couenaunt
Deute.xxviij.b of Leui / sayeth the Lord of hostes. Therfore wyll I also make you to be despised / and to be of no reputacyon amonge all the people: because ye haue not kepte my wayes / but bene parciall in the lawe.

Eph.iiij.a. Haue we not all one father? Hath not one
C God made vs? why doth euery one of vs then
Zach.viij.b. despyse his awne brother / and so breake the
viij.c. couenaunt of oure fathers? Now hath Juda offended: yee the abhominacyon is done in
1.Esd.ix.a. Israel & in Jerusalem / for Juda hath defyled the Sanctuary of the Lord / which he loued / & hath kepte the daughter of a straūge
Leui.xxi.c. God. But the Lorde shall destroye the mā ỹ doth this (yee both the master and the scolar) out of the tabernacle of Jacob / with hym ỹ offreth vp meatofferynge vnto the Lorde of hostes. Now haue ye brought it to thys poynte agayne / that the aulter of the Lorde is couered with teares weppynge and mournynge: so that I wyll nomore regarde the meatofferyng / nether wyll I receaue or accepte eny thynge at youre hādes. And yet ye saye: wherfore? Euē because ỹ where as the Lorde made a couen aunt betwixte the & ỹ
D wife of thy youth / thou hast despised her: Yet is she thyne awne cōpanyon & maried wyfe.

* The one: this the interpreters reken to be spoken of Abraham. So dyd not* the one / & yet had he an excellent spyrite. What dyd then the one? He sought the sede promysed of God. Therfore loke well to youre spyrite / & lett no man despyse ỹ wife of his youth. If thou hatest her put her awaye / sayeth the Lord God of Israel and geue her a clothinge for the scorne / sayeth the Lorde of hostes. Loke well then to youre spyrite / and despyse her not. Ye greue the Lorde with youre wordes / and yet ye saye: wherwith all haue we greued hym? In this / ỹ ye saye: All that do euell are good in the sight of God / and soch please him. Or els where is the God that punisheth?

C Of the messenger of the Lorde Johā Baptyste. Of the daye of the Lorde / & of Elias.

C The.iij. Chapter.

Beholde / I wyll sende my messaunger / which shall prepare the waye before me: & ỹ Lord whō ye wolde haue / shal soone come to his tēple / yee euen the messaunger of the couenaunt whom ye longe for. A Mat.xi.b. Marc.i.a. Luc.vij.c. Gen.xiii.a.b.d Esay.lxiiii.a.

Beholde / he cōmeth / sayeth the Lorde of hostes. But who maye abyde the daye of his commyng? who shalbe able to endure / whē he appeareth? For he is lyke a goldsmythes fyre / & lyke washers sope. He shall syt hym downe to trye and to clense ỹ syluer / he shall pourge the chyldren of Leui / & purifie them lyke as golde & syluer: that they maye bring meatofferynges vnto ỹ Lorde in rightuousnes. Then shall the offerynge of Juda & Jerusalem be acceptable vnto the Lorde / lyke B as from the begynnynge and in the yeares / afore tyme. I wyll come & punish you / and I my selfe will be a swyft wytnes agaynst the witches / agaynst the aduouterers / agaynst false swearers: yee and agaynst those / that wrongeously kepe backe the hyrelynges dewty: whych vexe the wyddowes & the fatherlesse / & oppresse the straunger / and feare not me / sayeth the Lorde of Hostes. For I am the Lorde ỹ chaunge not / & ye (O chyldren of Jacob) will not leaue of: ye are gone awaye fro myne ordinaūces / & lens ỹ tyme of your forfathers haue ye not kepte them. Deut.xxvi.C in.Reg.xviii.C

Turne you now vnto me / & I will turne me vnto you / sayeth the Lorde of hoostes: ye saye: Wherin shal we turne? Shulde a man vse falshede and disceate with God as ye vse falshede and dysceate wyth me? yet ye saye wherin vse we disceate wyth the? In Tithes and heaue offeringes. Therfore are ye cursed with penury / because ye dissemble with me / all the sorte of you. Zach.i.a C Leui.xxviii.d Agg.i.a.b

Bringe euery Tithe in to my barne / that there maye be meat in myne house: and proue me withall (sayeth the Lorde of hoostes) yf I will not open the wyndowes of heauen vnto you / and poure you out a blessing with plenteousnesse. Yee I shal reproue the cōsumer for youre sakes / so that he shal not eate vp the frute of youre grounde / nether shal ỹ vynyarde be baren in the felde / sayeth the Lorde of hoostes: In so moch that all people shall saye / that ye be blessed / for ye shall be a pleasaūt lande / sayeth the Lorde of hoostes.

Ye speake harde wordes agaynst me / sayeth the Lorde. And yet ye saye: What haue we spoken agaynst the? Ye haue sayed. It is but lost labour / to serue God? What profit haue we for kepynge hys com- D maundementes / and for walkynge humbly before

before the Lorde of hooſtes: Therfore maye we saye/that the proude are happie/and that they which deale with vngodlyneſſe/are ſett vp: for they tempte God/and yet eſcape.

But they that feare God/ saye thus one to another: the Lorde conſydereth and heareth it. Yee it is before hym a memoryall boke/wryten for ſoch as feare the Lorde/ & remembre his name. And in the daye that I wyll make (ſayeth the Lorde of hoſtes) they ſhalbe myne awne poſſeſſyon: and I wyll ſauoure them / lyke as a man ſauoureth hys awne ſonne/that doth him ſeruyce. Turne you therfore/and conſidre what difference is betwyxte the ryghtuous and vngodly: betwixte him that ſerueth God / and hym that
Mal.xviij.a. ſerueth him not.

For marck / the daye commeth that ſhall burne as an ouē: and all the proude/ yee and all ſoch as do wickedneſſe/ſhalbe ſtraw: and the daye that is for to come/ ſhal burne them vp(ſayeth ỹ Lorde of hooſtes) ſo that it ſhal leaue them nether rote ner brauneh.

But vnto you that feare my name/ ſhall ỹ Sonne of ryghtuouſneſſe aryſe / & healthe ſhalbe vnder hys wynges: ye ſhal go forth/ & multiplie as the fat calues. Ye ſhall treade downe the vngodly: for they ſhalbe lyke the aſches vnder the ſoles of youre fete / in the daye that I ſhall make / ſayeth the Lorde of hooſtes.

Remembre the lawe of Moſes my ſeruaunt / whych I commytted vnto hym in Oreb for all Iſrael/ wyth the ſtatutes & ordinaunces. Beholde/ I will ſende you Elias the prophet: before the commynge of ỹ daye of the greate and fearfull Lorde. He ſhall turne the hertes of the fathers to their chyldren/ & the hertes of the chyldrē to their fathers/ ỹ I come not and ſmyte the earth with curſynge.

Deu.iiij.v.a. Mat.xi.b.xvij. b. Luc.i.a.

¶ The ende of the prophecy of Malachy: and conſequently of all the Prophetes.

¶ The volume of the bokes called Apocripha: Contayned in the comen Transl. in Latyne, whych are not founde in the Hebzue noz in the Chalde.

¶ The Regestre therof.

The thyzde boke of Eldzas.
The fourth boke of Eldzas.
The boke of Tobiah.
The boke of Judith.
The reast of the boke of Hester.
The boke of Wyldome.
Ecclesiasticus.
Baruch the Pzophete.
The longe of the .iij. Chyldzē in the ouē.
The stozye of Susanna.
The stozye of Bel and of the Dzagon.
The pzayer of Manasseh.
The fyzst boke of the Machabees.
The second boke of the Machabees.

¶ To the Reader.

IN consyderacyon that the bokes before are founde in the Hebrue tonge, receaued of all men: & that the other folowyng/which are called Apocripha (because they were wont to be reade/not openly & in comen/ but as it were in secret and aparte) are nether founde in the Hebrue nor in the Chalde: in which tonges they haue not of longe bene written (in lesse then it were happly the boke of Sapience) wher vpon it were now very harde to repayre & amende them: And that also they are not receaued nor taken as legyttymate and leafull/as well of the Hebrues as of the whole Churche/as S. Hierome sheweth: we haue separat them/& sett them alyde/ that they may the better be knowen: to thintent that men maye knowe of which bokes witnes ought to be receaued/ and of which not. For the sayde S. Hierome speakinge of the boke of Judith (which is Apocriphe) sayth / that the autorytye therof is not esteamed worthy & sufficyent to confyrme and stablysh the thynges that lyght in dysputacyon. And generally of all the bokes called Apocripha/he sayth/that men maye reade them to the edyfyinge of the people: but not to confyrme & strengthen the doctryne of the Churche. I leaue oute here the lawe (as they call it) of Canon. c. Sancta Romana. xb. distinct. where he sheweth his iudgemēt. Lykewyse the Glose of. c. Canones. xbj. distinc. which sayth/that men reade thē/ but not in generall: as though he shulde saye/that generally and thorouly they are not alowed. And not wythout a cause: For that they haue bene corrupted and falsyfyed in many places/it appeareth sufficiently by Eusebius in his boke called Historia Ecclesiastica: Which thinge is ealye to be knowē euē now a dayes in certē poyntes/namely in the bokes of the Machabees: whose second boke S. Hiero. cōfesseth that he founde not in the Hebrue/by the meanes wherof it is become vnto vs the more suspect and the lesse receaued. In lyke maner is it of the thyrde and fourthe boke of Esdras/ which S. Hierome protesteth that he wolde not haue translated/esteamyng them for dreames: where as Iosephus yet in his boke of his Antiquities declareth ỹ summe of the matter after the maner of a storye/as well of the boke of Machabees as of the. iij. of Esdras: although he esteame the bokes compyled from the raygne of Kynge Artaxerses vnto hys tyme/to be Apocripha.

In the Prologe to the Prouer.

In the Prologe before Judith.

In the Prologe to the Proverb.

In the. iij. boke the. xxij. chap.

In the Prologe of Esdras.

In the. xi. xij. and. xiij. of the Antiquyties.

In the Prologe vpon the bokes of the Kynges.

In the. iij. boke agaynst Appiō.

Wherfore then/when thou wylt maynteyne any thynge for certen/rendryng a reason of thy fayth/take heade to proceade therin by the lyuynge & pythye Scriptures/folowinge S. Peter/which sayth: He that speaketh/let hym speake as thoughe he spake the worde of God. He sayth the worde of God/as a thyng most true & certen/opened by the Prophetes & Apostles/inspyred with the holy goost: of whom we haue wytnesse moare cleare then the daye. Lawers haupnge greate desyre to confyrme and stablysh their oppynyons by the lawe of man/saye/that they shame to speake wythout lawe: How moch more feare and dreade then ought he to haue/that sayth he is a Chrystyan/the whych holdeth not hym selfe/or reasteth not in the lawes of the lyuynge God: but in mennes inuencyons/iudgynge of all thynges accordynge to them/and leanyng to an vncerten ymagynacyon & phantasye: Let vs therfore that are buylded on the foundacyon of the holy Prophetes & Apostles/ and on the head corner stone (on which they them selues were foūded/and which they preached/ that is Jesus Christ/the suer stone) leaue the thinges that are vncerten to folowe the certē: holdinge vs and reastynge vs in them/and fasteninge oure ancre there/as in a sure place. For oure Christen fayth consysteth not in doutefull thinges/but in playne & moost certen assuraunce/& in moost true persuasyon/taken and confyrmed by infallible verite.

i. Petr. iij. c.
i. Petr. i. b
ij. Petr. i. d

Erubescimus sine lege loqui.

1 Corint. iij. c.
Ephes. ij. d.

In which God graunte vs to walcke perpetuallye/to thintent that accordynge to it (fulfyllynge his holy wyll in vs/and settynge alyde all inuencyons contrary vnto hym) we maye lyue to hys honour/and to the edyfyinge of hys Churche.

So be it.

¶ The thyrde boke of Eldras.

¶ Josias holdeth passeouer. After his death is Jechonias hys sonne made kynge in hys steade: whom the kynge of Egypt putteth out/& setteth in his brother Joachim. Jerusalem is destroyed/& Sedechias taken.

¶ The fyrst Chapter.

A ND Josias helde the feast of Easter in Jerusalem vnto the Lorde/and slewe the Passeouer the. xiiij. daye of ỹ fyrst moneth. He set the Prestes also in ordre (accordynge to their dayly courses) being arayed in longe garmentes in the temple of the Lorde. And he spake vnto ỹ Leuytes the holy ministers of Israel/that they shulde halowe thẽ selues vnto the Lorde / to set the holy arcke of the Lorde/in the house that King Salomon the sonne of Dauid had buylded/ and sayde: Ye shall no more beare the Arcke vpon youre shulders. Now serue youre Lorde/ & take ỹ charge of hys people of Israel / after youre vyllages and youre trybes: accordynge as Kynge Dauid the Kynge of Israel hath ordened/& accordynge as Salomon his sonne hath honorably prepared: yee loke that ye al do seruyce in the temple / accordynge to the ordring & distribucyõ of the principall men which are appoynted out of the tribes/to do seruice for the chyldrẽ of Israel. Kyll ỹ Passeouer/& prepare offringes for your brethrẽ/ & do accordynge to the commaundement of the Lorde/which he gaue vnto Moses. And vnto ỹ people ỹ was founde Josias gaue. xxx thousande of shepe/lambes/kyddes/& goates/& thre thousande oxẽ. These the Kynge (of his kyngly liberalite) gaue vnto the people/accordynge as he had promysed: & to the Prestes for the Passeouer) he gaue two. M. shepe / & an hundreth oxen. Moreouer/Jechonias & Semeias/& Nathanael brethrẽ/ & Halabias/Jehiel/and Josabad gaue them to the Passeouer/ fyue thousande shepe and fyue hundreth bullockes.

And when these thynges were brought to passe/the Prestes & the Leuytes stode goodly in their ordre/and had the vnleuened bred throwout the trybes. And after the ordring of the pryncipall men in the trybes/they offered vnto the Lorde in the syght of the people/accordyng as it is written in the boke of Moses/& so they rosted the Easter lambe as accordynge was. As for the thanckeoffringe and the other/they dight them in kettels and pottes/& set them before the people wt good wyll/and afterwarde before them selues / & the Prestes. For the Preastes offred the fatt/ vntyll the tyme was expyred/but ỹ Leuites prepared for them selues & for their brethrẽ the chyldrẽ of Aaron. The syngers also ỹ children of Asaph stode in their ordre/accordyng as Dauid had deuised. So did Asaph Zachary & Jduthun/which were appoynted by the kynge. Moreouer the porters & dore kepers stode by ỹ dores & ỹ diligẽtly/so ỹ none wẽt out of his standynge & seruyce: for their brethren (the Leuites) prepared for them. Thus were all thynge perfourmed / that belonged to the offerynge of the Lorde. In that daye they helde the Passeouer/& offred thankoffe-rynges beside the sacrifyce of the Lorde/ accordyng to ỹ cõmaundemẽt of kyng Josias.

So ỹ chyldrẽ of Israel which were then present helde an honorable Passeouer/& the feast of swete bread. vij. dayes lõge. Yee soch a Passeouer was not kepte in Israel/frõ the tyme of the Prophet Samuel. And all the kynge of Israel helde not soch an Easter / as this which kyng Josias helde/& ỹ prestes/ỹ Leuites/the Jewes & all Israel/of all thẽ ỹ were at Jerusalẽ. And in ỹ. xviij. yere of ỹ raigne of Josias was this Passeouer kept. And wt a parfecte herte dyd kyng Josias ordre all hys worckes/before ỹ Lorde/& ỹ thynges ỹ were wrytte̅ of him in times past/cõcerning those ỹ synned & were vngodly agaynst the Lorde before all people / & ỹ sought not the worde of ỹ Lorde vpõ Israel.* After al these actes of kyng Josias/Pharao ỹ kyng of Egypte went vp & came towarde Carcamis by Euphrates/& Josias wẽt to mete him. Then sent the kyng of Egypte vnto Josias sayĩg: what haue J to do wt the/ O Kyng of Juda? J am not sent of the Lorde to fyght agaynst the/for my warre is vpõ Euphrates/go thou thy waye home agayne in all the haste. And Josias wolde not turne agayne vpõ his charet/but vndertoke to fight agaynst him/and herkened not vnto the worde of the prophet/ which he tolde him out of the mouth of God/ but pytcheda battayll agaynst him in ỹ feld of Mageddo. And ỹ princes preached to king Josias. Then sayde the kynge vnto hys seruaũtes: Cary me awaye out of the battayll/ for J am sore wounded. And immediatly his seruauntes toke him awaye out of the front of the battayll. Then sat he vp vpõ ỹ seconde charett/came to Jerusalem/ dyed / and was buryed in his fathers sepulcre. And in all Jewry they mourned for Josias/yee the rulers also with their wyues made lamentacyõ for him vnto this daye: And thys was done euer styll in Israel.

*iiij. Re. xxiij. & ij. par. xxxv.

These thynges are wrytten in the boke of the storyes of the kynges of Juda / namely/all the actes & worckes of kynge Josias/ his kyngly power & maiesty/ his vnderstan-

ſtādinginthelawe ofGod/ & whathedyd/yee
thingꝭ whichare not wꝛyttē in the boke of ỹ
kingꝭ of Iſrael & Iuda. And ỹ people toke Je-
E chonias the ſonne of Iolias and made hym
kynge inſteade of Iolias his father/ whē he
was .xxxuij. yeare olde. And he raigned ouer
Iſrael thꝛee monethes. And the kyng of Egy-
pte pnt him downe/ that he ſhuld not raigne
in Ieruſalem/ and rayſed vp a taxe of the
people: namely/ an. C. talentes of ſyluer &
one talent of golde. The kynge of Egypt al-
ſo made Ioachim his bꝛother kynge of Iuda
& Ieruſalem. As foꝛ thē of the kynges coun-
ceil wᵭ the kyng him ſelfe and Zaraceles his
bꝛother/ he toke thē/ & caried thē awaye pꝛe-
ſoners in to Egypt. Fyue & twētie yeare old
was Ioachim/ when he was made kyng in ỹ
lāde of Iuda and Ieruſalē/ & he dyd euell be-
foꝛe the Loꝛde. After this/ Nabuchodonoſoꝛ
the kyng of Babylon came vp/ bounde him
with bandes of yꝛon/ & caried him vnto Ba-
bilō. Nabuchodonoſoꝛ alſo toke all ỹ veſſels
that were halowed in the temple of ỹ Loꝛd/
and all the Iewels/ and caried thē vnto Ba-
bylon/ & bꝛought thē in to his awne tēpie at
Babilon. Of his vnclennes & vngodlines/ it
is wꝛittē in ỹ boke of ỹ actes of the kynges.
And Ioachim his ſonne raigned in his ſtea-
F de: He was made kynge beynge .xviij. yeare
olde/ & raigned but thꝛee monethes & .x. dayes
in Ieruſalē/ & dyd euell befoꝛe the Loꝛd. So
after a yeare/ Nabuchodonoſoꝛ ſent & cauſed
him be bꝛought vnto Babylon wᵭ ỹ holy veſ-
ſels of ỹ Loꝛde/ & made Sedechias his bꝛo-
ther kyng of Iuda and Ieruſalem/ when he
was .xxi. yeare old: and he raigned .xi. yeare.

And he dyd euell alſo in ỹ ſyght of ỹ Loꝛd/
& cared not foꝛ the woꝛdes ỹ were ſpokē vn-
to him by the pꝛophet Ieremy at ỹ mouth of
ỹ Loꝛde. And where as he had made an othe
vnto kynge Nabuchodonoſoꝛ/ he manſwoꝛe
him ſelfe/ & fell frō hym hauynge a ſtyfneck
& a hert/ & trāſgreſſed all ỹ ſtatutꝭ & oꝛdinaū-
ces of the Loꝛde God of Iſrael. The rulers
alſo & heades of the people of the Loꝛde dyd
moch euell/ & became vngodly/ moꝛe then ỹ
Heathen/ beynge defyled in all maner of ab-
hominacions: Yee & defyled ỹ holy tēple of ỹ
Loꝛde at Ieruſalē. And the God of their fa-
thers ſent his meſſaungers vnto thē/ to tur-
ne them backe & to call thē agayne frō their
ſynnes: foꝛ he wolde fayne haue ſpared thē
G foꝛ his holy tabernacles ſake. Neuertheles/
they had his meſſaungers in deriſion: & loke
what God ſpake vnto thē by his pꝛophetes/
they made but a ſpoꝛte of it. This dꝛew on ſo
longe/ tyll ỹ Loꝛde was wꝛoth wᵭ his people
foꝛ their vngodlynes/ and tyll he cauſed the
kynges of ỹ Caldees to come vp/ which ſlew
their yonge men wᵭ the ſwerde/ yee euē in ỹ
cōpaſſe of their holy tēple/ & ſpared no body/
nether yonge ner olde/ nether mayden ner
yonge man: but they were all deliuered in to
the power of the kynges of ỹ Caldees/ & all
the holy veſſels of the Loꝛde and the kynges
treaſures toke they/ & caried thē vnto Babi-
lon. As foꝛ the houſe of the Loꝛde/ they bꝛēt
it/ & bꝛake downe the walles of Ieruſalē/ ſet
fyꝛe vpon her towꝛes/ deſtroyed all her noble
buyldinges and bꝛought them to naught/ &
ỹ people that were not ſlayne wᵭ the ſwerde/
they caryed vnto Babilon.

Thus became they pꝛeſoners & bonde mē
of the kynge of Babilon/ tyll they were deli-
uered & raygned foꝛ them ſelues/ * when the
woꝛdes of the Loꝛde were fulfylled/ whych *Iere.xxv.c.
he pꝛomyſed them by the mouth of the pꝛo- and.xxix.c
phet Ieremy/ and tyll the lande had her reſt:
namely/ all the tyme that it laye waſte: had
it reſt and quyetnes. lxxbij. yeares.

¶ Cirus geueth lycence to the Jewes to returne to Ieruſalem/ & reſtoꝛeth them the veſſelles of the tēple. After ỹ are there letters ſende to Artaxerſes/ which accuſe the Jewes foꝛ buyldynge of the cytie: and ſo is the buyldyng dꝛyuē of, vntyll the .ij. yeare of Darius.

¶ The .ij. Chapter.

NOw when kyng Cyꝛus raigned
ouer the Perſians/ & when ỹ Loꝛd
wolde perfourme the woꝛde that
he had pꝛomyſed by the mouth of ỹ
pꝛophet Ieremy: the Loꝛd rayſed vp ỹ ſpꝛete
of Cyꝛus/ the kynge of Perſians/ ſo that he
cauſed thys wꝛytynge to be pꝛoclamed thꝛo-
row oute hys whole realme/ ſayinge: Thus
ſayeth the kynge of Perſians: The Loꝛde of
Iſrael that hye Loꝛde hath made me kynge
of the lande/ and commaunded me to buylde
him an houſe at Ieruſalē in Iewry. If there
be eny now of youre people/ the Loꝛde be wᵭ
him/ & go vp with him to Ieruſalem. And all
they that dwell rounde aboute ỹ place/ ſhall
helpe them/ whether it be with golde/ wyth
ſyluer/ with gyftes/ with hoꝛſes and neceſſa-
ry catell/ & all other thynges ỹ are bꝛought
with a fre wyll to the houſe of the Loꝛde at
Ieruſalem.

A *ū. Par. xxvi.a i. Eſd. i.a.

Then ỹ pꝛincipall men out of the tꝛybes
and byllages of Iuda and Ben Iamin ſtode
vp: ſo dyd the pꝛeſtes alſo & the Leuites (whō
the Loꝛde had moued) to go vp/ & to buylde
the houſe of the Loꝛde at Ieruſalem. And
they that were aboute them/ helped thē with
all maner of golde/ and ſyluer/ and catell al-
ſo & with many lyberall gyftes/ and this dyd
many one/ whoſe mynde was ſtered vp ther-
to. * Kyng Cyꝛus alſo bꝛought foꝛth the veſ- D *i. Eſd. i.c.
ſels and oꝛnamentes/ that were halowed vn-
to the Loꝛde (whych Nabuchodonoſoꝛ the
kynge of Babilon had caried awaye frō Ie-
ruſalem/ and conſecrated them to hys Idoll
and

and ymage)and delyuered them to Mithridatus his treasurer/ & by hym they were delyuered to Salmanasar ỹ debyte in Jewry. And this was the nombre of thē: Two thousande & .iiij. C. syluer boules. xxx. syluer basens. xxx. basens of golde. ij. M. & .iiij. C. bessels of syluer/ and a thousande besyde. All ỹ bessels of golde and syluer were .v. M. viij. C and .lx. These were nombred vnto Salmanasar/ & them that were come agayne with hym to Jerusalē out of the captyuyte of Babylon. *Now in the tyme of Kynge Artaxerses the Kyng of Persia/ these men: Balemus & Mithridatus/ Sabellius/ Rathimꝰ/ Balthemus/ Semelius the Scribe/ & other that dwelt in Samaria & in other places vnder ỹ domynyō therof/ wrote a letter vnto Kynge Artaxerses / wherin they complayned vnto the Kynge of them in Jewry and Jerusalem. The letter was made after this maner:

*i. Eld. iiij. b.

C Syr / thy seruaūtes Rathimus the storry wryter/ Sabellius the Scribe/ & other iudges of the courte in Celosyria & Phenyces. Be it knowne & manyfest to oure Lorde the Kynge/ ỹ the Jewes which are come vp from you vnto vs into the rebellyous & wicked citie/ begynne to buylde it agayne/ & ỹ walles aboute it/ & to set vp the temple of the new. Now yf this cytye & the walles therof be set vp agayne/ they shall not only refuse to geue trybutes and taxes / but also rebell vtterly agaynst the Kynge. And forsomoch as they take this in hande now aboute the tēple/ we thought it reason/ to thynke no scorne of it/ but to shewe it vnto oure Lorde the Kyng/ & to certyfye hym therof: to thintent that yf it please the Kynge/ he may cause it be sought in the bokes of olde: & thou shalt fynde soche warnynge wrytte/ & shalt vnderstande/ that this cytie hath all waye bene rebellyous and disobediēt/ that it hath subdued Kynges and cytyes/ and that the Jewes which dwell ther in/ haue euer bene a rebellyous/ obstynate/ vnfaythfull/ & fyghtyng people/ for ỹ which cause this cytye is wasted. Wherfore now we certyfye oure Lorde the Kynge/ ỹ yf this cytye be buylded & occupyed agayne/ and the walles therof set vp a new/ thou canst haue no passage into Celosyria and Phenices.

D Then wrote the Kynge to Rathimus the storry wryter/ to Balthemus/ to Sabellius the Scribe/ & to the other officers & dwellers in Syria and Phenyces / after thys maner: I haue red the epistle which thou sentest vnto me/ & haue commaunded to make diligēt search/ & haue founde/ ỹ the cytye hath euer resysted Kynges / that the same people are disobedient/ and haue caused moch warre/ & that myghty Kynges haue raygned in Jerusalem / which also haue rayled vp taxes of Syria and Phenices. Wherfore I haue cōmaunded those people / that they shall not buylde the cytye/ that they make no more in it/ and that they proceade no forther with the buyldynge: for so moche as it myght be the cause of warre/ & dysplesure vnto Kynges.

Now when Rathymus and Sabellius the Scrybe/ & the rulers in the lande had red the writinge of Kyng Artaxerses/ they gatt them together/ & came in all the haste to Jerusalem wᵗ an hoost of horsmen/ & wᵗ moche people of fote/ & forbad thē to buylde. And so they left of from buyldynge of the temple/ vnto the second yeare of Kynge Darius.

C Darius maketh a feast. The .iij. sentences of the .iij. younge men/ of which the fyrst is declared.

C The .iij. Chapter.

A Kynge Darius made a great feast vnto his seruauntes/ vnto all hys courte/ & to all ỹ officers of Medea & Perlia/ yee to all the debytes & rulers that were vnder him/ from India vnto Ethiopia/ an hundreth & .xxvij. countres. So when they had eaten & dronken being satysfyed/ and were gone home agayne. Darius the Kyng wēte into his chambre/ layed hym downe to slepe/ & so awaked.

B Then the thre yonge men/ that kepte the Kynges persone/ and watched his body/ cōmoned amonge them selues/ & spake one to another: let euery one of vs saye some thing/ & loke whose sentence is wyser and more excellent then the other/ vnto hym shall Kinge Darius geue greate gyftes/ and clothe hym wyth purple. He shall geue hym vessels of golde to dryncke in/ clothes of golde & couerynges: he shall make him a costely charet & a brydle of golde/ he shall geue hym a bonet of whyte sylke/ & a cheyne of golde aboute hys neck: yee he shalbe the seconde and principall nexte vnto Kynge Darius / and that because of hys wysdome/ and shalbe called the Kynges kynsman.

So euery one wrote his meaning/ sealed it/ & layed it vnder the Kynges pelowe / and sayde: when the Kyng aryseth/ we wyll geue hym oure writinges: and loke whose worde C the Kynge and hys chefe Lordes iudge to be the moost wysely spokē/ the same shall haue the victory. One wrote: Wyne is a stronge thynge. The second wrote: The Kyng is strōger. The thyrd wrote: Women haue yet more strēgth/ but aboue all thinges ỹ trueth beareth awaye ỹ victory. Now when the Kynge was risen vp/ they toke their wrytinges and delyuered them vnto hym / and so he red thē. Then sent he forth to call al his chefe lordes/ all the debytes and rulers of the contrees of Medea and Perlia. And when they were set downe in the councell / the wrytinges were

red before them. And he commaunded to call for the younge men / that they myght declare their meanynges thē selues by mouth. So when they were sent for / & came in / the King sayde vnto them: shewe vs and make vs to vnderstande / what the thynges are that ye haue wrytten.

D Then beganne the fyrst (which had spokē of the strength of wyne) & sayde: O ye men / wyne is maruelous stronge / & ouercōmeth them ꝑ dryncke it: it disceaueth the mynde / & bryngeth both the poore man & the Kynge to dotage and vanite. Thus doth it also with the bondman and with the fre / with the poore & ryche: it taketh awaye their vnderstandyng / and maketh them careles and mery / so that none of them remembreth any heuynes / dett or dewtie: It causeth a man to thynke also that the thinge which he doth / is honest and good: & remembreth not that he is a Kynge / nor that he is in auctorite / & ꝑ he ought not to do soch thynges. Moreouer / whē men are drynckynge / they forget all frendshyppe / all brotherly faythfulnes & loue: but as soone as they are dronkē / they drawe out ꝑ swerde & wyl fight: & when they are layed downe frō the wyne / & sorysen vp agayne / they can not tell what they dyd: iudge ye now / is not wyne the strōgest? For who wolde els take in hand to do soche thynges? And when he had spokē this / he helde his tonge.

¶ The declaracyō of the .ij. last sentences of the yōg men / propounded in the Chapter before: of which the last / that is / that verite beareth the victorye in all thinges / is most cōmended & alowed. Darius writeth letters to all the rulers vnder hym / that they shulde ayde Zorobabel to the buyldynge of Jerusalem.

¶ The .iiij. Chapter.

A Then the seconde (which had sayde / that the Kynge was stronger) begāne to speake / saying: O ye men / are not they the strongest and most excellent / that conquere the lande & the see / & all that is in the see & in the earth? Now is the Kynge lorde of all these thynges / & hath domynyō of them all: and loke what he commaūdeth / it is done. If he sende his men forth a warfare / they go / & breake downe hylles / walles & towres. They are slayne / and slaye (other men) them selues / & ouerpasse not the Kynges worde. If they get the victory they bringe ꝑ King all ꝑ spoyle. Like wise ꝑ other that medle not with warres & fyghtinge / but tyll ꝑ grounde: when they reape / they bringe trybute vnto the Kynge. And yf the Kynge alone do but cōmaunde to kyll / they kyll: yf he cōmaunde to forgeue / they forgeue: yf he commaunde to smyte / they smyte: yf he byd dryue awaye / they dryue awaye: yf he commaunde to buylde / they buylde: yf he commaūde to breake downe / they breake downe: yf he cōmaunde to plante / they plante. The cōmen people & the rulers are obediēt vnto hym. And the Kyng in ꝑ meane season sitteth hym downe / eateth / & drynketh / & taketh his rest: then kepe they watch rounde about ꝑ Kyng / & not one of thē darre get him out of ꝑ waye / to do his awne busynes / but must be obediēt vnto the Kyng at a worde. Judge ye now / O ye men / how shulde not he go farre aboue / vnto whō men are thus obediēt? And whē he had spokē this / he helde his tōge. The third whose name was Zorobabel / which had spoken of wemen & of trueth / begāne to saye after this maner: O ye mē / it is not ꝑ greate Kyng / it is not the multitude of men / nether is it wyne ꝑ excelleth: Who is it then ꝑ hath the lordshippe ouer them? Haue not wemen borne ꝑ Kyng / & all the people ꝑ rule those thinges? Haue not wemē borne thē / & brought thē vp / ꝑ plante the vynes / wherout ꝑ wyne cōmeth? They make garmentes for all men / they geue honour vnto all men / & wout wemen cā not men lyue. If they gather golde & siluer & all precious thinges / & se a fayre well fauoured womā / they leaue all to gether / & turne their eyes only vnto ꝑ womā / & gape vpon her / & haue more desyre vnto her / then vnto ꝑ syluer & golde / or any maner of precious thing. A mā leaueth his father ꝑ brought him vp / he leaueth his awne natural coūtre / & cleaueth vnto the womā: yee he ieopardeth his lyfe with the woman / & remembreth nether father / ner mother / ner coūtre. By thys then ye must nedes knowe / ꝑ wemē haue ꝑ domynyon ouer you. ¶ Doth it greue you? A mā taketh his swerde / & goeth his waye to steale / to kyll / to murther / to sayle vpon the see / & seyth a lyō / & goeth in the darcknes: & when he hath stollen / disceaued & robbed / he bringeth it vnto his loue. Agayne / a man loueth hys wyfe better then father & mother: yee many one there be / that rēne out of their wyttes / & become bondmen for their wyues sakes: many one also haue perysshed / & haue bene slayne / & haue sinned because of wemē.

And now beleue me / I knowe a Kynge which is greate in his power / and all landes stande in awe of hym / and no man darre laye hande vpō him: yet dyd I se / that Apame (the daughter of ꝑ greate Kynge Bartacus) the Kynges cōcubyne / sat besyde ꝑ Kynge vpon the ryght hande / & toke of his crowne frō his head / & set it vpon her awne head / & smote the Kynge with her left hande. Moreouer / ꝑ D Kynge loked vpō her with opē mouth: yf she laughed vpō him / he laughed also: but yf she toke any displeasure with hym / the Kynge was fayne to flatter her / & to geue her good wordes / tyll he had gottē her fauour agayne.

D ye men / are not wemen then stronger?

Greate

Greate is the earth/& hye is the heauen that do these thinges. Then the Kyng & ỳ Princes loked one vpon another. So he beganne to speake of ỳ trueth: O ye men are not we mē stronger? Greate is the earth/hye is the heauen/swyft is the course of the sunne/he cōpaseth the heauen rounde aboute/& fetcheth his course agayne to his awne place in one daye. Is he not excellent that doth thys? Yee greate is ỳ trueth/& strōger then all thinges. All the earth calleth vpō the trueth/ the heauen prayseth it/all workes shake and tremble at it/& with it is no vnrighteous thynge. Wyne is vnrightuous: ỳ King is vnrightuous: womē are vnrightuous: all ỳ childrē of men are vnrighteous/ yee all their workes are vnrighteous/& there is no trueth in thē/ in their vnrightuousnes also shal they be destroyed & perysh. As for the trueth / it endureth/& is all waye stronge: it lyueth & cōquereth for euermore worlde without ende.

The trueth accepteth no personnes / it putteth no differēce betwixte riche or poore/ betwyxte the myghtye or symple / but doth right vnto euery man/whether they be euell or good/& all men are louyngly dealt with all in the workes of it. In the iudgemēt of it there is no vnrighteous thinge/but strēgth/ Kyngdom & power & maiesty for euermore. Blessed be the God of trueth.

And with that he helde his tonge/ and all the people cried & sayde: Great is the trueth/ & aboue all. Then sayde the Kyng vnto him: Aske what thou wylt/more then is appoynted in the wrytinge/& I shall geue it the/for thou art founde wyser then thy companyōs: thou shalt syt next me/and be my kynsman. Then sayde he vnto the Kynge: Remembre thy promyse & vowe/which thou hast vowed & promised (in the daye when thou camest to the Kyngdome) to buylde vp Jerusalem/and to sende agayne all the vessels & Jewels/that were taken awaye out of Jerusalem: which Cyrus separated/when he offred in Babylō/ & wolde sende them agayne. And thy mynde was to buylde vp the temple/which the Edomytes brent/ when Jerusalē was destroyed F by the Chaldees. This only (O Kynge) is ỳ thinge that I requyre/ thys is the maiesty/ which I desyre & aske of the: that thou performe the vowe/which thou vō thyne awne mouth hast made vnto the Kynge of heauen.

Then Darius the Kynge stode vp/& kyssed him/& wrote a letter vnto all the debytes and shreues/to all the Lordes & nobles/that they shulde conueye hym forth/& all thē that wolde go vp with hym. He wrote a letter also vnto all the Shreues that were in Celosyria & Phenices/& vnto Lybanus/ that they shuld drawe cedre trees from Libanus vnto Jerusalem/to buylde ỳ citie withall. Moreouer he wrote vnto all the Jewes that were gone out of his realme into Jewry because of the fredome/that no officer/ no ruler/nor Shreue/ shuld come to their dores: & that al their lande which they had conquered/ shuld be fre & not tributary: And that the Edomitz shulde geue ouer the cytyes & villages of ỳ Jewes/which they had takē in: yee and that they shulde yearly geue .xx. talentes to the buyldinge of the temple/vntyll the tyme ỳ it were fynyshed: & to the dayly halowyng of ỳ brentoffringes (as it is commaunded) ten talentes yearly also: And that all they whych come frō Babylon to buylde the cytie/ shuld haue fre lybertye/ they and their chyldren/& all the Preastes.

G He wrote the greatnesse also/& cōmaunded that the holy garment shulde be geuen them/wherin they mynystred: & wrote that commaundementes shulde be geuen to the Leuites/vntill the daye/that the house were fynyshed & Jerusalem buylded vp: and commaunded that all they that watched the cite/ shulde haue their porcyons & wages.

He gaue ouer also all the vessels ỳ Cyrus had separated frō Babylon: & all that Cyrus had geuē in cōmaundemēt / ỳ same charged he also/ ỳ it shulde be done & sent vnto Jerusalem. Now when this ponge man was gone forth/he turned hys face towarde Jerusalē/ & praysed the Kynge of heauē/& sayde: O ỳ cōmeth the victory/ of the cōmeth wysdome & clearnesse/& I am thy seruaūt. Blessed art thou/which hast geuen me wysdome: ỳ will I prayse/ O Lord/thou God of oure fathers.

And so he toke the letters/and wente vnto Babylon: And when he came there/ he tolde this vnto all his brethrē that were at Babylon/& they praysed the God of their fathers/ that he had geuē them refreshyng & lyberte to go vp/& to buylde Jerusalem & ỳ temple (which is there called after the name of the Lorde) and they reioyced with instrumentes and gladnesse seuen dayes longe.

¶ They that returne to Jerusalē are nombred. They begynne to laye the foundacyō of the temple/but are lett by the meanes of enemyes: & so is the buyldynge dryuen of by the space of two yeares.

¶ The .v. Chapter.

A Fter thys were the principall men of all the villages chosen in the trybes & kynredes/ that they shuld go vp with their wyues & chyldrē/ with their seruauntes & maydens / with all their catell and substaunce. And Darius the Kynge sent with thē a thousande horsmē/ to conueye them safely vnto Jerusalē: & their brethrē were glad/ playēg vpō instrumētes/ & syngynge. And these are the names of the

men/which wente vp out of ỳ vyllagies/ accoꝛdyng toỳ trybes. Of the Pꝛestes/ ỳ sonne of Phineh̄es/ ỳ sonne of Aarō: Jesus ỳ sonne of Josedec/ Joachim the sonne of Zoꝛobabel the sonne of Salathiel (of the kynred of Dauid/ out of the kynred of Phares/ of the tribe of Juda) whych spake wonderfull thynges vnoer Darius the Kynge of Perlia / in the seconde yeare of his raygne in the fyꝛst moneth of Nisan.

These also are they of Jewry/ which came vp/ and turned agayne vnto Jerusalem/ out of the captyuyte that Nabuchodonosoꝛ the Kynge of Babylon had bꝛought vnto Babylon. And euery man sought hys poꝛcyon agayne in Jewry/ his cite/ they that came w Zoꝛobabel/ & with Jesus / Nehemias/ Saraias / Raelaias / Elimeus / Emmanius / Mardocheus/ Beelserus/ Mechpsa / Rochoꝛ/ Dilioꝛ9/ Emonias/ one of their pꝛinces.

And the nombꝛe of thē accoꝛding to their kynredes & rulers were. The childꝛē of Phares/ two thoulande/ an hundꝛeth & .lxxij. The chyldꝛen of Ares. iij. M. an. C. and. lvij. The childꝛen of Femo/ an. C. & .xlij. In the sonnes of Jesus and Joabes/ a. M. iij. C. and two.
B The sonnes of Benin. ij. M. iiij. C. and. lxx. The sonnes of Choꝛoba. ij. C. & .v. The sonnes of Banica/ an. C. and. lxviij. The sonnes of Rebech. iiij. C. & thꝛe. The sonnes of Archad. iiij. C. & .xxvij. The sonnes of Cham xxxvij. The sonnes of Zoꝛoar. ij. M. & .lxvij. The sonnes of Adinu. iiij. C. and. lxj. The sonnes of Adarectis an. C. and. viij. The sonnes of Ciaso and Zelas an. C. and. vij. The sonnes of Azoꝛec. iiij. C. & .xxxix. The sonnes of Zedarbone/ an . C. and. xxxij. The sonnes of Hananias an. C. and. xxx. The sonnes of Asoni. xc. The sonnes of Marsar. iiij. C. and xxij. The sonnes of Zabar9. xcv. The sonnes of Sepholemon an. C. and. xxiij. The sonnes of Nepopas. lv. The sonnes of Hechanatus an. C. and. lviij. The sonnes of Zebethanus an. C. and. xxxij. The sonnes of Crearpatros (which is called also Enohadies & Modias) iiij. C. & .xxij. Of them of Gramos & Gabea an. C. and. xxj. Of them of Besselon & Ceagge. lxv. Of them of Bastarus/ an. C. & .xxij. Of them of Bechenobes. lv. Of the sonnes of Liptis/ there were an. C. & .lv. Of ỳ sonnes of Labonnus. iij. C. and. lvij. Of the sonnes of Sichem. iij. C. and. lxx. Of the sonnes of Suadon and Elimon. iij. C. and. lxxviij. Of ỳ sonnes of Ericus. ij. M. an. C. & .xlv. The sonnes of Anaas. iij. C. & .lxx.

C The Pꝛestes: The sonnes of Jeddus: The sonnes of Euther: the sonnes of El Jasib. iij. C. and. lxxij. The sonnes of Emerus. ij. C. and. lij. The sonnes of Fasurius. iij. C. & .lvij. The sonnes of Carea. ij. C. and. xxvij. The Leuytes: The sonnes of Jesus in Caduhel and Banus/ and Serebias/ and Edeas/ leuentye and foure.

The whole nombꝛe of these frō. xij. yeares was. iij. M. iiij. C. and. lxij. Of the sonnes/ daughters and wyues/ ỳ whole summe was M. iij. ij. C. & .xlij. The sonnes of ỳ Pꝛestes that pꝛayed God in the temple: The sonnes of Asaph / of whome there were an. C. and xxviij. But the doꝛe kepers were: The chyldꝛen of Elmenus: the chyldꝛen of Ater: the chyldꝛen of Amon: the chyldꝛen of Acuba/ Topa: the chyldꝛen of Tobi: an hundꝛed and xxxix. in all.

The Pꝛestes that serued in the temple: The sonnes of Sei / the sonnes of Galpha/ the sonnes of Tobioch/ the sonnes of Caria/ the sonnes of Sub/ the sonnes of Heiu/ the sonnes of Labana/ the sonnes of Armacha/ the sonnes of Acub/ the sonnes of Catha/ the sonnes of Cetha / the sonnes of Aggab/ the sonnes of Obay/ the sonnes of Anani / the sonnes of Canna/ the sonnes of Geddu / the sonnes of An/ the sonnes of Radin / the sonnes of Delanon/ the sonnes of Nechoba/ the sonnes of Caleba/ the sonnes of Goza / the sonnes of Ozul/ the sonnes of Sinona/ the sonnes of Atra/ the sonnes of Hastem / the sonnes of Asiana/ the sonnes of Manei/ the sonnes of Nasisin/ the sonnes of Accuka/ the sonnes of Agista / the sonnes of Azui / the sonnes of Fauon / the sonnes of Phasalon/ the sonnes of Meeda/ the sonnes of Susa/ the sonnes of Cared/ the sonnes of Barcus/ the sonnes of Sarea / the sonnes of Coeli/ the sonnes of Nasit/ the sonnes of Agista/ the sonnes of Pedon: Salomon his sonnes/ the sonnes of Asophot/ the sonnes of Phazida/ the sonnes of Celi/ the sonnes of Dedon/ the sonnes of Gaddahel/ the sonnes of Zapheus/ the sonnes of Aggia / the sonnes of Sacharet/ the sonnes of Sabathem / the sonnes of Saroneth/ the sonnes of Masit/ the sonnes of Ania / the sonnes of Salus/ the sonnes of Addus/ the sonnes of Suba/ the sonnes of Enra/ the sonnes of Rabotis/ the sonnes of Phalphat/ the sonnes of Malmon. All these minystred in the Sanctuary/ and were seruaūtes of Salomon: euen. iiij. C. and. lxxxij.

Thele folowynge are they/ ỳ went vp frō D Thelmelat Thelarsa (whose Pꝛynces were Carmelā & Careth) & might not shewe foꝛth their cytyes & kynreddes, how they were of Israel: The sonnes of Dalarus/ ỳ sonnes of Tuben/ the sonnes of Nechodaicus. Of the Pꝛestes that executed the office of the Pꝛesthode/ & were not foūde: The sonnes of Obia/ the sonnes of Achitos / the sonnes of Addin/ which maried one of the daughters of Phargelen/

gelen/& were named after him. The writing of the same kynred was sought in the regi-ster of their generacio/but it was not foude: & therfore were they forbydde to execute the office of the preshode. Unto the sayde Nehemias & Aththaras/ þ they shulde haue no por-cyon in the Sanctuary/tyll there rose vp an hye Prest/ þ were well instruct in the playne clearnes & trueth. Of all Israel (beside ser-uauntes & maydes) there were. xlij. M. iij. C & .xl. Now were there of seruauntes & may-dens. vij. M. iij. C. & .xxvj. Of syngyng men & syngyng women there were. ij. C. and. lxv. Fourehūdreth & .xxv. C amels. Seuē thou-sande/& .xxxvj. horses. Two hundreth thou-sand & .xlv. Mules. Fyue. M. & .xxv. asses.

E Their heades also & the rulers in the try-bes/when they came to Jerusalem/& wolde buylde & set vp the temple of God agayne in his place/they gaue (after their abilitye/ vn-to the temple/to the treasure & to the seruyce of the Sanctuary. xij. M. poundes of golde/ v. thousande of syluer/and an hundreth Pre-stes garmētes. And so dwelt the Prestes and the Leuytes/and the people that wente out to Jerusalem/& in the countre there about/ the syngers also and the porters/ euery one of Israel in his awne lande.

*i. Esdre. ij. a. So when the seuenth moneth came/and when the children of Israel were euery man at his busynes/they came all wone consen in to the courte/which was before the East dore. And there stode Jesua the sonne of Jo-sedec & his brethren the Prestes/& Zoroba-bel the sonne of Salathiel & hys brethren/ setting vp an aulter/to offre brent sacrifices vpō it/as it is writtē in the lawe of Moses.

There came people also of other coūtrees/ & the heathē out of all lands to set vp þ aul-ter in his place/& offred sacrifices and brent-offringes vnto the Lorde in the morynge. And so they helde the feast of tabernacles/as it is commaunded in the lawe. And dayely offred they as accordyng was/and made the sacrifyces appoynted/ the offrynges also of the Sabbathes & of the new Mones/& all holy feastes. And all they þ vowed offringes vnto the Lorde/beganne at the new Moone of the. vij. moneth to offre vnto God/ for the tēple of the Lorde was not yet buylded. And they gaue vnto the Malons & Carpenters/ money/meate/& drynke with chearfulnesse. F Unto them of Sydon also & Tyre they gaue carres/that they shuld carry Cedre trees frō Libanus to beastes and beames/ and that they shulde make shyppes in the hauen of Joppe/accordyng as it was appoynted and ordeyned by Cyrus Kynge of the perlians.

And in the seconde yeare they came in-to the temple of God at Jerusalem. In the second moneth begāne Zorobabel the sonne of Salathiel/& Jesua the sonne of Josedec & their brethren the Prestes & Leuites/and all they that were come vnto Jerusalem out of the captyuyte of Babylon/and layed the foundacio of the temple/in the new Moone of the seconde moneth in the seconde yeare þ they were come into Jewry and Jerusalem. And they appoynted the Leuytes (that were aboue. xx. yeare olde) vnto the seruyce of the Lorde: so Jesua and his sonnes and his bre-thren all the Leuytes stode to gether/ and perfourmed the lawe and ordynaunce in the house of the Lorde.

And the Prestes stode/ and had their gar-mentes & trompettes/ and the Leuytes/ the sonnes of Asaph had Cymbals/ geuynge thankes and prayses vnto the Lorde/ accor-dyng as Dauid the Kynge of Israel had or-deyned. And the song that they dyd synge vn-to the Lord/was after this maner: *O synge *Psal. cxxv. a vnto the Lorde/for he is gracyous/ and hys goodnes vpon Israel endureth for euer. And all the people blew out with trompettes/ & songe with loude voyce/praysyng the Lorde to gether in the rearyng vp of þ house of the G Lorde. *There came also from amonge the *i. Esdr. iij. d. Prestes and Leuites the rulers and elders/ accordynge to the trybes and kynredes (soch as had sene the house afore) to the buylding of this temple with greate crye and greate mournynge/many also with trompettes & greate ioye: In so moch/that the trompettes myght not well be heard for the weppynge & mournynge. For the commen people blewe goodly vpon the trompettes.

*Then came the enemyes of the trybes of *i. Esd. iiij. a. Juda and Benjamin/ to knowe what that trompettynge and noyse of shawmes myght be. And they perceaued that it was they which were come agayne out of captyuyte/ and wolde buylde the temple vp a new vnto the Lorde God of Israel. So they wente to Zorobabel and Jesua/ and to the rulers of the vyllages/ and sayde vnto them: Shall we buylde with you also? For we lyke wyse haue hearde youre Lorde/ and we walke af-ter the same maner/ from the dayes of Al-bazareth the King of Assiria/which brought vs hyther. Then Zorobabel and Jesua and the Rulers of the vyllages of Israel sayde vnto thē: It is not mete/that ye shuld buylde the temple of oure God wyth vs: we oure selues alone wyll buylde vnto the Lord/like as Cyrus the Kynge of the Perlians hath commaunded vs.

But the Heathen in the lande layed them selues agaynst those that were in Jewry/ helde vp the buyldynge frō thē/ layed wayte vpō them preuely/ stopped soche as brought

any thinge to them/forbad them to buylde/& hyndered those that made thē passage/ ỳ the buyldynge shulde not be finyshed: & this contynued so longe as Kynge Cyrus lyued: & so they put of the buyldynge for the space of.ij yeares/vntyll the raygne of Kynge Darius.

Aggeus and Zacharyy prophecye. They buylde the temple with out let or hynderaunce/by the commaũdement of Darius.

The.vj. Chapter.

A NOt wythstandynge in the second yeare of ỳ raygne of Darius/Aggeus & Zachary the sonne of Addo prophecyed vpō them in Jewry & Jerusalem/in the name of the God of Israel. Then Zorobabel the sonne of Salathiel & Jesua ỳ sonne of Josedec stode vp/& begāne to buylde ỳ house of the Lord at Jerusalem/ when the Prophetes of the Lord helped thē. At the same tyme came Sysennes ỳ vnder Shreue in Syria & Phenices/ w the landLordes & hys companyōs/& sayde vnto thē: Who hath bydde & cōmaunded you to buylde the house/to make the rofe & all other thingz agayne: And who are the worcke men/ that buylde them: Neuertheless the elders of the Jewes had soche grace of the Lorde/ ỳ they wolde not be let(though they were prouoked therto)but buylded on still/vntyll the tyme ỳ Kynge Darius were certyfyed therof/ & an answere receaued from hym. The letter that these men sent vnto Kyng Darius/ was after this maner.

Sysennes the vnder Shreue in Syria & Phenyces/& the landlordes with their companyons/which are headrulers in Syria & Phenyces/sende their salutacyon vnto Darius the Kynge. We certyfye oure Lorde the Kynge / that we came into the lande of Jewry/& went to Jerusalē: where we foūde thē buyldynge the greate house of God & the tēple/with greate costely fre stone and with goodly tymbre for the walles: yee they make greate haste with ỳ worke/& helpe one another/and it goeth forth prosperously in their
B handes/& with greate dylygence & worshyp is it made. Then asked we ỳ elders/who had cōmaunded thē to make vp the house and the buyldyng/ and this we dyd to the intent that we myght certyfye the perfectly/& write vnto the/the names of those ỳ were the rulers of ỳ worcke. So they gaue vs this answere: we are the seruauntes of the Lorde/ whych made heauē and earth: & as for this house/it hath bene buylded & set vp afore tyme by the greate & myghtye Kyng of Israel. But whē oure fathers prouoked God vnto wrath / & synned agaynst the God of Israel / he gaue thē ouer into the power of Nabuchodonosor Kynge of Babylon the Kyng of the Caldees/ which brake downe the house/& bret it/and caried awaye the people preseners vnto Babylon. *Neuertheles/in the fyrst yeare that Kynge Cyrus raygned at Babylon / Cyrus the Kynge wrote & cōmaunded to buylde vp this house agayne: & all the ornamētes that Nabuchodonosor caried awaye frō Jerusalē vnto Babylō/& appropriated vnto his awne temple: these brought Cyrus forth agayne/ & delyuered thē to Zorobabel & to Salmanasar the vnder Shreue/cōmaunding them ỳ they shulde bringe those same ornamētes agayne to Jerusalem in to the temple/and to begynne frō the tyme forth/to buylde the tēple agayne in his awne place. Then Salmanasar layed the foundacyō of the Lordes house at Jerusalem / & euer sence haue they buylded/& yet is it not ended. And therfore/ O Kynge/yf thou thincke st it good/let it be sought in the Lybrarpes & rolles of Kynge Cyrus: yf it be founde then/that it is done w the councell & consent of Kynge Cyrus/and yfoure lorde the Kyng be so mynded/let him wryte vnto vs therof. * i. Esdre.v.c.

*Then cōmaunded Kyng Darius/to seke in the Lybraries: and so at Egbathanis in a lytle cytye in Medea there was founde soche a wrytynge: In the fyrst yeare of the raygne of Cyrus/the same Kyng Cyrus cōmaunded that the house of the Lorde at Jerusalē shuld be buylded agayne(and odoures to be made there cōtinually vnto ỳ Lord)whose heygth shalbe.x.cubytes/& ỳ bredeth .xl. cubytes/& iiij.square with thre hewē stones/with a loft of tymbre of the same countre / yee w a new loft/& the expenses therof to be geuen of the house of Kynge Cyrus. And the ornamentes of gold & syluer/ ỳ Nabuchodonosor toke out of the house of the Lorde at Jerusalem/shalbe set agayne in the tēple at Jerusalē/where they were afore. Sysennes also the vnder shreue in Syria & Phenyces/the Prynces & their cōpanyons/& the other that be head rulers in Syria and Phenyces/ shall not medle nor haue anythinge to do with that place. * i. Esdr. vi.a.& ij. Esdre.iiij.c.

D I Cyrus haue cōmaunded also/that they shall buylde the house of the Lorde whole vp/ & haue ordeyned them/to helpe those that be come out of captyuyte: tyll the house of the Lorde be finyshed: and out of the trybute and taxinge that is yearly rayled vp in Syria & Phenices/dylygētly to geue them a certayne summe to the offerynge of the Lorde: and the same to be delyuered vnto Zorobabel the officer: that he therwithall may ordeyne oxen/ rammes/lambes/& corne/salt/wyne & oyle/ and that contynually euery yeare: after the expences which the Prestes that be at Jerusalē/shew to be made dayly: this shalbe geuē vnto thē without delaye that they maye offer sacri-

sacrifyces daylye to the hyest God / for the kynge and for his seruauntes / and to praye for their lyues. Lett it be proclamed also on euery syde / that whosoeuer breaketh or despyseth this commaundement of the kynge / shalbe hãged vpõ a galow (made of his awne good) and all his goodes shalbe sealoned vnto ỹ kyng. The Lorde therfore (whose name is there called vpõ) rote out and destroye all the kynges and people / that vndertake by violence to hynder the same / or to deale vncurteously with the house of the Lord at Jerusalem. ¶ Darius the kyng haue ordeyned / that these thynges shalbe done wyth all dylygence.

¶ The temple is fynished and dedycate: and the feast of vnleuened bredde is holden.

¶ The.vij. Chapter.

A When Sylennes the vndershreue in Celosyria / and Phenices / & the other Landlordes with their companyons / obeyed the thynges that kynge Darius had ordened / were dylygent in the holy worckes / and were felow helpers wyth the olde rulers of the Jewes. And so ỹ worcke of the Sanctuary wente forth and prospered / when Aggeus and Zachary prophecyed. And they perfourmed all thynges thorow the commaundement of the Lorde God of Jsrael / & after the deuyce of Cyrus / Darius / and Artaxerles kynges of Persia.

B And thus was oure house fynyshed vnto the .xxiij. daye of the moneth Adder in the .vi. yeare of kynge Darius. And the chyldren of Jsrael the prestes and the Leuites / and the other that were come out of captiuyte / and soch as were ioyned vnto them / dyd accordynge as it is wrytten in the boke of Moses. And in the dedycacion of the temple they offred an hundred oxen / an hundred rammes. iiij. hundred lambes / and .xij. goates for the synnes of all the people of Jsrael / after the ¶ nombre of the trybes of Jsrael. The prestes also & the Leuites stode arayed in the prestly garmentes / after the trybes / ouer all the worckes of the Lorde God of Jsraell accordynge to the boke of Moses / and the porters by all the dores.

And the chyldrẽ of Jsrael (with those that were come out of captyuyte) helde the passeouer the .xiiij. daye of the fyrst moneth / whẽ the prestes and the Leuites were sanctified. They that came out of captyuite / were not all sanctified together: but ỹ Leuites were all sanctifyed together. And so all they that came out of captyuite / kylled ỹ easter lãbe / for their brethren / for the prestes & for them selues. And the chyldren of Jsrael that came out of captyuyte / and escaped from all the abhominacyons of the Heathen / sought the Lorde / & kepte the feast of vnleuened bread vij. dayes longe / eatyng & drinckyng & were mery before the Lorde: that the Lorde had turned the deuyce of the kynge of Assyria / & comforted their handes to the worckes of ỹ Lorde God of Jsrael.

¶ Eldras causeth the people to assemble and come together / and then readeth them the lawe. They kepe the feast of Tabernacles.

¶ The.viij. Chapter.

A And after him / when Artaxerses ỹ kynge of the Persians raigned / there wente vnto hym Eldras the sonne of Saraias / the sonne of Azarias / the sonne of Helchiah / the sonne of Sallum / the sonne of Sadoc / the sonne of Achitob / the sonne of Amarias / the sonne of Azarias / the sonne of Boccus / the sonne of Abisu / the sonne of Phineas / the sonne of Eleazar / the sonne of Aaron the fyrst prest. This Eldras wente vp from Babylon) for he had good vnderstandynge in the lawe of Moses / that was geuẽ of the Lorde God of Jsrael / to be taught & done in dede.) And the kynge fauoured him / & dyd him greate worshipe & honoure / after all his desyres. There went vp with him also certayne of the chyldrẽ of Jsrael / of the prestes / of the Leuites / of the syngers / porters and mynisters of the temple at Jerusalem.

In the .vij. yeare of the raygne of kynge Artaxerles / in the .v. monethe / that is in the vij. yeare of the raygne / they went from Babylon in the new moone of the .v. moneth / & came the hye waye to Jerusalem after hys commaundemẽt / lyke as the Lorde had prospered their iourney. For in these Eldras gat greate instruccyon / that he shuld leaue none of the thynges behynde / which are in ỹ lawe & commaundemẽtes of God. And he taught whole Jsrael all ryghtuousnes & iudgment.

Then came the Secretaries of kyng Artaxerles / and delyuered the wrytynges (that were come from Artaxerles the kyng) to Eldras the preste and reder of the lawe of the Lorde: And thys is the coppye of the letter. Kynge Artaxerles sendeth his gretynge vnto Eldras the prest and reder of the lawe of the Lorde: Of frendshipe & good wyll I haue ordeyned and charged / yf there be eny of the B Jewes / of the prestes and Leuites in my realme / which desyreth and is content to go wyth the vnto Jerusalẽ / that he maye doit. Therfore yf eny be minded to beare the company / let them come together / and goo wyth the (lyke as I am content & my .vij. frendes my councelers:) to se what they do at Jerusalem & in Jewry / & kepe the thinges accordyng as thou hast in ỹ lawe of ỹ Lorde: and to bringe

to bryngе the gyftes vnto God the Lorde of Israel/ that I & my frendes haue promysed to Jerusalem/& all the syluer & golde that is in the countre of Babylon/vnto the Lord to Jerusalem/with the thinge that is geuen for the people in the Lordes tẽple at Jerusalẽ: Yee that ỹ same syluer & golde maye be gathered/and oxen/rammes/shepe and goates & other that be longe to these thynges:& that they maye offer sacrifyces vnto the Lorde/ vpon the auiter of their Lorde / whych is at Jerusalem.

And whatsoeuer thou & thy brethren will do wyth the syluer & golde / that do after thy mynde / and after the cõmaundement of the Lorde thy God:& lyke wyse with all the holy vessels/that are geuẽ the for the seruyce of ỹ house of the Lorde thy God:& other thynges whatsoeuer is necessary for the to the worke of the tẽple/that shalbe geuẽ the of ỹ kynges treasure:& loke what thou with thy brethrẽ wilt do with the golde and syluer/that do after the wyll of the Lorde. And I kynge Artaxerses haue commaunded the kepers of ỹ treasures in Syria and Phenices/ ỹ whatsoeuer Esdras the prest and reder of ỹ lawe of the Lorde doth wryte/it shalbe geuẽ him: tyll an.C.talentes of syluer / and of golde in lyke maner: Of corne also an.C.measures/ and tyll an hundreth vessels of wyne/& other plenteous thynges without nombre. Let all thynges be done after the lawe of ỹ hyest God/that the wrath of God aryse not in the reaulme of the king and of his sonnes. I cõmaunde you also/that ye requyere no taxe ner trybute of ỹ prestes/Leuytes/syngers/ and mynisters of the temple/ner of the writers:and ỹ no man haue auctorite to medle eny thynge agaynst them. As for the(O Esdras)let thou iudges & arbytrers in ỹ whole lande of Syria and Phenices/after the wysdome of God: & learne all soch as are ignoraunt in the Lawe of God thy Lorde / & lett all thẽ that offende agaynst the lawe / be punyshed:whether it be wyth death/ w payne/ to be cõdemned in money/or to be banished.

Then sayde Esdras ỹ wryter. * Blessed be the God of oure fathers / that hath geuen so good a mynde and wyll in to the herte of the kynge / to magnifye his house that is at Jerusalem/and hath made me to be accepted in the syght of the kyng/of his councell/ of his frendes & of hys nobles. And so I was stedfast in my mynde/accordynge as the Lorde my God helped me / and I chose oute men of Israel to go vp with me. * And these are the heades(after their kynred) & houses of their fathers)that wente vp with me from Babylon/out of the kyngdome of Artaxerses: Of ỹ sonnes of Phares/ Gersonius. Of ỹ sonnes of Siemarith/Amenus. Of the sonnes of Dauid/Accus/the sonne of Cecilia.

Of the sonnes of Phares/Zachary:& with hym there turned agayne an hundred and fyftie men. Of the sonnes of the captayne of Moabilon/Zaraei/and with him.ij.C. and l.men. Of ỹ sonnes of Zachnes/ Jechonias Zecholy/and with hym.ij.C.and.l.men. Of the sonnes of Salamaalias/Gotholie/and lxx.with him. Of ỹ sonnes of Zaphacia.Zarias Miheli/& with hym.lxx. Of ỹ sonnes of Job/Abdias Jeheli/and with hym.ij.C.& xij.men. Of the sonnes of Bania/Salimoth the sonne of Josaphia/and with hym an.C.& lx.men. Of the sonnes of Beer/Zachari Bebei/and with him.ij.C.and.viij.men. Of the sonnes of Elead/Johannes Ezechan/& with hym.C.& x.men. Of ỹ sonnes of Adonicam those that were the last / and these are their names: Eliphalam the sonne of Gebel and Semeias/ and with him.lxx.men. All these called I together by ỹ wather Thia/ where we pitched oure tentes thre dayes/and there I mustered them.

As for the sonnes of the prestes and Leuites/I founde none there. Then sent I vnto Eleazar/and Eccelom / and Malman / & Malobam/and Enaathan/& Samea / and Joribimathan/ Eunagan / Zachary / Mosollamum(these were the leders & men of experyence) and I sent them worde/that they shulde come vnto Loddeus/whych was by ỹ place of the treasury/& commaunded them that they shuld speake vnto Loddeus and to his brethren & to those that were in the treasury/to sende vs soch men/as might execute the prestes office in the house of the Lorde oure God. And wyth the myghtye hande of oure Lorde God/ they brought vnto vs men of good experience/from amõge the sonnes of Moolius/the sonne of Leui/the sonne of Israel/Sebebeiam & the sonnes & hys brethren Asbin and Anin/ of whom there were xviij. From amonge the chyldren of ỹ sonnes of Cananeus/ & their sonnes were.xx.men. And of them that serued in the temple/ whõ Dauid had ordeyned/& the pryncypall men that mynistred for the worcke vnto the Leuites in the temple.ij.C.and.xx.men/ whose names are all tokened vp in wrytynge.

Then commaunded I a fastynge vnto ỹ yonge men before the Lorde / that I myght desyre of him a prosperous iourney & a good waye for vs/yee for vs/for oure chyldrẽ and for ỹ catell/because of ỹ layenges awayte/ and I durst not requyre of the kynge men of horse & of fote/to conueye vs safely agaynst oure enemyes/for we had sayde vnto ỹ king/ that the power of the Lorde oure God shuld be with them/that seke him with their whole herte.

¶ i.Esd:.vij.d.

¶ i.Esd.viij.a

herte. And therfore we beſought God oure Lorde earneſtly becauſe of theſe thinges/ & he was mercyfull vnto vs/ and hearde oure prayer. And I ſeparated from amonge ỹ rulers of the people/ & from the Preſtes of the temple. xij. men/ & Sebeia & Aſania/ & ten men of their brethrẽ with them. And I weied them the golde & the ſyluer & all the Preſtly ornamentes of the houſe of oure God/ which ỹ King/ & his coũcell/ & his Princes/ & whole Iſrael had geuẽ. And when I had weyed it/ I gaue thẽ an. C. & .l. talẽtes in ſyluer/ & .C. talentes of ſyluer veſſell/ an. C. talẽtes of gold/ & of goldẽ veſſell ſeuẽ tymes twentye/ & veſſels of other metall (yee of good metall) xij. & glyſteringe as the golde/ & ſayde vnto thẽ: ye alſo are holy vnto the Lord/ & the veſſels are holy/ & the golde and the ſyluer is promyſed vnto the Lorde ỹ God of oure fathers. Be diligent now & kepe it/ vntyll the tyme that ye delyuer it to the rulers of the people/ to the Preſtes/ to the Leuites/ & to the principall men of the cities of Iſrael in Jeruſalem/ & in the chambre of the houſe of oure God.

So ỹ Preſtes & ỹ Leuites which receaued of me the golde/ the ſilver and the veſſell/ brought it to Jeruſalẽ into the temple of the Lorde. And from thẽce we brake vp the. xij. daye of the fyrſt moneth/ tyll we came to Jeruſalẽ. And when the thyrde daye was paſt/ the weyed golde & ſyluer was delyuered in ỹ houſe of the Lorde ỹ fourth daye/ vnto Marimoth the ſonne of Jor the Preſte/ and with him was Eleazar the ſonne of Phineas/ and with thẽ were Joſabdus the ſonne of Jeſnet/ Medias & ỹ ſonne of Banus/ & certayne of the Leuytes to the nombre & to the waygh: and the waygh of them was written vp the ſame tyme. As for thoſe that were come out of captyuyte/ they offred ſacrifyce vnto the Lorde the God of Iſrael: euẽ. xij. oxen for all Iſrael. lxxvj. rammes. lxxij. ſhepe. xij. goats for ſynne. xij. kyne for a thankoffrynge/ all to the ſacrifice of the Lorde. And ỹ Kynges cõmyſſyõ delyuered they vnto the ſtewardes and debytes of the Kynge/ and to the vnderſhreues in Celoſyria and Phenices.

Now when theſe thynges were done/ the rulers came vnto me/ and ſayd: The generacyon of Iſrael/ the Princes/ the Preſtes and Leuites/ the ſtraunge people & indwellers of the land/ haue not put awaye their vnclẽneſſe/ from the Cananites/ Hethites/ Pherezites/ frõ the Moabites/ Egyptyãs/ & Edomytes. For both they and their ſonnes haue mengled them ſelues with the daughters of them/ & the holy ſede is myxte with the outlandyſh Heathen/ & ſens the begynnynge of their raygne haue the rulers & heades bene partetakers of their wyckednes.

*As ſoone as I had heard theſe thynges/ I immediatly I rente my holy garmentes/ and pulled out the heare of my heade & my beerd/ & ſat me downe ſorouful & heuy. So all they that were moued thorow the worde of ỹ God of Iſrael/ came vnto me: & I ſat ſtyll full of heuyneſſe vntill the euenyng ſacrifice. Then ſtode I vp frõ faſting/ hauyng rente clothes and the holy garmẽt/ kneled downe vpõ my knees/ helde out my handes vnto the Lorde/ & ſayde: O Lorde/ I am confounded & aſhamed before thy face/ for oure ſynnes are become many vpon oure heades/ & oure wyckednes are exalted vnto ỹ heauẽ: for ſens ỹ tyme of oure fathers we are in greate ſinne vnto this daye. And for the ſynnes of vs and oure fathers/ we w oure brethren & w oure Preſtes haue bene delyuered vnto ỹ Kynges of the earth/ in to ỹ ſwerde/ & in to captiuite/ & became a ſpoyle with confuſion & ſhame vnto this daye. And now O Lorde God/ how greate is the mercy that we haue gottẽ of ỹ: in ỹ thou haſt left vs a rote & a name in the place of thy Sanctuary/ to diſcouer oure lyght in the houſe of the Lorde oure God/ & geuẽ vs meate at all tymes of our miniſtracion. And when we were in captyuyte/ we were not forſakẽ of the Lorde oure God: but he made the kynges of Perſia gracious and fauourable vnto vs/ ſo that they gaue vs bitayles & meate/ yee & leaue to buylde vp the tẽple of oure Lorde God agayne/ to repayre the waſted places of Sion/ and to dwell in Jewry and Jeruſalem. And now O Lorde/ what ſhall we ſaye/ hauyng all theſe thinges in poſſeſſyon? For we haue broken thy commaundementes/ whych thou gaueſt vnto vs by the handes of thy ſeruaũtes ỹ prophetes/ ſayinge: The lande that ye go vnto/ & that is geuen you for an heritage to haue in poſſeſſyon/ is defyled with the vnclennes & fylthynes of the Heathen/ & with their abhominacion haue they poluted it all together. Therfore ſhall ye not ioyne youre daughters vnto their ſonnes/ ner mary youre ſonnes vnto their daughters: Moreouer/ ye ſhall neuer ſeke to make peace w thẽ/ ỹ ye maye increaſe & eate ỹ beſt in the lande/ & ỹ ye maye deuyde the inheritaũce of the lande vnto youre chyldrẽ for euermore. As for the thinge that now happeneth vnto vs/ it commeth all for oure wicked worke & greate ſinnes/ yet haſt thou geuen vs ſoche a rote/ that we are come agayne into our awne lãd: & we are ſo wicked ỹ we haue broke thẽ thy ſtatutes & cõmaundemẽtes agayne/ & mengled oure ſelues w the vnclẽnes of ỹ outlãdiſh Heathẽ. O Lord/ art thou angrye w vs? wylt thou rote vs cleane out? ỹ oure rote & name remayne nomore? O Lord God of Iſrael thou art true/ for our rote

endureth

*1. Eſdr. ix. a.

G

endureth yet vnto this present daye. And beholde/now are we before the in oure synnes/ now can we not stande before the in them.

1.Esd.x.a *And when Esdras with this prayer had knowledged the synne/weping/& lyēge flatt vpon the grounde before the tēple/there gathered vnto hym from Jerusalem a greate multytude of men & wemen/of yonge men & maydēs/for there was a very great weping & mournynge in the congregacyon. So whē Jechonias the sonne of Jehell one of the children of Israel cried/he sayd vnto Esdras: we haue synned agaynst the Lorde/because we haue maried outlandysh wemen of the Heathen. Now art thou ouer all Israel. We will sweare an othe therfore vnto the Lorde/that we shall put awaye all oure wyues/ which we haue takē of the Heathē/w̄ their childrē: like as it is appoynted ye by oure fore elders. Stande vp then/open thou it/and declare it playnely vnto vs/according to the lawe of ye Lorde: for the matter belongeth vnto the/& we wyll helpe the/quicte thy selfe mānly. So Esdras arose/and toke an othe of the rulers of the Prestes/& of the Leuites/& of Israel/ to do after these thinges: and they sware.

¶After Esdras had reade the lawe/ the people put awaye their straūge wyues: and then returneth euery man merely vnto his awne dwellynge.

¶The.ix.Chapter.

1.Esd.x.a THen Esdras stode vp frō the courte of the tēple without/& went in to the chamber of Jonathas ye sonne of Nasabus/& remayned there/& ate no meate/nor dronke dryncke/for ye multytude of the wyckednes of the people. And there was made a proclamacyō in all Jewry & at Jerusalē/for all soch as were gathered at Jerusalē out of captyuyte/ ye whosoeuer came not to Jerusalē within two or .iij. dayes (according to the iudgemēt of ye olde lordes of councell) his goodes shulde be taken from him/& be excluded from the congregacyō of ye captyuyte. And in thre dayes were all they of the tribe of Juda & Benjamin gathered to gether at Jerusalem/the.xx.daye of the.ix moneth. And ye whole multitude sat trēbling in the courte of the tēple/for it was winter. So Esdras arose vp/& sayde vnto them: ye haue done vnrightuously/in that ye haue taken outlandysshe wyues to mariage/& so to increase ye synnes of Israel. And now knowledge the same/& geue prayse vnto the Lorde God of oure fathers/& perfourme his wyll/ departynge frō the Heathen of the lande/& B from the outlandysh wyues. Then cryed the whole multytude with loude voyce/& sayde: lyke as thou hast spoken/so wyll we do: but for so moch as the people are many/and the wynter here/we may not stande without the house: agayne/this worcke is not a thynge/ that can be fynyshed in a daye or two/for we be many ye haue synned in these thinges: Ordene therfore/ ye the rulers of the multitude & all they that dwell with vs/& as many as haue outlandysh wyues/the Prestes also & iudges of euery place may stande in ye tyme appoynted/tyll they lowse vp the wrath of the Lorde in his busynes.

Then Jonathas ye sonne of Ezeli/& Ozias and Thecam receaued the charge of thys matter/& Bozozamus/& Leius/& Sabatheus helped them therto. After this/all they stode vp ye were come out of captyuyte. And Esdras the Prest chose vnto him the princypall men frō amonge the fathers accordyng to their names/& in ye new mone of the tenth C moneth they satt together/to examen thys matter. And so the matter was a determyng (cōcerning the men ye had outlandisch wyues) vntyll ye new mone of the fyrst moneth. And of the Prestes ye had mixte them selues with outlandysh wyues/there were founde: Of ye sonnes of Jesu the sonne of Josedec and hys brethrē/Maazeas/Eleazar/Joribus & Joadeus/which offred them selues to put awaye their wyues/& to offre a rāme for their ignoraūce. And of ye sonnes of Semmeri/Malcleas/& Elies/& Jeelech Azarias. Of ye sonnes of Fosera/Limolias/Hismaen/Nathanea/ Jussio/Jeddus/& Tallas. And of the Leuites Josabdus/Semeis/& Colnis/Caletas/Facteas/Colnas/& Elionas. Of the syngers of the Sanctuary/Eliarib/Zackarus. Of the porters/Sallumus & Tolbanes. And of Israel/of the chyldrē of Foro/Oli/& Remias/ & Geddias/& Melchias/Michelus/Eleazarus/Jemmebias/and Bannas. And of the chyldren of Jolaman/Chanias/Zachari/ Jezrelus/Joddius/Erimoth & Elias. And of the sonnes of Jathoim/Eliadas/Liasamus/& Zochias/Larimoth/Sabdis & Tebedias. And of the sonnes of Zebes/Johannes/Amanias/Zabdias/& Emmeus. And of the sonnes of Bannus/Olammus/Maluchus/Jeddus/Jasub/Asabus & Jerimoth. And of ye sonnes of Addin/Naatus/& Moostias/& Caleus/& Raanas/Maasuas/Mathathias/Besel/Bannus and Manasses.

And of the sonnes of Naue/Mones/Ateas/ Melchias/Sameas/Simon/Benjamin/ Malchus & Marras. And of the sonnes of Asom/Carianeus/Mathathias/Bannus/ Eliphalach/Manasses/Semei. Of ye sonnes of Bannus/Jeremy/Moodias/Abramas/Johel/Baneas/Peliaas/Jona/Marimoth/Eliasib/Mathaneus/Eliasis/Ozias Dielus/Semedius/Zambris & Joseph. Of the sonnes of Nobeus/Idelus/Mathathias Sabadus/Zecheda/Sedmi/Jesseus/& Baneas

eneas. All these had taken outlandysh wemē to mariage/ & they put thē awaye with their childrē. The Prestes & Leuytes/ & all they ꝑ were of Israel/ dwelt at Jerusalē & thorow= out all the lande/ in the new moone of the .vij. moneth/ & the chyldrē of Israel were in their dwellinges. And the whole multitude came together vpō the flooze at ꝑ East syde of the holy porte of the tēple. And they spake vnto Eldras the hye Prest & reader/ that he wolde bringe the lawe of Moses/ which was geuē of the Lorde God of Israel. So Eldras the hye Prest brought the lawe vnto the whole multitude/ to mā & womā/ & to all Prestes/ ꝑ they might heare ꝑ lawe/ *in ꝑ new moone of ꝑ .vij. moneth. And he red in ꝑ flore ꝑ is before ꝑ holy porte of ꝑ tēple/ frō ꝑ morning early vnto ꝑ euenyng/ before men & wemē. And they applyed their mynde all vnto ꝑ lawe.

*ii. Esd. iij. a. & Esdr. c. viij. a.

And Eldras the Prest & reader of the lawe stode vp vpō a scaffolde of wodd/ which was made therfore: & vpon his ryght hande there stode by him Mathathias/ Samus/ Ananias/ Azarias/ Uzias/ Ozechias/ & Balsam⁹: Upon his lefte hand stode Faldeus/ Misael/ Malachias/ Abulchas/ Sabus/ Nabadias & Zachary. Then toke Eldras ꝑ boke before the whole multitude/ for he was the prynci= pall/ & had in moost honour of them all. And when he had red out the lawe/ they stode all straight vpon their fete. So Eldras prayed the Lorde the moost hye God/ the Almyghty God of Hostes. And all the people answered: Amen: and helde vp their handes/ fell downe flat vpon the earth/ & prayed the Lord. And Jesus/ Beneas/ Sarebias/ Jaddimus/ Ac= cubus/ Sabbatheus/ Calithes/ Azarias/ Jozadus/ Ananias/ & Philias the Leuites lyft their hādes vpwarde/ & bowed their faces to ꝑ grounde/ & prayed ꝑ Lord: Those were they which taught ꝑ lawe of ꝑ Lord/ & red ꝑ lawe of the Lord in the congregacyō: & eue= ry man set those before ꝑ vnderstode ꝑ lawe. Then spake Atharates vnto Eldras the hye Prest & reder/ & to the Leuites ꝑ taught the multytude/ saying: This daye is holy vnto ꝑ Lorde: & all they that had heard the lawe/ wepte. So Eldras sayde: Departe youre waye then/ & eate the best/ & drinke the swe= test/ & sende gyftes vnto thē ꝑ haue nothing: for this daye is holy vnto the Lorde/ & be not ye sory. Then wente they their waye euery= chone/ ate & droncke/ & were mery/ & sent re= wardes vnto thē that had nothing/ that they also myght eate wt gladnesse: for they were exceedingly reioysed/ thorow the wordes that were red vnto them in the lawe: And so they were all gathered together at Jerusalem to holde the feast/ accordyng to the couenaūt of the Lorde God of Israel.

¶ The ende of the thyrde boke of Eldras.

¶ The .iiij. boke of Eldras.

¶ The people is reproued for their vnthanckfulnes. God wyll fynde another people yf these wyll not be reformed.

¶ The fyrst Chapter.

THe seconde boke of the Prophete Eldras (the sonne of Saraias/ ꝑ sonne of Aza tias/ the sonne of Helchia/ ꝑ sonne of Sallum/ the sonne of Sadoc/ the sonne of Achi= tob/ ꝑ sonne of Amerias/ the sonne of Aza= rias/ ꝑ sonne of Maraioth/ ꝑ sonne of Sa= ahias/ ꝑ sonne of Uzi/ the sonne of Boccus/ ꝑ sonne of Abisu/ the sonne of Phineas/ the sonne of Eleazar/ the sonne of Aaron/ of the trybe of Leui) whych was prysoner in the lande of Medes/ in ꝑ raygne of Artaxerses Kynge of Persia.

And the worde of the Lord came vnto me/ saying: go thy waye/ & shew my people their synfull dedes/ & their chyldrē their wycked= nesses/ which they haue done agaynst me/ ꝑ they may tell their chylders childrē the same: for the synnes of their fathers are increased in them. And why? they haue forgotten me/ & haue offred vnto straunge goddes. Am not I euē he/ that brought them out of the lande of Egypte/ frō the house of bondage? But they haue prouoked me vnto wrath/ and despised my coūcels. Pull thou out then the hearre of thy heade/ & cast all euel ouer them/ for they haue not bene obedient vnto my lawe.

esa: 58 : psal: 7

Lxxā grande opꝰ Spūt Dei obtinuisse ꝙ alienis Litare:

prouocant deū ad ꝙ mādata negligēdo

It is a people without lernynge & nour= toure. How longe shall I forbeare thē/ vnto whom I haue done so moche good? * Many Kynges haue I destroyed for their sakes: *Pharao with his seruaūtes & all his power haue I smytten downe & slayne: All the na= cyons haue I destroyed and roted out before thē/ & in the East haue I brought two landes & people to naught/ euen Tyre and Sydon/ and haue slayne all their enemyes. Speake thou therfore vnto thē/ sayinge: Thus sayeth the Lorde: *I led you thorow the see/ & haue geuen you sure stretes sence the beginnyng. *I gaue you Moses to be youre captayne/ & Aaron to be the prest: I gaue you lyght in a pyler of fyre/ and greate wonders haue I done amonge you: yet haue ye forgottē me/ sayth the Lorde.

*Num. xxi. d Josu. viij. x. & xii. *Exo. xiiij. g

Quāta fecit deus p suo:

*Exo. xiiij. e

*Exo. iij. b Nume. xviij. f Exo. xiij. d.

ꝑ columna nubis & ignis

Thus sayth the almyghty Lorde: *I gaue you quayles to eate/ & tentes for your suc= coure: Neuertheles ye murmured/ and ascri= bed not the victory of youre enemyes vnto my name: yee thys same daye do ye yet mur= moure. Where are ꝑ benefytes/ that I haue done

Finis victoria deo ascribenda

done for you? When ye were hongrye in the wyldernes / dyd ye not crye vnto me: Why hast thou brought vs into thys wyldernes / to kyll vs? It had bene better for vs / to haue serued the Egyptiās, then to dye in this wildernesse. Then had I pytye vpō youre mournynges / and gaue you Manna to eate. *Ye ate angels foode. When ye were thyrstye / dyd not I hewe ỹ hardstone / & caused water to flowe therout? For the heate I couered you with the leaues of ỹ trees. A good pleasaunt fat land gaue I you: I cast out the Cananites / the Pherezytes and Philystines before you.* What shall I do more for you / sayeth the Lorde?

Thus sayth the Almyghtye Lorde: When ye were in the wyldernes / in the water of the Amorytes / beinge a thyrst / & blaspheminge my name / I gaue you not fyre for your blasphemyes / but cast a tree into the water / and made the ryuer swete. What shall I do vnto the / O Jacob? Thou Juda woldest not obeye me. I wyll turne me to another people / and vnto those wyll I geue my name / that they maye kepe my statutes. Seing ye haue forsaken me, I wyll forsake you also. When ye desyre me to be gracyous vnto you / I shall haue no mercy vpon you.* When ye call vpō me / I wyll not heare you. For ye haue defyled youre handes with bloude / and youre fete are swyft to cōmyt manslaughter. Ye haue not forsakē me (in a maner) but youre awne selues / sayth the Lorde.

Thus sayth the almyghtye Lorde: haue I not prayed you / as a father his sonnes / as a mother her daughters / & as a norsse her yōge babes / that ye wolde be my people / & I shuld be youre God: that ye wold be my chyldren / and I shulde be youre awne father?* I gathered you together / as an henne gathereth her chekens vnder her wynges. But now what shall I do vnto you? I shall cast you out fro my face: *When ye offre vnto me / I shall turne my face from you: for youre solempne feast dayes / youre new moones / and youre circumcysyōs haue I forsaken. I sent vnto you my seruauntes the Prophetes / whō ye haue taken and slayne / and tozne their bodyes in peces / whose bloude I wyll requyre of youre handes / sayeth the Lorde.

Thus sayeth the Almyghty Lorde: youre house must be desolate. I wyll cast you out as the wynde doth the strawe: youre chyldren shall not be frutefull / for they haue despyted my commaundement / and done the thinge that is euell before me. Youre houses wyll I geue vnto a people that shall come / & they that neuer herde me shal beleue in me: & they vnto whom I neuer shewed token / shall do the thinge that I cōmaunde thē. They haue sene no Prophetes / yet shall they call their synnes to remembraunce / and knowledge them. I reporte me vnto the grace / ỹ I wyll do for ỹ people which is to come / whose chyldren reioyce in gladnes: & though they haue not sene me wyth bodely eyes / yet in spyrete they beleue the thinge that I saye. And now brother / beholde what greate worshyppe / & se the people that cōmeth from the East / vnto whom I wyll geue the dukedom of Abraham / Isaac and Jacob / of Oseas / Amos / & Micheas / of Joel / Abdy / Jonas / Naum / & Abacuc / of Sophony / Aggeus / Zachary / & Malachi / which is called also an angell (or messenger) of the Lorde.

¶ The Synagoge fyndeth faute with her awne chyldren. The Gentyles are called.

¶ The.ij. Chapter.

THus sayth the Lorde: I brought this people out of bōdage / I gaue them my cōmaundementes by my seruauntes the Prophetes / whom thou woldest not heare / but despised my cōsels. The mother that bare them / sayeth vnto them: Go youre waye ye chyldren / for I am a wyddowe and forsaken: I brought you vp with gladnesse / but with sorow and heuynes haue I lost you: for ye haue synned before the Lorde youre God / and done the thynge that is euell before him. But what shall I now do vnto you? I am a wyddow and forsaken: go youre waye / O my chyldren / and aske mercy of the Lorde. As for me / O father / I call vpō the for a wytnesse ouer the mother of these chyldren / which wolde not kepe my couenaunt: that thou bryngest them to confusyon / and their mother to a spoyle / that she beare no more. Let their names be scatred abroade amonge the Heathen / let them be put out of the earth / for they haue thought scorne of my couenaunt.

Wo be vnto the Assur / thou that hydest the vnryghtuous bythe. Thou wycked people / remembre what I dyd vnto Sodome & Gomorre / whose lande is turned to pitch and asshes. Euen so also wyll I do vnto all them / that heare me not / sayeth ỹ almyghty Lord. Thus sayeth the Lord vnto Eldras: Tell my people / that I wyll geue them the Kingdome of Jerusalem / which I wolde haue geuē vnto Israel. Their glory also wyll I take vnto me / & geue them the euerlastynge tabernacles / which I had prepared for those.

The tree of lyfe shalbe vnto them a swete smellynge oyntement: they shall nether laboure nor be weery. Go ye youre waye / and ye shall receaue it. Praye for youre selues a few dayes / ỹ they maye dwell therin. Now is the Kyngdome prepared for you / therfore watche. Take heauen and earth to witnesse / for

for I haue broken the euell in peces/ & created the good/for I lyue sayth the Lorde.
Mother embrace thy chyldren/and bringe them vp wyth gladnesse: make their fete as fast as a pyler/for I haue chosen the/ sayeth the Lorde.

And those that be deed wyll I rayse vp agayne from their places/ and bringe them out of the graues / for I haue knowne my name in Israel. Feare not thou mother of ỹ chyldren/ for I haue chosen the / sayeth the Lorde. And for thy helpe I shal sende the my seruauntes Elay and Jeremy / after whose cõcell I haue sanctyfyed & prepared for the xij. trees with dyuerse frutes / and as many welles/ flowynge with mylck and hony / and seuen mountaynes/ wherupon there growe roses and lilies/ wherin I wyll fyll my chyldren with ioye. Execute iustyce for the wyddowe/ be iudge for the fatherlesse: geue to the poore: defende the comfortelesse: clothe the naked: heale the wounded and syck: laugh not a lame man to scorne: defende ỹ crepell/ and let the blynde come into the sight of my clearnes. Kepe the olde & younge within thy walles: whersoeuer thou fyndest the deed/ take̅ them/ and burye them/ and I shall geue the/ the fyrst place in my resurrecciõ. Holde styll (O my people) and take thy rest/ for thy quyetnes is come. Feede thy chyldrẽ O thou good norsse / stablysh their fete: As for the seruauntes whom I haue geuen the / there shall not one of them perysh/ for I wyll take them from thy nombre/ vexe not thy selfe.

For when the daye of trouble & heuynes commeth/ other shall wepe and be sorowful/ but thou shalt be mery and plenteous. The Heathen shalbe gelous/ but they shalbe able to do nothinge agaynst the/ sayth the Lorde. My handes shall couer the/ so that thy chyldren shall not se the fyre euerlastynge. Be ioyfull O thou mother with thy chyldrẽ/ for I wyll delyuer the/ sayth the Lorde. Remẽbre thy deed chyldren/ for I shall bringe thẽ out of the earth/ and shew mercy vnto them/ for I am mercyfull/ sayth ỹ Lord almighty.

Embrace thy chyldren / vntyll I come/ & shew mercy vnto them/ for my welles runne ouer/ and my grace shall not fayle.

I Eldras receaued a charge of the Lorde vpon the mount Oreb/ that I shulde go vnto Israel. But when I came vnto Israel they set me at naught/ and despysed the cõmaundement of the Lorde. And therfore I saye vnto you/ O ye Heathẽ that heare and vnderstande: Loke for youre shepherde / he shall geue you euerlastynge rest: for he is nye at hand/ that shall come in the ende of ỹ world. Be readye to the rewarde of the Kyngdome/ for the euerlastynge lyght shall shyne vpon you for euermore. Fle the shadowe of thys worlde/ receaue the ioyfulnes of youre glory. I testyfye my sauyoure openly: O receaue the gyft that is geuen you/ & be glad/ geuynge thanckes vnto hym/ that hath called you to the heauenly Kyngdome.

Aryse vp/ & stande fast: beholde the nombre of those that be sealed in the feast of the Lorde/ which are departed from the shadow of the worlde/ and haue receaued gloryous garmentes of the Lorde. Take thy nombre O Syon/ and shut vp thy purysyed/ which haue fulfylled the lawe of the Lorde. The nombre of thy chyldren whom thou longedest for/ is fulfilled: beseche the power of the Lorde/ that thy people which haue bene called from the begynnynge/ maye be halowed.

I Eldras sawe vpon the mount Sion a greate people / whom I coude not nombre/ and they all praysed the Lorde wyth songes of thankesgeuynge. And in the myddest of them there was a yonge man of an hye stature/ more excellent then all they / and vpon euery one of their heades he set a crowne/ & was euer higher and hygher/ whych I marueled at greatly. So I asked the angell/ and sayde: Syr/ what are these? He answered & sayde vnto me: These be they that haue put of the mortall clothinge and put on the immortall/ and haue testyfyed and knowledged the name of God. Now are they crowned/ & receaue the rewarde.

Then sayde I vnto the angell: what yong personne is it/ that crowneth them / and geueth them the palmes in their handes? So he answered & sayde vnto me: It is the sonne of God/ whom they haue knowledged in the worlde. Then beganne I greatly to cõmende them/ that stode so stedfy for the name of the Lorde. And so the angell sayde vnto me: Go thy waye/ and tell my people / what maner of thynges and how greate wonders of the Lorde thy God/ thou hast sene.

¶ The wonderous worckes which God dyd for the people are recyted. Eldras marueleth that God suffreth the Babylonyans to haue rule ouer his people/ which yet are synners also.

¶ The. iij. Chapter.

IN the thyrtye yeare of the fall of the cytye/ I was at Babylon/ and I laye troubled vpõ my bed / and my thoughtes came vp ouer my hert: for I sawe the desolacyon of Sion/ and the plenteous wealth of them that dwelt at Babylon: and my spyrete was sore moued / so ỹ I beganne to speake fearfull wordes to the most hyest/ and sayde: O Lorde Lorde/ thou spakest at the begynnynge/ when thou plãtedst the earth (and that thy selfe alone) and

and gaueſt commaundement vnto the people/ and a body vnto Adam /whych was a creature of thy handes / and haſt brethed in hym the breth of lyfe: and ſo he lyued before the/ & thou leddeſt hym into Paradiſe/ which garden of pleaſure thy ryghthande had plãted/ or euer the earth was made. And vnto hym thou gaueſt commaundement to loue thy waye / which he tranſgreſſed/ and immedyatly thou appoyntedeſt death in hym/ and in hys generacyons. Of hym came nacions/ trybes/ people and kynredes out of nombre.

B And euery people walked after their awne wyll / and dyd nyce thynges before the: and as for thy commaundementes / they deſpyſed them.

But in proceſſe of tyme thou broughteſt the water floude/ vpon thoſe that dwelt in ỹ worlde/ and deſtroyedſt them. And lyke as the death was in Adam / ſo was the water floude alſo in theſe. Neuertheleſſe one of thẽ thou leſteſt: namely Noe with his houſhold/ of whome came all ryghteous men. And it happened that when they that dwelt vpon the earth / beganne to multyplye / and had gotten many childrẽ/ and were a greate people/ they beganne to be more vngodly then the fyrſt.

Now when they all lyued ſo wyckedly before the/ thou dydeſt choſe the a man from amonge them/ whoſe name was Abraham. Hym thou louedeſt/ and vnto hym only thou ſhewdeſt thy wyll/ and madeſt an euerlaſtynge couenaunt wyth hym / promyſinge hym / that thou woldeſt neuer forſake hys ſede. And vnto hym thou gaueſt Iſaac/ vnto Iſaac alſo thou gaueſt Jacob and Eſau. As for Jacob thou dydeſt choſe him/ and put backe Eſau. And ſo Jacob became a greate multytude.

And it happened that when thou leddeſt
C This ſede out of Egypte/ thou broughteſt thẽ vp to the mounte Syon / bowynge downe the heauens / lettynge faſt the earth / mouynge the grounde/ makynge the depthes to ſhake/ and troublynge the worlde: And thy glory wente thorow foure portes of fyre / & earth quakes/ and wyndes/ and colde: that thou myghteſt geue the lawe vnto the ſede of Jacob/ and dylygence vnto the generacyon of Iſrael.

And yet toke ſt thou not awaye from thẽ that wycked hert/ ỹ thy lawe myght bringe forth frute in them. For the fyrſt Adam bare a wycked hert/ tranſgreſſed / and was ouercome/ & ſo be all they that are borne of hym. Thus remayned weaknes with the lawe in the herte of ỹ people/ wyth ỹ wyckedneſſe of the rote: ſo that the good departed awaye/ and the euell abode ſtyll. So the tymes paſſed awaye / & the yeares were brought to an ende. Then dydeſt thou rayſe ỹ vp a ſeruaũt called Dauid/ whom thou commaundedſt to buylde a cite vnto thy name/ and to offre vp incenſe and ſacryfyce vnto the therin. Thys was done now many yeares. Then the inhabyters of the cyte forſoke the/ & in all thyngs dyd euen as Adam and all hys generacyons had done: for they alſo had a wycked herte.

And ſo thou gaueſt thy cyte ouer into the D handes of thyne enemyes. Are they of Babilon then better and more ryghteous then thy people/ that they ſhall therfore haue the dominyon of Syon: For when I came there/ & ſawe their vngodlynes/ and ſo greate wyckednes/ that it coulde not be nombred: yee when my ſoule ſawe ſo many euell doers (in ỹ .xxx. yeare) my herte fayled me/ for I ſawe/ how thou ſuffreſt them in ſoch vngodlynes/ & ſpareſt the wycked doers: but thyne awne people haſt thou roted out/ & preſerued thyne enemyes/ and thys haſt thou not ſhewed me.

I can not perceaue how thys happeneth. Do they of Babylon then better/ then they of Syon: Or is there any other people/ that knoweth the/ ſaue ynge the people of Iſrael: Or what generacion hath ſo beleued thy couenauntes/ as Jacob: And yet their rewarde appeareth not/ & their labour hath no frute. For I haue gone here and there thorow the Heathen/ & I ſe that they be rych & wealthy/ & thynke not vpon thy commaundemẽtes. Weye thou therfore oure wyckednes now in the balaunce / & theirs alſo that dwell in the worlde/ & ſo ſhall thy name be no where founde but in Iſrael. Or where is there a people vpon earth/ ỹ hath not ſynned before the: Or what people hath ſo kepte thy commaundementes: Thou ſhalt fynde / that Iſrael by name hath kepte thy preceptes/ but not the other people and Heathen.

C The Aungell reproueth Eldras/ becauſe he ſemed to enter into the profounde iudgementes of God.

C The.iiij. Chapter.

And the aungell that was ſent vnto A me (whoſe name was Uriel) gaue me an anſwere/ & ſayde: Thy hert hath taken to moch vpon it in thys worlde and thou thynckeſt to comprehende the waye of the Hyeſt. Then ſayde I: Yee my Lorde. And he anſwered me / and ſayde: I am ſent to ſhewe the thre wayes/ and to ſet forth thre ſymylytudes / before the: whereof yf thou canſt declare me one/ I wyll ſhewe the alſo the waye / that thou deſyreſt to ſe: and I ſhall ſhewe the from whence the wycked herte commeth. And I ſayde: Tell on my Lorde. Then ſayde he vnto me: Go thy waye / weye me the weyght of the fyre / or meaſure me the blaſt of the winde/ or call me

agayne

agayne the daye that is past. Then answered I and sayde: What man borne is able to do that? Why requyrest thou soch of me? And he sayde vnto me: If I shulde aske the/ how depe dwellynges are in the see? Or how greate water sprynges are vpō the firmamēt? Or how great water sprynges are in the begynnynge of the depe? Or which are the out goinges of Paradyse? Peraduēture thou woldest saye vnto me: I neuer wente downe yet in to the depe nor hell/nether dyd I euer clymme vp in to heauen. Neuertheless now haue I asked the but only of fyre and wynde and of the daye/ where thorow thou hast trauayled/ and from the which thou canst not be separated: and yet canst thou geue me no answere of them.

He sayde moreouer vnto me: Thyne awne thynges/ & soch as are growne vp with the/ canst thou not knowe: how shulde thy vessell then be able to comprehende the waye of the Hyest/ and now outwardly in the corrupte worlde/ to vnderstande the corrupcyō that is euydēt in my sight? Then sayde I vnto hym: It were better that we were not at all/ then that we shulde lyue in wyckednesse/ & to suf-
B fre/ and not to know wherfore. He answered me/ and sayde: I wente in a wod/ & the trees toke soch a deuyce and sayd: Come let vs go/ and fyght agaynst the see/ that it maye departe awaye before vs/ and that we maye make vs yet more woddes.

The floudes of the see also in lyke maner toke this deuyce/ and sayde: Come/ let vs go vp/ and fyght agaynst the trees of the wodd/ that we maye make oure lande the wyder. The thought and deuyce of the wodd was but vayne and nothynge worth/ for the fyre came and consumed the wodd: The thought of the floudes of the see came lyke wyse to naught also/ for the sande stode vp and stopped them.

If thou were iudge now betwyxte these two/ whom woldest thou iustyfye/ or whom woldest thou condemne? I answered & sayd: Verely it is a folysh thought that they both haue deuyled. For the grounde is geuen vnto the wodd/ and the see also hath his place to beare hys floudes. Then answered he me/ & sayde: Thou hast geuen a right iudgement/ why iudgest thou not thy selfe also? For lyke as the grounde is geuen vnto the wod/ and the see to his floudes: euen so they that dwell vpon earth/ may vnderstande nothynge/ but that which is vpon earth: and he that dwelleth aboue the heauēs/ may only vnderstāde the thynges/ that are aboue the heauēs. Then answered I/ and sayd: I beseche ye/ O Lord/ let me haue vnderstandynge: for it was not my mynde to be curyous of thy hye thynges/ but of soch as we daylye medle withall/ namely/ wherfore that Israel is blasphemed of the Heathē/ & for what cause ye people (whō thou euer hast loued) is geuē ouer/ to be punyshed of vngodly nacyōs: & why the lawe of oure fathers is brought to naught/ & ye written couenaūtes come to none effecte/ & we passe awaye out of the worlde as ye gresshoppers/ & oure life is a very feare/ & we are not worthy to optayne mercy. What wyll he do then vnto his name/ which is called vpō ouer vs? Of these thinges haue I asked questyō.

Then answered he me/ & sayde: The more thou searchest/ the more thou shalt maruell/ for the worlde hasteth fast to passe awaye/ & can not comprehende the thynges/ that are promised for the righteous in tyme to come/ for thys worlde is full of vnryghtuousnes and weaknes.

C But as concernynge the thynges wherof thou askest me/ I wyll tell the. The euell is sowne/ but the destruccyon therof is not yet come. Yf the euell now that is sowne/ be not turned vpsyde downe/ & yf the place where ye euell is sowne/ passe not awaye/ then can not the thinge come ye is sowne with good. For the corne of euell sede hath bene sowne in the hert of man from the begynnynge/ and how moch vngodlynes hath he brought vp vnto thys tyme? and how moch shall he yet bringe forth/ vntyll he come into the barne?

Ponder now by thy selfe/ when ye corne of euell sede is cutt downe/ how greate a barne shall it fyll? I answered and sayde: How and whē shal these thinges come to passe? Wherfore are oure yeares few & euell? And he answered me/ sayinge: Haste not thou to moch vpō the Hyest/ for thy hastynes to be aboue him is but vayne/ thou makest to moch a do. Dyd not the soules also of ye ryghtuous aske question of these thynges in their holynes/ sayinge: *How longe shall I hope of this fashyon? When cōmeth the frute of my barne/ and my rewarde? And vpon this Jeremiel ye Archangell gaue them answere/ and sayde: Euen when the nombre of the sedes is fylled in you: for he hath weyed the worlde in ye balaunce: in measure & nombre hath he measured the tyme/ and moueth it not/ vntyll the same measure be fulfylled. Then answered I and sayde: O Lorde Lorde/ now are we all full of synne/ and for oure sake peraduēture it is not/ that the barne of the ryghtuous shall not be fylled/ because of the synnes of them that dwell vpon the earth. *Apoca.vi.b.

So he answered me/ & sayd: Go thy waye D to a womā with chylde/ and aske of her/ whē she hath fulfylled her .ix. monethes/ yf her childebed maye kepe ye byrth any longer with in her. Then sayde I: No Lorde/ that can she not.

not. And he sayde vnto me: In hell the secrete places of soules are lyke the preuy chamber of a woman. For lyke as a woman that trauayleth/ maketh haste/ when the tyme & necessyte of the byrth is at hande: Euen so doth she haste to delyuer it that is cõmytted vnto her. Loke what thou desyrest to se/ it shalbe shewed the from the begynnynge. Then answered I/ & sayde: If I haue founde fauoure in thy syght/ and yf it be possible/ and yf I be mete therfore/ shewe me then/ whether there be more to come then is past/ or more past then is for to come. What is past/ I knowe: but what is for to come/ I knowe not.

And he sayde vnto me: Stande vp vpon the ryght syde/ & I shall expounde the symylytude vnto the. So I stode/ and beholde/ an whote burnyng ouẽ wente ouer before me: & it happened ỹ when the flãme was gone by/ the smoke had the vpper hande. After thys there went ouer before me a watery cloude/ & sent downe moch rayne w̃ a storme: & whẽ the stormy rayne was past the droppes remayned styll. Then sayde he vnto me: lyke as the rayne is more then the droppes/ and as the fyre exceadeth the smoke/ euẽ so the measure of the thynges that are past/ hath the vpperhande. Then wente the droppes & the smoke aboue: and I prayed and sayde: May I lyue (thynkest thou) vntyll that tyme? Or what shall happẽ in those dayes? He answered me/ and sayde: As for the tokens wherof thou askest me/ I maye tell the of them in a parte: but as touchyng *thy lyfe/ I may not shewe the/ for I am not sent therfore.

*Some reade/ my lyfe

¶ Esdras and the Aungell commen together.

¶ The.v. Chapter.

NEuertheles/ as concernynge the tokens/ marke this: Beholde/ the dayes shall come/ that they which dwell vpon earth/ shalbe take̅ in a greate nombre/ and the waye of the trueth shalbe hyd/ and the lande shalbe baren from fayth: but iniquyte shall haue the vpperhãd/ lyke as thou hast sene now/ & as thou hast hearde longe agoo. And the lande that thou seist now to haue rule/ shalt thou shortly se waste. But yf God graunte the to lyue/ thou shalt se after the thyrd trõpet/ that the sunne shall sodenly shyne agayne in the nyght/ and the moone thre tymes in the daye/ and bloude shall droppe out of wodd/ & the stone shall geue his voyce/ & ỹ people shalbe vnquyete: & euen he shall rule/ whom they hope not ỹ dwell vpon earth/ & the foules shall flyt/ and the Sodomytysh see shall cast out hys fish/ and make a noyse in the nyght/ which many shall not knowe/ but they shall all heare the voyce therof.

There shalbe a confusyõ also in many places/ and the fyre shalbe oft sent agayne/ and the wylde beastes shall go their waye/ and menstruous wemen shall beare monsters/ & salt waters shalbe founde in the swete: one frende shall fight agaynst another: then shall all wyt and vnderstandynge be hyd and put alyde into their secrete places/ and shalbe sought of many/ and yet not be founde: then shall vnryghtuousnes and voluptuousnes haue the vpperhande vpon earth. One lande also shall aske another/ and saye: Is ryghteousnes gone thorow the? And it shall saye: No. At the same tyme shall men hope/ but nothynge optayne: they shall laboure/ but their wayes shall not prospere.

To shewe the soche tokens I haue leue/ and yf thou wilt praye agayne/ and wepe as now/ and fast seuen dayes/ thou shalt heare yet greater thinges. Then I awaked/ and a B fearfulnes wente thorow all my body/ and my mynde was feble and carefull/ so that I almost sowned withall. So the aungel that was come to talke with me/ helde me/ comforted me/ and set me vp vpon my fete.

And in the seconde nyght it happened/ ỹ Salathiel the Captayne of the people came vnto me/ sayinge: Where hast thou bene? & why is thy coũtenaunce so heuy? Knowest thou not/ that Israel is commytted vnto ỹ/ in the lande of their captyuyte? Up then/ & eate/ and forsake vs not/ as the shepherde that leaueth hys flocke in the hãdes of wycked wolues. Then sayde I vnto hym: Go thy waye fro me/ and come not nye me: and he hearde it/ and as I sayde/ so wẽte he his waye fro me. And so I fasted seuen dayes/ mournynge and wepinge/ lyke as Uziel the aungell commaunded me. And after seuen dayes it happened/ that the thoughtes of my herte were very greuous vnto me agayne/ and my soule receaued the spyrete of vnderstandynge/ and I beganne to talke with the moost hiest agayne/ and sayde: O Lorde Lorde/ of euery wodd of the earth & of all the trees therof/ thou hast chosen the one onely vyneyarde: & of all landes of the whole worlde thou hast chosen the one pyt: and of all floures of the grounde thou hast chosen the one lylye: and of all the depthes of the see thou hast fylled the one ryuer: and of all buylded cytyes thou hast halowed Syon vnto thy selfe: and of all the foules that are created/ thou hast named the one doue: & of all the catell that are made thou hast prouyded the one shepe: and amõge all the multytudes of folckes thou hast gotten the one people/ and vnto this people whõ thou louedest/ thou gauest a lawe/ that is proued of all.

And now/ O Lorde/ why hast thou geuẽ this one people ouer vnto many? & vpon the one

one rote thou hast prepared other/ and why hast thou scatred thy one only people amõge many? which treade them downe/ yee which haue euer withstande thy promyses/ & neuer beleued thy couenauntes? And though thou weredst enemye vnto thy people/ yet shuldest thou punysh them with thyne awne handes.

Now when I had spokẽ these wordes/ ỹ angell ỹ came to me the nyght afore/ was sent vnto me/ & sayde vnto me: Heare me/ & herkẽ to the thinge ỹ I saye/ & I shall tell ỹ more. And I sayde: Speake on my Lorde. Then sayd he vnto me: Thou art sore vexed & troubled for Israels sake. Louest thou ỹ people better then him ỹ made thẽ? And I sayde: No Lorde/ but of very grefe & compassyon haue I spoken. For my reynes payne me euery houre/ because I wold haue experiẽce of the waye of the most hyest/ & to seke out part of his iudgemẽt. And he sayde vnto me: ỹ thou mayest not. And I sayde: wherfore Lorde? Where vnto was I borne then? Or why was not my mothers chyldebed then my graue? So had I not sene the mysery & trouble of Jacob/ & ỹ trauayle of my people of Israel.

And he sayd vnto me: Nombre me ỹ thinges that are not yet come: gather me together ỹ droppes/ ỹ are scatred abrode: make me the floures grene agayne/ ỹ are wythered: open me the thinge that is closed: and bringe me forth the wyndes/ that are shut by: Shewe me the ymage of a voyce/ & then shall I declare the ỹ thing/ ỹ thou labourest to knowe. And I sayde: O Lorde/ Lorde/ who maye knowe these thinges/ but he that hath not his dwellynge wyth men? As for me/ I am vnwise: how may I then speake of these thinges wherof thou askest me? Then sayde he vnto me: like as thou canst do none of these thinges that I haue spoken of/ euẽ so canst thou not fynde out my iudgement/ or in the ende the loue that I haue promysed vnto my people. And I sayde: Beholde O Lord/ yet art thou nye vnto them that haue no ende: and what shall they do ỹ haue bene before me/ or we that be now/ or they that shal come after vs? And he sayde vnto me: I will lycken my iudgement vnto a ryng. Lyke as there is no slacknesse of ỹ last/ euẽ so is there no swyftnesse of the fyrst. So I answered and sayde: couldest thou not make those (ỹ haue bene made/ & that be now/ & that are for to come) in one/ that thou myghtest shewe thy iudgement the sooner? Then answered he me/ and sayde: The creature maye not haste aboue ỹ maker/ nether maye the worlde holde thẽ at once/ that shalbe created.

And I sayd: How hast thou sayde then vnto thy seruaunte/ that thou lyuynge maker hast made the creature lyuyng at once/ & the creature bare it? euen so might it now also beare them that be present/ at once. And he sayde vnto me: Aske ỹ chyldebed of a womã/ & saye vnto her: If thou bryngest forth chyldren/ why doest thou it not to gether/ but one after another? Praye her therfore/ to bringe forth ten chyldren at once. And I sayde: she can not/ but must doit one after another.

Then sayde he vnto me: Euen so haue I geuẽ a chyldebed vnto the earth/ for those ỹ be sowen vpõ it by processe of tyme. For like as a ponge chylde may not bryng forth the thynges that belonge to the aged/ euen so haue I ordened the worlde which I made.

And I asked and sayde: Seyng thou hast now geuẽ me a waye/ I will speake before the: for oure mother of whom thou hast tolde me/ is yet ponge/ & now she draweth nye vnto age. He answered me/ & sayde: Aske a woman that beareth chyldrẽ/ & she shall tell ỹ. Saye vnto her: wherfore are not they (whõ thou hast now brought forth) lyke those that were before the/ but lesse of stature? And she shall answere the: They that be borne in the youth of strẽgth/ are of one fashyon: and they ỹ are borne in the tyme of age (when the chyldebed fayleth) are other wyse. Consyder now thy self/ how that ye are lesse of stature/ then those that were before you/ & so are they that come after you/ lesse then ye/ as ỹ creatures which now begynne to be olde/ & haue passed ouer the strength of youth. Then sayd I: Lorde I beseche the/ yf I haue founde fauoure in thy syght/ shewe thy seruaunt/ by whom doest thou hyest thy creature?

¶ The Aungell instructeth Esdras/ and geueth hym answere to his questyons.

¶ The .vj. Chapter.

And he sayd vnto me: In the beginnyng when the ground was made: before the worlde stode/ or euer the wyndes blew/ before it thondred & lyghtened/ or euer the foundacyons of Paradyse were layed/ before the fayre floures were sene/ or euer ỹ moueable powers were stablysshed/ before the innumerable multitude of angels were gathered together/ or euer the hyghnesses of the ayre were lyfted vp/ afore ỹ measures of the fyrmamẽt were named/ or euer the chymneys in Sion were hote/ and or the presente yeares were sought out/ & or euer the inuencions of thẽ that now synne/ were put aside/ before they were sealed that now gather fayth for a treasure: then dyd I consyder & ponder all these thinges/ & they all were made thorow me/ & thorow none other: by me also they be ended/ & by none other. Then answered I & sayde: which shall be the partynge asunder of the tymes? Or when shalbe the ende of the fyrst/ and the be-

gynnynge of it that foloweth? And he sayde vnto me: From Abrahã vnto Isaac/ when Jacob and Esau were borne of hym/ Jacobs hande helde fyrst the hele of Esau: for Esau is the ende of this worlde/ and Jacob is the begynnynge of it that foloweth. The hande of mã betwixte the hele and the hand. Other question (Esdras) alike thou not.

I answered then/ and sayde: O Lorde Lord/ yf I haue foũde fauoure in thy sight/ I beseche the/ shewe thy seruaunt the ende of thy tokens/ wherof thou shewdest me part the last nyght. So he answered and sayde vnto me: Stande vp vpõ thy fete/ and heare the perfecte voyce and sounde. There shall come a greate mocyon/ but the place where thou standest shall not be moued. And therfore when thou hearest the wordes/ be not afrayed: for of the ende shall the worde and foundacyon of the earth be vnderstande. And why? the worde therof trembleth and quaketh/ for it knoweth/ that it must be chaunged at the ende. And it happened/ that when
B I had hearde it/ I stode vp vpon my fete/ and herkened: & beholde there was a voyce that spake/ & the sounde of it was lyke the sounde of many waters/ and it sayde. Beholde/ the dayes come/ that I wyll begynne to drawe nye/ and to vyset them that dwell vpõ earth/ and will begynne to make inquysiciõ of thẽ/ what they be that haue hurte equyte wt vnrightuousnes/ and when the lowe estate of Syon shalbe fulfylled: and when the world/ that shall vanysh awaye/ shalbe ouersealed/ then wyll I do these tokens.

The bokes shalbe opened before the firmament/ and they shall se all together/ & the chyldrẽ of a yere olde shall speake with their voyces: the wemen with chylde shall bringe forth vntymely chyldren of thre or foure monethes olde/ and they shall lyue/ & be rayled vp: & sodenly shall the sowne places appeare as the vnsowne/ ẏ full store houses shall sodenly be founde emptye/ and the trõpet shall geue a sounde/ which when euery man heareth/ they shalbe hastely afrayed. At ẏ tyme shall frendes fight one agaynst another lyke enemyes/ and the earth shall stande in feare with them.

The sprynges of the welles shall stande styll/ and in thre houres they shall not renne. Whosoeuer remayneth frõ all these thinges that I haue tolde the/ shall escape/ and se my saluacyon/ and the ende of youre worlde. And the men that are receaued/ shall se it/ they that haue not tasted death from their byrth: and the hert of the indwellers shalbe chaũged/ and turned into another meanyng: for euell shalbe put out/ and dysceate shalbe quẽched. As for fayth/ it shall florish/ corrupcyon shalbe ouercome: and the trueth/ which hath bene so longe without frute/ shalbe declared. And it happened when he talked with me/ that I loked demurely vpon him/ before whom I stode/ and these wordes sayde he vnto me: I am come to shewe the/ the tyme of ẏ nyght for to come.

Yf thou wylt prayе yet more/ & fast seuen dayes agayne/ I shall tell the more thinges/ & greater then before: for thy voyce is hearde before the Hyest: for why? the Myghtye hath sene the righteous dealynge/ he hath sene also thy chastyte/ whych thou hast had euer sence thy youth: and therfore hath he sent me to shewe ẏ all these thynges/ and to saye vnto the: Be of good comforte/ and feare not/ and haste not wyth the tymes that are past to thyncke vayne thynges/ and make not haste of the latter tymes. C

And it happened after thys/ that I wepte agayne/ and fasted seuen dayes in lyke maner/ ẏ I myght fulfyll the thre wekes/ which he tolde me. In the eyght nyght was my hert vexed within me agayne/ and I beganne to speake before the Hyest: for my spyrite was greatly set on fyre/ and my soule was in dystresse/ and I sayde: O Lorde/ thou spakest vnto thy creature from the begynnynge (euẽ the fyrst daye) and saydest: Let heauen and earth be made/ & thy worde was a perfecte worcke. And then was there the spyrite/ and the darcknesses were yet on euery syde/ & sylence: there was no mans voyce as yet from the. Then commaundest thou a fayre lyght to come forth out of thy treasures/ that thy worcke myght appeare and be sene.

Upon the seconde daye thou maydest the spyrite of the fyrmamẽt/ and commaundest it to parte asunder/ & to make a deuysyon betwixte the waters/ ẏ the one parte myght remayne aboue/ and the other beneth. Upon the thyrde daye thou broughtest to passe/ ẏ the waters were gathered in the seuẽth part of the earth: Sixe partes hast thou dryed vp/ and kepte them/ to thyntent that men myght sowe and occuppye husbandrye therin. As soone as thy worde went forth/ the worcke was made. For immedyatly there was great innumerable frute/ and many dyuerse pleasures and delyres of temptacyon/ floures of chaungeable coloure & smell/ and this was done the thyrde daye.

Upon the fourth daye thou cõmaundedst that the Sunne shulde geueth hys shyne/ & the moone her lyght: the starres dydest thou sett in order/ and gauest them a charge: to do seruyce euẽ vnto man/ ẏ was for to be made. Upon the fyft daye thou saydest vnto the seuenth parte (where the waters were gathered) ẏ they shuld bringe forth dyuerse beastes/ D

foules

soules and fyshes. And so it came to passe, that the domme water and without soule, brought forth fyuynge beastes, at the commaundement of God, that all people myght prayse thy wōderous worckes. Then dydest thou preserue two soules, ꝑ one thou caledst Enoch and the other Leuiathan, and dydest separate the one frō the other: for the seuēth parte (namely, where the water was gathered together) myght not holde them bothe. Unto Enoch thou gauest one parte, whiche was dryed vp on the thyrde daye, ꝑ he shulde dwell in the same parte, wherin are a thousande hylles. But vnto Leuiathan thou gauest the seuenth parte, namely the moyst, & hast kepte hym to deuoure what thou wilt, & whan. Upon the sixte daye thou gauest cōmaundement vnto the earth, that before the it shulde bryng forth beastes, catell, & all ꝑ crepe, & besydes this) Adam also, whō thou madest Lorde of all thy creatures: Of hym come we all, and the people also, whom thou hast chosen specially vnto thy selfe. All thys haue I sayde now & spoken before the, that I myght shewe, how that the worlde is made for oure sakes. As for the other people which also come of Adam thou hast sayd that they are nothynge, but be lyke a spetle, & hast lyckened the abundaūce of them vnto a droppe (that falleth) from the rofe of the house.

And now, O Lorde, the Heathen whiche haue euer bene reputed as nothynge, haue begonne to be lordes ouer vs, and to deuoure vs: but we thy people (whom thou hast called the fyrst borne, thy onely begotten, & thy feruent louer) are geuē into their handes and power. Yf the worlde now be made for oure sakes, why haue we not the inheritaunce in possessyon with the worlde? How longe shal this endure?

¶ The Angell sheweth Esdras many thynges to come.

¶ The. vii. Chapter.

And it happened after ꝑ I had spokē out these wordes, there was sent vnto me an angell, which had bene by me also the nyghtes a fore, & he sayde vnto me: Up Esdras, & heare ꝑ wordes that I am come to tell ꝑ. And I sayd: speake on Lorde my God. Then sayde he vnto me: The see is set in a wyde place, that it myght be depe & greate: but the entraūce is narow & smal lyke a ryuer. For who wolde go into the see, to loke vpon it, and to rule it? If he wente not thorow the narow, how myght he come into the brode?

Item another: A cyte is buylded and set vpon a brode felde, and is full of all goodes: the entraunce is narow and sodane, lyke as yf there were a fyre at the ryght hande, and a depe water at the left, and as it were onely one strate path betwixte them both, so small that there coulde but one man go there.

Yf thys cyte now were geuen to an heyre, & he neuer wēre thorow the parelous waye, how wold he receaue his enheritaunce? And I sayde: It is so Lorde. Then sayde he: Euē so is Israel also a portyō. And why? for their sakes haue I made the worlde: & when Adā trangressed my statutes, then was ꝑ thinge iudged that was done. Thē were ꝑ entraūces of the worlde made narow, full of sorow and trauayle: They are but few & euyll, full of parels and laboure. For the entraunces of the fore worlde were wyde and sure, and brought immortall frute.

If they now whiche are entred into thys worlde, maye not comprehende the strayte and vayne thinges, moch lesse maye they cōprehende and vnderstande the secrete things: Why disquietest thou thy selfe then, seynge thou art but a corruptible man? And what woldest thou knowe, where as thou art but mortall? And why hast thou not receaued in to thyne herte the thynge that is for to come, but that is present?

Then sande I: O Lorde Lorde, thou hast ordened in thy lawe, ꝑ the ryghteous shulde inherer these thynges, but that the vnfaythfull and vngodly shulde perysshe. Neuertheless the rightuous shal suffre strayte things, and hope for wyde: for they that haue lyued vngodly and suffered strayte thynges, shall not se the wyde.

And he sayde vnto me: There is no iudge aboue God, and none that hath vnderstandynge aboue the Hyest. For there be many that perysshe, because they despyse the lawe of God that is sett before them. For god hath geuen strayte commaundement to soche as come, that they knowe what they do, & how they shulde lyue: and yf they kepte this they shulde not be punyshed.

Neuer theless they were not obedyēt vnto hym, but spake agaynst hym: ymagyned vayne thinges, & purposed to lynne, & sayde moreouer that there was no God, and that God regarded it not. His wayes haue they not knowne, hys lawe haue they despysed, & denyed his promyses: in his statutes & ordynaunces haue they not bene faythfull & stedfast, and haue not perfourmed his worckes.

And therfore Esdras vnto the full, plenty and to the emptye, emptynesse. Beholde, the tyme shall come, that these tokens which I haue tolde the, shall come to passe, and the bryde shall appeare: & ꝑ earth that now passeth awaye, shalbe shewed: and whosoeuer is delyuered from the forsayde euyls, shall se my wōders For my sonne Jesus shalbe opēly declared, with those that be with hym: &

they that remayne, shalbe mery in youre hū-
dred yeares.

After these same yeares shall my sonne Christ dye, and all men that haue lyfe, & the worlde shalbe turned in to the oldesylēce. vii dayes, lyke as in the fore iudgmētes, so that no mā shall remayne. And after seuē dayes, the worlde that yet awaketh not, shalbe rayſed vp, and shall dye corrupte. And the earth shal restore those that haue slepte inher, and so shall the dust those that dwell in silence, & the secrete places shall delyuer those that be cōmitted vnto them. And the most hyest shal be openly declared vpō the seate of iudgmēt, & all mysery shal vanish awaye, & longesuffrynge shalbe gathered together. But the iudgment shall cōtynue, the treuth shall remayne, & fayth shall waxe strōge, & worcke shall folowe, & the rewarde shall be shewed, the ryghtuousnesses shall watch, and the vnryghtuousnesses shall beare no rule.

Then sayde I: Abraham prayed fyrst for the Sodomites, & Moses for the fathers & synned in the wyldernes, & he & came after him for Israell, in the tyme of Achas & Samuel: & Dauid for the destruction, and Salomon for them that came in to the Sāctuary, and Helias for those that receaued rayne, and for the deed, that he myght lyue: & Ezechias for the people in the tyme of Sennacherib: & dyuerse other in lyke maner, which haue prayed for many.

Euē so now seynge & corrupte is growne vp, and wyckednes increased, and the ryghtuous haue prayed for the vngodly, wherfor shall it not be so now also?

He answered me, and sayde: This present worlde is not & ende, there remayneth moch honoure in it, therfore haue they prayed for the weake. But the daye of dome shalbe the ende of this tyme, and the begynnyng of the immortalite for to come, wherin all corruption vanished, all voluptuousnes is lowsed all mysbeleue taken awaye, ryghtuousnes growne, and the verytesprynge vp. Then shall noman be able to saue hym that is destroyed, ner to oppresse him & hath gottē the victory. I answered thē, & sayde: This is my fyrst & last sayinge: & it had bene better, not to haue geuen the earth vnto Adam: or els when it was geuē him, to kepe him that he shulde not synne. For what profyt is it for mē now in this present time to lyue in heynes, & after death to loke for punyshment? O thou Adā, what hast thou done? For though it was thou that synned, thou art not fallen alone, but we all that come of the. For what profyt is it vnto vs, yf there be prompsed vs an immortal tyme, where as we medle with vadly worckes? & & there is prompsed vs an euerlastynge hope, where as we oure selues are euell & vayne? & & there are layed vp for vs dwelliges of health & fredome, where as we haue lyued euell? and that the worshippe of the Hyest is kepte to defende them, which haue led a pacyent lyfe, where as we haue walcked in & most wicked wayes of all? And that there shalbe shewed a paradyse, whose frute endureth for euer, wherin is fredome and medicyne, where as we shall not go in? for we haue walcked in vnpleasaūt places? And that the faces of them whiche haue absteyned, shall shyne aboue the starres, where as oure faces shalbe black and darcke? For whyle we lyued and dyd vnryghtuously, we consydered not, that we shuld suffre therfore afterdeath?

Then answered he me, and sayde: This is the consyderacyon & thought of the battayll, which man hath vpon earth: & yf he be ouercome, he shall suffre as thou hast sayde. But yf he gett the victory, he shall receaue the thynge that I saye For this is the lyfe, wher of Moses spake vnto the people, whyle he lyued, saying: Chose the lyfe, & thou mayest lyue. Neuertheles they beleued hym not, nether the Prophetes after hym. Noner me which haue spoken vnto them that heynes shulde not reach vnto them to their destruccyon lyke as ioye is for to come ouer those, that haue suffered them selues to be enfourmed in saluacion.

I answered then & sayde: I knowe Lorde, that the Hyest is mercyfull, in that he hath mercy vpon them, which are not yet in the worlde, and vpon those also that walcke in his lawe: and that he is pacīēt and longe suffrynge towarde those that haue synned in their worckes: and that he is lyberall to geue where as it requyreth: and that he is of great mercy, for he multiplieth his louynge kyndnesses towarde those that are present, & that are past, and to them which are for to come. For yf he multiplye not his mercies, & world shall not be made lyuynge, wyth those that dwell therin: He geueth also, for yf he gaue not of his goodnesse, that they whiche haue done euell, myght be eased, the ten thousand parte of men shulde not be made lyuynge. And yf the iudge forgaue not those that be healed wit his worde, and yf he wolde destroye the multytude that stryueth, there shulde be very few left in an innumerable multytude.

Esdras prayeth God rather to loke vpon his awne mercye then on the synnes of the people.

The.viii.Chapter.

AND he answered me saynge: The most Hyest made thys worlde for many, but the worlde to come for few. I wyll tell the a symplitude, Eldras: As when thou askest ỹ earth, it shall saye vnto the, that it geueth moch moulde, where of arthen vessels are made, but lytle of it that golde cõmeth of. Euen so is with the worcke of thys worlde. There be many created, but few shalbe preserued. Then answered I & sayde: Then swalowe vp ỹ witt (thou soule) and deuoure the vnderstanding, for thou art agreed to herkẽ & to geue eare, and wyllynge to prophecye: for thou hast no longer space geuen the, but onely to lyue. O Lorde, wylt thou not geue thy seruaũt leue, that we maye praye before the, and that thou mayste geue lede vnto oure herte, & buylde oure vnderstandynge, that there maye come frute of it: and that euery one which is corrupte, and beareth the state & place of a mã, maye lyue?

For thou art alone, & we all are one worck manshype of thy handes, lyke as thou hast sayde, and lyke as the body is fashioned now in the chyldesbed, and thou geuest the membres, and thy creature is preserued in fyre & water: &. ix. monethes doth thy worcke suffre thy creacure, whiche is fashioned in her: but the thynge that preserueth and it that is preserued, shall both bekepte together: & when tyme is, the chyldesbed delyuereth the thing, that is kepte and growne in her.

For thou hast commaunded the brestes to geue mylcke vnto the frute, that the thynge which is created & fashioned, maye be norished for a tyme: and then thou dyspolest & ordrest it with thy mercy, bringest it vp with thy ryghtuousnes, nurturest it in thy law, & rebourmest it with thy vnderstandyng, mortyfiest it as thy creature, and makest it lyuynge as thy worcke. Seynge then ỹ thou destroyest him, which with so great labours is created and fashyoned thorowe thy commaundement, thou coudest lyghtly ordene, also, that the thynge whych is made, myght be preserued.

And this I speake now of all men in generall, as thou knowest: but of thy people, for whose sake I am sory: and of thy inheritaunce: for whose cause I mourne: and of Israell, for whom I am wofull: and for Iacob, for whose sake I am greued: therfore begynne I to praye before the, for my selfe and for them, for I se the fall of vs, euen of vs, that dwell vpon earth. But I haue herde the swyftnes of ỹ iudge, which is to come: therfore heare my voyce, and vnderstande my wordes, and I shall speake before the.

This is the begynnyng of the wordes of Eldras, before he was receaued: O lorde, thou ỹ dwellest in euerlastyngnesse, whose eyes are lyft vp in the ayre, whose stole is exceadyng hye, whose glory & maiesty maye not be comprehended, before whõ the Hostes of heauen stande wyth tremblynge, whose keppynge is turned in wynde and fyre, whose worde is true, whose talckynge is stedfast, whose commaundement is stronge, whose ordinaunce is fearfull, whose loke driech vp the depthes, whose wrath maketh the mountaynes to melt away, and whose trueth beareth wytnes: O heare the prayer of thy seruaunt, and marck with thyne eares the peticion of thy creature.

For whyle I lyne, I wyll speake, and so longe as I haue vnderstandynge, I will answere. O loke not vpon the synnes of thy people, which serue in the trueth. Haue no respecte vnto the wicked studies of the Heathen, but to the desyre of those that kepe thy testimonyes with sorow. Thincke not vpõ those that haue walked raynedly before the, but vpon them, which wt will haue knowne thy feare.

Lett it not be thy wyll to destroye them, which haue had beastly maners, but to loke vpõ them that haue clearly taught thy lawe (Take thou no indignacyon at them, whiche are worse then beastes: but loue them, that alwaye put their trust in thy ryghtuousnes and glory: for we and oure fachers haue all the same sycknes and dysease, but because of oure synnes thou shalt be called mercyfull.

For yf ỹ hast mercy vpon vs, thou shalt be called mercyfull, where as we haue no worckes of ryghtuousnes: for ỹ ryghtuous whych haue layed vp many good workes together, shall out of their dedes receaue reward. For what is man, that thou shuldest take displeasure at him? Or what is the corruptyble mortall generacion, that thou shuldest be so roughe toward him?

For of a trueth there is no man amonge them that be borne, but he hath dealt wyckedly: and amonge the faythfull there is none, which hath not done amysse. For in thys (O Lorde) thy ryghtuousnes and thy goodnes shalbe prayed and declared, yf thou be mercyfull vnto them, whych are not rych in good workes.

Then answered he me and sayde: Some thinges hast thou spoken a ryght, and accordyng vnto thy wordes it shall be. For I wyl not verely cõsydre the worckes of thẽ, which haue synned before death, before the iudgement, before destruction, but I wyll reioyse ouer the worcke & thoughts of the ryghtuous. I wyll remẽbre also the pylgremage, ỹ holy

makynge and the rewarde. Lyke as I haue spoken now, so shall it come to passe. For as the housbande man soweth moch sede vpon the grounde, and planteth many trees and yet alwaye the thynge that is sowne or plãted is not all kepte sake, nether doth it all take rote: Euen so is it of them that are sowne in the worlde, they shal not all be preserued,

I answered then & sayde: If I haue foũde grace then let me speake. Lyke as the housbande mans sede perisheth, yf it receaue not rayne in due season, or yf there come to moch rayne vpon it: Euen so perysheth man also, which is created with thy hãdes, and is lyke vnto thyne awne ymage and to thy selfe, for whose sake thou hast made all thynges, and lyckened hym vnto ỹ housbande mans sede. Be not wroth at vs, O Lorde, but spare thy people, and haue mercy vpon thyne awne inheritaũce: O be mercyfull vnto thy creature.

D Then answered he me & sayde: Thynges present are for the present, & thyng⁊ to come for soch as be to come. For thou wantest yet moch, seynge thou mayest loue my creature aboue me: I haue oft times drawne nye vnto the, but neuer to the vnryghtuous. In this also thou art meruelous before the Hyest, in ỹ thou hast humbled thy selfe, as it becõmeth the, and hast not regarded thyne awne selfe, ỹ thou art had in soch honoure amõge ỹ ryghtuous. Therfore shall great wrechidnes and mysery come vpon them, that in the latter tyme shall dwell in ỹ worlde, for they haue walcked in great pryde.

But vnderstand thou for thy selfe, & seke out glory for soch as be like the: for vnto you is paradyse opened, the tre of lyfe is plãted, the tyme to come is prepared, plenteousnes made ready: a cytie is buylded for you, and a rest is prepared, yee perfecte goodnes and wysdome. The rote of euyll is marcked frõ you, the weaknes and moth is hyd frõ you, & in to hell flyeth corrupciõ in forgetfulnes. Sorowes are vanyshed awaye, & in the ende is shewed the treasure of immortalyte. And therfore aske thou nomore questiõs, cõcernynge the multitude of them that perysshe. For they haue taken lybertie, despysed the Hyest, thought scorne of his lawe, & forsakẽ his wayes.

Moreouer, they haue troden downe hys ryghtuous, & sayde in their herte, that there is no God, yee and that wyttyngly, for they dye. For lyke as the thynge that I haue spoken of, is made ready for you: Euẽ so is thirst & payne prepared for them. For it was not his wyl that mã shulde come to naught: but they which be created haue defyled ỹ name of him that made them, and are vnthãckfull vnto him, which prepared lyfe for them. And therfore is my iudgmẽt now at hand. These thyng⁊ haue I not shewed vnto all mẽ, but vnto few: namely vnto the, and to soch as be lyke the.

Then answered I and sayde: Beholde O Lorde, now hast thou shewed me the multytude of the tokens, which thou wilt beginne to do at the last but at what tyme and when thou hast not shewed me.

¶ Esdras hath visyons shewed vnto hym.

¶ The.ix. Chapter.

HE answered me then & sayde: Measure thou the tyme dyligently in it selfe, whẽ thou spyest that one parte of the tokens come to passe, which I haue tolde the before: so shalt thou vnderstande, that it is the very same tyme, wherin the Hyest wyll begynne to vyset the worlde, which he made. And when there shalbe sene earthquake and vproare of the people in the worlde, then shalt thou well vnderstande, ỹ the most hyest spake of those thynges, from the dayes that were before the, euen frõ the begynnynge.

For lyke as all that is made in ỹ world, hath a begynnyng and ende, and the ende is manyfest: Euen so the tymes also of ỹ Heyst haue playne beginnynges in wounders and sygnes, and the ende in worckyng and in tokens. And euery one that shalbe saued, and shall be able to escape by hys worckes and by fayth, wherin ye haue beleued, shall be preserued from the sayde parels, and shall se my saupour in my lande and within my borders, for I haue halowed me frõ the world. Then shall they be in carefulnesse, whiche now haue abused my wayes: and they ỹ haue cast them oute despytefully, shall dwell in paynes.

For soch as in their lyfe haue receaued benefytes, and haue not knowne me, and they that haue abhorred my lawe, whyle they had yet fredome, and whẽ they had yet open rowme of amendemẽt and conuersyon, and vnderstode not, but despysed it: ỹ same must knowe it after death in payne. And therfore be thou nomore carefull, how the vngodly shalbe punished, & how the ryghtuous shalbe saued, and whose the worlde is, & for whõ the world, and whẽ it is. Then answered I and sayde: I haue talcked before and now I speake, and wyll speake also herafter, that there be many moo of them whiche perysh, then shalbe saued, lyke as ỹ floude is greater then the droppes.

And he answered me, sayinge: lyke as the felde is, so is also the fede: as the floures be, so are the colours also: soch as the worckmã is, soch is also ỹ worcke: and as ỹ housband man is

man is him selfe / so is his houshode and dye also / for it was the tyme of the worlde. And when I prepared for thē ꝑ are now / or euer the worlde was made / where in they shulde dwell / then was there no mā that wythstode me. Now when euery one was / and the maker also in the worlde which is now prepared / & the moneth that ceaseth not / and the lawe which is vnsearcheable / their maners were corrupte. So I consydred the worlde / and beholde / there was parell / because of ꝑ thoughtes ꝑ were come in to it. And I saw / and spared them greatly / and haue kepte me a wynebery of the grapes / and a plante frō amonge many generacyons. Let the multitude perysh then / whych are growne vp in vayne / and lett my grape and wynebery be kepte: euē my plante: for with greate laboure haue I made it vp.

Neuertheles yf thou wilt take vpō the yet seuē dayes mo (but thou shalt not fast in thē) goo thy waye then in to the felde of floures / where no house is buylded / and eate onely of the floures of ꝑ feld / taste not flesh / drincke no wyne / but eate floures onely. Praye ¶ vnto the Hyest contynually / so wyll I come / and talke with the.

So I went my waye and came in to the felde which is called Ardath) like as he commaunded me) & there I sat amōge ꝑ floures / and ate of the herbes of the felde / & ꝑ meate of the same satisfyed me. After seuen dayes I sat vpon the grasse / & my herte was vexed within me lyke as afore: and I opened my mouth / & begāne to talke before the Hiest / and sayde: O Lord / thou ꝑ shewest thy selfe vnto vs / thou hast declared and opened thy selfe vnto oure fathers in the wyldernes / in a place where no man dwelleth / in a baren place / when they came out of Egypt / & thou spakest / sayinge: Heare me O Israel / and marke my wordes thou sede of Jacob. Beholde / I sawe my lawe in you / and it shall bringe frute in you / & ye shalbe honoured in it for euer. For oure fathers which receaued ꝑ law / kepte it not / and obserued not thy ordinaunces and statutes / and the frute of thy lawe was not declared: for it myght not / for why: it was thine. For they that receaued it / perished / because they kepte not the thynge that was sowne in them.

It is a custome when the grounde receaueth sede / or ꝑ see a shipp / or a vessell meate and drincke / that whē it perysheth or is broken wherin a thyng is sowne / or wherin eny thinge is put: the thinges also perishe & are broken / which are sowne or put therin. But ¶ vnto vs it hath not happened so: for we that haue receaued the lawe / perish in synne / and oure herte which also receaued the lawe: not withstandynge the lawe perysheth not / but remayneth in his laboure.

And when I consydred these thynges in my herte after this maner / I loked aboute me with myne eyes / and vpon the ryght syde I sawe a woman / which mourned sore / made greate lamentacion / and wepte wyth loude voyce: her clothes were rent in peces / and she had asshes vpon her heade.

Then let I my thoughtes go / ꝑ I was in / & turned me vnto her / & sayde: wherfore wepest thou: why art thou so sory & discomforted: And she sayde vnto me: Syr / lett me bewayle my selfe & take yet more sorowe: for I am sore vexed in my mynde / & brought very lowe. And I sayde vnto her: what ayleth the: Or who hath done eny thinge to the: tell me. She sayde: I haue bene vnfrutefull and baren / and haue had an housband thirtie yeares. And these .xxx. yeares I do nothinge els daye & nyght and all houres / but make my prayer to the Hyest. After thirtie yeares God herde me thy handmayden / loked vpō my mysery / consydred my trouble / and gaue me a sonne / and I was glad of him / so was my housband also & all my neyghbours / & we gaue greate honoure vnto the Myghtie. And I norysshed him with great trauayle. So whē he grewe vp / and came to the tyme / that he shuld haue a wyfe / I made a feast.

¶ Esdras & the woman that appeareth vnto him cōmen together.

¶ The .x. Chapter.

And it happened ꝑ when my sonne A wente in to hys chamber / he fell downe / and dyed: then ouerthrew we all the lightes / & all my neyghbours rose vp to comforte me. Then toke I my rest vnto the seconde daye at nyght: and when they had all rested / that they myght cōforte me / I rested also / and rose vp by night / and fled / and am come hyther in to this felde / as thou seist: & am purposed not to come in the cytie / but to remayne here / and neither to eate ner drynke / but contynually to mourne and to fast / vntyll I dye.

Then let I my meditacyons & thoughtes fall / that I was in / and spake to her in displeasure: Thou foolysh woman / seyst thou not oure heuynes and mournyng / and what happeneth vnto vs: how Sion oure mother is all wofull and sory / and how she is cleane brought downe and in mysery: seynge we be all now in heuynes / and make oure mone (for we be all soroufull.) As for the heuines that thou takest / it is but for one sonne. Demaunde the earth / and she shall tell the / ꝑ it is she which ought (by reason) to mourne / for the fall of so many that growe vpon her.

For

For from the begynnynge all men are borne ot her/& other shall come: and behoide / they waike allmost all in to destruccion/ & many of them shalbe roted out.

Who shulde then (by reason) make more mournynge/then she/ that hath lost so great amultytude: and not thou / whych art sory but for one. But yf thou woldest saye vnto me: My mournynge is not lyke the mournyng of the earth/for I haue lost the frute of my body/ which I bare with heuynes: but ỹ earth is accordynge to ỹ maner of the earth/ & the present multytude goeth agayne into her / as it is come to passe: Then saye I vnto the: lyke as thou hast borne wyth trauayle & sorowe/ cũ so the earth also frõ the begynnynge geueth her frute vnto man/for him that made her. And therfore withholde thy sorowe and heuynes by thy selfe / and loke what happeneth vnto the/ be are it strongly. For yf thou iudgest the marck & ende of God to be ryghtuous and good/and receauest his councell in tyme /thou shalt be commended therin. Go thy waye then in to the cytye to thy housbande.

And she sayde vnto me: that wyll I not do/
B I wyll not go in to the cytie/ but heare wyll I dye. So I commened more with her /and sayde: Do not so/but be counceled/& folowe me: for how many falles hath Sion? Be of good comforte because of the sorowe of Jerusalem. For thou seyst that our Sanctuary is layed waste / oure auiter broken/ oure temple destroyed / oure playenge of instrumentes & syngynge layed downe / the thankesgeuynge put to sylence/our myrth is banished awaye/ the lyght of oure candelstyck is quenched / the arcke of the couenaunt is taken from vs/all oure holy thynges are defyled/and the name that is called vpon ouer vs/is dishonoured: oure chyldren are put to shame/oure prestes are brent/oure Leuites are caried awaye in to captyuyte / oure virgins are defyled/and oure wyues rauysshed/ oure ryghtuous men spoyled/and oure chyldren destroyed /oure yonge men are brought in bondage/ and oure stronge worthies are become weake: and Sion (whych seale is the greatest of all) is lowsed vp from her worshippe: for she is deliuered in to ỹ hãdes of them that hate vs.

And therfore shake of thy great heuynes/ and put awaye the multitude of sorowes: ỹ the Wyghtie maye be mercyfull vnto the/ and that the Hyest maye geue the rest from thy laboure and trauayle. And it happened/ that when I was talkyng with her/her face dyd shyne and glyster/so that I was afrayed of her/and mused what it myght be. And immediatly she cast oute a greate voyce / very fearfull/so that the earth shoke at the noyse of the woman: and I loked / and beholde/the womã appeared vnto me nomore: but there was a cytie buylded / & a place was shewed from the grounde and foundacion.

Then was I afrayed / & cryed wyth loude voyce/and sayde: where is Uziel the angell/ which came to me at the fyrst? For he hath caused me to come in many cõsyderacyons & hye thoughtes / and myne ende is turned to corrupcion/ and my prayer to rebuke. And as I was speakynge these wordes / he came vnto me/& loked vpon me/and I laye as one that had bene deed/and myne vnderstanding was altered/ & he toke me by the ryght hãde/ and comforted me/ & set me vp vpon my fete/ and sayde vnto me: what ayleth the? and why is thyne vnderstãdyng vexed? & the vnderstãdinge of thy herte/ & wherfore art thou sory? And I sayd: Because thou hast forsaken me: and I haue done according vnto thy wordes/ I wente in to the felde/and there haue I sene thyngs/ ỹ I am not able to expresse. He sayde vnto me: Stande vp and be manly / and I shall geue the exortacyon.

Then sayd I: Speake on to me my Lord/ forsake me not /lest I dye in vayne: for I haue sene that I knewe not / & herde that I do not knowe. Or shall my vnderstandynge be disceaued/and my mynde? But now I beseche the/that thou wylt shewe thy seruaunt of this wõder. He answered me then & sayde: heare me/and I shall enfourme the/& tell the wherfore thou art afrayed / for ỹ Hyest hath opened many secrete thynges vnto the.

He hath sene that thy waye is ryght / and that thou takest sorowe contynually for thy people/and makest greate lamentacyon for Sion: and therfore vnderstande the vysyon which thou sawest a lytle whyle agoo after this maner: Thou sawest a woman mournynge/and thou hast comforted her: Neuertheles now seyst thou the lykenes of the woman no more/but thou thoughtest there was a cytie buylded: and lyke as she tolde the of ỹ fall of her sonne/so is this the answere: The woman whõ thou sawest/is Sion: & where as she tolde the / that she hath bene thyrtye yeares vnfrutefull and baren / those are the xxx. yeares / wherin there was no offerynge made in her.

But after .xxx. yeares Salomõ buylded her/& offred/and then bare the barẽ a sonne. And where as she tolde the/that she norysshed him with laboure/that was the dwellyng of Jerusalem. But where as the sonne dyed in her chamber/ ỹ is the fall of Jerusalẽ. And thou sawest her lyckenesse/how she mourned for her sonne: & what els happened vnto her/ I haue shewed the. And now God seyth/ that thou art

thou art lozy in thy mynde/ & suffrest krō thy herte foz her / and so hath he shewed the her clearnesse/and the fayrnes of her bewtye.

And therfoze I bad the remayne in ỹ feld/ where no house is buylded. Foz I knew that the Hiest wolde shew this vnto the/ therfoze I commaunded the to goo in to the felde/ where no foundacyon ner buyldynge is. Foz in the place where the Hyest wyll shewe hys citie/there shall be no mans buyldyng. And therfoze feare not/and let not thyne herte be afrayed/but go thy waye in / and se the glorious and fayze buyldynge / and how greate it is/and how greate thou thynckest it after the measure of thyne eyes/ & then shalt thou heare as moch as thine eares maye compzehēde. Foz thou art blessed aboue many other/ and art called with the Hyest/as ỹ few. But tomozow at nyght thou shalt remayne here/ & so shall the Hyest shewe the visyons of hye thynges/ whych he wyll do vnto them / that dwell vpon earth in ỹ last dayes. So I slepte the same night lyke as he cōmaunded me.

¶ In this Chapter and in the .ij. next ensuynge / he entreateth of certen vysyons and of the interpzetacyons therof.

¶ The .xj. Chapter.

And I sawe I a dzeame: and beholde/ there cam vp krō the see an Aegle/ which had .xij. wyngz & thze headz: And I sawe/and beholde/ he spzed hys wynges ouer all the earth / and all the windes of the ayze blew in them/and so they were put together agayne. And I behelde/ & out of his fethers there grew other lytle contrary fethers: the heades rested/ the head in ỹ myddest was greater then the other / yet rested it with the residue.

Mozouer I sawe / that the Aegle flew wᵗ his wynges/and raygned vpō earth / & ouer all thē that dwell vpon the earth: and I sawe that all thynges vnder heauen were subiecte vnto him/ & no mā spake agaynst him/ no not one creature vpon earth. I sawe also that the Aegle stode vp vpon hys clawes / & gaue a sounde with his fethers / and a voyce sayinge after thys maner: watch not all together/slepe euery man in his awne place/ & watch foz a tyme / but let the heades be pzeserued at the last. Neuertheles I sawe/ that the voyce wente not oute of hys heades / but from ỹ myddest of his body. And I nombzed hys contrary fethers/ & beholde / there were eight of them. And I loked / & beholde vpon the ryght syde there arose one fether / & raigned ouer all the earth. And it happened/ that when it raigned/the ende of it came/ and the place therof appeared no moze. So ỹ nexte folowyng stode vp/ & raygned/ & had a greate tyme: and it happened/that when it raigned/ the ende of it came also/lyke as the fyrst / so that it appeared nomoze.

Then came there a voyce vnto it/ & sayde: Heare thou ỹ hast kepte in the earth so lōge/ this I saye vnto the/before thou begynnest to appeare nomoze: There shall none after the atteyne vnto thy tyme. Then arose the third/ & raigned as ỹ other afoze/ & appeared nomoze also. So went it wᵗ all ỹ residue one after another/so ỹ euery one raigned/ & then appeared nomoze. Then I loked/ & beholde/ in pzocesse of tyme ỹ fethers ỹ folowed were set vp vpō the ryght syde / ỹ they myght rule also: & some of thē ruled / but within a whyle they appeared nomoze: foz some of thē were set vp/but ruled not. After this I loked/ and beholde ỹ .xij. fethers appeared nomoze/ & ỹ two wynges: & there was nomoze vpon the Aegles body/but two heades ỹ rested/ & sixe fethers. Then sawe I also/ ỹ the syxe fethers were parted in two/ & remayned vnder ỹ head/ ỹ was vpō the right syde/ foz ỹ foure continued in their place. So I loked/ & beholde/ they ỹ were vnder ỹ wynges/ thought to set vp thē selues/ & to haue the rule. Then was there one set vp/ but shoztly it appeared nomoze/ & the seconde was sooner awaye then ỹ first. And I behelde/ & lo/ the two thought also by them selues to raigne: & when they so thought/beholde/there waked one of ỹ headz ỹ were at rest/namely/it that was in ỹ myddest/foz ỹ was the greater of the two headz. And then I sawe/ that the two heades were kylled with him / & the head was turned with them that were by him / and ate vp the two vnder wynges/that wolde haue raigned.

But this head put ỹ whole earth in feare/ & bare rule in it/ouer all those ỹ dwelt vpō earth wᵗ moch laboure / & he had the gouernaunce of the wozlde / ouer all the foules ỹ haue bene. After this I loked/ & beholde/the head that was in the middest/sodenly appeared nomoze/lyke as ỹ wynges: then came ỹ two heades/which ruled vpō earth / & ouer those dwelt therin. And I behelde / & lo/the head vpon the ryght syde / deuoured it that was vpō the left syde. And I herde a voyce/ which sayde vnto me: loke befoze the/ & consydze the thyng that thou seist. Then I saw/ & beholde/as it were a lyon ỹ roareth / rennynge hastely out of the wod / & he sent out a mās voyce vnto the Aegle/ & sayde: Heare thou/I wyll talke with the/ & ỹ Hyest shall saye vnto the: Is it not thou ỹ hast the victory of the foure beastes/whō I made to raigne vpon earth and in my wozlde / & that the ende of their tymes might come thozow thē?

And the fourth came/ and ouerwanne all the beastes that were past / and had power ouer the wozlde with greate fearfulnes/ and ouer

ouer the whole cõpasse of the earth with the most wicked labour/& so longe tyme dwelt he vpon the earth with disceate / & the earth hast thou iudged not with trueth. For thou hast troubled the meke / thou hast hurte the peaceable & quyete / thou hast loued lyers/ and destroyed the dwellynges of them that brought forth frute/and hast cast downe the walles of soch as dyd the no harme. Therfore is thy wrongeous dealyng and blasphemye come vp vnto the Hyest/and thy pryde vnto the Myghty. The Hyest also hath loked vpõ the proude tymes/ and beholde/ they are ended/and their abhomynacyons are fulfilled. And therfore appeare no more thou Aegle/ and thy horrible winges/and thy wycked fethers/and thy vngracyous heades / and thy synfull clawes/and all thy bayne body: that the earth maye be refreshed/ & come agayne to her self/whan she is delyuered frõ thy violence/ and that she maye hope for the iudgement and mercy of hym that made her.

¶ The.xij. Chapter.

AND it happened when ỹ Lyõ spake these wordꝭ vnto ỹ Aegle/I sawe/ & beholde / the head that afore had the vpperhand/appeared nomore: nether dyd the foure wynges appeare any more/ ỹ came to him/ & were set vp to raigne: and their kyngdome was small & full of vproure. And I saw/& beholde/ they appeared no more/and the whole body of the Aegle was brent/& the earth was in greate feare. Then awaked I out of the traunce of my mynde/& from greate feare/& sayde vnto my spyrete: Lo/this hast thou geuen me/ in that thou searchest out the wayes of ỹ Hyest: lo/ yet am I weery in my mynde/& very weake in my spyrete/& lytle strength is there in me/ for the greate feare ỹ I receaued this night. Therfore will I now beseche the Hyest/that he wyll comforte me vnto the ende: & I sayd/ Lorde Lorde/yf I haue founde grace before thy sight/ & yf I am iustified with the before many other/& yf my prayer be come vp before thy face/ comforte me then/& shewe me thy seruaunt the interpretacyõ & playne difference of this horrible sight/ ỹ thou mayest perfectly cõforte my soule: for thou hast iudged me worthy/to shew me ỹ last of tymes.

And he sayde vnto me: this is the interpretacyon of this syght. The Aegle whome thou sawest come vp frõ the see/ is the kyngdome which was sene in the vysyon of thy brother Daniel/but it was not expouded vnto him/ B for now I declare it vnto the. Beholde/ the dayes come/that there shall ryse vp a kyngdome vpon earth/& it shalbe feared aboue al the kyngdomes that were before it. In the same kyngdome shall. xij. kynges raygne/ one after another. For the seconde shall begynne to raygne/ and shall haue more tyme then the other/& this do the. xij. wynges signyfye/which thou sawest. As for the voyce ỹ spake/& ỹ thou sawest go out frõ the heades but not frõ the body/ it betokeneth/that after the tyme of that Kyngdome there shall aryse greate stryuynges / & it shall stande in parell of fallyng: neuertheles it shall not yet fall/but shalbe set in to his beginninge. And the eight vnderwynges whych thou sawest hange vnto the wynges of him/betokẽ/that in hym there shall aryse eyght Kyngꝭ/ whose tyme shalbe but small/& their yeares swyft/ & two of thẽ shall beare. But when the myddest tyme commeth/there shalbe foure kepte in ỹ tyme/when his tyme begynneth to come that it maye be ended/ but two shalbe kepte vnto the ende.

And where as thou sawest thre heades re- ¶ stynge/this is the interpretacyõ: In his last shall the Hyest rayse vp thre Kyngdomes/ & call many agayne into thẽ/& they shall haue the domynyon of the earth/and of those that dwell therin/wt moch labour aboue all those ỹ were before thẽ. Therfore are they called ỹ heades of the Aegle: for it is they that shall brynge forth hys wyckednes agayne/ and that shall perfourme & fynysh hys last. And where as thou sawest / that the greate head appeared nomore/it signyfyeth/that one of them shal dye vpõ his bed/& yet with payne/ for the two that remayne/ shalbe slayne with the swerde. For the swerde of ỹ one shall deuoure the other / but at the last shall he fall thorow the swerde hym selfe.

And where as thou sawest two vnderwinges vpõ the head that is on the ryght syde/ it signyfyeth that it is they/ whome the Hyest hath kepte vnto their ende: thys is a small Kingdome/& full of trouble. The Lyon whõ thou sawest rysinge vp out of the wodd/and roarynge/& speakynge vnto the Aegle / and rebukynge hym for his vnryghtuousnesse/is the wynde / whych the Hyest hath kepte for them & for their wyckednesse vnto the ende: he shall reproue them/& rente them asunder before them. For he shall set them lyuynge before the iudgement / & shall rebuke them: for the residue of my people shall he delyuer wt trouble/those ỹ be preserued ouer myne endes: and he shall make them ioyfull vntyll the commyng of the daye of iudgemẽt/ wher of I haue spokẽ vnto the frõ the begynnyng. This is the dreame that thou sawest/& thys is the interpretacyon. Thou only hast bene mete to knowe the secrete of the Hyest.

Therfore write all these thinges that thou hast sene in a boke/and hyde them/and teach thẽ the wyse in ỹ people/ whose hertes thou knowest

knowest maye cõprehende and kepe these se-
D cretes. But wayte thou here thy selfe yet se-
uen dayes moo/ that it maye be shewed the/
whatsoeuer it pleaseth the Hyest to declare
vnto the/ and with that he went his waye.

And whẽ all the people perceaued/ ẏ the
seuen dayes were past/ & I not come agayne
in to ẏ cytie/ they gathered them alltogether
frõ the least vnto the most/ & came vnto me/
and sayde: what haue we offended the? and
what euell haue we done agagnst the/ ẏ thou
forsakest vs/ & syttest here in this place? For
of all people thou only art left vs/ as a grape
of the vyne/ and as a candell in a darcke pla-
ce/ and as an hauẽ & shyppe preserued from
ẏ tẽpest. Haue we not els aduersite ynough/
but thou must forsake vs? Were it not bet-
ter for vs/ that we had bene brẽt with Sion?
For we are no better/ then they ẏ dyed there:
and they wepte wyth loude voyce. Then an-
swered I thẽ & sayde: Be of good cõforte O
Israel/ & be not heuy thou house of Jacob:
for the Hyest hath you in remẽbraũce/ & the
Myghtie hath not forgotten you in tempta-
cion. As for me/ I haue not forsakẽ you/ ne-
ther am I departed from you: but am come
in to this place to praye/ because of the my-
sery of Israel/ that I myght seke mercy for ẏ
lowe estate of youre Sanctuary. And now
go youre waye home euery mã/ & after these
dayes wyll I come vnto you. So the people
went their waye in to the cytie/ lyke as I cõ-
maunded them: but I remayned styll in the
felde seuen dayes/ as the Angell bad me: and
I ate onely of the floures of the felde/ & had
my meate of the herbes in those dayes.

The. xiij. Chapter.

A And it happened after ẏ seuẽ dayes/
that I dreamed a dreame by night.
And beholde/ there arose a wynde
from the see/ that it moued all the
floudes therof. And I loked/ and beholde/ the
mã was strõge & increased with the cloudes
of heauẽ: & when he turned his coũtenaunce
to consyder/ all the thinges trembled ẏ were
sene vnder him: and when the voyce went out
of his mouth/ all they brent that herde hym/
lyke as the earth when it seleth the fyre.

After these I sawe/ & beholde/ there was
gathered together a multitude of men out of
nombre from the foure windes of the heauẽ/
to fyghte agaynst the man/ that came oute
from the see. And I loked/ and beholde/ he
graued him selfe a greate mountayne/ and
flew vp vpon it. But I wolde haue sene the
border or place/ wherout the hyll was gra-
uen/ and I coude not.

I sawe after these/ ẏ all they which came
to fyght agaynst hym/ were sore afrayed/ &
yet durst they fyght. Neuertheles when he
sawe the fearsnesse & violence of the people/
he nether lyft vp his hande ner held swerde/
ner eny weapẽ: but onely (As I sawe) he sent
out of his mouth as it had bene a blast of fy-
re/ and out of his lyppes the wynde of ẏ flã-
me: and out of his tonge he cast out sparkes
and stormes/ and they were all myxte toge-
ther: the blast of fyre/ the wynde of ẏ flãmes/
and the greate storme/ and fell wyth a russhe
vpon ẏ people/ which was prepared to fight
and brent them vp euerychone: so that of the
innumerable multitude there was nothinge
sene; but onely dust and smoke. When I saw
this/ I was afrayed.

Afterwarde sawe I the same man come B
downe from the mountayne/ and callyng vn
to him another peaceable people: and there
came moch people vnto him: some were glad
some were sory/ some of them were bounde/
so that they were caried & brought forth.

Then was I sycke thorow greate feare/ &
I awaked/ and sayde: thou hast shewed thy
seruaunt all thy wõders frõ the begynnyng/
& hast counted me worthy/ ẏ thou myghtest
receaue my prayer: shewe me now yet the in-
terpretacion of this dreame. For thus I cõ-
syder in my vnderstandyng: Wo vnto them ẏ
shall be left in those dayes: & moch more wo
vnto thẽ that are not left behynde: for they ẏ
were not left/ were in heuynes.

Now vnderstande I the thynges that are
layed vp in the latter dayes/ which shall hap-
pen vnto them/ and to those that are not left
behynde. Therfore are they come in to great
parelles/ and many necessities/ lyke as these
dreames declare. Yet is it easier/ ẏ he which
suffreth hurte come in these/ then to passe a-
waye as a cloude out of the worlde/ and now
to se the thynges ẏ shall happẽ in the last.

Then answered he me/ and sayde: The in-
terpretacyon of the syght shall I shewe the/
and I wyll open vnto the/ the thynge ẏ thou
hast requyred. For thou hast spoken of them
that are left behynde/ and thys is the inter-
pretacyon. He that taketh awaye the parell
in that tyme/ hath kepte him selfe. They that
be fallen in to harme/ are such as haue wor-
kes & fayth vnto the Most mighty. Knowe
this therfore/ that they which be left behyn-
de/ are more blessed/ then they that be deed.
This is the meanynge of the vysyon. Where
as thou sawest a man commynge vp from
the depe of the see/ the same is he whom God
the Hyest hath kepte a greate season/ which
by his awne selfe shall delyuer his creature/
& he shall order thẽ that are left behynde. And
where as thou sawest/ ẏ oute of hys mouth
there came a blast of wynde/ fyre & storme/ &
how

how that he lyft vp nether swerde nor weapen/but ỹ the rushynge in of hym destroyed ỹ whole multitude/ỹ came to fyght agaynst him:it signyfyeth/that the dayes come/whan ¶ God wyll delyuer thē that are vpon earth/& in a traūce of mynde shall he come vpō thē/ ỹ dwell in ỹ earth. And one shall vndertake to fyght agaynst another/one cite agaynst another/one place agaynst another/one people agaynst another/& one realme agaynst another. When this commeth to passe/then shall the tokens come/that I shewed the before:& then shall my sonne be declared/whō thou sawest clymme vp as a man. And when all ỹ people heare his voyce euery man shall in their awne lande leaue the battayll ỹ they haue one against another/& an innumerable multytude shalbe gathered together/as they that be wyllinge to come & to ouercome him by fyghtinge. But he shall stande vpon the toppe of the mount Sion. Neuertheles Sion shall come/& shalbe shewed/beinge prepared & buylded for all men/lyke as thou sawest the hill grauē forth without any handes. But my sonne shall rebuke the people ỹ are come for their wyckednes/with the tempest/and for their euell ymagynacyons:and their paynes wherwith they shalbe punyshed/are lyckened vnto the flamme:and without any laboure/shall he destroye them/euen by the lawe/which is cōpared vnto the fyre.

And where as thou sawest/that he gathered another peaceable people vnto hī: those are the ten tribes/which were caried awaye prysoners out of their awne lande/in ỹ tyme of Oseas the Kynge/whom Salmanasar the Kynge of Assiria toke prysoner/& caryed them ouer the water/and so came they into another lande.

But they gaue them this councell/ỹ they shulde leaue the multitude of the Heathen/& to go forth into a farther countre/where neuer mankynde dwelt: that they myght there kepe their statutes/which they neuer kepte in their awne lande. And so they entred in at ¶ the narow passages of the water of Euphrates/and God shewed tokēs for them/& held styll the floude tyll they were passed ouer: for thorow ỹ countre there was a greate waye/ namely of a yeare and a halfe yourney/for ỹ same regyon is called Asareth. Then dwelt they there vnto the latter tyme: & when they come forth agayne/the Hyest shall holde styl the sprynges of the streame agayne/ỹ they may go thorow/therfore sawest thou ỹ multitude with peace. And they that be left behynde of thy people/are those that be founde within my border. Now when he destroyeth the multytude that is gathered together/he shall defende hys people that remayne/and then shall he shew them greate wonders.

Then sayde I: O Lorde Lorde/shewe me this:wherfore haue I sene the man comming vp frō the depe of the see? And he sayde vnto me: Like as thou canst nether seke out nor knowe these thinges that are in the depe of ỹ see/euē so mayest thou not se my sonne/ or those that be with him/but in the tyme of the daye. Thys is the interpretacyon of the dreame which thou sawest/therfore thou only art here lyghtened: for thou hast forsaken thyne awne lawe/& applyed thy diligēce vnto myne/& sought it. Thy lyfe hast thou ordred in wisdome/& hast called vnderstanding thy mother/& therfore haue I shewed ỹ the treasure of the Hyest. After thre dayes I will shew the more/& talke wt the at more large/ yee heuy and wonderous thinges wyll I declare vnto the.

Then went I forth into the felde/geuyng prayse & thankes greatly vnto God/because of his wonders which he dyd in tyme/and because he gouerneth the same/and soche as is in tyme/and there I satt thre dayes.

¶ God appeareth vnto Esdras in the bush/& sheweth hym what he shall do.

¶ The.xiiij.Chapter.

A Vpon the thyrd daye I sat vnder an oke tree/then came there a voyce vnto me out of the bush/& sayde: Esdras/Esdras? And I sayde:here am I Lorde/& stode vp vpon my fete. Then spake he vnto me:In the bush dyd I appeare vnto Moses/and talked with him/when my people serued in Egypte/& I sent hym/& led my people out of Egypt/& brought him vpō the mount Sion/where I helde him by me a longe season/& tolde hym my wonderous worckes/and shewed him the secretes of the tymes & the ende/& cōmaunded him/saying: These wordes shalt thou declare/& not hyde thē. And now I saye vnto the/that thou laye vp in thyne herte the dreames that thou hast sene/and the interpretacyons which I haue shewed the:for thou shalt be receaued of all/ thou shalt be turned & remayne with my coūcell/& with soch as be lyke the/vntyll the tymes be ended. For the worlde hath lost hys youth/and the tymes begynne to waxe olde. For the tyme is deuyded into twelue partes/ and ten partes of it are gone all ready/and halfe of the tenth parte: yet remayneth there that/which is after ỹ halfe of the tenth parte.

Therfore prepare & ordre thy house/and reforme thy people: comforte soch of them ¶ B as be in trouble: and tell now of the destrucyon:let go from the mortall thoughtes:cast awaye the burthēs of man:put of the weake nature:laye vp in some places ỹ thoughtes that are most heuy vnto the/and haste the to flye

fayt frō these tymes: for soch euell & wyckednesse as thou hast now sene happē / shal they do yet moch worse. For the weaker that the worlde and the tyme is / the more shall synne & wickednesse increase / in thē that dwell vpō earth. For the trueth is fled farre awaye / & lesynge is hard at hande. For now hasteth ꝑ vision to come / that thou hast sene.

Then answered I & sayde: Beholde Lord / I will go as thou hast commaunded me / and reboure me the people which are present. But they ꝑ shall be borne afterwarde / who wyll exhorte or rebuke them? Thus the worlde is set in darcknes / & they that dwell therin / are without lyght: for thy lawe is kyndled / because no man knoweth the thynges that are done of the / or ꝑ shalbe done. If I haue foūde grace before the / sende ꝑ holy goost in to me / and I shall wryte all that hath bene done in the worlde sens the begynnynge / which was wrytten in thy lawe / that men maye fynde ꝑ path / and that they which wyll lyue in the latter dayes / maye lyue.

¶ And he answered me / sayīg: Go thy waye / gather thy people together / & saye vnto thē / that they seke the not for .xl. dayes / but loke thou gather the many bore trees / & take wt the Sarea / Dabria / Selemia / Echanus & Asiail / these fyue / which are ready to wryte swyftly / and come hither / and I shall lyght a candle of vnderstāding in thine hert which shall not be put out / tyll the thynges be performed which thou shalt begynne to wryte And then shalt thou declare some thynges openly vnto the perfecte / & some thinges shalt thou shew secretly vnto ꝑ wyse. To morow this houre shalt thou begynne to wryte.

Then wente I forth (as he cōmaūded me) and gathered all the people together / & sayd: Heare these wordes O Israel: Oure fathers from the begynnynge were straunges in Egypte / from whence they were delyuered / & receaued the lawe of lyfe / whych they kepte not / which ye also haue trāsgressed after thē. Then was this lande and the lande of Sion parted amonge you by lott to possesse. But your fathers & ye your selues also haue done vnryghtuousnes / & haue not kepte ꝑ wayes which the Hyest cōmaunded you. And for so moch as he is a righteous iudge / he toke frō you in tyme the thynge ꝑ he had geuen you. And now are ye here & youre brethrē amōge you. Therfore yf so be ꝑ ye wyll subdue your awne vnderstandynge / and reboure youre herte / ye shall be kepte alyue / & after death shall ye opteyne mercy. For after death shall ꝑ iudgmēt come / whē we shall lyue agayne: and then shall the names of the righteous be manifest / and ꝑ names of the vngodly with their workes shall be declared. Let no man therfore come now vnto me / ner aske eny question at me these .xl. dayes.

So I toke the fyue men (as he cōmaunded me) and we wente in to the felde / and remayned there. The next daye a voyce called me sayīg: Esdras / open thy mouth / & drynke ꝑ I geue the. Then opened I my mouth / & behold / he reached me a full cuppe / which was full a water / but the colour of it was lyke fyre. And I toke it & dranke. And when I had dronkē it / my hert had vnderstādyng / & wysdome grewe in my brest: for my spyrite was kepte in remembraunce / and my mouth was opened & shut nomore. The Hyest gaue vnderstandyng vnto the fyue men / that they wrote the hye thynges of the nyght / whych they vnderstode not. But in ꝑ nyght they ate bred: as for me / I spake in the daye / & helde not my tonge by nyght. In .xl. dayes / they wrote two hundred and foure bokes.

And it happened when the .xl. dayes were fulfylled / that the Hyest spake / sayīg: The first that thou hast wryttē / speake openly / ꝑ the worthy and vnworthy maye rede it. But kepe the .lxx. last / ꝑ thou mayest shew it onely to soch as be wyse amonge thy people For in them is the spryng of vnderstandyng / the fountayne of wysdome / and the streame of knowledge. And I dyd so.

¶ The punyshmēt that euell people shal haue / which God commaundeth Esdras to shew vnto them.

¶ The .xv. Chapter.

Beholde / speake thou in the eares of my people ꝑ wordes of prophecie / which I will put in thy mouth / sayeth the Lorde: and cause thē to be wrytte in a letter / for it is the trueth. Feare not the ymaginacions agaynst the / lett not the vnfaythfulnes of them trouble the / that speake agaynst the. For all the vnfaythfull shall dye in their vnfaythfulnes. Beholde sayeth the Lorde / I wyll bryng plages vpō the worlde / the swerde honger / death & destruccyon / for wyckednes hath the vpper hād in all the earth / and their shamefull workes are fulfylled.

Therfore sayeth the Lorde: I wyll holde my tonge nomore vnto their wyckednesse / which they do so vngodly: nether wyll I suffre thē in the thynges / that they deale wyth all so wickedly. Beholde / the innocent bloud of the troubled cryeth vnto me / and ꝑ soules of the ryghtuous complayne cōtynually: & therfore (sayeth ꝑ Lord) I will surely auēge / and receaue vnto me all the innocent bloude from amonge them.

Beholde / my people / is led as a flock of shepe to be slayne / I wyll not suffre thē now to dwell in Egypte / but wyll bryng thē out with a mightie hand & a stretched out arme /

and smyte it with plages as a foze / and wyll destroye all ỹ land of it. Egypt shall mourne / & the foundacions of it shalbe smytten with the plage and punyshment / that God shall bzynge vpon it.

They ỹ tyll the grounde / shall mourne: C foz their sedes shall be destroyed thozow the blasting and hayle / & an hozryble starre. Wo wozth the wozlde & them that dwell therin / foz the swerde & their destruccyon dzaweth nye / & one people shall stande vp to fyght agaynst another / & swerdes in their hãdz. Foz men shall be vnstedfast / & some shall do vyolence vnto other: they shall not regarde their kyng & pzynces / the wayes of their doynges & handelynges in their power. A man shall desyze to go in to ỹ cytie / & shall not be able. Foz because of their pzyde the cyties shalbe bzought in feare / the houses shal shake / and men shalbe afrayed. A man shall haue no pytie vpõ his neyghbour / but one shall pzouoke another vnto battayll to spoyle their goodes because of the hõger of bzed / and because of the greate trouble.

Beholde / I gather & call together all the kynges of the earth which are from the vpry syng / from the South / frõ the East & Lybanus to turne vnto thẽ / & restoze the thynges that they haue geuen them. Lyke as they do yet this daye vnto my cholen / so will I do also / & recompense thẽ in their bosome. Thus sayeth the Lozde God: My pryght hand shall not spare the synners / & my swerde shall not ceasse ouer them / that shed the innocẽt bloud vpon earth. The feare is gone out from hys wzath / and hath consumed the foundacyons of the earth / and the synners lyke the strawe that is kyndled. Wo wozth them that synne / & kepe not my cõmaundementes / sayeth the Lozde. I wyll not spare thẽ. Go youre waye ye childzen frõ violence / defyle not my Sanctuary: foz the Lozde knoweth all them that synne agaynst him / & therfoze delyuereth he them vnto death & destruccyon: Foz now are the plages come vpon the wozlde / & ye shall remayne in them. Foz God shall not delyuer you / because ye haue synned agaynst him.

C Beholde / an hozryble bisyon cõmeth frõ the East / where generaciõs of Dzagõs shal come out / and the people of ỹ Arabes wyth many charettes / and the multytude of them shalbe as the wynde vpõ earth / that all they which heare them ragynge in their wzath / maye feare and be afrayed: and as the wylde bozes oute of the wod / so shall they go out / & with greate power shall they come / & stande fyghtynge with them / and shall waste ỹ pozcyon of the lande of the Assyzians.

And then shall the Dzagons haue the vpper hande / not remembzynge their byzth / & shall turne aboute swearynge together in greate power / to persecute them. But these shalbe afrayed / & kepe sylence at their power / & shall fle: & one out of the lande of the Assyzians shal belege thẽ / & consume one of them / & in their hoost shall be feare & dzede / and stryke amonge their kynges.

Beholde cloudes from the East / and from F the Nozth vnto the South / & they are very hozryble to loke vpõ / full of wzath & stozme. They shall smyte one vpõ another / and they shall smyte at the greate starre vpon earth & their starre / and the bloude shalbe from the swerde vnto the bely / and the smoke of man vnto the Camels lytter: And there shalbe great fearfulnes and tremblyng vpõ earth / & they that se the wrath / shal be afrayed / and a tremblynge shall come vpon them.

And then shall there come greate raynes from the South & from the Nozth / & parte from the West / and from the stozmy wynde from the East / and shall shut thẽ vp agayne / and the cloude which he rayled vp in wzath / and the starre to cause feare towarde ỹ East & West wynde / shalbe destroyed: & the great cloudes shalbe lyft vp / & the myghtie cloudz full of wzath / and the starre / that they maye make all the earth afrayed & thẽ that dwell therin / and that they maye poure oute ouer all places an hozryble starre / fyze & hayle & flyenge swerdes / and many waters: that all feldes maye be full / and all ryuers / and they shall bzeake downe ỹ cities & walles / mountaynes and hylles / all trees / wod / & the grasse of ỹ medowes / and all their frute. And they shall go stedfast vnto Babilon / & make her afrayed / they shall come to her & belege her: the starre and all wzath shall they poure out vpon her.

Then shall the duste and smoke go vp vnto G the heauen / and all they that be aboute her / shall bewayle her: and they that remayne vnder her / shall do seruyce vnto thẽ that haue put her in feare. And thou Asia ỹ comfozteste thy selfe also vpon the hope of Babilon / and art a wozshippe of her personne: Wo be vnto the thou wzetch / because thou hast made thy selfe lyke vnto her / & hast decked thy daughters in whozdome / that they might triumphe and please thy louers / which haue allwaye desyzed to cõmitte whozdome with the: thou hast folowed ỹ abhominable cytie in all her wozckes and inuencions.

Therfoze sayeth God: I wyll sende plages vpõ the / wyddowhode / pouerte / hõger / warres / and pestilence / to waste thy houses with destruccyon and death / and the glozye of thy power shall be dzyed vp as a floure / when ỹ heate aryseth ỹ is sent ouer the. Thou shalt be syck as a pooze wyfe ỹ is plaged & beaten of wemen:

of wemen: so that the myghtye & louer shall not be able to receaue the. Wolde I so hate the sayeth the Lorde: If thou haddest not alwaye slayne my chosen/exaltynge the stroke of thy handes/& sayde ouer their death/ whē thou wast droncken: sett forth the bewtye of thy countenaunce.

The rewarde of thy whordome shalbe recompensed the in thy bosome/ therfore shalt thou receaue* rewarde.

* Some reade: no rewarde.

℣ Lyke as thou hast done vnto my chosen (sayeth the Lorde) euen so shall God do vnto the/and shall deliuer the into the plage. Thy chyldren shall dye of honger / and thou shalt fall thorow ỹ swerde. Thy cyties shalbe broken downe/and all thyne shall perish with ỹ swerde in the feld. They that be in the mountaynes shall dye of honger/ & eate their awne flesh/and dryncke their awne bloud for very hōger of bred and thyrst of water. Thou vnhappye shalt come thorow the see/& receaue plages agayne.

In the passage the shall cast downe the slayne cytie/& shall rote one parte of thy lande/& consume the porcion of thy glorye. They shall treade ỹ downe like stubble/and they shall be thy fyre and shall consume the: thy cytyes and thy lande/thy wod & thy frutefull trees shall they burne vp with ỹ fyre. Thy chyldrē shall they cary awaye captyue/ & loke what thou hast/ they shall spoyle it/& marre the bewtye of thy face.

¶ The heathen shall be punyshed.

¶ The .xvj. Chapter.

A WO be vnto the Babilon & Asia/wo be vnto the Egypt & Syria: gyrde your selues with cloth of sack & hearre/& mourne for youre chyldren/ be sorye/for your destruccion is at hand. A swerde is sent vpō you/& who will turne it back? A fyre is kyndled amōge you/ and who will quench it? Plages are sent vnto you/& what is he that will dryue thē awaye? Maye eny man dryue awaye an hōgrie lyō in the wod? Or maye eny man quench ỹ fyre in the stubble/whan it hath begonne to burne? Maye one turne agayne the arowe/that is shot of a stronge archer? The mighty Lorde sendeth the plages / & what is he that will dryue thē awaye? The fyre is kyndled & gone forth in his wrath/& what is he that will quench it? He shall cast lightenynges / & who shall not feare? He shall thonder/and who shall not be afrayed? The Lorde shall threaten/and who shall not vtterly be beaten to poulder at his presence? The earth quaketh/& the foundacions therof: the see aryseth vp with waues frō the depe/& the floudes of it are vnquyete and the fyshes therof also before the Lorde/ and before the glory of his power. For strōge is his right hande that holdeth the bowe/ his arowes that he shuteth / are sharpe/ and shall not mysse / when they begynne to be shot in to the endes of the worlde.

Sagitte dñi acute

Beholde/the plages are sent / & shall not turne agayne/tyll they come vpō earth. The fyre is kyndled/& shall not be put oute/ tyll it cōsume the foundacions of the earth. Like as an arowe which is shot of a myghtye archer/returneth not backwarde: euen so the plages that shall be sent vpon earth / shall not turne agayne. Woo is me/woo is me/who wyll delyuer me in those dayes? The beginnynge of sorowes & greate mournynge: the begynnynge of darth & greate death: the begynnynge of warres / and the powers shall stande in feare: the begynnynge of euels / & they shall tremble euery one. What shall I do in these thynges/when the plages come? Beholde/honger/and plage/ trouble & anguysh are sent/as scourges for amendemēt. But for all these thyngs they shall not turne from their wyckednesses / ner be allwaye myndefull of the scourges.

Beholde/vytayles shalbe so good cheape vpon earth/ ỹ they shall thynke them selues to be in good case: & euē then shall myschefe growe vpon earth/warres/darth and great disquyetnes. For many of thē that dwell vpō earth shall perish of honger/& the other that escape the honger/shall the swerde destroye: & the deed shalbe cast oute as donge/& there shalbe no man to cōforte them. For ỹ earth shalbe wasted/ and the cytyes shalbe cast downe: there shalbe no man left to tyll the earth & to sowe it. The trees shall geue frute/& who shall plucke thē of & gather them? The grape shall be rype/ & who shall treade them? For all places shalbe desolate of men/ so ỹ one man shall desyre to se another/or to heare his voyce. For of one whole cytie there shalbe ten left/& two in ỹ felde/which shall hyde thē selues in the thycke bushes/ and in the clyfes of stones: lyke as when there remayne three or foure olyues vpon the olyue tre/or as whē a vineyarde is gathered/there are left some grapes/of them that diligently sought thorow the vyneyarde.

Euen so in those dayes there shalbe three or foure left/for thē that search their houses with the swerde. And the earth shalbe left waste/& the feldes therof shall waxe olde: & her wayes & all her pathes shall growe full of thornes/ because no man shall trauayle there thorow. The daughters shall mourne/ hauing no brydegromes: ỹ wemē shall make lamentacyon/hauynge no housbādes/ their daughters shall mourne/ hauynge no helpe of their brydegrome. In ỹ warres shall they be destroyed/& their housbandes shal perish

ofhonger. ¶ ye seruauntes of the Lorde/ heare these thynges/ & marck thē. Beholde/ the worde of ỹ Lorde/ ¶ receaue it: beholde/ the plages drawnye and are not slack in tarienge. Lyke as a trauayling womā/ which after the .ix. moneth bryngeth forth a sonne/ when the houre of ỹ byrth is come/ an houre two or thre afore that the paynes come upō her body/ & when the chylde cōmeth to the byrth/ they tary not the twynclynge of an eye: Euen so shall not the plages be slack to come upon earth/ & the world shall mourne/ & sorowes shall come upon it on euery syde.

¶ my people/ heare my worde/ make you redy to the battayll: & in all euell be euen as pylgrems upon earth. He ỹ selleth/ lett him be as he that flyeth hys waye: & he ỹ byeth/ as one that will lese. ¶ holso occupieth marchaundies/ as he that wynneth not: & he that buyldeth/ as he that shall not dwell therin: he that soweth/ as one that shall not reape: he ỹ twysteth the vyneyarde/ as he that shall not gather the grapes: they that mary/ as they that shall get no chyldren: and they that mary not/ as the wyddowes: & therfore they ỹ laboure/ labour in vayne. For straungers shal reape their frutes/ & spoyle their goods/ ouerthrowe their houses/ & take their chyldren captyue/ for in captiuite & honger shall they get chyldrē. And they that occupie their marchaundyes w robbery/ how longe decke they their cytyes/ their houses/ their possessyons/ & persones: the more wyll I punysh them for their synnes/ sayeth the Lord. Like as an whore enuyeth an honest woman/ so shall ryghtuousnes hate iniquyte/ when she decketh her selfe/ and shall accuse her to her face/ when he cōmeth that defendeth/ whych shall make inquisycyon for all synne upon earth. And therfore be not ye like therunto/ ner to the worckes therof: for or euer it be longe/ iniquite shalbe taken awaye out of ỹ earth/ & righteousnes shall raygne amonge you.

Let not the synner saye/ that he hath not synned: for coles of fyre shall burne upon his head/ which sayeth before the Lord God and his glory: I haue not synned. Beholde/ the Lorde knoweth all ỹ worckes of men/ their ymaginacyōs/ their thoughtes & their hertz. For he spake but the worde: lett the earth be made/ & it was made: let the heauē be made/ & it was made. In his worde were ỹ starres made/ & he knoweth the nombre of them. He searcheth the grounde of the depe/ & the treasures therof: he hath measured ỹ see/ & what it conteyneth. He hath shut the see in ỹ myddest of the waters/ & with his worde hath he hanged the earth upon ỹ waters. He spredeth out the heauen lyke a bawte/ upon ỹ waters hath he founded it. In the deserte & dyre wyldernes hath he made springes of water/ and poles upon the toppe of the mountaynes/ ỹ the floudes might poure downe frō the stony rockes to water the earth. He made mā/ and put his herte in the myddest of the body/ and gaue hym breth/ lyfe and vnderstandyng/ yee and the spryte of the Almyghtie God/ whych made all thynges/ and hath searched ỹ groūd of all the secretes of the earth.

He knoweth youre ymaginacyons & inuencions/ & what ye thynke when ye synne/ & wolde hyde youre synnes. Therfore hath ỹ Lord searched & sought out all your worckes/ and he shall bewraye you all. And whē your synnes are brought forth/ ye shalbe ashamed before men/ and youre awne synnes shalbe youre accusers in that daye. ¶ What wyll ye do? Or how wyll ye hyde your synnes before God & his Aungels? Beholde/ God him selfe is the iudge/ feare hym/ leaue of from youre synnes/ & forget youre vnryghtuousnesses/ and medle nomore wyth them: so shall God leade you forth/ & deliuer you frō all trouble For beholde/ the heate of a greate multitude is kyndled ouer you/ & they shall take awaye certayne of you/ & fede the ydle wyth Idols: and they that consent vnto them/ shalbe had in derisyon/ laughed to scorne/ and trodē vnder fote.

For vnto the places there shalbe a place/ and in the next cyties a greate insurrecyon upon those that feare the Lorde. They shall be lyke madmen/ they shall spare no mā: they shall spoyle & waste soch as feare the Lorde/ their goodes shall they take from them/ and shutte them out of their houses. Then shal it be knowne who are my chosen/ & they shalbe tryed as the golde in the fyre. Heare ¶ ye my beloued/ sayeth the Lorde: beholde/ the dayes of trouble are at hande/ but I wyll delyuer you from the same. Be not ye afrayed/ dyspayre not/ for God is youre captayne.

Who so kepeth my cōmaundementes and preceptes (sayeth the Lord God) let not your synnes weye you downe/ and lett not youre vnryghtuousnesses be lyft up. Wo be vnto them that are subdued vnto their synnes/ and tangled in their wyckednesses: lyke as a feld is hedged in wyth bulshes/ & the path therof couered with thornes/ that no mā maye trauayle thorow: and so is he taken/ and cast in the fyre/ and brent.

¶ The ende of the .iiij. boke of Esdras.

¶ The boke of Tobiah.

¶ Tobiah beynge taken pryſoner / forſaketh not the lawe of trueth. The mercy and charitye of Tobiah / and the maners of him in his youthe. He taketh Hannah to wyfe / by whome he hath a ſonne named Tobiah. He ſuccoureth Gabell for moneye. He and his are fayne to flye / but after the deeth of Sennaherib they retourne agayne.

¶ The fyrſt Chapter.

TObiah was of the trybe and cytie of Nephtali / whych lyeth in the hye countrees of Galile aboue Naalon ẏ waye to warde the Weſt / haueynge the cytie of Sephet vpon the left ſyde.

Though he was taken pryſonner in the dayes of Salmanaſar kyng of the Aſſirias / neuertheles beynge in captiuite / he forſoke not the waye of trueth: In ſo moch ẏ whatſoeuer he myght get / he parted it dayly with his felowpryſoners & brethren / that were of his kynred. And though he were yonger then all in the trybe of Nephtali / yet dyd not he behaue him ſelfe chyldiſhly in his worckes. And when all the other wente to the golden calues / which Jeroboam the kyng of Iſrael had made / he him ſelfe alone fled all their cõpanies / & gat him to Jeruſalem vnto ẏ tẽple of the Lorde / & there worſhypped the Lorde God of Iſrael / faythfully offeryng of all his firſt frutes and tythes / ſo that in the thyrde yeare he mynyſtred all the tythes vnto the ſtraungers & conuertes. Theſe and ſoch lyke thynges dyd he accordyng to ẏ lawe of God / when he was yet but yonge.

B But when he was a man / he toke oute of his awne trybe a wyfe called Anna / & of her he begat a ſonne / whome he called after hys awne name / and taught him from his youth vp / to feare God / & to refrayne frõ all ſynne.

Now when he with his wyfe / hys ſonne & with all his kynred was come in captiuite vnto Ninyue / what tyme as they all ate of ẏ meates of the Heathen / he kepte his ſoule / & was neuer defyled in their meates. And for ſo moch as he was myndefull of the Lorde in all his hert / God gaue him fauoure in ẏ preſence of Salmanaſar ẏ kyng / whych gaue him power to go where he wolde / and ſo had he lyberte to do what him lyſt.

¶ So wente Tobiah vnto all them ẏ were in preſon / and comforted them / & gaue them wholſome exortacyons. And when he came to Rages a cytie of the Medes / hauyng *ten talentes of ſyluer (of the thynges wherwyth the kyng had honoured him) & ſawe amõge a greate company of people of hys kynred / one Gabelus (which was of his awne trybe) beynge in neceſſyte / he gaue hym the ſayde weight of ſyluer vnder an handwrytynge.

* Some reade / ten talentes of golde.

After a longe ſeaſon when Salmanaſar the kynge was deed / and Sennaherib hys ſonne reigned in his ſteade / whych hated the childrẽ of Iſrael. Tobiah wẽt dayly thorow out all his kynred / and comforted them / and gaue of his goodes to euery one of them / as moch as he might: he fed the hongrie / clothed the naked / and buried the deed and ſlayne / & that diligently.

D And when Sennaherib the kynge came agayne and fled out of Jewry (what tyme as God puniſhed him for his blaſphemy) and in his wrath ſlew many of the chyldrẽ of Iſrael Tobiah buried their bodies. But whẽ it was tolde the kynge / he cõmaunded to ſlaye him / and toke awaye all his goodes. Neuertheles Tobiah with his ſonne & with hys wyfe fled his waye / & was hyd naked / for there were many that loued him. But after .xlv. dayes ẏ kynge was ſlayne of his awne ſonnes. Then came Tobiah agayne to his houſe / & all hys goodes reſtored vnto him.

¶ Tobiah byddeth ſoche of his frynds as feare God / to a bãcquet or feaſt. He is reproued of his frynds. He feareth God moare then the kynge. He becommeth blynde by the permiſſyon & ſuffraunce of God. Hys kynſfolckes mocke hym.

¶ The .ij. Chapter.

AFter theſe thynges vpõ a ſolempne daye of the Lorde Tobiah made a good feaſt in hys houſe / & ſayde vnto his ſonne: Goo thy waye and bryng hither ſome of oure trybe / ſoch as feare God / that they maye make mery with vs. And when he was gone / he came agayne / & tolde his father / that one of the chyldrẽ of Iſrael laye ſlayne vpon the ſtrete. And immediatly he leape from his table / left the feaſt / came faſtynge to the deed coarſe / toke him & bare him preuely in to his houſe / that when ẏ Sunne was downe / he myght ſafely burye him. And when he had hyd the coarſe / he ate hys meate with mournynge & feare / remembrynge the wordes / that the Lord ſayeth by the prophet Amos: youre hye feaſtes ſhalbe turned to ſorowe and heuynes.

A

But whẽ ẏ Sunne was downe / he went his waye & buryed hym. Then all his neyghbours reproued him / ſaying: It is not lõge / ſens it was cõmaunded to ſlaye the becauſe of this matter / & haſt ſcarce eſcaped ẏ daunger of death / & buriеſt thou the deed agayne? Neuertheles Tobiah fearynge God moare then the kynge / toke the bodyes of ẏ ſlayne / hyd thẽ in his houſe / & buried thẽ at midnight.

B

It happened vpon a daye / that he had buried ẏ deed / & was weery / cam home / & layed

C

him downe by the wal & slepte. And whyle he was a slepe, there fell downe vpon hys eyes warme dōge out of the swalowes nest, so ꝑ he was blynde. This tēptacion did God suffre to happen vnto him, ꝑ they which came after, myght haue an example of his pacīēce, like as of holy Job. For in so moch as he euer feared God frō his youth vp, & kepte his cōmaundementes, he was not heuy agaynst God, ꝑ the plage of blyndnes chaunsed vnto him, but remayned stedfast in ꝑ feare of God, and thanked God all the dayes of his lyfe.

For lyke as blessed Job was had in derysyon of kynges, euen so was he laughed to scorne of his elders & kinsfolkes, which sayd vnto hym: where is thy hope, for the whych thou hast done almes and buryed the dead? But Tobiah rebuked them, & spake: Saye not so, for we are the chyldren of holy men, & loke for the lyfe, which God shall geue vnto thē, ꝑ neuer turne their beleue frō him. Anna hys wyfe went dayly to the weeuynge worcke, & loke what lyuynge she coulde get with the labour of her handes, she brought it. And it happened that she toke a kyd and brought it home.

And when her housbande herde it crye, he sayde: loke ꝑ it be not stollē, restore it agayne to the awners: for it is not lawfull for vs, to eate or to touch eny thynge of theft. Then was his wyfe angrie, and sayde: Now is thy hope be come vayne openly, & thy almes dedes are manyfest. With these and soch lyke wordes dyd she cast him in the tethe.

¶ The prayer of Tobiah. Sara the daughter of Raguell is sclaundred of her fathers seruaunte. The prayer and fastyng of Sara: And also the innocency & chastytie of her. The prayers of Tobiah and of Sara are hearde.

¶ The. iij. Chapter

THen Tobiah toke it heuely, & with teares begāne to make his prayer sayenge: O Lorde thou art ryghtuous, & all thy iudgmentes are true, yee all thy wayes are mercy, faythfulnes & iudgmēt. And now O Lord be myndefull of me, & take no vengeaūce of my synne, nether remēbre my myldedes, nether ꝑ myldedes of my elders. For we haue not bene obedient vnto thy cōmaundemētes, therfore are we spoyled, brought in to captyuyte, in to death, in to derisiō & shame vnto all naciōs, amōge whō thou hast scatred vs. And now O Lord, thy iudgmētes are great, for we haue not done accordyng to thy cōmaundemētes, nether haue we walked innocently before the. And now O Lord, deale with me accordynge to thy wyll, & cōmaunde my spyrete to be receaued in peace, for more expediēt were it for me to dye, then to lyue.

At the same tyme it happened, that Sara the daughter of Raguel at Rages a cytie of the medes was sclaundred of one of her fathers handmaydes, namely, that she shulde haue had seuen housbandes, which as soone as they were gone in vnto her, were slayne of ꝑ deuell called Asmodeus. Therfore whē she reproued the maydē for her faute, she answerde her, sayenge: God lett vs neuer se sonne ner daughter of the more vpō earth, thou kyller of thy housbādes. Wylt thou slay me also, as thou hast slayne seuen men? At this voyce wente Sara in to an hye chāber of her house, and thre dayes & thre nyghtes she nether ate ner dranke, but contynued in prayer, and besought God with teares, that he wolde delyuer her from this rebuke.

Upon the thyrde daye it chaunced, ꝑ whē she had made an end of her prayer, she prayed the Lorde sayeng: Blessed be thy name O God of oure fathers, whych when thou art wroth, shewest mercy, & in ꝑ tyme of trouble thou forgeuest the synnes of them, that call vpō the. Unto the O Lord turne I my face, vnto ꝑ lyft I vp myne eyes. I beseche the O Lorde, lowse me out of the bondes of this rebuke, or els take me vtterly awaye from of the earth. Thou knowest Lorde, ꝑ I neuer had delyre vnto man, and that I haue kepte my soule cleane frō all vnclenly lust. I haue not kepte cōpany with those that passe their tyme in sporte, nether haue I made my selfe partaker wyth them that walcke in lyghte behauoure. Neuertheles an housband haue I consented to take, not for my pleasure, but in thy feare.

Now peraduēture ether I haue bene vnworthy of them, or els were they vnmete for me, for thou happly hast kepte me to another housband. For why? thy councell is not in the power of man. But whosoeuer loueth the & serueth the a right, is sure, that yf his lyfe be tempted & proued, it standeth in the tryenge: & yf he endure in pacience, he shall haue a rewarde & be hylye crowned: & yf he be in trouble, that God (no doute) shall delyuer him: & yf his lyfe be in chastenynge, that he shall haue leaue to come vnto thy mercy.

For thou hast no pleasure in oure dampnacyon: & why? after a storme thou makest the wether fayre and styll: after wepyng and heuynes thou geuest greate ioye. Thy name O God of Israel, be prayed for euer. At the same tyme were both their prayers hearde in the sight of ꝑ magestye of the Hyest God. And Raphael the holy Aungell of the Lorde was sent to helpe thē both, whose prayers came together before God.

¶ Tobiah thinckyng to dye geueth a godly exhortaciō and monycyon to his sonne.

¶ The. iiij. Chapter.

So

¶ The obedyence of younge Tobiah to hys father/ which is sent in to Rages. An Aungell accompanieth with him in his iourney.

¶ The.b. Chapter.

A SO whē Tobiah thought his prayer to be herde/ that he myght dye / he called vnto him his sonne Tobiah/ & sayde vnto him: My sonne/ heare the wordes of my mouth / and laye them in thyne herte as a foundacion. When God taketh awaye my soule/ burye thou my body/ and holde thy mother in honoure all ỹ dayes of her lyfe. For thou oughtest to remembre/ what and how greate parels she suffred for the in her wombe. And whē she also hath fulfylled the tyme of her lyfe / bury her beside me. Haue God in thy thought all the dayes of thy lyfe: & bewarre / lest at eny tyme thou consent vnto synne / and lest thou lett slyppe the cōmaundemētes of the Lorde oure God.

B Geue allmes of thy goodes/ and turne neuer thy face from ỹ poore: & so shall it come to passe/ that the face of the Lorde shall not be turned awaye from the. Be mercyfull after thy power. If thou hast moch/ geue plenteously: yf thou hast lytle / do thy dyligence/ gladly to geue of that lytle. For so gatherest thou thy selfe a good rewarde in the daye of necessyte. For allmes delyuereth* frō death/ & suffreth not the soule to come in darcknes. A greate comforte is allmes before the hye God/ vnto all them that do it.

* Some rede: frō all synne and from death.

C My sonne / kepe the well from all whoredome/ and (beside thy wyfe) se that no faute be knowne of the. Let neuer pryde haue rule in thy mynde ner in thy worde / for in pryde began all destruccyon.

Whosoeuer worketh eny thynge for the/ immediatly geue him his hyre/ and loke that thy hyred seruaunte wagies remayne not by the ouer nyght. Loke that thou neuer do vnto another man / the thynge that thou woldest not another mā shulde do vnto the. Eate thy bred wyth the hōgrye and poore/ & couer the naked with thy clothes. Set thy bred and wyne vpon the buryall of the ryghtuous / & do not thou eate and drincke therof wyth the synners. Alke euer councell at the wyse.

Be allwaye thanckfull vnto God/ and beseche him/ that he wyll ordre thy wayes/ and that whatsoeuer thou deuysest or takest in hande/ it maye remayne in him. I certifye ỹ also my sonne/ that (when thou wast yet but a babe) I deliuered ten talentes of syluer vnto Gabelus/ at Rages a cytie of the Medes/ & his handwrytynge haue I by me. And therfore seke some meanes/ how thou mayest come by hym/ & receaue of him ỹ sayde weight of syluer / and geue hym hys handwrytynge agayne.

My sonne/ be not afrayed: trueth it is/ we leade here a poore lyfe: but greate good shall we haue/ yf we feare God/ and departe from all synne/ and do well.

THen answered Tobiah his father/ and sayd: father/ all that thou hast commaunded me/ wyll I do/ and ỹ diligently. But how I shall require this money/ I can not tell. Nether doth he knowe me/ ner I hym. What token shall I geue him? And as for the waye thyther/ I neuer knew it. Then hys father answered him/ and sayde: I haue his handwrytynge by me/ which when thou shewest hym / immediatly he shall paye the. But goo thy waye now/ and get the some faythfull man to goo with the for an hyre/ that thou mayest receaue the money/ whyle I am yet lyuynge.

Then went Tobiah out/ and vpon the strete he founde a fayre yonge man standyng/ gyrded vp/ and as it were one ready to take hys iourney. And he knew not that it was an angell of God/ but saluted him/ and sayde: frō whence art thou/ thou good yonge man? He answered: Of the chyldren of Israel.

B And Tobiah sayd vnto him: knowest thou the waye/ that ledeth vnto the countre of the Medes? He answered: I knowe it well / and all those stretes haue I gone oft tymes / and haue lodged with oure brother Gabelus / ỹ dwelleth in Rages a cytye of the Medes/ which lyeth vpon the mounte Egabthanis. Tobiah sayde vnto him: I praye the/ tary for me/ tyll I haue tolde my father these thynges. Then wente Tobiah in/ and tolde his father all. At ỹ which his father marueled/ & prayed that he wolde come in vnto him.

Now when the aungell came in/ he saluted hym/ and sayde: Joye be with ỹ for euermore. And olde Tobiah sayde: what ioye can I haue that syt here in darcknes/ & se not the lyght of heauen? The younge man sayde vnto hym: Be of good cheare / God shall helpe the shortly. And Tobiah sayd vnto hym: Cānst thou bringe my sonne to Gabelus/ vnto the cytye of Rages in Medea? And when thou commest agayne/ I shall paye the thy hyre. And the Aungell sayde vnto hym: I shall leade thy sonne/ & bringe him to the agayne. Then Tobiah answered hym: tell me I praye ỹ/ of what house/ or of what trybe art thou? The Aungell Raphael sayde vnto hym: Alkest thou after the kynred of an hyrelyng/ or seketh thou a gyde for thy sonne to go wyth hym? But that I make the not carefull / I am Azarias the sonne of greate Ananias. And Tobiah answered: thou art come of a greate kynred: but I praye the/ be not dysplealed/ that I desyred to know thy kynred. The Aungell sayde vnto hym: thy sonne shall

I leade forth safely / and bringe hym whole to the agayne.

D Then answered Tobiah / and sayde: well / go on youre waye / & God be in youre iourney / and his Angell beare you cõpany. So when they had prepared all thynges / ỹ they wolde take with them in their iourney: Tobiah bad hys father & hys mother fare well / and they went on their waye both together. Now when they were gone / hys mother began to wepe / and sayde: The staff of oure age hast thou taken awaye / and sent hym from vs.

Wolde God that money had neuer bene / for the which thou hast sent hym awaye. If we had bene content with oure pouerte / this had bene greate ryches vnto vs / ỹ we sawe oure sonne here. Then sayde Tobiah vnto her: wepe not / oure sonne shall come to vs agayne safe and sounde / & thine eyes shall se him. For I trust / that ỹ good Angell of God shall beare him cõpany / and order well all ỹ thynges that he doth: so that he shall come to vs agayne wt ioye. At these wordes hys mother left of frõ wepynge / & held her tonge.

¶ Young Tobiah is delyuered from the fysshe / by the Aungell. The Aungell exhorteth Tobiah to take Sara to his wyfe.

¶ The.vj. Chapter.

A SO Tobiah wente on hys waye / & a dogg folowed him / and the fyrst nyght they abode by the water of Tigris. Then wẽt he out to wash his fete / & beholde / there came forth an horryble fysh to deuoure hym. Of whome Tobiah was afrayed / & cried wyth a loude voyce / sayenge: Lorde / he cõmeth vpon me. And the Aungell sayde vnto hym: Take him by ỹ cheke blade / and draw hym to the. And he dyd so / and drew him vpõ the lande. And the fysh beganne to leape at hys fete.

B Then sayde the Aungell vnto hym: Take out the bowels of this fysh / & as for ỹ herte / the gall and the leuer / kepe them by the. For these thynges are necessary and good for medicyne. Tobiah dyd so / and rosted the fysh / and they toke hym with thẽ in their iourney: the residue they salted / as moch as was sufficient for them / tyll they came to Rages. Then Tobiah asked the Aungell / & sayd vnto him: I praye the brother Azariah / tell me / wher to are these thynges good of the fysh / that thou hast bydden me kepe?

The Aungell answered him and sayde: If thou layest a pece of the hert vpon ỹ coales / the smoke therof dryueth awaye all maner of euell spretes / whether it be from man or frõ womã / so ỹ frõ thence forth ỹ same shall come nomore vntothẽ. The gall is good to anoynte or to streke ỹ eyes withall / where as there is eny blemish in them / so shall they be whole.

And Tobiah sayde vnto hym: where wylt thou ỹ we remayne? The Aungell answered and sayd: Here is a nye kynsmã of thine / one Raguell by name / whych hath a daughter called Sara / & hath nether sonne ner daughter but her. All hys good belõgeth vnto the / and thou must mary hys daughter: and therfore desyre her of her father / & he shall geue her the to wyfe. Then answered Tobiah and sayde: As I vnderstãde / she hath bene maried vnto seuen housbãdes / and they all are deed: and I haue herde saye / that the deuell slewe them. I am afrayed therfore / lest soch thinges happẽ vnto me also: which yf it came to passe (seynge I am the onely sonne of my father & my mother) I shulde bringe thẽ in their age with sorow to their graues.

C

Angr hõm a cõfolatõ.

Then sayde ỹ Aungell Raphael vnto him: D Heare me / & I wyll tell the what they be of whom the deuell hath power. Namely / they that receaue mariage of soch a fashion / that they shut God out from thẽ & frõ their hert / & geue thẽ selues to their awne lust / euẽ as it were an horse & Mule / whych haue no vnderstanding: vpõ soch hath the deuell power. But when thou takest her / & art come in to the chamber / withholde thy selfe from her thre dayes / & geue thy dyligence vnto nothynge but vnto prayer with her.

And in the fyrst nyght rost the leuer of the fish / & the deuell shalbe dryuẽ awaye. The secõde night shalt thou be receaued in to ỹ cõpany of the holy patriarkes. The thirde night shalt thou opteyne the blessynge of God / so ỹ whole chyldrẽ shalbe borne of you. After the thirde night take ỹ maydẽ in ỹ feare of God / & more for the desyre of chyldrẽ / then for eny fleshly lust: that in the sede of Abraham thou mayest optayne the blessynge in chyldren.

in timore dei vxor suscipienda

finis matrimonij.

¶ Young Tobiah and the Aungell come to the house of Raguell. He requyreth Raguels daughter to wyfe / and obtayneth her.

¶ The.vij. Chapter.

THen wente they in to Raguell / A which receaued thẽ ioyfully. And when Raguell loked vpõ Tobiah / he sayde vnto Anna his wyfe: How lyke is this youge mã vnto my systers sonne. And whẽ he had spokẽ this / he sayde: whence be ye good brethren? They sayde: Of ỹ tribe of Nephthalt / out of ỹ captyuite of Ninive. Then sayde Raguel vnto them: know ye my brother Tobiah? They sayde: yee / we knowe hym well. And when he had spoken moch good of him / the Aungell sayd vnto Raguel: Tobiah of whom thou askest / is thys young mans father. Then Raguel bowed him selfe downe / and wepte / toke him aboute ỹ neck

and

and kyssed hym/& sayde: Gods blessinge haue thou my sonne/for thou arte the sonne of a good vertuous man. And Anna his wife and Sara his daughter wepte also.

Now when they had talked together/Raguel bad kyll a wether/and to make a feast. And when he prayed them to sytt downe to dynner/ Tobiah sayd: I will nether eate ner dryncke here thys daye/except thou fyrst graūte me my peticiō/& promyse me to geue me thy daughter Sara. Whē Raguel herde this/he was astonnyed/for he knewe/what had hapened vnto the other .vij. men/ y wēte in vnto her: & he begāne to feare that it shuld chaunce vnto hym also in lyke maner.

And whyle he stode so in doute/& gaue the younge man no answere/the aungell sayde vnto hym: Feare not to geue him thy daughter/for vnto thys man that feareth God/ belongeth thy daughter to wyfe/ therfore myght none other haue her.

Then sayd Raguel: I doute not/but God hath accepted my prayers and teares in his sight: & I trust he caused you to come vnto me for the same intēt/ that this daughter of myne myght be maried in her awne kynred/ accordynge to the lawe of Moses. And now dowte thou not/but I wyll geue her vnto y: So he toke the right hande of his daughter/ and gaue her into the right hand of Tobiah/ & sayde: The God of Abraham/ the God of Isaac/ and the God of Jacob be wyth you/ ioyne you together/ & fulfyll his blessing in you. And they toke a letter & made a wryting of the mariage. And then made they merry/ & prayed God. And Raguel called Anna hys wyfe vnto hym/and bad her prepare another chamber/and thyther he brought Sara hys daughter/and she wepte. Then sayde he vnto her: Be of good cheare my daughter/the Lorde of heauen geue the ioye/ for the heuynesse that thou hast suffred.

¶ The aungell byndeth the deuell. Tobiah exhorteth hys wyfe to prayer/and they praye thre dayes before they lye together.

¶ The .viij. Chapter.

NOw after y they had supped/they brought the yonge man in to her. Thē thought Tobiah vpō the wordes of the aungell/and toke out of his bagge a pece of the leuer of the fish/and layed it vpō the hote coales. So the aungell Raphael tokeholde of the deuell/ & sent him awaye/and bounde him in the wyldernes of the hyer Egypte. Thē spake Tobiah vnto the virgin/& sayde: Up Sara/let vs make oure prayer vnto God to daye/tomorow/ & ouermorow: for these thre nightes will we reconcyle oure selues with God: & whan the third holy night is past/we shall ioyne together in the deuyte of mariage. For we are the chyldren of holy men/ & we maye not come together as the Heathen/that knowe not God.

Then stode they vp both together/and besought God earnestly/that he wold preserue them. And Tobiah sayde: O Lorde God of oure fathers/ praysed be thou of heauen and earth/of the see/welles/& floudes/and of all the creatures that be therin. Thou madest Adā of the moulde of the earth/& gauest him Eua for an helper. And now Lorde thou knowest y it is not because of voluptuousnes/that I take this syster of myne to wyfe/ but only for the loue of chyldren/ in whō thy name be blessed for euer. And Sara sayde: haue mercy vpon vs (O Lorde) haue mercy vpon vs/& let vs both come whole & sounde to a good age.

And aboute the cock crowe/it happened/ that Raguel called his seruauntes/and they wente with hym/to make a graue. For he sayde: it is chaunced vnto hym peraduēture/ as it dyd vnto the other seuē men/that wente in vnto her. Now when they had made the graue/Raguel came agayne to hys wyfe/ & sayde vnto her: Sende one of thy maydēs/to loke yf he be deed/that I maye burye hym a fore it be lyght daye. So she sent a mayden to se/which whē she came into the chamber/ she founde them whole & sounde/ slepyng together. And so she came agayne/ & brought good tydinges. Then Raguel and Anna hys wyfe praysed the Lorde/and sayde: Praysed be thou O Lorde God of Israel/for it is not happened vnto vs/as we thought. For thou hast dealte mercifully with vs/& put awaye from vs the enemye that persecuted vs/ and hast shewed mercy vnto ponder two beloued. O Lord/cause thē to magnyfye y more perfectly & to offre y the sacrifice of thy prayse/ & of their health: that all people may knowe/ that thou only art God in all the earth.

And immediatly Raguel cōmaunded hys seruauntes/ to fyll the graue/ that they had made/with earth/ afore it was lyght: & bade his wyfe prepare a feast/ & to make readye all thinges that were necessary for meate/to soch as wēte by the waye. He caused two fat kyne also/ and foure wethers to be slayne/ and meates to be prepared for all his neyghboures & frendes. And Raguel charged Tobiah/to remayne with hym two wekes. As for all the good that he had/he gaue Tobiah the one half of it/ & made this wryting/ that the halfe which remayned/ shulde fall vnto Tobiah after their death.

¶ The Aungell goeth to Gabelus/at the desyre of Tobiah: which delyuereth the letter/ and receaueth the money.

¶ The .ix. Chapter.

Then Tobiah called vnto hym the aungell/whō he thought to haue bene a man/and sayde vnto hym. Brother Azarias/I praye the herken vnto my wordes: Yf I shulde geue my selfe to be thy seruaunt/I shall not deserue thy prouydence. Neuertheless I beseche the that thou wylt take the beastes & the seruautes/& go vnto Gabelus in Rages the cyte of Medes/& delyuer him his handwrytynge/& receaue the money of him/and praye hym to
B come to my mariage. For thou knowest thy self/that my father telleth the dayes: and yf I tary one daye to long/he wylbe sory in his mynde. Now seist thou how earnestly Raguel hath requyred me/so that I can not saye him nay.

Then toke Raphael foure of Raguels seruauntes/& two Camels/and wēte vnto Rages the cyte of the Medes: and when he had founde Gabelus/he gaue him hys handwrityng/& receaued all the money. He tolde him also of Tobiah the sonne of Tobi/how all thinges had happened/& caused him to come
C with hym to the mariage. Now whē he came in to the house of Raguel/he foūde Tobiah syttynge at the table: & he leape vp/and they kyssed one another/& Gabel⁹ wepte/& praysed God/& sayde: the blessynge of the God of Israel haue thou/for thou art the sonne of a right verteous & iust man/& of one that fearetH God/& geueth greate almes. And blessinge haue thy wyfe/& youre elders/that ye maye se youre chyldren & your chylders chyldren/vnto the thyrde & fourth generacyon/& that youre sede may be blessed of the God of Israel/which reigneth world without ende. And when they all had sayd Amen/they wēt to the feast/but with the feare of the Lorde helde they the feast of the maryage.

¶ Tobiah and hys wyfe are sadde for the taryaunce of their sonne. Raguell sendeth agayne Tobiah with his wyfe.

¶ The.x. Chapter.

A Now whyle yonge Tobiah made longe taryenge/by reason of the maryage/hys father was full of care & heuines/and thought: what shulde be the cause/that my sonne taryeth so longe? Or why shulde he be kepte so longe there? Peraduenture Gabelus is deed/and no man wyll geue hym the money. Thus beganne he to be very sorowfull/he & Anna his wyfe with him/and begāne to wepe both together/because their sonne was not come agayne vnto thē at the daye appoynted. As for his mother/she wepte with discomfortable teares/& sayde: Wo is me/my sonne: Oh
B what ayled vs to sende ỹ awaye into a straūge coūtre/thou light of oure eyes/thou staffe of oure age/thou comforte of oure life/thou hope of oure generacyon? Seynge all the thinges that we haue are only in ỹ/we shuld not haue sent the awaye from vs.

Then Tobiah comforted her/and sayde: holde thy tonge/& be not dyscomforted/oure sonne is whole and sounde: the man that we sent him withall/is faithfull ynough. Neuertheless she myght in no wyse be comforted: but daylye went out/loked aboute/& wente about all the stretes/wherby she thought he shulde come agayne: that (yf it were possible) she myght se hym commynge afarre of.

But Raguel sayde vnto his sonne in lawe:
C O tary here/and I shall sende a messaunger vnto thy father Tobiah/to tell him that thou art in good health. Tobiah sayde vnto hym: I am sure/that my father & my mother counte euery daye/and that their hertes are sory.

So when Raguel prayed Tobiah wyth many wordes/& wold in no wyse heare him/he delyuered Sara vnto him/& ỹ halfe part of all his good: in seruaūtes & handmaydēs/in shepe/in Camels/& in kyne/& moch money/& so sent hym awaye from hym w̄ peace and ioye/and sayde: The holy aungell of the Lorde be wyth you in youre yourney/and
D bringe you forth safe & sounde/that ye maye fynde all thinges in good case with youre elders/& that myne eyes may se youre chyldrē afore I dye. So the elders embraced their daughter/kyssed her/& let her go/exhortinge her to honoure her father & mother in lawe/to loue her husbande/to rule well her housholde/to kepe her house in good ordre/and to shew her selfe fauteles.

bona uerba et consilium

¶ Younge Tobiah leuynge hys wyfe & housholde in the mydde waye/commeth before wyth the Aungell. The dreame of his mother lokyng after her sonne. He is ioyfully receaued of his father & mother. Sara cometh. vij. dayes after.

¶ The.xj. Chapter.

AS they now were goinge homewarde agayne/vpon the. xj. daye they came to Charra/which lyeth in the halfwaye towarde Niniue. And the Aungell sayde: Brother Tobiah/thou knowest how thou hast left thy father: therfore yf it please the/we two wyll go before/& let the housholde with thy wyfe & the catell come soft & fayrly after vs. And when Tobiah was content that they shulde go before/Raphael sayde vnto hym: Take of the
B gall of the fish with the/for it shalbe necessary. So Tobiah toke of the gall/& they went their waye. But Anna the mother of Tobiah sat dayly by the waye syde vpon the toppe of an hyll/frō whence she myght se farre about her. And whyle she was waytynge there for his cōmynge/she loked afarre of/and anone she perceaued her sonne cōmynge/& ranne & tolde

expectabat quotidie ad uiam filij sui

tolde her husband/saying: Behold/thy sonne commeth. And Raphael sayde vnto Tobiah: As soone as thou cõmest in to the house/immedyatly worshyppe the Lorde thy God/and geue thãkes vnto him: then go to thy father/& kysse hym/& stryke his eyes ouer with the gall of the fysh/that thou hast brought with the. For be sure/that his eyes shall strayght waye be opened/& thy father shall se ỹ light of heauen/& shall reioyse at the sight of the. Then the dogge that had bene wyth them in their iourney/ ranne before/ and came as a messenger/and wagged wyth hys tayle for gladnesse.

¶ So the blynde father arose/ and beganne to rẽne/and stombled with his feate/& gaue a seruaũt his hande/rãne to mete his sonne/ receaued hym/and kyssed hym/he and hys wyfe/and beganne to wepe for ioye.

Now when they had worshipped & thancked God/they sat downe. Then toke Tobiah of the fysches gall/ and anoynted hys fathers eyes: and taryed half an houre/and then beganne the blemish to go out of his eyes/like as it had bene the whyte shynne of an egge: which Tobiah toke/and drew frõ his eyes/ and immediatly he receaued his sight.

ob ~ysũ veu
Lor receptu
Laudat Deum

¶ Then they praysed God/ he and his wyfe/ and all they ỹ knew hym. And Tobiah sayd: O Lorde God of Israel/ I geue the prayse and thanckes/for thou hast chastened me/& made me whole. And lo/now do I se my sonne Tobiah. After seuen dayes came Sara his sonnes wyfe also whole and sounde with all the housholde and catel/with camels and moch moneye of hys wyues/ & with the money that he had receaued of Gabelus: and he tolde his father and his mother all the benefytes/ whych God had done for hym/ by the man that led hym. Achior also and Nabath Tobiah syster sonnes came/and were glad/ & reioysed with him/by reason of all ỹ good that God had shewed vnto him. And so for ỹ space of seuen dayes they made mery/ and were right ioyfull euerychone.

¶ Younge Tobiah reckeneth vp vnto hys father the pleasures that the Aungell dyd hym. He offreth vnto the Aungell halfe the goodes that he brought wt hym.

¶ The xij. Chapter.

A ¶ Then Tobiah called his sonne vnto hym/& sayde: What may we geue this holy man/ that wente wt the? Tobiah answered his father/and sayde: Father/ what rewarde shall we geue hym? Or what thinge can deserue his benefytes? He hath bene my gyde/ and brought me safe agayne: he receaued the money from Gabelus/ he caused me to get my wyfe/ he drone ỹ euell spyrete frõ her/ he hath bene an occasyon of gladnesse to her father and mother: he deliuered me/that I was not deuoured of the fish/ he hath made the to se ỹ light of heauen/ yee we all haue receaued greate good of him. How shuld we worthyly deserue these thinges vnto hym? But I praye the my father/that thou wylt desyre hym/ yf happly he wyll bouchsafe/ to take with him the halfe of all that we haue brought.

Angeli custodia
Memoral

¶ So the father and the sonne called him/ toke hym aside/ & beganne to praye hym/ ỹ B he wolde be contẽt to take in good worth/ the half parte of all that he had brought. Then sayde he secretly vnto them: Prayse the God of heauen/& geue thanckes vnto hym before all men lyuyng/ for he hath shewed his mercy* vnto vs. It is good to hyde the kynges secrete/but to shew & to prayse the workes of God/it is an honorable thynge. Prayer is good with fastynge/ and to geue almes is better/then to hoorde vp treasures of golde. For almes delyuereth from death/ clenseth synne/& causeth to fynde euerlastynge lyfe. But they that do synne & vnryghtuousnes/ are the enemyes of their awne soules.

* So me teadeꝫ vnto you

eleemosina q̃ pr̃s

¶ Wherfore I tell you the trueth/ and wyll C hyde nothynge from you. When thou prayedest with teares/ and buriedest the deed/ and leftest thy dyner/ and hyddest the deed in thy house vpon the daye tyme/ that thou myghtest burye them in the nyght/ I offred thy prayer before the Lorde. And because thou wast accept and beloued of God/ it was necessary/that tentacyon shulde trye the. And now hath the Lorde sent me to heale the/and to delyuer Sara thy sonnes wyfe from the euell spyrete. For I am Raphael an Aungel/ one of the seuen that stande before God.

Hola diligenter

¶ When they heard thys/ they were sore D afrayed/and trembled/ and fell downe vpon their faces vnto the grounde. Then sayde the Aungell: Peace be wt you/feare not. Where as I haue bene wyth you/ it is the wyll of God geue prayse and thanckes vnto hym.

You thought that I dyd eate and dryncke with you/but I vse meate that is inuisible/ and dryncke that can not be sene of men.

Now therfore is the tyme ỹ I must turne agayne/ vnto hym that sent me: but be ye thanckfull vnto God/& tell out all his wonderous workes.

And when he had spoken these wordes/he was taken awaye out of their sight/so that they saw hym nomore. Then fell they downe flat vpõ their faces by the space of thre houres/and praysed God: and whẽ they rose vp/ they tolde all his wonderous workes.

¶ Tobiah the elder geueth thanckes vnto God.

¶ The xiij. Chapter.

Then

When old Tobiah opened his mouth & prayed ỳ Lorde/& sayde: Great art thou O Lorde for euermore/ & thy Kyngdome worlde without ende: for thou scourgest & healest/thou ledest vnto hell/& bringest out agayne/and ther is none that may escape thyne hande. O geue thankes vnto the Lord/ye childrē of Israel/ & prayse hym in the sight of the Heathē. For amonge the Heathē whych knowe hym not hath he scatered you/to thintēt that ye should shew forth his maruelous worckes: & cause them for to knowe/ that there is none other God almyghtye but he. He hath chastened vs for oure mysdedes/ and for his awne mercy sake shall he saue vs.

Consydre then/how he hath dealth wt you/ & prayse him with feare & drede/and magnifye the euerlastyng Kyng in youre worckes. I wyll praye him euē in the lande of my captyuyte/for he hath shewed his maiestie vnto a sinfull people. Turne you therfore O ye synners/and do rightuousnes before God/& be ye sure/ that he wyll shew his mercy vpō you. As for me & my soule/ we wyll reioyse in God. O prayse the Lord all ye his chosen/ holde the dayes of gladnesse/ & be thankfull vnto him. O Jerusalē thou citie of God/the Lorde hath punisshed the for the worckes of thyne awne handes. O prayse the Lorde in thy good thinges/& geue thākes to the euerlastynge God/that he may buylde vp his tabernacle agayne in the/that he maye call agayne vnto the/all soch as be in captyuyte/ & that thou mayest haue ioye for euermore. With a fayre lyght shalt thou shyne/and all the endes of the world shal honoure the. The people shall come vnto ỳ frō farre/they shall bringe gyftes/& worshyp the Lorde in the/ & thy lande shall they haue for a Sānctuary/ for they shall call vpō the greate name in ỳ.

℣ Cursed shall they be that despyse the/ and all that blaspheme the/shalbe condempned: but blessed shall they be that buylde the vp. As for the thou shalt reioyse in thy childrē/ for they all shalbe blessed/ & gathered together vnto the Lorde. Blessed are they all that loue the/& be glad of thy peace Prayse thou the Lorde/ O my soule/ for the Lorde oure God hath delyuered his citie Jerusalem frō all her troubles. I wyll counte my selfe happye/ yf my sede remayne to se the clearnes of Jerusalem.

The gates of Jerusalem shalbe buylded with Saphyre & Smaragde/& all the compase of her walles with precious stones. All her stretes shalbe paued with whyte marble stone/and in all her stretes shall Alleluya be sunge. Prayse be the Lorde/which hath exalted her/that his Kyngdome maye be vpon her for euermore. Amen. And so Tobiah made an ende of his talkynge.

℣ Tobiah prophecyeth the destruccyon of Nimue. His sonne retourneth to Raguel after the decesse of his father and mother.

℣ The.xiiij.Chapter.

And after that Tobiah had gotten A his sight agayne/he liued.xlij. yeares/& sawe his childers childrē. Now whē he was an.C.& .xij. yeare olde/he dyed: & was buried honorably in Nimue. For when he was sixe & fyftye yeares of age/he lost the sight of hys eyes/ & when he was thre score yeare olde/he gat his sight agayne. The residue of his life led he in ioye/ and increased well in the feare of God/ & departed in peace.

But in the houre of his death he called vnto hym his sonne Tobiah/& seuē yōge sprin- B galdes his sonnes childrē/ and sayde vnto them: The destruccyō of Nimue is at hand/ for the worde of the Lorde can not fayle/and oure brethrē that are scatred out of the lande of Israel/ shall come thyther agayne. And the whole lande of it that hath bene waste/ shalbe filled: and the house of God that was brent in it/shalbe buylded agayne/ & all soch as feare God shall returne thyther: the Heathen also shall forsake their Idols/& come to Jerusalem/& dwell there/and all the Kyngs of the earth shalbe glad of her/and worshyp the Lorde God of Israel.

And therfore my childrē/heare youre fa- ℣ ther: Serue the Lorde in faythfulnes/ seke after his wyll/and do the thing that pleaseth hym. Commaunde youre childrē that they do right/geue almes/be myndeful of God/ and euer to be thankfull vnto hym in trueth and with all their power. Heare me therfore my childrē/& abyde not here: but in what daye soeuer ye haue buryed youre mother besyde me/get you frō hence. For I se/that the wyckednesse of it shall bringe it to destruccyon and ende.

After the death of his mother/Tobiah departed awaye from Nimue/with his wyfe & childrē/& with his childers childrē/& came D agayne to hys father and mother in lawe/ & founde thē whole & in a good age/& toke the care of them. And he closed their eyes/& was heyre vnto all Raguels goodes/ & sawe the fyfth generacyon & childers childrē. And when he was.xcix: yeare of age/he died in the feare of the Lorde/& hys kynsfolkes buryed him. And all his posterite cōtinued in a good lyfe/& holy conuersacyon: so that they were loued and accepted bothe of God and men/ and of all the people of the lande.

℣ The ende of the boke of Tobiah.

¶ The boke of Judith.

¶ The buyldynge of Egbathanis. The victory of Nabuchodonosor agaynst Arpharath. The messengers of Nabuchodonosor are dyspysed.

¶ The fyrst Chapter.

A Rpharat the Kynge of
the Medes subdued many peo-
ple vnto hys dominyon / and
buylded a noble stronge cite/
which he called Egbathanis.
The walles of it made he of
fre stone / foure squared / seuentye cubytes
hye / & .xxx. cubites brode. He made towres
therevpon of an hundreth cubytes hye. But
vpō the foure corners euery side was twētye
fote brode. He made the portes in ỹ heygth/
lyke as the towres. Thys Kynge trusted in
his mighty host / & in his glorious charettes.

B So in the twelfth yeare of hys raygne it
happened / that Nabuchodonosor the Kynge
of the Assyrians (which raygned in the great
cyte of Niniue) fought agaynst Arpharat / &
ouercame him in the greate felde called Ra-
gau / beside Euphrates and Tigris & Jada-
son in ỹ feld of Erioth the Kyng of ỹ Elikes.

Then was the Kyngdome of Nabucho-
donosor exalted / & hys herte was lyft vp: &
he sent vnto all them that dwelt in Celicia /
C in Damascus / in Libanus / & vnto the Hea-
then that dwelt in Carmel and Cedar / and to
soch as dwelt in Galile in the greate felde of
Esdrelon / to all thē that were in Samaria /
and beyonde the water of Jordane vnto Je-
rusalem and the whole lande of Jesse vnto ỹ
mountaynes of Ethiopia. Vnto all these dyd
D Nabuchodonosor the Kynge of the Assyriās
sende messaungers. But they all wyth one
consent wolde not agree vnto hym / and sent
the messaungers agayne emptye / and put
them awaye wythout honoure. Then Na-
buchodonosor the Kynge toke indignacyon
at all those landes / and sware by hys trone &
by hys Kyngdome / that he wolde be auen-
ged of all those countreys.

¶ Holofernes is sent of Nabuchodonosor / to subdue all the worlde. The preparacyon and pursute of Holofernes.

¶ The .ij. Chapter.

A In the .xiij. yeare of Kynge Nabu-
chodonosor / vpon the .xxij. daye of
the fyrst moneth / it was deuysed in
the courte of Nabuchodonosor the
Kynge of the Assyrians / that he wolde de-
fende hym selfe. So he called vnto hym all
ỹ elders / al his Captaynes / & men of warre /
& shewed them hys secrete councell / & tolde
them / that hys purpose was / to bringe the
whole earth vnder his dominyon. Now whē
they were all contēt wyth this sayinge / Na-
buchodonosor the Kynge called Holofernes
the chefe Captayne of his warres / and sayde
vnto hym: Go thy waye forth agaynst all the
Kingdomes of the West / & specially agaynst
those that haue despysed my cōmaundemēt. B
Thou shalt spare no realme / all stronge cy-
tyes shalt thou bringe in subiecciō vnto me.

Then Holofernes called together all the
Captaynes & rulers of all the power in Assy-
ria / and mustred the soudyers vnto the hoste
(lyke as the Kyng commaunded hym) name-
ly / an hundreth and twentye thousand figh-
tynge men vpon fote / and twelue thousand
archers vpon horsebacke. All his ordynaūce
sent he before with an innumerable multi-
tude of camels / so that the hoost was well C
prouyded for with oxen / & small catell / & that
without nōbre. He caused corne to be prepa-
red out of all Syria for his hoste. Moch gold
& siluer also toke he out of ỹ Kynges house.
So he toke his iourneye / he & all his hoost /
with charettes / horsmen / & archers: of whō
there were so many / that they couered the
grounde of the lande / lyke the grashoppers.

And when he was gone past the borders of
the Assyrians / he came towarde the greate
mountaynes of Ange / which lye vpō the left
syde of Celicia: & so he went vp in to all their
castels / & wanne euery stronge holde. As for D
the welthye citie of Melothus / he brake it
downe / & spoyled all the chyldren of Tharsis
and the Ismaelytes / which laye towarde the
wildernes / and vpon the South syde of the
lande of Chelon. He wente ouer Euphrates
also / and came in to Mesopotamia / & brake
downe all the hye cyties that were there / frō
the broke of Mambre tyll a man come to ỹ
see: & he toke the borders in from Celicia vn-
to the coastes of Japhet toward the South.
He caryed awaye all the Madianytes / and
spoyled all their goodes: & whosoeuer wyth-
stode hym / he slew them with the swerde. Af-
ter this he went downe into the felde of Da-
mascus in the tyme of haruest / & brēt vp all
the corne & all the trees / & caused the bynes
to be cut downe. And ỹ feare of hym fell vpō
all them that dwelt in the earth.

¶ Kynges become wyllyngly subiect to Holofernes. The tyrannie and crueltye of hym.

¶ The .iij. Chapter.

A So the Kynges and Prynces of all
cytyes & landes sent their Embas-
sytoures: namely / they of Syria &
Mesopotamia / Syria Sobal / &
Lybia / & Celicia / which came to Holofer-
nes / & sayde: Let thy wrath ceasse towarde
vs: It is better for vs to serue ỹ greate Kyng
Nabu-

Nabuchodonoſor with oure lyues/and to be ſubiecte vnto the/then that we ſhulde dye/ & be ſlayne/& receaue greater hurte. All oure cytyes and poſſeſſyons/all mountaynes and hylles/al feldes/greate & ſmal catell/ſhepe/ goates/hoꝛſes/and camels/all oure goodes & houſholdꝛ/ be in thy power/vnder thy ſubiecc̃yon be it all together. We oure ſelues al ſo & oure chyldꝛen wylbe thyne awne/come vnto vs a peaceable Lorde/and vſe oure ſeruyce at thy pleaſure.

B Then came Holofernes downe from the mountaynes with hoꝛſmen & greate power/ and conquered all ſtronge fenſed cytyes/and all that dwelt in the lande. And out of all cytyes he toke ſtrõg men/ & ſoch as were mete foꝛ the warre/to helpe hym. There came ſoch a feare alſo vpõ thoſe countrees, that the indwellers of all the cities/the Pꝛinces & Rulers/and the people together/wente foꝛth to mete hym as he came/ & receaued him honorably with garlandes & toꝛches/with daunces/tabꝛettes and pypes.

C Neuertheleſſe though they dyd thys/yet might they not ſwage his rygoꝛous ſtomak: but he deſtroyed their cytyes/& hewed downe their woddes. Foꝛ Nabuchodonoſoꝛ ỹ Kyng had cõmaunded hym/that he ſhulde rote out all the Goddes of the lande: to the intent that he only myght be called and taken foꝛ God/ of the nacyons which Holofernes with hys power bꝛought vnder hym. So went he thoꝛow Syꝛia Sobal/and thoꝛow all Appamia/& all Meſopotamia/came to the Idumeans/in the lande of Gabaa and Septopoly/& toke their cytyes/and remayned ther xxx. dayes/wherin he cauſed al ỹ whole multitude of his Hoſt to be gathered together.

C Iſrael requyꝛeth help of God/agaynſt Holofernes. They faſt and pꝛaye.

C The.iiij. Chapter.

A When the chyldꝛen of Iſrael that dwelt in Iewꝛy hearde thys/they were ſoꝛe afrayed of hym. There came ſoch tremblinge alſoꝛ feare vpon thẽ/ that they ſoꝛowed he ſhulde do vnto the cytie of Ieruſalem & the temple of the Loꝛde/as he had done to other cyties & their temples. So they ſent into all Samaria rounde aboute vnto Iericho/ toke in & occupyed all the toppes of the moũtaynes/ made faſt the townes wyth walles/ and pꝛepared coꝛne foꝛ them agaynſt the battayll.

Eliachim alſo ỹ Pꝛieſt wꝛote vnto all thẽ that dwelt towarde Eldꝛelon (whych lyeth ouer agaynſt the greate felde by Dotha Im) & vnto all thoſe by whom men myght haue paſſage vnto them/ that they ſhulde take in the wayes of the moũtaynes/ wherby there myght be any waye and paſſage to Ieruſalem/& that they ſhulde holde dylygent watch where any ſtraite waye was betwixt ỹ moũtaynes. And the chyldꝛen of Iſrael dyd/as Eliachim the Pꝛieſt of the Loꝛde had commaunded them. And all the people cryed earneſtly/& humbled their ſoules with faſtingꝛ & pꝛayers/they & theyꝛ wyues. The Pꝛieſtes put on hearꝛye clothes/ and layed the yonge babes beſoꝛe the temple of the Loꝛde/& couered the aulter of the Loꝛde with an hearꝛie cloth. And w̃ one accoꝛde they cꝛyed vnto the Loꝛde God of Iſrael/that their childꝛẽ ſhuld not be geuen into a pꝛay/& their wyues into a ſpoyle/that their cities ſhulde not be layed waſte/and that their Sanctuary ſhulde not be vnhalowed/and ſo they to be a ſhame and rebuke vnto the Heathen.

B Then Eliachim the hye Pꝛieſt of the Loꝛd wente rounde aboute all Iſrael/ and ſpake vnto them/ſayinge: Be ye ſure/ ỹ the Loꝛde will heare youre peticyons/ yf ye contynue ſtedfaſt in faſtynges & pꝛayers in the ſyght of the Loꝛd. Remembꝛe Moſes the ſeruaũt of the Loꝛde/ which ouerthꝛew the Amalechites (that truſted in their myght & power/ in their hooſt/ in their ſhyldes/ in their charrettes & hoꝛſmẽ) not with weapẽs/ but with holy pꝛayers. Euen ſo ſhall all the enemies of Iſrael be/ yf ye contynue in this woꝛke/ that ye haue begonne. So vpon this exoꝛtacion they cõtynued in pꝛayer beſoꝛe the Loꝛd In ſo moch that they which offred bꝛent ſacrifices vnto the Loꝛde/offred the offringes vnto ỹ Loꝛd/beynge arayed in hearꝛie clothes and had aſhes vpon their heades. And they all beſought God from their whole hert/that he wolde vyſet his people of Iſrael.

Holofernes is diſcontent with the Iewes. Achior ſheweth vnto Holofernes the meruelles of God done vnto the Iewes/ foꝛ whych thynge the rulers vnder Holofernes were very angry with him.

C The.v. Chapter.

A And woꝛde came to Holofernes the Pꝛynce of the warres of the Aſſyrians/ that the chyldꝛen of Iſrael pꝛepared them ſelues to make reſiſtaunce/& how they had ſtopped ỹ wayes betwixte the mountaynes. Then was he exceadyng wꝛoth/and called all the Pꝛinces of Moab/& the Captaynes of Ammon/ & ſayd vnto thẽ: Tell me/what people is this/that kepeth in the mountaynes? Oꝛ what maner of cytyes are they? What is their power? Oꝛ what maner of Hoſt haue they? who is their Captayne? And why do they deſpiſe vs (moꝛe then al thoſe that dwel in the Eaſt) and come not foꝛth to mete vs/ ỹ they myght receaue vs with peace? Then Achioꝛ the Captayne of all the Ammonites anſwered/ and ſayde: Syꝛ/ yf it pleaſe the to heare me/ I wyll tell the

the trueth before the concernyng this people that dwell in the mountaynes/and there shall no lye go out of my mouth.

Thys people is of the generacyon of the
B Caldees/they dwelt fyrst in Mesopotamia/ for they wold not folowe the goddes of their fathers that were in the lande of the Chaldees/& so forsoke they the customes of their fore fathers (whych had many goddes) and worshipped one God/ that made heaue & earth: which also cōmaunded them that they shulde go from thence/and dwell at Haran. Now whē there came a dearth in to ỹ whole lande/they wente downe to Egypte/& there they dwelt foure hūdreth yeares/in ỹ which they multyplied so greatly/that their hoost myght not be nombred. And when the kyng of Egypte oppressed them/ & subdued them in buyldynge of hys cytyes wyth makynge of claye and bryck/they cried vnto God their Lorde/ which punyshed the whole lande of Egypte with dyuerse plages.

Now when the kynge of Egypte let them
C go their waye/& the plage ceassed/& then folowed after thē/ to take thē/ & to bryng thē agayne into hys seruyce/ whyle they were flyenge awaye/ the God of heaue opened the see/so ỹ the waters stode fast vpon both the sydes as a wall/& these went thorow the botome of the see drye shod. In the which place when an innumerable people of the Egipcians folowed vpō thē/they were so ouerwhelmed wt the waters/that there remayned not one/to tell them that came after/how it hap-
D pened. So when this people was passed thorow the reed see/ they came in to the wylderines of the mount Synai/ where neuer man myght dwell afore/& where the sonne of mā had neuer rested. There were the bytter waters made swete for them / that they myght drynke/& xl. yeares had they meate frō heauen. Whersoeuer they wēte (without bowe & arowe/without buckler or swerd) their God fought for thē/ & caused thē to haue the victory. Yee no man was able to hurte this people/except it were so/that they departed vnfaythfully frō the worshypping of the Lorde their God. But as oft as they worshypped any other beside their God/he gaue thē ouer to be spoyled/to be slayne/ & to be put to cōfusyō. Neuertheles as oft as they were sory for departynge from the worshippe of their God/ the same God of heauen gaue them power & strēgth to withstāde their enemyes.

Moreouer they slew the kyng of the
E nanites/Jebusites/Pherezits/Hethits/Euites & Amorites/& all ỹ mightye in Hesebon/ & toke their landes & cities in possession: & so long as they synned not in the syght of their God/it wente well with them/for their God

hateth vnrighthuousnesse. For in tymes past when they went out of the waye/which God had geuen thē/ that they shulde walke in it/ they were destroyed in dyuerse batayles of many nacyons: & many of them were caryed awaye prysoners vnto a straunge countre. But now lately they haue turned thē selues agayne vnto the Lord their God/& are come together agayne out of the countrees where they were scatred abrode: and thus haue they cōquered these mountaynes/ & dwell therin: and as for Jerusalem where their Sanctuary is/ they haue it agayne in possessyon.

And therfore my lorde/ make diligent in-
F quysicyō/ yf this people haue done wyckednesse in the syght of their God/ then let vs go vp agaynst thē/ for doutles their God shall delyuer thē in to thy handes/ & subdue them vnto thy power. But yf this people haue not displeased their God/we shall not be able to withstande them/for their God shall defende thē/ & so shall we be a shame to all the world.

Now when Achior had spoken out these wordes/all the Princes of Holofernes were wroth/ & thought to slaye him/ & sayde one to another: what is he this/which darre say/ ỹ the chyldrē of Israel are able to wythstande Nabuchodonosor the kynge and hys hoost: where as they are an vnwepened people/ without strēgth or vnderstāding of ỹ feates of warre: That Achior therfore may knowe that he hath dysceaued vs / we wyll go vp in to the mountaynes: & when the myghty men of thē are taken/he also shalbe stycke wt the swerde/ ỹ all people may know/that Nabuchodonosor is the God of the earth/and that there is none other without hym.

¶ Achior is commytted into the handes of the Jewes by Holofernes. He is tyed to a tree/but is lowsed of the Jewes. The prayer of the people. Achior is comforted of the Jewes.

¶ The.vj. Chapter.

SO whē they had left of speakīng/ Holofernes toke sore indygnacyō/ A & sayde vnto Achior. For so moch as thou hast prophecyed vnto vs/ sayynge: that the people of Israell shalbe defended of their God/ I wyll shewe the / that there is no God but Nabuchodonosor. Yee when we slaye them all as one man/thou also shalt perysh with them thorow the swerde of the Assyrians / and all Israel shalbe destroyed wyth the / and then shalt thou fele/ that Nabuchodonosor is the Lorde of the whole earth. Then shall the swerde of my knyghthode go thorow thy sydes/ and thou shalt fall downe stycke amōge the wouded of Israel/ & shalt not come to thy selfe agayne/but be vtterly destroyed with thē. But yf thou thinckest thy prophecy to be true/ why

doest

doſt thou then chaũge thy colour? why arte thou afrayed? Thinkeſt thou that my wordꝭ
B are not able to be perfourmed? But ꝙ thou mayeſt know/ ꝙ thou ſhalt fele theſe thingꝭ with them/ beholde/ frõ this houre forth will I ſende the vnto yonder people/ that when the punyſhmẽt of my ſwerd (which they haue worthely deſerued) falleth vpon them/ thou mayeſt be punyſhed with them.

So Holofernes cõmaunded hys ſeruaũtes to take Achior/ & to cary hym vnto Bethulia/ and to delyuer hym into the handes of the chyldren of Iſrael. Then Holofernes ſeruaũtes toke hym/ & wẽt thorow ꝑ playne felde. But whẽ they drew nye vnto the moũtaynes/ the ſlynge caſters came out agaynſt them: Neuertheles they gat them awaye by the ſyde of the mountayne/ & bounde Achior hande & fote to a tree/ & ſo left him bound wt withyes/ & turned agayne vnto their Lorde.

Notwithſtandynge the chyldrẽ of Iſrael wente downe frõ Bethulia/ came vnto him/ lowſed hym/ brought him into Bethulia/ ſet him in the myddeſt of the people/ and aſked him what the matter was/ that the Aſſyrias had left hym bounde.

C Olias the ſonne of Micha of the trybe of Symeon/ & Charmim (which is alſo called Gothoniel) were the principall rulers at the ſame tyme. Now when Achior ſtode in the middeſt of the Senatoures/ & before thẽ all he tolde them/ what anſwere he gaue Holofernes/ to the thinge that he aſked him/ and how Holofernes people wolde haue ſlayne him for ſo ſayinge/ & how Holofernes hym ſelfe was wroth/ & commaunded hym for the ſame cauſe to be delyuered vnto the Iſraelites: that when he ouercame the chyldren of Iſrael he myght commaunde Achior alſo to be put to death wyth dyuerſe tormẽtes/ becauſe he ſayde: the God of heauẽ is their defender. And when Achior had playnely tolde out all theſe thinges/ all ꝙ people fell downe vpon their faces/ praylynge the Lorde/ and poured out their prayers together vnto the Lorde/ with a generall complaynte and wepynge/ & ſayde: O Lorde God of heauen and of earth/ beholde their pryde/ & loke vpõ oure lowlynes/ and cõſyder how it ſtandeth with thy ſaynctes/ & make it to be knowne/ ꝙ thou forſakeſt not thoſe/ which holde them faſt by the/ & how that thou bryngeſt them lowe/ ꝙ preſume of them ſelues/ & make their boaſt in their awne ſtrẽgth. So when the weping
D & prayer of the people (which they had made the whole daye longe) was ended/ they comforted Achior/ ſayinge: The God of oure fathers/ whoſe power & ſtrẽgth thou haſt prayſed/ ſhall ſo rewarde the/ that thou ſhalt rather ſe their deſtruccyon. When the Lorde oure God then ſhall geue his ſeruaũtes this liberte/ God be alſo with the amonge vs: ſo that yt it pleaſe the/ thou wyth thyne mayeſt dwell with vs.

Now when Olias had ended the coũcell/ he toke him into his houſe/ and made a great ſupper/ called the elders to it/ and ſo they refreſſhed them ſelues after the faſtynge. And afterwarde was all the people called together/ which made their prayers all the nyght longe in the congregacyon/ and beſought ꝙ God of Iſrael for helpe.

C Bethulia is beſeged of Holofernes. The people requyreth helpe of God. They of Bethulia wolde geue ouer the cytye for wante of water. The prayer of the people with teares and lamentacyon.

C The.vij. Chapter.

THe next daye/ Holofernes commaũded his hoſt/ to go vp agaynſt Bethulia. There were an .C. and xx. thouſande fyghtynge men on fote/ & two & twentye thouſande horſmen/ beſyde the preparing of thẽ that were wõne: & came to them on euery ſyde out of the coũtrees and cyties which he had takẽ. All theſe prepared thẽ ſelues vnto the battayl agaynſt ꝙ Iſraelites/ & came on by ꝙ hyll ſyde/ vnto the toppe ꝙ loketh ouer agaynſt Bothaim/ from the place which is called Belma/ vnto Chelmon that lyeth towarde Eldrelon.

Now when the chyldren of Iſrael ſawe ſo
B greate a multytude of the Aſſyrias/ they fell downe flat vpõ the grounde/ ſtrawed aſhes vpon their heades/ & prayed with one accord/ that the God of Iſrael wolde ſhew his mercy vpon his people. And ſo they toke their weapens/ & ſat betwixte the mountaynes in the narow place/ & kepte the waye daye & night. But whyle Holofernes was goinge aboute/ he founde the water ſprynge/ which frõ the South ſyde was conueyed into the cyte by a condyte: thys commaunded he to be dyrecte another waye/ & to cut their condyte in ſunder There were welles alſo not farre from the walles/ whych they vſed ſecretly/ more for pleaſure then for neceſſyte.

Then wente the Ammonytes & the Moabytes vnto Holofernes/ & ſayde: The childrẽ C
of Iſrael truſt nether in ſpeare nor arowe/ but haue taken vn/ & kepe the mountaynes & hylles. That thou mayeſt ouercome thẽ ther fore without the ſtrykynge of any battayll/ ſett men to kepe the welles/ that they drawe no water out of them: ſo ſhalt thou deſtroye thẽ without ſwerde/ or at the leaſt they ſhall be ſo feble/ that they muſt be fayne to geue ouer the cytye/ which they thynke not able to be wonne/ for ſo moche as it lyeth in the mountaynes. Theſe wordes pleaſed Holofernes well and all his men of warre/ and he

ſet

Det an hūdzeth mē at euery well roūde aboue.

And when this watch had endured twen tye dayes/ ꝑ Cisternes and all that had wa-ter/ fayled them that dwelt in the cite of Be-thulia / so that in ꝑ whole cite they had not dzynke ynough foz one daye / foz the people had water geuen them daylie in a measure. Then came the men and wemen/ yonge per-sonnes and childzē all vnto Olias / and sayd all with one voyce: God be iudge betwyxte vs and the/ foz thou hast dealt euell with vs: thou woldest not speake peaceably wyth the kynge of ꝑ Assyrians/ therfozehath God solde vs in their handes/ and there is noman to helpe vs where as we are bzought downe befoze their eyes in thirst & greate destruc-cyon. Therfoze gather now together all the people that be in the cite / that we maye all yelde oure selues willyngly vnto the people of Holofernes: foz better it is ꝑ we be cap-tyue and pzayse the Lozde with oure lyues/ then to beslayne and perishe / and to be lau-ghed to scozne and shamed of euery man whē we se oure wyues and chyldzen dye befoze oure eyes. We take heauen & earth this daye to recozde / and the God of oure fathers (which punysheth vs acozdynge to the de-seruyng of oure synnes) and geue you war-nyng / that ye geue vp the cyte now in to the power of Holofernes hoost / that oure ende maye be shozte wᵗ the swerde/ which els shal endure longe foz wāte of water & foz thirst.

When they had spoken out these wozdes/ there was a greate wepyng and howlynge in the whole congregacion/ and that of eue-ry man/ and they creyd an whole houre lōge vnto God wyth one voyce/ sayēge: we haue synned wyth oure fathers / we haue done amysse/ we haue dealt wyckedly. Thou that art gracious/ haue mercy vpon vs / punysh oure vnrighteousnes wᵗ thyne awne scourge/ & geue not those ouer that knowledge the/ vnto a people whych knoweth the not / lest they saye amonge the Heythen: where is their God?

And when they were so weery wyth this cryenge and weypynge / that they helde their tunges/ Olyas stode vp with watrye eyes/ and sayde: O take good hertes vnto you/ (deare bzethzen) and be of good cheare / and let vs wayte yet these fyue dayes foz mer-cy of the Lozd: peraduenture he shall cut a-waye his indignaciō/ & geue glozy vnto his name. But yf he helpe vs not whē these fiue dayes are past/ we shal do as ye haue sayde.

¶ Of ꝑ ver tuouse woman Judith/ whych repzoueth the auncientes because they tempted the Lozde. She also moueth them to encozage & herten ꝑ people / and sheweth her cōcell agaynst ꝑ enemyes of ꝑ Jewes.

¶ The. viij. Chapter.

And it happened when these wozdes A came to the eares of Judith a wyd-dowe / whych was the daughter of Merari/ ꝑ sonne of Idox / ꝑ sonne of Joseph/ the sonne of Oziah / the sonne of Elai/ the sonne of Jammoz/ the sonne of Je-deon/ the sonne of Raphoim/ the sonne of A-chitob / the sonne of Melchia / the sonne of Euam/ the sonne of Nathania / the sonne of Salathiel/ the sonne of Simeon/ the sonne of Ruben. And her housbād was called Ma-nasses / which dyed in the dayes of the barlye haruest. Foz whyle he was byndynge the sheues together in ꝑ felde/ ꝑ heate came vpō his head / and he dyed at Bethulia his cyte/ & there was he buried beside his fathers. Now B was Judith his desolate wyddowe thze yearz and syx monethes. And in the hyer partes of her house she made her selfe a pzeuy chābze/ where she dwelt / beynge closed in wyth her maydens. She ware a smock of hearre/ and fasted all the dayes of her lyfe / excepte the Sabbathes/ & newemones & the solempne dayes that the people of Israel kepte. She was a very fayze & beutifull personne. Her housbande also had left her greate ryches/ & plenteous housholde / greate vnmoueable possessions & many catell. This Judith was a woman of a very good repozte wyth euery one / foz she feared the Lozde greatly / and there was no body that spake an euell wozde of her.

When this Judith herde / how Olyas had pzomysed the people / that after the fyfte daye he wolde geue vp the cyte vnto the Assyrians / she sent foz the elders Cham-bzi and Charmyn / and when they came to her / she sayde: what thynge is this / wheryn Olyas hath cōsented/ that yf God helpe not wythyn fyue dayes / he wyl geue ouer the cite to ꝑ Assyrians? What are ye/ ꝑ ye tēpte the Lozde? This deuice optayneth no mercy of God/ but pzouoketh him vnto wzath and displeasure. Wyl ye set ꝑ mercy of ꝑ Lozde a time & appointe him a daye after youre wil?

Neuertheles foz so moch as the Lozde is C pacyent / lett vs rather amende oure selues/ pourynge out teares / and besechyng him of grace. Foz God thzeateneth not as a man/ ne-ther wyll he be pzouoked vnto wzath as the childzen of men. And therfoze let vs hertely fall downe befoze him / and serue him with a meke spzete / and wyth weppynge eyes saye vnto the Lozde / that he deale with vs acoz-dynge to his awne wyll and mercy: that lyke as oure hert is now vexed / & bzought lowe thozow the pzyde of them / it maye so be cō-fozted thozow his grace: in so moch as we fo-lowe not the synnes of oure fathers / which fozsoke their God / & wozshipped other god-

des: for the which synne they perished with the swerde/ were spoyled & brought to shame of all theyr enemyes. As for vs/ we knowe none other God but onely him/ for whose cõforte lett vs tary wyth mekenesse. He shall requyre & make inquisiciõ for oure bloude/ from ỹ vexacyons of oure enemyes: he shall bringe downe all the Heythen/ that ryse vp agaynst vs/ and put them to dishonoure/ euen the Lorde oure God.

Therfore deare brethren/ seynge ye are ỹ
D honorable and elders in the people of God/ vnto whom all the people haue respecte/ & vpon whom the lyfe of the people standeth/ lyft vp their hertes with youre exortacyon/ ỹ they may call to remembraũce/ how oure fathers also in tymes past were tempted/ ỹ they myght be proued/ yt they worshypped theyr God aryght. They ought to remẽbre/ how oure father Abraham beynge tempted/ and tryed thorow many trybulacyous/ was founde a louer and frende of God. So was Isaac/ so was Jacob/ so was Moses/ & all they that pleased God/ beynge tryed thorow many troubles/ were foũde stedfast in faith Agayne/ they that receaued not their tentacyons with the feare of God/ but put thẽ selues forth with vnpacyency and murmuring agaynst God/ perysshed of the destroyer/ and were slayne of serpẽtes. And therfore shulde not we vndertake to be auenged/ for ỹ thing that is done vnto vs: but to consydre/ that all these punyshmentes are farre lesse then oure synnes & mysdedes. Beleuynge also/ ỹ thys correccyon commeth vnto vs (as to the seruauntes of God) for amendment/ and not for oure destruccyon.

Then sayde Oseas & the elders vnto Ju-
C dyth: All that thou speakest/ is true/ and no man can reproue thy wordes. Praye thou for vs now therfore vnto God/ for thou art an holy woman/ & fearest God. And Judyth sayde vnto them: Seynge ye knowe/ ỹ my wordes are of God/ then proue my coũcell & deuyce/ yt it be of God: & beseche God/ ỹ he will bringe my councell to good ende.

Thus haue I deuysed: Ye shall stande this nyght before the porte/ and I wyll go forth with Abra my mayde: Praye ye therfore vnto God/ that he wyll graciously remembre his people of Israel wythyn fyue dayes/ as ye haue sayde. As for the thynge that I go in hãde wyth all/ aske ye no questyõs of it/ tyll I open it vnto you myself: do ye nothyng els but praye vnto the Lorde youre God for me. Then Oseas the prynce of the people of Juda sayde vnto her: Go thy waye in peace the Lorde be wyth the/ that we maye be auenged of oure enemyes. And so they wente frõ her agayne.

C The prayer of Judith for the victorye

C The .ix. Chapter.

NOw when they were gone theyr A
way/ Judith wẽte in to hir oratory/ put on an hearrye smock/ strowed asshes vpon hir head fel downe before the Lord/ & cryed vnto him/ sayẽge O Lord God of my father Symeon/ which gauest him a swerde for a defence agaynst ỹ enemyes/ that shed vyolence & wylfulnes and that rauysshed ỹ virgyn & put her to dishonesty. Thou ỹ gauest theyr wyues in to a praye/ and their daughters in to captyuite/ and all their praye for a spoyle vnto thy seruauntes/ whych bare a zele vnto the/ helpe me wyddow/ O Lord my God/ I beseche the For thou hast done all thynges from the begynnynge/ and loke what thou hast taken in hande and deuysed/ it came euer to passe. For all thy wayes are prepared/ & thy iudgmẽtes are done in thy euerlastyng for knowlege. O loke now vpon the armyes of ỹ Assyrias/ lyke as it was thy pleasure somtyme to loke vpon the hoost of the Egyptyãs/ whẽ they beynge weapened/ persecuted thy seruaũtes/ & put their trust in their charrettes horsmen/ and in the multitude of theyr men of warre. But thou lokedest vpõ their hoost castyng a thyck darcknes before them: and when they came in to the depe/ the waters ouerwhelmed them.

Euen so Lorde lett it go with these/ that B
trust in ỹ power and multitude of their mẽ of warre/ in theyr charettes/ arowes & speares/ and knowe not/ that thou onely art oure God/ whych destroyest warres from the begynnynge/ and that thou art the Lorde. O lyft vp thyne arme now lyke as euer from ỹ begynnynge/ and in thy power bringe their power to naught/ cause theyr myght to fall in thy wrath. They make theyr boast/ ỹ they wyll vnhalowe and defyle thy Sanctuary/ and to wayst the tabernacle of thy name and to cast downe ỹ horne of thyne auiter wyth theyr swerde. Bringe to passe (O Lord) that the pryde of the enemye maye be cut downe with hys awne swerde that he maye be takẽ with the snare of his eyes in me and ỹ thou mayest smyte hym wyth ỹ lyppes of my loue. O geue me a stedfast mynde/ that I maye despyse him and his strength/ & that I maye destroye hym.

Thys shall bringe thy name an euerla- C
stynge remembraunce/ yt ỹ hande of a woman ouerthrowe him. For thy power (O Lord) standeth not in ỹ power of mẽ/ nether hast thou eny pleasure in ỹ strength of horses. There was neuer proude personne that pleased the/ but in the prayer of the humble and meke hath thy pleasure bene euermore.

O thou

O thou God of the heauens/thou maker of ỹ waters/& Lorde of all creatures/ heare me poore womā/callyng vpon the/and puttyng my truſt in thy mercy. Remembre thy couenaunt O Lorde/ and mynister wordes in my mouth / & ſtablyſh this deuyce in my hert/ that thy houſe maye cōtynue ſtil in holynes/and that all the Heithen maye knowe and vnderſtande / ỹ thou art God / and that there is none other but thou.

¶Judith decketh her ſelfe to go to Holofernes. The bleſſyng that the Elders gaue Judith. Holofernes is in loue with Judith.

¶The.x. Chapter.

AND whan ſhe had left of cryēge vnto the Lorde / ſhe roſe vp from the place/where ſhe had lyen flat before the Lorde/an called her mayde/ went downe into her houſe /layed ỹ hearrie cloth from her / put of the garmentes of hir wyddowhode/ waſſhed her body / anoynted hir ſelf w̄ precious things of ſwete ſauoure/ broyded and platedher hearre / ſet an hooue vpon hir heade/ and put on ſoche apparell as belongeth vnto gladneſſe / ſlippers vpon hir fete/armelettes/ſpāges/earynges/ fynger rynges / and deckte herſelf with all hir beſt araye.

The Lorde gaue her alſo a ſpeciall beutye and fayrneſſe(for all this deckinge of hir ſelf was not done for eny volupteouſneſſe and pleaſure of the fleſh/ but of a right diſcrecion and vertue / therfore dyd the Lorde increaſe hir bewtye) ſo ỹ ſhe was exceadinge amyable and welfauoured in all mens eyes. She gaue hir mayde alſo a bottell of wyne/a pot with oyle/pottage / cake bred & cheſe/and wente hir waye.

Now whan ſhe came to the porte of the B cite/ the founde Ozias and the elders of the cite waitinge there. Which whan they ſawe her/they were aſtonnyed/& marueled greatlyat her bewty/neuertheles they aſked no queſtion at her/but let her go/ſayenge: The God of oure fathers geue ỹ his grace / and with his power perfourme all the deuyce of thy hert: that Jeruſalem maye reioyſe ouer the/ and that thy name maye be in the nombre of the holy & righteous. And all they ỹ were there/ſayde w̄ one voyce: ſo be it/ ſo be it. Judith made hir prayer vnto the Lorde/& wente out at the porte/ ſhe & hir mayde.

And as ſhe was goinge downe the mountayne/ it happened that aboute the ſpringe of the daye / the ſpyes of ỹ Aſſirians met w̄ her/and toke her ſayenge: whence commeſt thou? Or whither goeſt thou? She anſwered: I am a daughter of ỹ Hebrues/ and am fled from them/for I knowe/ that they ſhalbe geuē vnto you to beſpoyled: becauſe they thought ſcorne to yelde thē ſelues vnto you/ that they might fynde mercy in youre ſight. Therfore haue I deuyſed by my ſelf after this maner: I wyll go before the prynce Holofernes/ and tell him all their ſecretes / and wyll ſhew him/how he maye come by them/ and wynne them / ſo that not one man of his hooſt ſhall periſh.

And whan theſe men had herde hir wordes / & conſidered hir fayre face / they were C aſtonnyed(for they wondred at hir excellent bewtye) & ſayd vnto her: Thou haſt ſaued thy life by fynding out this deuyce/ ỹ thou woldeſt come downe to oure lord: & be thou ſure/ that whan thou cōmeſt vnto him/he ſhall intreate the well/ & thou ſhalt pleaſe him at ỹ hert. So they brought her in to Holofernes pauylion / and tolde him of her. Now when ſhe came in before him / immediatly he was ouercome & take w̄ hir bewty. Then ſayd his ſeruauntes: who wolde deſpyſe the people of the Jewes / that haue ſo fayre wemē? Shulde we not by reaſon fight againſt thē for theſe? So whē Judith ſawe Holofernes ſytting in a canapy/ ỹ was wrought of purple/ ſylke/ golde / Smaragde and precious ſtones/ ſhe loked faſt vpō him / & fell downe vpō ỹ earth. And Holofernes ſeruaūtes toke her vp agayne/at their lordes cōmaūdement.

¶Holofernes requyreth of Juda the cauſe of her cōmyng/ which geueth hym a ſuttell anſwer.

¶The.xj. Chapter.

THen ſayd Holofernes vnto her: Be of good chere / & feare not in thyne A hert / for I neuer hurte man / that wolde ſerue Nabuchodonoſor the kynge. As for thy people/ yf they had not deſpyſed me. I ſhulde not haue lift vp a ſpeare & gaynſt thē. But tell me now/ what is ỹ cauſe ỹ thou art departed from thē / and wherfore art thou come vnto vs.

And Judith ſayde vnto hym: Syr/ vnderſtande the wordes of thy handmayden: for yf thou wilt do after ỹ wordes of thy handmayden / the Lorde ſhall bringe thy matter to a proſperous effecte. As truly as Nabuchodonoſor a lorde of the lande lyueth / & as truly as hys power lyueth / whych is in the to the punyſhment of all men that go wrōg/ all men ſhall not onely be ſubdued vnto hym thorow the/but all the beeſtes alſo of ỹ feld. For all people ſpeake of thy prudent actyuyte / and it hath euer bene reported / how thou onely art good and myghtye in all hys kyngdome/and thy diſcrecion is commended in all landes.

The thynge is manifeſt alſo/ that Achior B ſpake/and it is wel knowne / what thou cōmaūdedſt to do vnto him. For this is playne and of a ſuretye / that oure God is ſo wroth

with vs (by the reason of oure synnes) that he hath shewed by hys Prophetes vnto the people/how that for their synnes he wylde-liuer them ouer vnto the enemye. And for so moch as the chyldren of Israell knowe that they haue so displeased their God / they are sore afrayed of the.

They suffre greate honger also / and for wante of water, they are deed now in a maner. Moreouer they are appoynted to slaye all their catell / that they maye drynke the bloude of them: and are purposed to spende all the holy ornamentes of their God (which he hath forbydden them to touch) for corne/ wyne and oyle. Seynge now that they do these thynges / it is a playne case / that they must nedes be destroyed. ¶Whych when I thy handmayden perceaued / I fled from them/and the Lorde hath sent me vnto the/ to shew the these thynges. For I thy handmaydē worshipe God euen here now beside the / and thy handemayden shall goo forth/ and I wyll make my prayer vnto God/ & he shall tell me/when he will reward thē their synne: then shall I come & shew the & bringe the thorow the myddest of Jerusalem/so that thou shalt haue all the people of Israel/as ỹ shepe without a shepeherde: there shall not so moch as one dogg barcke agaynst the/ for these thynges are shewed me by the prouydence of God: and for so moch as God is displeased with them/ he hath sent me to tell ỹ the same.

¶ These wordes pleased Holofernes and all his seruauntes/which marueled at the wysdome of her/and sayde one to another: there is not soch a woman vpon earth / in bewtye and discrecyon of wordes. And Holofernes sayde vnto her: God hath done well/that he hath sent the hyther before thy people / that thou mayest geue them in to oure handes. And for so moch as thy promyse is good / yf thy God perfourme it vnto me/he shal be my God also/and thou shalt be excellent & great in the courte of Nabuchodonosor / and thy name shalbe spoken of in all the lande.

¶ Holofernes commaundeth that Judith be well intreated. She desyreth lycence to go out in the nyght season to praye/and obtayneth it. Bagao is sent vnto her/to mone her to come in to Holofernes to a bāckett/and she commeth. Holofernes is droncken.

¶ The.xij.Chapter.

THen commaunded he her to go in/ where his treasure laye/and charged that she shulde haue her dwellynge there/and appoynted what shuld be geuē her from his table. Judith answered him/ & sayde: As for the meate that thou hast commaunded to geue me/ I maye not eate of it as now (lest I displease my God) but will eate of soch as I haue brought with me. Then sayde Holofernes vnto her: If these thinges that thou hast brought with the fayle/what shal we do vnto the? And Judith sayde: As truly as thou lyuest my lorde/ thy hande mayden shall not spende all thys/ tyll God haue brought to passe in my hande/ the thynges that I haue deuysed.

So his seruauntes brought her in to the B tent/where as he had appoynted. And as she was goynge in / she desyred that she myght haue leue to go forth by night & before daye/ to her prayer and to make intercessyon vnto the Lorde. Then commaunded Holofernes hys Chamberlaynes/ that she shulde go out & in at her pleasure/to praye vnto God those thre dayes.

And so in the nyght season she wēte forth into the valley of Bethulia/ and washed her selfe in the well water. Then wente she vp/ and besought the Lorde God of Israel that he wolde prosper her waye / for the deliueraunce of his people. And so she wente in/ and remayned clene in her tent/ tyll she toke her meate in the euenynge.

Upon the fourth daye it happened / that C Holofernes made a costly supper vnto hys seruauntes/ & sayde vnto Bagao hys Chamberlayne: Go thy waye/and councell thys Hebrues /that she may be wyllyng to consent to kepe company with me. For it were a shame vnto all the Assyrians/ that a woman shulde so laugh a man to scorne / ỹ she were come from hym vnmedled with all.

Then wente Bagao vnto Judith/ & sayd: Let not the good daughter be afrayed / to come in to my Lorde / that she maye be honoured before hym/ ỹ she may eate & drincke wyne/ & be mery with hym. Unto whom Judith answered: Who am I/that I shuld saye my Lorde naye? whatsoeuer is good before his eyes/I shall do it: and loke what is hys pleasure / that shall I thyncke well done/ as longe as I lyue.

So she stode vp/and decked herselfe wyth her apparell/and wente in/ and stode before D hym. And Holofernes herte was whole moued/so that he brent in desyre towarde her. And Holofernes sayde vnto her: drynke now and sytt downe / and be mery / for thou hast founde fauoure before me. Then sayde Judith: Syr/ I wyll drynke/for my mynde is meryer to daye / then euer it was in all my lyfe. And she toke and ate and dranke before hym/the thynges that her mayden had prepared for her. And Holofernes was mery wt her / and dranke more wyne / then euer he dyd afore in hys lyfe.

¶ Holo-

Holofernes sleapeth for very dronckenes/and Judith cutteth of his heade/and goeth therwith to her awne people: of whom she is receaued with ioye. They geue thanckes vnto God/ for their delyuraunce. Judith speaketh vnto Achior/ which marueleth at her feate done to Holofernes.

¶ The xiij. Chapter.

A NOw when it was late in ỹ nyght hys seruauntes made haste euery man to hys lodgynge. And Bagao shut the chamber dores/and went his waye/ for they were all ouerladen wyth wyne. So was Judith alone in ỹ chamber. As for Holofernes he laye vpon the bed all dronckē/ & of very dronckennes fell a slepe.

Then commaunded Judith her maydē/ to stande without before the dore/ & to wayte. And Judith stode before the bedd/ makynge her prayer with teares/ & moued her lyppes secretly/ & sayd: Strengthē me O Lord God of Israel/ & haue respecte vnto the worckes of my handes in this houre/ that thou mayst set vp thy cyte of Jerusalē/ lyke as thou hast promysed: O graunte that by the I may perfourme the thynge/ whych I haue deuysed thorow the beleue that I haue in the.

B And when she had spoken this/ she wente to the bedsteade/ and lowsed the swerde that hanged vpon it/ & drew it out. Then toke she holde of the hearrye lockes of his heade/ and sayde: Strengthē me O Lorde God in thys houre: & with that/ she gaue hym two strokes vpon the neck/ and smote of his heade. Then toke she the canapy awaye/ and rolled the deed body aslyde. Immediatly she gat her forth/ & delyuered ỹ head of Holofernes vnto her maydē/ & bad her put it in her walet.

And so these two wente forth together after their custome/ as though they wolde praye/ and so passed by the hoost/ and came thorow the valley vnto the porte of the cyte. And Judith cryed afarre of vnto the watchmen vpō the walles: Open the gates (sayde she) for God is with vs/ whych hath shewed his power in Israel. And when they hearde her voyce/ they called the elders of the cytye together. And they came all to mete her/ litle and greate/ younge & olde/ for they thought not that she shulde haue come so soone. So they lyghted candels/ and gathered aboute her euerichone: but she wente vp into an hye place/ and caused sylence to be proclamed.

C When euery man now helde his tonge/ Judith sayde: O prayse ỹ Lorde oure God/ for he hath not despysed/ nor forsaken them/ that put their trust in hym: & in me hys hādmaydē he hath perfourmed his mercy/ which he promysed vnto the house of Israel: yee in my hande this same nyght hath he slayne the enemy of hys people.

And with that she toke forth the heade of Holofernes out of the wallet/ and shewed it them/ sayinge: Beholde the head of Holofernes the Captayne of the Assyrians/ & this is the canapy/ wherin he laye in his dronkēnes: where the Lorde oure God hath slayne hym by the hande of a woman.

But as truly as the Lord lyueth/ his Angell hath kepte me/ goinge thither/ remaynyng there/ & cōmynge hyther agayne from thence. And the Lord hath not suffred me his handmayden to be defyled/ but without any filthines of sinne hath he brought me agayne vnto you: & that with greate victory/ so that I am escaped/ & ye delyuered. O geue thankes vnto hym euerychone/ for he is gracyous/ and his mercy endureth for euer.

So they praysed the Lorde altogether/ D and gaue thankes vnto him. And to her they sayde: The Lord hath blessed ỹ in his power/ for thorow the he hath brought oure enemyes to naught. And Ozias the chefe ruler of the people of Israel/ sayde vnto her: Blessed art thou of the Lorde the hye God/ aboue all wemen vpon earth.

Blessed be the Lorde/ the maker of heauen and earth/ which hath gyded the a ryght to wounde and to smyte of the head of the Captayne of oure enemyes. For this daye he hath made thy name so honorable/ that thy prayse shall neuer come out of the mouth of men/ which shall all waye remēbre ỹ power of the Lord: seing thou hast not sparedthyne awne selfe/ but put the in ieopardy/ considering the anguysh and trouble of thy people/ and so hast helped their fall before God oure Lorde. And all ỹ people sayde: Amen/ Amē.

Achior also was called/ & he came. Then E sayde Judith vnto hym: The God of Israel vnto whō thou gauest witnes/ that he wold be auēged of his enemyes/ euen he hath this nyght thorow my hande smytten of the head of all the vnfaythfull. And that thou mayest se that it so is/ beholde this is ỹ head of Holofernes/ which in his presumptuous pryde despyled the God of the people of Israel/ & threatened the with destruccyō/ saying: whē the people of Israel is taken/ I shall cause the also to be stycke with the swerde. When Achior saw Holofernes head he fell downe vpon his face to the groūde for very anguish & feare/ so ỹ he swowned with all. But after that he was come agayne to hym self/ he fell downe before her/ and praysed her/ sayinge: Blessed art thou of thy God in all the tabernacles of Jacob: for all the people that heare of thy name/ shall prayse the God of Israel because of the.

¶ The councell of Judith. Achior being an heathen man/ turneth to God. The Assyrians are afrayed of the Jewes.



¶ The.xiiij.chapter.

IUdith sayd vnto all ỹ people: Bꝛe-thꝛē heare me. Stycke vp this hea-de vpon oure walles / and when ỹ Sunne aryseth / take euery man his weapen / and fall out vyolently: not as though ye wolde go beſyde thē / but to renne vpō them / w̄ violence. ¶ When the ſpyes in ỹ tentes ſe this / they ſhall of neceſſite be com-pelled to fle backward / and to rayſe vp theyr captayne to ỹ battayll. So when theyꝛ ca-ptaynes come in to Holofernes pauylion / and fynde ỹ deed body wꝛapped in the bloud / fearfulnes ſhall fall vpon thē: and when ye perceaue that they fle / folowe them without all care / foꝛ God ſhall delyuer them vnto you / to be deſtroyed.

Then Achyoꝛ ſeynge the power of God which he had ſhewed vnto the people of Iſ-rael / fell of from his Heatheniſh beleke / and put hys truſt in God / and let hym ſelf be cir-cumciſed: and ſo was he nombꝛed among ỹ people of Iſrael / he and all his poſterite vn-to thys daye.

B Nowas ſoone as it was daye / they ſtickt vp Holofernes head vpon the walles / and euery man toke his weapē / and ſo they wēte out wyth an hoꝛꝛible crye. ¶ When the ſpyes ſawe that / they ranne vnto Holofernes tent. And they that were within the tente / came beſoꝛe hys chamber / and made a greate ruſ-ſhing to wake him vp, becauſe they thought wyth the noyſe to haue rayſed him. Foꝛ there durſt not one of the Aſſyrians knocke / go in oꝛ open.

But when the captaynes and pꝛynces and all the chefe in the kynge of the Aſſyriās hooſt came together / they ſayde vnto the chāberlaynes: Go youre waye in / and wa-ke him vp / foꝛ ỹ myſe are crepte out of their holes / and darre pꝛouoke vs vnto battayll.

¶ Then wente Bagao in to hys chamber / ſtode beſoꝛe the bed / and clapped wyth hys handes / foꝛ he thought he had bene ſleppynge wyth Judith.

But when he had herkened perfectly w̄ hys eares / and coude perceaue no ſterynge / he wente nyer to the bed / and lift it vp / and then ſawe he the deed body of Holofernes ly-enge there with oute a head / weltred in hys bloude vpon the earth. Then cried he with loude voyce / and with wepyng rent his clo-thes / and wente in to Judiths tent / and foūd her not: And ſo he leapte out vnto the people and ſayde: one woman of the Jewes / hath bꝛought all Nabuchodonoſoꝛs people to ſha-me. Foꝛ lo / Holofernes lyeth vpon the groūd and hath no head.

When ỹ cheke of the Aſſyꝛians hooſt herd that / they rente theyꝛ clothes / and there fell an intollerable feare and tremblynge vpon them / ſo ỹ theyꝛ myndes were ſoꝛe a frayed. And there was an exceadyng greate crye in the whole hooſt.

¶ The flyght of the Aſſyꝛians. The purſute of Iſrael after them. Iſrael becometh ryche / by the ſpoyles of the Aſſyꝛians. Judith is pꝛayſed of Joacim and of the people.

¶ The.xv. Chapter.

NOw when all the hooſt herde that Holofernes was headed / theyr mynde and counceil fell from thē: and ſoch a feare came vpon thē / ỹ they vndertoke to defende thē ſelues by flyēg awaye: one ſpake not to another / but han-ged downe their heades / left all behynd thē / & made haſte to eſcape from ỹ Hebꝛues: foꝛ they herde / that they were haſtyng to come after with their weapens / and ſo they fled by the wayes of the feldes / and thoꝛow all the kote pathes of the dales.

And when ỹ childꝛen of Iſraell ſawe that they fled / they folowed vpō them / and wente downe w̄ trōpettes / blowyg and ma kynga greate crye after thē. As foꝛ the Aſſyrians / they had no oꝛdꝛe / and kept not them ſelues together / but fled their waye. Neuertheleſſe ỹ childꝛen of Iſrael fell vpon them with one cōpany and oꝛdꝛe / and diſcōfeted as many as they might gett. And Ozias ſent meſſaun-gers vnto all the cities and countrees of Iſraell.

So all the regiōs and euery citie ſent out B their beſt men after thē in harneſſe / & ſmote them with the ſwerde / tyll they came to the vttemoſt parte of their boꝛders. And ỹ other ỹ were in Bethulia came in to the tentes of the Aſſyꝛians / and toke all that they whych were fled had left behynd them / and ſo they founde great good. And they ỹ came agayne to Bethulia from the battayll / toke with them ſoch thinges as had bene theirs: there was no nombꝛe of the catell / and of all coſt-ly Jewels / ſo that from the loweſt vnto the hyeſt / they were all made riche of the ſpoy-les of them. And Joachim the Hye pꝛeſt at Jeruſalem / came to Bethulia with all the elders / that they might ſe Judith.

Now when

¶ Now when she came out vnto them/ they beganne all to prayse her wyth one voyce/ sayinge: thou worshippe of the cyte of Jerusalem/ thou ioye of Jsrael/ thou honoure of oure people/ thou hast done manly/ and thy herte is comforted/ because thou hast loued clenlynes & chastyte/ & hast knowen no man but thyne awne husbande: therfore hath the hande of the Lord comforted the/ and blessed shalt thou be for euer. And all people sayde: so be it/ so be it.

In thyrtye dayes coulde the people of Jsrael scarse gather vp the spoyles of the Assyrians. But all that belonged vnto Holofernes/ & had bene hys specyally (whether it were of gold/ of syluer/ precyous stones/ clothinge and all ornamentes) they gaue it vnto Judith. And all ỳ people reioysed/ both wemen/ maydēs/ and yonge people/ with pipes and harpes.

¶ The songe of Judith for the victorye. After the victorye obtayned/ the people commeth to Jerusalem/ to worshyppe and prayse God.

¶ The .xvj. Chapter.

THen songe Judith this songe vnto the Lorde: Begynne vnto ỳ Lorde vpon the tabrettes/ singe vnto the Lord vpon the cymbales. O singe vnto hym a new songe of thankesgeuyng/ be ioyfull & call vpon his name. Jt is the Lorde that destroyeth warres/ euē the Lorde is his name. Which hath pitched his tentes in the myddest of his people/ that he myght delyuer vs frō the hande of all oure enemyes. Assur came out of the mountaynes in the multitude of his strength. His people stopped ỳ water brokes/ & their horses couered ỳ valleys. He purposed to haue brent vp my lande/ and to slaye my yonge men with the swerde.

He wolde haue caryed awaye my childrē and virgyns in to captyuyte/ but ỳ almyghtye Lorde hurte hym/ and delyuered hym in to the handes of a woman/ whych brought hym to confusyō. For their myghtye was not destroyed of the yonge men. Jt was not the sonnes of Titan that slew hym/ nether haue the greate gyauntes set them selues agaynst him: but Judith the daughter of Merari wher fayre bewtye hath discomfyted him/ and brought him to naught. For she layed awaye her wyddowes garment/ & put on the apparell of gladnesse in the reioysinge of the childrē of Jsrael. She anoynted her face/ and bounde vp her hearre in an hooue/ to begyle him. Her slippers rauished his eyes/ her bewtye captyuated hys mynde/ wyth the swerde smote she of his neck. The Persyās were astonnyed at her stedfastnesse/ and the Medes at her boldnes. Then howled the armyes of the Assyrias/ whē my symple appeared/ dyre of thyrst. The sonnes of the daughters haue pearsed them thorow/ & slayne thē as fugityue chyldren: they perysshed in the battayll/ for the very feare of the Lorde my God. Let vs synge a songe of thankesgeuynge vnto ỳ Lorde/ a new songe of prayse wyll we synge vnto oure God. Lorde/ Lorde/ thou arte a great God/ myghtye in power/ whom noma may ouercome. All thy creatures shulde serue the: for thou spakest but the word/ & they were made: thou sentest thy spyryte/ and they were created/ & no man can withstande thy voyce. The mountaynes shall moue frō the foundacyōs with ỳ waters/ the stony rockes shall melt before the lyke waxe. But they ỳ feare the: shalbe greate vnto the in all thinges. Wo vnto the people that ryse vp agaynst my generacyon/ for the Almyghtye Lorde wyll auenge hym selfe of them/ and in the daye of iudgement wyll he vysyet them. For he shall geue fyre & wormes in to their flesh/ ỳ they may burne and fele it for euermore.

D After this it happened/ that after the victory all the people came to Jerusalē/ to geue prayse & thanckes vnto the Lorde. And whē they were puryfyed/ they offred all their brēt sacrifices and their promysed offrynges. And Judith offred all Holofernes weapens/ and all the Jewels/ that ỳ people had geuē her/ & the canapy that she toke frō his bed/ & hanged them vp vnto the Lord. The people was ioyfull/ as the vse is: and this ioye by reason of the victorye/ wyth Judith/ endured thre monethes.

So after these dayes euery man wente home agayne/ & Judith was in greate reputacyon at Bethulia/ & right honorably takē in all the lāde of Jsrael. Vnto her vertue also was chastite ioyned/ so that after her husbande Manasses dyed/ she neuer knew man all the dayes of her lyfe. Upon ỳe solēpne dayes she wente out with greate worshippe. She dwelt in her housbandes house an hundreth & fiue yeare/ & left her handmaydē free/ & dyed/ & was buryed besyde her husbande in Bethulia. And all the people mourned for her seuen dayes. So long as she lyued/ there was none that troubled Jsrael/ & many yeares also after her death.

The daye wherin this victory was gottē/ was solemply holdē/ & reckened of the Jewes in the nombre of the holy dayes/ & it is yet greatly holden of the Jewes euer sence/ vnto this daye.

¶ The ende of the boke of Judith.

¶ The reaste of the

Chapters of the boke of Esther which are nether founde in the Hebrue/ner in the Chalde.

¶ The dreame of Mardocheus.

¶ The.xj.Chapter after the Latyne.

A MArdocheus the sonne of Jair/the sonne of Semei/ the sonne of Cisei of the tribe of BenJamin/a Jew: which had his dwellyng in Sulis/ a man of greate reputacyon/ & excellent amonge all them that were in the Kynges courte (Neuertheleſſe he was one of the preſoners/whom Nabuchodonoſor the Kyng of Babylon had caried awaye frō Jerusalem vnto Babylon with Jechonias the Kynge of Juda.) In the seconde yeare of the raygne of great Artaxerses in the fyrſt daye of the moneth Nisan/had this Mardocheus soch a dreame: He thought he herde a greate tēpeſt/horrible thonderclappes/erthquakes/& great bproure in the land: & ꝑ he sawe ij. greate dragōs/ready to fyght one agaynſt another. Their crye was great. At the which roaring & crye all Heathē were vp/to fight agaynſt the righteous people. And the same B daye was full of darckines & very vncleare/ full of trouble & anguyſh/yee a greate fearfulnes was there in all the lande. ¶ The righteuous were amased/for they feared ꝑ plage & euell that was deuyſed ouer thē/& were at a poynte with them selues to dye. So they cryed vnto God: & whyle they were cryenge/ the lytle well grew into a great ryuer & in to many waters. And wyth that it was daye/& the sunne roſe vp agayne. And ꝑ lowly were exalted/& deuoured the glorious & proude.

Now when Mardocheus had sene thys dreame/he awoke/& muſed ſtedfaſtly in hys herte/what God wolde do: and so he deſyred to knowe all the matter/and hys mynde was therupon vntyll the nyght.

¶ Mardocheus vttereth the treaſon deuyſed agaynſt the Kyng/and is therfore rewarded of hym.

¶ The.xij.Chapter.

A AT the same tyme dwelt Mardocheus wyth Bagatha & Tares the Kinges Chamberlaynes & porters of the palace. But when he hearde their deuyce/and had dylygently conſydered their ymagynacyōs/he perceaued that they wēte about/to laye their cruell handes vpō the Kyng Artaxerses: and so he certyfyed the Kyng therof. ¶ hen caused the Kynge to examen the two gelded with tormētes. And whē they had graūted it/they were put to death.

This the Kyng caused to be put in ꝑ Cronycles for an euerlaſtynge remembraunce/ and Mardocheus wrote vp the same matter. So the Kynge commaunded that Mar- B docheus ſhulde do ſeruyce in the courte/and for thys faythfulneſſe of hys/he gaue hym a rewarde. But Aman the sonne of Amadathu the Agagite/whych was holden in greate honoure & reputacyon in the Kynges courte vndertoke to hurte Mardocheus & hys people/because of the two chamberlaynes that were put to death.

¶ The coppe of the letters of Artaxerses agaynſt the Jewes. The prayer of Mardocheus.

¶ The.xiij.Chapter.

THe great Kyng Artaxerses which A raygneth from India vnto Ethiopia/ouer an hundreth and seuen & twentye landes/sendeth his frendly ſalutacion vnto all the Prynces and debytes of the countrees/which be ſubiecte vnto his domynyon. When I was made Lorde ouer many people/& had ſubdued the whole earth vnto my domynyon/my mynde was not with crueltye & wronge to exalte my ſelf by the reaſon of my power: but purposed w equyte alwaye and gentylnes/to gouerne thoſe that be vnder my iuriſdyccyon/& wholy to ſet them in a peaceable lyfe/and therby to brynge my Kyngdome vnto tranquyllite/ that men myght ſafely go thorow on euery ſyde/and to renue peace agayne/whych all B men deſyre. Now when I aſked my Counceilers how theſe thynges myght be brought to a good ende/there was one by vs/excellent in wyſdome/whoſe good wyll/trueth/and faythfulnes hath oft bene ſhewed and proued (which was alſo the pryncypall and next vnto the Kynge) Aman by name: whych certyfyed vs/how that in all landes there was crepte in a rebellyous folke/that made ſtatutes and lawes agaynſt all other people/& haue allwaye deſpyſed the proclamed commaundementes of Kynges: and how that for this cauſe it were not to be ſuffred/that ſoch rule ſhulde contynue by you & not to be put downe. Seyng now we perceaue the ſame/ C ꝑ this people alone are contrary vnto euery man/blynge ſtraunge and other maner of lawes/& withſtāde oure ſtatutes & doinges/ and go aboute to ſtablyſh ſhrewd matters/ that oure Kyngdome ſhulde neuer come to good eſtate/and ſtedfaſtnes: Therfore haue we commaunded/that all they that are appoynted in wryting and ſhewed vnto you by Aman (which is ordened & ſett ouer all oure buſynes) and the moſt pryncypall next vnto the Kynge/and in maner as a father) ſhall with their wyues and chyldren be deſtroyed and

and roted oute with the swerde of their enemyes and aduersaryes: and that there shalbe no mercy shewed/and no man spared. And this shalbe done the .xiij. daye of the moneth (called Adar) of this yeare/that they which of olde (& now also) haue euer bene rebellious/ maye in one daye wyth violence be thrust downe in to the hell/ to the intent that after this maner/ oure empyre maye haue peace and tranquylite.

But Mardocheus thought vpon all the
D worckes and noble actes of the Lorde/ and made his prayer vnto him/saying: O Lorde Lorde/thou valeaunt and almyghtie kynge (for all thynges are in thy power/ & yf thou wylt helpe and delyuer Israell/ there is no man that can withstãde ner lett the: for thou hast made heauen and earth/and what wonderous thynge so euer is vnder the heauen: thou art Lorde of all thynges/ & there is no mã/ ẏ can resist the O Lord) Thou knowest all thynges/thou wotest Lorde/ ẏ it was nether of malyce/ner presumpcion/ner for eny delyre of glory/ ẏ I wolde not bowe downe my selfe ner worshyppe yonder proude presumptuous Aman (for I wolde haue bene content/& that wyth good wyll/ yf it myght haue done Israel eny good/ to haue kyst euẽ hys fotesteppes) but that I dyd it/ because I wolde not sett the honoure of a man in the steade of the glorye of God/ and because I wolde worshyppe none but onely the my Lorde. And this haue I done in no pryde ner presumpcyon.

E And therfore O Lorde thou God & king/ haue mercy vpon thy people for they ymagin how they maye bringe vs to naught/ yee their mynde and delyre is to destroye and to ouerthrowe the people/ that hath euer bene thyne enheritaũce of olde. O despyse not thy porciõ/ which thou hast deliuered & brought oute of Egypte for thyne awne selfe. Heare my prayer/ & be mercyfull vnto thy people/ whom thou hast chosen for an heretage vnto thy selfe. Turne oure cõplaynte & sorowe in to ioye/ that we maye lyue O Lorde/ and prayse thy name. O Lorde/ suffre not the mouthes of thẽ ẏ prayse the/ to be destroyed.

All ẏ people of Israel in lyke maner cried as earnestly as they coulde vnto the Lorde/ for their death and destruccyon stode before their eyes.

¶ The prayer of Esther for the delyueraunce of her and her people.

¶ The .xiiij. Chapter.

A Queene Esther also beynge in ẏ battayll of death/ reforted vnto the Lorde/ layed awaye her gloryous apparell/ & put on the garmentes that serued for syghynge & mournyng. In ẏ steade of precyous oyntment/ she scatered asshes & donge vpon her head: and as for her body/ she humbled it/ and brought it very lowe. All the places where she was wonte to haue ioye afore/ those filled she wt ẏ hearre/ ẏ she plucte out her selfe. She prayed also vnto ẏ Lorde God of Israel wt these wordes.

O my Lorde/thou onely art oure kynge/ helpe me desolate woman/ whych haue no helper but the/ for my mysery & destruccyon is harde at my hãde. From my youth vp I haue herde oute of the kynred of my father/ that thou tokest Israel frõ amonge all people (& so haue oure fathers of their fore elders) that they shulde be thy perpetuall inherytaunce/ and loke what thou dydest promyse them/thou hast made it good vnto them.

Now well Lorde/ we haue synned before B
the/ therfore hast thou geuen vs in to the handes of oure enemyes/ because we worshipped their goddes. Lorde thou art ryghtuous. Neuertheles it satisfieth them not/ ẏ we are in bytter and heuy captiuite and oppressed amõge thẽ/ but thou hast layed their handes vpon the handes of their goddes: so that they begynne to take awaye/ the thing that thou with thy mouth hast ordened & oppoynted: to destroye thyne inherytaunce/ to shut and to stoppe the mouthes of them that prayse the/ to quẽch the glory and worshype of thy house and thyne aulter/ and to open ẏ mouthes of ẏ Heathen/ ẏ they maye prayse the power and vertue of the goddes/ and to magnifye the fleshly kynge for euer.

O Lorde/ geue not thy scepter vnto them C
that be nothyng/ lest they laugh vs to scorne in oure mysery and fall: but turne their deuyce vpon them selues/ and punish him/ that hath begonne the same ouer vs/ and sett him to an example. Thynche vpon vs O Lorde/ and shew thy selfe in the time of oure distres and of oure trouble. Strength me O thou kynge of Goddes/ thou Lorde of all power/ geue me an eloquent and pleasaunt speach in my mouth before the Lyon. Turne hys hert in to ẏ hate of oure enemye/ to destroye him/ and all soch as consent vnto hym. But delyuer vs with thy hande/ and helpe me desolate woman/ whych haue no defence ner helper but onely the. Lorde thou knowest all thinges/ thou wotest ẏ I loue not the glory and worshyppe of the vnryghtuous/ & that I hate and abhorre the bed of the vncircumcysed and of all Heathen.

Thou knowest and wotest my necessyte/ that I hate the token of my preemynence & D
worshyp/ which I beare vpõ my head/ what tyme as I must shew my selfe and be sene/ & that I abhorre it is an vncleane cloth/ and

that I weare it not when I am quyete and alone by my selfe. Thou knowest also that I thy hande mayden haue not eaten at Amans table / and that I haue had no pleasure nor delyte in the Kynges feaste/ that I haue not dronke the drinckoffringes / and that I thy hande mayden haue had no ioye sence ỹ daye that I was brought hyther/ vnto this daye/ but onely in the O Lorde. O thou God of Abraham / O thou myghtye God aboue all/ heare the voyce of thē / that haue none other hope/ & delyuer vs out of the hād of the wycked/ & delyuer me out of my feare.

¶ Mardocheus moueth Hester to go in to the Kynge/ and make intercessyon for her people/ and she performeth his request.

¶ The .xv. Chapter.

AND vpon the thyrde daye it happened / that Hester layed awaye the mournynge garmentes/ & put on her glorious apparell / and decked her selfe goodly (after ỹ she had called vpon God/ which is the beholder and Sauioure of all thynges) toke two maydes w̄ her: vpon the one she leaned her selfe / as one that was tender: the other folowed her / and bare the trayne of her vesture. The shyne of her bewtye made her face rose coloured. The symilytude of her face was chearfull and amiable/ but her herte was soroufull for great feare. She wente in thorow all the dores / & stode before the kynge. The Kynge satt vpon the trone of his kyngdome / and was clothed in his goodly araye / all of gold / & set with precious stones / and he was very terryble. He lyft vp his face / that shone in the clearnes / and loked grymly vpon her. Then fell the Quene downe / was pale and faynt / leaned her selfe vpon the heade of the mayde that wente with her.

B Neuertheles God turned ỹ kyngs mynde/ that he was gentle / that he leape oute of hys seate for feare / and gat her in his armes / and held her vp tyll she came to her selfe agayne. He gaue her louynge wordes also / and sayde vnto her: Hester / what is the matter? / I am thy brother / be of good cheare / thou shalt not dye: for oure commaundement toucheth the comons not the. Come nye. And with that he helde vp his golden wande / and layde it vpō her neck / and enbraced her frendly / & sayde: talke with me. Then sayd she: I sawe the (O Lorde) as an Angell of God / & my hert was troubled for feare of thy maiesty & clearnesse For excellent and wonderfull art thou (O Lorde) and thy face is full of amyte. But as she was thus speakynge vnto him / she fell downe agayne for fayntnes: for the whych cause the kyng was afrayed / and all his seruauntes comforted her.

¶ The Copye of the letters of Artharerses / wherby he reuoketh those which he fyrst sendforth.

¶ The .xvj. Chapter.

THe greate King Artarerses / which A raygneth frō India vnto Ethiopia ouer an hundreth & .xxvij. landes / sendeth vnto the Princes & rulers of the same landes / soche as loue hym / hys frendly salutacyon. There be many that for the sondrye frendshyppes & benefytes which are dyuersly done vnto them for their worshyppe / be euer the more proude & hye mynded / & vndertake not only to hurte oure subiectes (for plēteous benefytes maye they not suffre / and begynne to ymagyn some thinge agaynst those that do them good / & take not only all vnthankfulnes awaye from men) but in pryde & presumpcyon (as they that be vnmyndefull & vnthankefull for the good dedes) they go about to escape the iudgemēt of God / that seyth all thinges / which (iudgemēt) hateth & punyshyth all wyckednes. It happeneth oft also / that they which be set in offyce by the hyer power / & vnto whom the busynes & causes of the subiectes are cōmitted to be handled / waxe proude / & dekyle thē selues wyth sheddynge of innocent bloude / which bryngeth them to intolerable hurte. Which also with false & dysceatfull wordes and with lyeng tales / disceaue and betraye the innocent goodnes of Princes.

Now is it profytable and good / that we B take hede / make search therafter / and consider / not only what hath happened vnto vs of olde: but the shamefull / vnhoneste / and noysome thynges / that the debites haue now taken in hande before oure eyes: and therby to be warre in tyme to come / ỹ we maye make the Kyngdome quyete and peaceable for all men / and that we myght some tyme drawe it to a chaūge: and as for the thynge that now is present before oure eyes / to withstande it / and to put it downe / after the mooste frendly maner.

What tyme now as Aman the sonne of Amadathu the Macedonyan (a straunger verely of the Persians bloude / & farre from oure goodnes) was come in amōge vs as an aleaunt / and had optayned the frendshyppe that we beare towarde all people / so that he was called oure father / and had in hye honoure of euery man / as the next and principall vnto the Kynge / he coulde not forbeare him selfe from hys pryde / hath vndertaken not onely to robbe vs of the kyngdome / but of oure lyfe.

With manyfolde disceate also hath he de- ¶ syred to destroye Mardocheus oure helper and preseruer / which hath done vs good in all thinges: and innocēt Hester the lyke partaker

taker of oure kingdome/with all her people. For his mynde was (when he had taken thē oute of the waye / and robbed vs of them) by this meanes to translate the kyngdome of ỹ Perſians vnto them of Macedonia. But we fynde / that the Jewes (whych were accuſed of the wicked/that they myght be deſtroyed) are no euell doers/but vſe reaſonable & right lawes: and that they be the chyldren of the moſt Hye lyuynge God/by whom the kyngdome of vs and oure progenitours hath bene well ordred hitherto. Wherfore/as for ỹ letters and commaundementes / that were put forth by Aman the ſonne of Amadathu / ye ſhall do well/yf ye holde them of none effect: for he that ſett them vp and inuented them/ hangeth at Suſis before the porte / withall his kynred/and God(which hath all thinges in his power) hath rewarded hym after hys deſeruynge.

And vpon this ye ſhall publiſh and ſet vp
D the copy of thys letter in all places/ that the Jewes maye frely and without hinderaunce holde them ſelues after their awne ſtatutes/ and that they maye be helped / and that vpon ỹ. xiij. daye of ỹ. xij. moneth Adar/they maye be auenged of them / whych in the tyme of their anguyſh and troubie/ wolde haue oppreſſed them. For the God that gouerneth all thynges/hath turned to ioye the daye/ wher in the choſen people ſhulde haue periſhed.

Moreouer/amōge ỹ hye ſolempne dayes that ye haue / ye ſhall holde thys daye alſo w̄ all gladneſſe: that now and in tyme to come/ this daye maye be a remembrauūce to good/ for all ſoch as loue the proſperite of the Perſians: but a remembraunce of deſtruccion to thoſe that be ſedicyons vnto vs.

All cyties and landes that do not this/ſhal horryblȳ peryſh and be deſtroyed wyth the ſwerde and fyre/and ſhall not onely be nomore inhabited of men/ but be abhorred alſo of the wylde beaſtes & foules.

¶ The ende of the reaſt of the boke of Eſther.

¶ The boke of wyſdome.

¶ How we ought to ſearche and enquyre after God/ and who be thoſe that fynde hym. Of the holy gooſt. We ought to flye from backbityng & murmuring. &c.



¶ The fyrſt Chapter.



Sett youre affeccion vpon wyſdome / ye that be iudges of the earth. Haue a good opinion of the Lorde/ and ſeke hym in the ſyngleneſſe of herte. For he wyll be founde of them that tempte hym not/ and appeareth vnto ſoch as put their truſt in him As for frowarde thoughtes / they ſeparate frō God/but vertue(yf it be alowed) refourmeth the vnwyſe. And wyll wyſdome ſhall not entre in to a frowarde ſoule / ner dwell in the body that is ſubdued vnto ſynne. For the holy gooſt abhorreth fayned nurtoure/ and withdraweth hym ſelfe frō ỹ thoughtes that are without vnderſtandyng: and where wyckednes hath the vpperhande / he flyeth from thence. For the ſpyrete of wyſdome is louynge/gentle and gracious / and wyll haue no pleaſure in him that ſpeaketh euell wyth hys lyppes. For God is a wytneſſe of hys reynes/a true ſearcher out of his herte/ and an hearer of his tonge. For the ſpyrete of the Lorde fylleth the rounde cōpaſſe of ỹ world/ and the ſame that vpholdeth all thynges/ hath knowledge alſo of the voyce.

Therfore he that ſpeaketh vnrightuous
B thynges/can not be hydd/nether maye he eſcape the iudgment of reyproke. And wyll inquiſycion ſhalbe made for the thoughtes of the vngodly/and the reporte of hys wordes ſhall come vnto God/ ſo that his wickednes ſhalbe puniſhed. For ỹ eare of gelouſy heareth all thynges / and the noyſe of the grudginges/ ſhall not be hydd. Therfore bewarre of murmurynge/which is nothynge worth/ & refrayne youre tonge from ſclaunder. For here is no worde ſo darck and ſecrete/ that it ſhall goo for naught: and the mouth that ſpeaketh lyes/ ſlayeth the ſoule.

¶ Seke

Dlese not your awne death in the errou-
re of your lyfe/destroye not your selues tho-
row the worckes of youre awne handes. For
God hath not made death / nether hath he
pleasure in the destruccyon of the lyuynge.
For he created all thynges/ that they myght
haue their beynge: yee all the people of the
earth hath he made ꝑ they shuld haue health/
that there shulde be no destruccyon in them/
and that the kyngdome of hell shulde not be
vpō earth (for ryghtuousnesse is euerlasting
and immortall / but vnryghtuousnes bryn-
geth death.) Neuertheles / the vngodly call
her vnto them both with wordes & workes/
and whyle they thynche to haue a frende of
her/they come to naught: for ꝑ vngodly that
are confederate with her and take her parte/
are worthy of death.

¶ The ymagynacyons and desyres of the wycked/and
their counsell agaynst the faythfull.

¶ The.ij. Chapter.

For the vngodly talke and ymagin
thus amonge them selues (but not
right:) The time of oure lyfe is but
short & tedyous / & when a man is
once gone/ he hath no more ioye ner pleasu-
re / nether knowe we eny mā that turneth a-
gayne frō death: for we are borne of naught
and we shall be herafter as though we had
neuer bene. For oure breth is as a smoke in
oure nosetreis / and ꝑ wordes as a sparck to
moue oure herte. As for oure body / it shalbe
very asshes that are quenched/and our soule
shall vanysh as the soft ayre. Oure lyfe shall
passe awaye as the trace of a cloude / & come
to naught as the myst that is dryuen awaye
wyth the beames of ꝑ Sonne/ & put downe
wt the heate therof. Oure name also shalbe
forgotten by lytle and lytle/and no mā shall
haue oure worckes in remembraunce.

For oure tyme is a very shadow ꝑ passeth
awaye/ & after oure ende there is no retur-
nyng/ for it is fast sealed/so ꝑ no mā cōmeth
agayne. Come on therfore/ let vs enioye the
pleasures ꝑ ther are / & lett vs soone vse the
creature lyke as in youth. We will fyll oure
selues with good wyne and oyntment/ there
shall no floure of the tyme go by vs. We will
crowne our selues wyth roses afore they be
wythered. There shall be no fayre medowe/
but oure lust shall goo thorow it. Lett euery
one of you be partaker of oure voluptuous-
nes. Let vs leaue some tokē of our pleasure
in euery place/ for that is oure porcyon/ els
get we nothynge. Lett vs oppresse the poore
ryghtuous/ let vs not spare the wyddow ner
olde man/ let vs not regarde the heades ꝑ are
gray for age. Let the lawe of vnryghtuous-
nesse be oure auctorite/ for the thyng that is
feble is nothynge worth. Therfore let vs de-
fraude the ryghtuous / & why: he is not for
oure profet/ yee he is cleane cōtrary to oure
doings. He chydeth vs for offending agaynst
the law / & slaundreth vs as transgressours
of all nurtour. He maketh his boost to haue
ꝑ knowledge of God/ yee he calleth him selfe
Gods sonne. He is the bewrayer of oure
thoughtes: It greueth vs also to loke vpon
him/ for his lyfe is not lyke other mens / hys
wayes are of another fashyon. He counteth
vs but vayne personnes / he wdrawyth hym
selfe from oure wayes as from fylthynes: he
cōmendeth greatly the latter ende of ꝑ iust/
& maketh hys boast that God is hys father.
Let vs se then yf his wordes be true / lett vs
proue what shal come vpon him: so shall we
knowe what ende he shall haue. For yf he be
the true sonne of God/ he wyll receaue him &
delyuer him from the handes of his enemies
Let vs examen him with despytefull rebuke
and tormentynge/ that we maye knowe hys
dignite and proue his pacience. Lett vs con-
demne hym wyth the most shamefull death:
for lyke as he hath spoken / so shall he be re-
warded.

Soch thynges do the vngodly ymagin/ &
go astraye/ for their awne wyckednes hath
blynded them. As for the mysteries of God/
they vnderstande them not: they nether hope
for ꝑ rewarde of ryghtuousnesse/ ner regarde
ꝑ worshipe that holy soules shall haue. For
God created man to be vndestroyed / yee af-
ter the ymage of his awne lyckenesse made he
him. Neuertheles thorow envye of ꝑ deuell
came death in to the worlde/ and they ꝑ holde
of his syde/ do as he doth.

¶ The conseruacyon and assurance of the ryghtwes.
The rewarde of the faythfull.

¶ The.iij. Chapter.

But the soules of the righteous are
in the hande of God / & the payne
of death shall not touch them. In
ꝑ syght of ꝑ vnwyse they appeare
to dye / & their ende is taken for very destruc-
cyon. The waye of the ryghtuous is iudged
to be vtter destruccyon / but they are in rest.
And though they suffre payne before men/
yet is their hope full of immortalyte. They
are punished but in few thynges / neuerthe-
lesse in many thynges shall they be well re-
warded. For God proueth them/ and fyndeth
them mete for him selfe: yee as the golde in ꝑ
fornace doth he trye thē / & receaueth thē as
a brent offerynge / and when the tyme com-
meth they shalbe loked vpon.

The ryghtuous shall shyne as ꝑ sparkes
that renne thorow the rede bushe. They shal
iudge the nacyons / & haue dominion ouer ꝑ
people / & their Lorde shall raygne for euer.
They ꝑ put their trust in hym / shall vnder-
stande

stande the trueth/ & soch as be faithfull/ wil agree vnto him in loue: for his chosen shall haue giftes & peace. But the vngodly shalbe punished according to their awne ymaginacions / for they haue despysed the righteous/ & forsaken the Lorde.

Who so despyseth wysdome & nurtour/ he is vnhappie / and as for the hope of soch/ it is but vayne/ their labours vnfrutefull / and their workes vnprofitable. Their wyues are vndiscrete / and their childzen most vngodly. Their creature is cursed. Blessed is rather ỹ baren & vndefyled/ which hath not knowne the synfull bedd: she shal haue frute in ỹ reward of the holy soules. And blessed is ỹ gelded/ which w̄ his handes hath wrought no vnrighteousnesse / ner ymagined wicked thinges agaynst God. For vnto him shall be geuen ỹ speciall gift of faith / and the most acceptable porcion in ỹ temple of God. For glorious is the frute of goodlaboure / & the rote of wysdome shall neuer fade awaye. As for ỹ childrē of aduoutrers/ they shall come to an ende/ & the sede of an vnrighteous bedd shall be roted out. And though they lyue longe/ yet shal they be nothing regarded/ & their last age shalbe without honoure. Yf they dye hastely/ they haue no hope/ nether shall they bespokē to in ỹ daye of knowledg For horryble is the death and ende of the vnrighteous.

¶ Of the chaste generacyon of the faythfull / and of their felycite. Of the death of the ryghtwes / and of the condemnacyon of the vnfaithfull.

¶ The .iiij. Chapter.

How fayre is a chaste generacion w̄ vertue: The memoriall therof is immortall / for it is knowne w̄ good men. When it is present/ mē take exāple there at: and yf it go a waye/ yet they desyre it. It is all waye crowned & holden in honour / & wynneth ỹ reward of the vndefyled battayll. But ỹ multitude of vngodly childrē is vnprofitable/ and ỹ thyngs ỹ are plāted w̄ whordome/ shal take nodepe rote / ner laye eny fast foundacion. Though they be grene in ỹ braūches for a tyme / yet shal they be shakē w̄ the winde for they stāde not fast / & thorow the vehemēce of ỹ wynde they shalbe roted out. For ỹ vnparfecte braunches shalbe brokē / their frute shalbe vnprofitable & lower to eate / yee mete for nothyng. And why? all ỹ childrē ỹ are borne of the wicked / must beare recorde of ỹ wickednesse agaynst their fathers & mothers / when they be asked. But though the righteous be ouertaken w̄ death / yet shall he be in rest.

Age is an honorable thinge: neuerthelesse it standeth not only in the lēgth of tyme / ner in the multitude of yeares: but a mans wysdome is the graye hearre / and an vndefyled lyfe is the olde age. He pleased God / & was beloued of him: so that whereas he lyued amonge synners / he translated him. Yee sodenly was he takē awaye / to the intent that wickednesse shulde not alter his vnderstandynge / & that ypocrysye shulde not begyle his soule. For ỹ craftye bewitchyng of lyes make good thynges darck / the vnstedfastnesse also & wickednes of voluptuous desyre turne aslyde the vnderstandinge of the symple. Though he was soone deed / yet fulfilled he moch tyme. For his soule pleased God therfore hasted he to take him awaye from amonge the wycked. This the people se / & vnderstande it not: they laye not vp soche thynges in their hertes / how that the louynge fauour & mercy of God is vpon hys saynctes / & that he hath respecte vnto hys chosen.

Thus the righteous that is deed/ condemneth the vngodly which are lyuynge: & the youth that is soone brought to an ende / the longe lyfe of the vnrighteous. For they se ỹ ende of the wyse / but they vnderstande not what God hath deuyled for him / & wherfore the Lorde hath taken him a waye. And whye they se him & despyse him / therfore shall God also laugh them to scorne: So that they them selues shall dye here after (but without honour) yee in shame amōg ỹ deed for euermore. For without eny voyce shall he burst those ỹ be pukt vp / & remoue thē frō ỹ foundacions / so ỹ they shalbe layed waste vnto the hyest. They shall mourne / and their memoryall shall perysshe. So they beyng afrayed shall remēbre their synnes / & their awne wyckednesse shall bewraye thē.

¶ The constantnes of ỹ ryghtwes before their persequuters. The hope of the vnfaythfull is vndurable & vayne. The blessednes and fortunatenes of ỹ saynctes & godly.

¶ The .v. Chapter.

Then shall the righteous stande in greate stedfastnesse agaynst soch as haue dealt extreamely wyth them / & taken a waye their labours. When they se it / they shalbe vexed with horrible feare / and shall wonder at the hastynesse of the sodane health: gronynge for very distresse of mynde / & shal saye within them selues / hauynge inwarde sorowe / and mournyng for very anguysh of mynde):

These are they / whom we somtyme had in derisyō / & iested vpon. We fooles thought their lyfe very madnesse / & their ende to be w̄ out honoure. But lo / how they are counted amonge the childrē of God / & their porcion is amōge

is amõge the layntes. Therfoze we haue er-
red from the waye of trueth / ỹ light of righ-
teoulneſſe hath not ſhyned vnto vs / and the
ſunne of vnderſtanding roſe not vp vpon vs.
We haue weeried our ſelues in the waye of
wickedneſſe & deſtruction. Tedious wayes
haue we gone: but as foz the waye of ỹ Lozd
B we haue not knowne it.

What good hath oure pryde done vnto vs?
Oz / what profyt hath the pompe of ryches
brought vs? All thoſe thynges are paſſed
awaye like a ſhadow / & as a meſſaunger rẽ-
nynge befoze: as a ſhippe ỹ paſſeth ouer the
waues of the water / which when it is gone
by / the trace therof can not be foũde / nether
the path of it in the ſloudes. Oz as a byrde
that flyeth thozow ỹ ayze / & no man can ſe
eny token where ſhe is flowen / but only hea-
reth the noyſe of her wynges / beatinge the
light wynde / partinge the ayze thozow the
behemẽce of her goinge / & flyeth on ſhakyng
her wynges / where as afterwarde no token
of her waye can be founde. Oz lyke as when
an arowe is ſhott at a marck / it parteth the
ayze / whych immediatly commeth together
agayne / ſo that a man can not know where
it wente thozow. Euen ſo we in lyke maner
as ſoone as we were bozne / beganne imme-
diatly to dzawe to oure ende / & haue ſhewed
no tokẽ of vertue / but are conſumed in oure
awne wickedneſſe.

C Soch wozdes ſhall they that haue ſynned
ſpeake in the hell: foz the hope of the vngodly
is lyke a dzye thyſtell floure (oz duſt) that is
blowen awaye wt the wynde: lyke as thynne
ſcomme ỹ is ſcatred abzode with ỹ ſtozme:
lyke as the ſmoke which is diſperſed here & &
there with the wynde / & as the remembzaũce
of a ſtraunger that tarieth foz a daye / & then
departeth. But the ryghtuous ſhall lyue foz
euermoze: their reward alſo is wt the Lozde:
& their remembzaũce wt the Hyeſt. Therfoze
ſhall they receaue a glozius Kyngdome and
a bewtyfull crowne of the Lozdes hande: foz
with his right hande ſhall he couer thẽ / and
with his awne arme ſhal he defende thẽ. His
gelouſy alſo ſhall take awaye the harneſſe /
& he ſhal weapẽ the creature to be auẽged of
the enemyes. He ſhall put on ryghtuouſnes
foz a brеſt plate / and take ſure iudgement in
ſteade of an helmet. The inuyncyble ſhylde
of equite ſhall he take / his cruell wzath ſhal
he ſharpẽ foz a ſpeare / & the whole compaſe
of the wozlde ſhall fyght wyth hym agaynſt
the vnwyſe.

D Then ſhall the thonder boltes go out of ỹ
lightenynges / & come out of the rayne bowe
of the cloudes to the place apoynted: out of
the harde ſtony indygnacyon there ſhall fall
thick hayles / & ỹ water of ỹ ſee ſhalbe wzoth
agaynſt thẽ / & the floudes ſhall renne rough-
ly together. Yee a myghty wynd ſhall ſtande
vp agaynſt them / & a ſtozme ſhall ſcater the
abzode. Thus the vnryghteous dealynge of
them ſhall bzynge all the lande to a wylder-
nes / and wyckednes ſhall ouerthzowe the
dwellynges of the myghtye.

C The callynge of Kynges / Pzynces / and Judges:
which are alſo exhozted to ſearche wyſdome.

C The .vj. Chapter.

Wyſdome is better then ſtrẽgth / & a
mã of vnderſtãding is moze wozth
then one that is ſtrõg. Heare ther-
foze (O ye Kynges) & vnderſtãde:
O lerne ye that be iudges of the endes of the
earth. Geue eare ye that rule ỹ multitudes /
& delyte in moch people. Foz ỹ power is ge-
uen you of the Lozde / & the ſtrẽgth from the
Hyeſt: which ſhall tꝛye youre wozckes and
ſearch out your ymagynacyõs: How that ye
beinge offycers of hys Kyngdome / haue not
executed true iudgemẽt / haue not kepte the
lawe of ryghtuouſnes / noz walked after hys
wyll. Hozribly and that right ſoone ſhall he
appeare vnto you: foz an harde iudgement
ſhall they haue that beare rule. Mercye is
graunted vnto the ſymple / but they that be
in auctozyte ſhalbe ſoze punyſhed. Foz God
whych is Lozde ouer all / ſhall excepte no
mãs perſonne / nether ſhall he ſtande in awe
of any mans greatneſſe: foz he hath made the
ſmall & greate / & careth foz all a lyke. But ỹ
mighty ſhall haue the ſozer punyſhment.

Unto you therfoze (O ye Kynges) do I
ſpeake / that ye maye lerne wyſdome & not
go amyſſe: foz they that kepe ryghtuouſnes
ſhalbe ryghtuouſly iudged: and they that are
lerned in rightuous thynges / ſhall fynde to
make anſwere. Wherfoze ſet youre luſt vpõ
my wozdes / & loue thẽ / ſo ſhall ye come by
nurtour. Wyſdome is a noble thynge / & ne-
uer faydeth awaye: yee ſhe is eaſely ſene of
thẽ ỹ loue her / & founde of ſoche as ſeke her.
C She pzeuẽteth thẽ that deſyze her / that ſhe
maye fyrſt ſhewe her ſelfe vnto thẽ. Who ſo
awaketh vnto her by tymes / ſhall haue no
great trauayle / foz he ſhall fynde her ſitting
readye at his dozes. To thynche vpon her / is
parfecte vnderſtandyng: & who ſo watcheth
foz her / ſhalbe ſake / and that ſoone. Foz ſhe
goeth aboute / ſekynge ſoch as are mete foz
her / ſheweth herſelf cherefully vnto them in
their goinges / & meteth thẽ with al diligẽce.
Foz the vnfayned deſyze of refourmacion is
her begynnynge: to care foz nurtour is loue /
& loue is the kepynge of her lawes. Now the
kepyng of the lawes is perfeccyon & an vn-
cozrupte lyfe / & an vncozrupte lyfe maketh
a man famylier wyth God. And ſo the deſyze
of wyſdome ledeth to the Kyngdome euerla-
D ſtyng.

lastynge. If youre delyte be then in royall seates & cepters(O ye kynges of the people) set youre lust vpon wysdome / that ye maye raygne for euer more. O loue ỹ light of wysdome/all ye that be rulers of the people. As for wysdome what she is/ & how she came vp I wyll tell you/and wyll not hyde the mysteries of God from you: but wyll seke her out frō the begynnynge of the natyuite/ & bringe the knowledge of her in to lyght/ & wyll not kepe back the trueth: Nether wyll I haue to do wyth consumynge enuye / for soch a man shall not be partaker of wysdome. But the multitude of ỹ wyse is ỹ welfare of ỹ world/ and a wyse kyng is the vpholdyng of the people. O receaue nourtoure then thorowe my wordes/and it shall do you good.

¶ Wysdome ought to be preferred before all thinges.

¶ The.vij.Chapter.

I My selfe also am a mortall man/ lyke as all other / and am come of the earthy generacion of hym that was fyrst made / & in my mothers wombe was I fashyoned to be flesh: In the tyme of ten monethes was I brought together in bloude thorow the lede of man/ & the commodyous appetyte of slepe. ¶ Whē I was borne/I receaued lyke ayre as other men / & fell vpon ỹ earth(which is my nature(crying and weppynge at the fyrst / as all other do. I was wrapped in swadlynge clothes / and brought vp wyth greate cares. For there is no kyng ỹ hath had eny other begynnyng of byrth. All men then haue one entraunce vnto lyfe/and one goynge out in lyke maner.

B Wherfore I desyred/ and vnderstandynge was geuen me: I called/ & the spryte of wysdome came in to me/ I sett more by her then by kyngdomes & royall seates/ and counted ryches nothyng in comparison of her. As for precyous stone I compared it not vnto her: for all golde is but grauell vnto her/ & syluer shalbe counted but claye before her syght. I loued her aboue welfare and beutye/ & purposed to take her for my lyght/ for her shyne can not be quenched. All good thynges came to me wt her/ & innumerable ryches thorowe her handes. I was glad in them all / for thys wysdome wente before me/ & I knew not ỹ she is ỹ mother of all good thynges. Now as I my selfe learned vnfaynedly/ so do I make other mē partakers of her/ & hyde her ryches from no man: for she is an infynite treasure vnto men/which who so vse/be come partakers of the loue and frendshipe of God/ and are accepted vnto hym for the gyftes of wysdome.

¶ God hath graunted me to talke wysely/ & conuenyently to handle the thynges that he hath graciously lent me. For it is he/ ỹ ledeth vnto wysdome/ & teacheth to vse wysdome a ryght. In his hand are we and oure wordes: yee all oure wysdome/ oure vnderstandyng & knowledge of all oure workes. For he hath geuen me the true scyence of these thynges: so that I knowe how the worlde was made/ & the powers of ỹ elemētes: the begynning/ endynge and myddest of the tymes: how the tymes alter/ how one goeth after another/ and how they are fulfylled: the course of the yeare: the ordynaunces of the starres: the natures & kyndnes of beastes: the furyousnesse of beastes: the power of ỹ wyndes: the ymaginacyons of men: the deuersyties of yonge plātes: the vertues of rotes/ & all soch thinges as are secrete and not loked for/ haue I learned. For the workmaster of all thinges hath taught me wysdome. In her is the spryte of D vnderstandynge/ which is holy/ manyfolde/ one onely/ sotyll/ curteous/ discrete/ quyck/ vndefyled/ playne/ swete/ louyng the thyng ỹ is good/ sharpe / whych forbyddeth not to do well/ gētle/ kynde/ stedfast/ sure/ fre: hauyng all vertues/ circumspecte in all thynges: receauynge all spryetes of vnderstādyng beyng cleane and sharpe. For wysdome is nemble then all nemble thynges: she goeth thorowe and attayneth to all thynges/ because of her clennes. For she is the breth of the power of God / and a pure cleane expressynge of the clearnes of Allmyghtye God. Therfore can no vndefyled thynge come vnto her: for she is ỹ bryghtnes of ỹ euerlastynge lyght / ỹ vndefyled myrroure of the maiesty of God/ and the ymage of his goodnesse. And for so moch E as she is one/ she maye do all thynges: and beynge stedfast her selfe she renueth all/ and amonge the people conueyeth she her selfe in to the holy soules. She maketh Gods frindes and prophetes: for God loueth no man / but him in whō wysdome dwelleth. For she is more beutyfull then the Sunne/ and geueth more lyght then the starres / and the daye is not to be compared vnto her: for vpon ỹ daye commeth nyght. But wyckednesse can not ouer come wysdome / and foolyshnes maye not be with her.

¶ The effectes of wysdome.

¶ The.viij.Chapter.

W Ysdome reacheth from one ende to another mightely/ & louingly doth she order all thinges. I haue loued her and laboured for her euen from my youth vp: I dyd my dyligence to mary my selfe wt her/ soch loue had I vnto her beutye. Who so hath the cōpany of God / cōmendeth her nobilyte/ yee the Lord of all thynges him selfe loueth her. For she is the scolemastresse of the

of the nurtour of God / & ye choser out of his
wozkes. Yf a man wold desyze riches in this
lyfe / what is rycher then wysdome / ye woz-
keth all thynges? Thou wylt saye: vnder-
standynge wozketh. What is it amonge all
thinges / that wozketh mozethen wysdome?
If a man loue vertue & ryghtuousnes / let
him laboure foz wysdome / foz she hath great
pertues. And why? she teacheth sobernes &
pzudence / ryghtuousnes & strength / whych
are soch thynges as men can haue nothinge
B mozepzofitable in their life. If a man desyze
moch knowledge / she can tell the thynges ye
are past / & dyscerne thinges foz to come: she
knoweth the soteltyes of wozdes / & can ex-
pounde darcke sentences. She can tell of
tokens & wonderous thynges / oz euer they
come to passe / and the endes of al tymes and
ages. So I purposed after thys maner: I
wyll take her vnto my company / and comen
loungly with her: no doute she shal geue me
good coũcell / & speake comfoztably vnto me
in my carefulnes & grefe. Foz her sake shall
I be well and honestly taken amõge the co-
mens & Lozdes of the councell. Though I
be yonge / yet shall I haue sharpe vnderstã-
dynge / so that I shalbe maruelous in ye sight
of greate men / & the faces of Pzynces shall
wonder at me. When I holde my tonge / they
shall byde my leasure: when I speake / they
shall loke vpon me: & yf I talke moch / they
shall laye their handes vpon their mouth.
Mozeouer / by the meanes of her I shall ob-
tayne immoztalyte / & leaue behynde me an
euerlastynge memozyall / amonge them that
come after me. I shal set the people in ozdze /
& the nacyons shalbe subdued vnto me. Hoz-
ryble tyzauntes shalbe afrayed / when they
do but heare of me: amonge the multytude I
shalbe counted good / & myghtye in batayll.
Whẽ I come home / I shal finde reste wt her:
foz her cõpany hath no bitternes / & her felo-
shyp hath no tedyousnesse / but myzth & ioye.
¶ Now when I consydered these thynges by
my selfe / and pondered thẽ in my herte / how
that to be ioyned vnto wysdome is immozta-
lite / and greate pleasure to haue her frend-
shippe: how that in the wozckes of her hãdes
are infinite ryches: how that / who so kepeth
company with her shalbe wyse: and that he
which talketh wt her / shall come to honoure:
I wente aboute sekynge / to get her vnto me.
Foz I was a ladd of a tzype wytt / and had a
good vnderstandynge.

But when I grew to moze vnderstãding /
I came to an vndefyled body. Neuertheles
when I perceaued that I coulde not kepe my
selfe chaste / excepte God gaue it me (and that
was appoynte of wysdome also / to knowe
whose gyft it was) I stepte vnto the Lozde /
and besought him / and with my whole herte
I sayde after this maner:

¶ A prayer of Salomon to obtayne wysdome.

¶ The ix. Chapter.

O God of my fathers / and Lozde of
mercyes (thou that hast made all
thynges with thy wozde / & ozdey-
ned man thozow thy wysdome / ye
he shulde haue domynyon ouer the creature
which thou hast made: that he shulde ozdze ye
wozlde accozding to equyte & righteousnes /
& execute iudgement wyth a true hert) geue
me wysdome / which is euer about thy seate:
& put me not out from amonge thy chyldzẽ:
foz I thy seruaunt & sonne of thy handmay-
den / am a feble personne / of a shozte tyme /
& to younge to the vnderstandynge of iudge-
ment & the lawes. And though a man be ne-
uer so parfecte amonge the childzen of men /
yet yf thy wisdome be not with hym, he shal-
be nothynge regarded. But thou hast chosen
me to be a Kyng vnto thy people / & the iudge
of thy sonnes and daughters.

Thou hast commaunded me to buylde a B
tẽple vpõ thy holy mount / & an aulter in the
citie wherin thou dwellest: a lyckneße of thy
holy tabernacle whych thou hast pzepared
frõ the begynnyng / & thy wysdome with the /
which knoweth thy wozckꝭ: which also was
wt ye / when thou maydest ye wozlde / & knewe
what was acceptable in thy syght / and ryght
in thy commaundementes. O sende her out
of thy holy heauens and from the trone of
thy maiesty / that she maye be with me / & la-
boure with me: that I maye knowe / what
is acceptable in thy sight. Foz she knoweth
& vnderstandeth all thynges: & she shall lede
me soberly in my wozkes / and pzeserue me
in her power. So shall my wozkes be acce-
ptable / and then shall I gouerne thy people
righteously / & be wozthy to syt in my fathers
seate. Foz what man is he / that maye knowe
the councell of God? Oz / who can thynke
what the will of God is? Foz the thoughtes
of moztall men are miserable / & oure foz-
castes are but vncertayne. And why? a moz- ¶
tall & cozruptible body is heuy vnto ye soule
and the earthy mansyõ kepeth downe ye vn-
derstanding ye museth vpon many thynges.
Very hardly can we discerne ye thynges that
are vpon earth / and greate labour haue we /
oz we can fynde the thynges whych are be-
foze oure eyes: Who wyll then seke oute the
grounde of the thynges ye are done in heauẽ?
Oh Lozde / who can haue knowledge of thy
vnderstandyng and meanyng / excepte thou
geue wysdome and sende thy holy goost frõ
aboue? that the wayes of them whych are
vpon earth maye be refourmed: ye men maye
learne

learne the thinges ꝑ are pleasaunt vnto the/ and be ꝓserued thorow wysdome.

¶ The deliueraūce of the ryghtwes cōmeth through wysdome.

¶ The.x. Chapter.

A Wysdome ꝓserued the fyrst man/ whom God made a father of the worlde/ whē he was created alone/ brought him out of his offence/ toke him out of the moulde of ꝑ earth/ & gaue him power to rule all thynges. When ꝑ vnryghtuous wente awaye in hys wrath from thys wysdome/ the brotherhead perysshed thorow the wrath of murthur. Agayne/ whē the water destroyed the whole worlde/ wysdome ꝓserued ꝑ righteous thorow a poore tre/ wherof she was gouerner her selfe. Moreouer when wyckednes had gotten the vpper hande/ so that the nacyons were puft vp with pryde/ she knewe the ryghtuous/ ꝓserued him fautlesse vnto God/ and layed vp sure mercy for his chyldren. She ꝓserued the ryghtuous/ when he fled frō the vngodly that perysshed/ what tyme as the fyre fell downe vpon the .v. cyties: Lyke as yet thys B daye the vnfrutefull/ waste/ and smokyng land geueth testimony of their wyckednesse: yee the vnrype and vntimely frutes ꝑ growe vpon the trees.

And for a tokē of a remembraunce of the vnfaythfull soule/ there standeth a pyler of salt. For all soch as regarded not wysdome/ gat not only this hurte/ that they knewe not the thynges whych were good/ but also left behynde thē vnto men/ a memoriall of their foolishnes: so that in ꝑ thynges wherin they synned/ they coulde not be hydd. But as for soch as take hede vnto wysdome/ she shal deliuer them from sorowe.

¶ When the ryghtuous fled because of his brothers wrath/ wysdome led him the ryght waye/ shewed hym the kyngdome of God/ gaue him knowledge of holy thynges/ made him ryche in his labours/ & brought to passe the thinges that he wente aboute. In the disceatfulnes of soch as defrauded him/ she stode by him/ and made him ryche. She saued him from the enemyes/ & defended him from the disceauers. She made hym stronge in battayll & gaue him the victory/ that he myght knowe/ how that wysdome is stronger then all thynges. When the ryghtuous was sold/ she forsoke him not/ but deliuered him from synners. She wente downe with him in to the dongeon/ and fayled him not in the bāds: tyll she had brought hym the scepter of the realme/ & power agaynst those that oppressed hym. As for them that had accused hym/ she declared thē to be lyers/ & brought hym to perpetuall worshippe.

She deliuered the righteous people and fautlesse sede/ frō the nacyons that oppressed them. She entred in to the soule of ꝑ seruaūt of God/ & stode by him in wonders & tokens agaynst the horryble kynge. She gaue the righteous the rewarde of their labours/ and led them forth a maruelous waye: on ꝑ daye tyme she was a shadowe vnto thē/ & a lyght of starres in the nyght season. She brought thē thorow the reed see/ & caryed thē thorow ꝑ greate water. She drowned their enemies in the see/ & brought them out of ꝑ depe. So the righteous toke the spoyles of the vngodly/ & praysed thy holy name/ O Lorde/ and magnifyed thy victorious hand with one accorde. For wysdome openeth the mouth of ꝑ dōme/ & maketh ꝑ tōges of babes to speake.

¶ The myracles done for Israell. The vengeaunce of synners. The greate power and mercy of God.

¶ The.xj. Chapter.

She prospered their worckes in ꝑ hād of ꝑ holy prophet: so ꝑ they wente thorow the wyldernes ꝑ was not inhabited/ & pitched their tentes in the waste deserte. They stode agaynst their enemyes/ & were auenged of their aduersaries. Whē they were thirstie/ they called vpō the/ and water was geuen thē out of ꝑ rock & their thirst slaked out of ꝑ harde stone. For by the thynges/ where thorow their enemyes were punysshed/ were they helped in their nede. For vnto the enemies thou gauest mans bloude in steade of lyuyng water. And where as they had scarcenesse in the rebuke when the chyldren were slayne/ thou gauest vnto thyne awne a plenteous water vnlooked for: declarynge by the thyrst that was at that tyme/ how thou woldest bryng thyne awne vnto honoure/ & slaye their aduersaryes.

For when they were tryed & norytured w̄ B fatherly mercy/ they knowledged how ꝑ vngodly were iudged/ and punished thorow the wrath of God. These hast thou exhorted as a father/ & proued thē: but vnto the other thou hast bene a boysterous kynge/ layed hard to their charge/ & cōdemned thē. Whether they were absent or present/ their punishmēt was alyke. For their greefe was double: namely/ mournyng/ & the remembraunce of thynges past. But whē they perceaued ꝑ their punishmētes dyd them good/ they thought vpon the Lorde/ & wondered at the ende. For at the last they helde moch of hym/ of whō in ꝑ out castynge they thought scorne/ as of an abiecte. Neuertheles the righteous dyd not so when they were thirstie: but euē lyke as ꝑ thoughtes of ꝑ foolish were/ so was also their wickednes. Where as certayne mē now (thorow errour) dyd worshipe dōme serpētes & vayne

¶ Cee beastes

beastes/thou sendedst a multytude of dōme beastes vpō them for a vengeance: that they might know/ that loke where withalla man synneth, by ỹ same also shall he be punyshed. For vnto thy allmyghty hande/ that made ỹ worlde of naught / it was not vnpossible / to sende amoge them an heape of Beeres/ or woode lyons/ or cruell beastes of a straunge kynde, soch as are vnknowne/ or spoute fyre or cast out a smokynge breth/ or shote horrible sparkes out of their eyes: whych myght not only destroye them with hurtynge / but also kyll them with their horrible syght. Yee without these beastes might they haue bene slayne with one winde/ beynge persecuted of their awne workes / and scatered a broade thorow the breth of thy power.

Neuertheles thou hast ordred all thynges in measure/ nombre & weight. For thou hast euer had great strēgth & myght/ & who maye withstāde ỹ power of thyne arme? And why? lyke as the small thing ỹ the balaūce weyeth so is ỹ worlde before ỹ: yee as a droppe of ỹ morninge dew / that falleth downe vpon the earth. Thou hast mercy vpon all / for thou hast power of all thynges: and makest the as though thou sawest not the synnes of men/ because they shulde amende. For thou louest all ỹ thinges that are / & hatest none of them whom thou hast made: nether didest thou ordeyne or make eny thinge/ of euell will.

How myght eny thinges endure/ yf it were not thy will? Or how coulde eny thynge be preserued/ excepte it were called of ỹ? But thou sparest all/ for all are thyne/ O Lorde/ thou louer of soules.

¶ The mercye of God to warde synners / ỹ workes of God are vnreprouable God geueth leysure to repēt vs

¶ The. xij. Chapter.

O Lorde/ how gracious and swete is thy spirete in all thinges? Therfore chastenest thou thē measurably ỹ gowrōge/ & warnest thē cōcerning ỹ things wherin they offende: thou speakest vnto thē (O Lord) & exortest thē to leaue their wyckednes/ & to put their trust in the. As for those olde inhabiters of thy holy lande/ thou myghtest not awaye w thē / for they cōmytted abhominable workes agaynst the: as wytchcraft / sorcery and Idolatry: they slew their awne chyldre wythout mercy: they ate vp mens bowels/ & deuoured the bloude: yee because of soch abhominacyōs / mysbleues & offerynges, thou slewest the fathers of the desolate soules by ỹ handes of oure fathers: ỹ the lād which thou louest aboue all other/ might be a dwellynge for ỹ children of God.

Neuertheles thou spardest them also (as men) & sendedst the forerūners of thyne hoost euen hornettes to destroye them out by lytle & lytle. Not that thou wast vnable to subdue the vngodly vnto the ryghteous in battayle or wyth cruell beastes / or wyth one rough worde to destroye them together: But thy mynde was to dryue them out by lytle & litle geuynge them tyme & place to amende: knowyng well / that it was an vnrighteous nacyon & wicked of nature & that their thought myght neuer be altered. For it was a cursed seede from the begynninge/ & feared no man: Yet hast thou pardoned their synnes. For who wyll saye vnto the: why hast thou done that? Or who wyll stande agaynst thy iudgment? Or who wyll come before thy face an auenger of vnrighteous men? Or who will blame the/ yf the people perish/ whom thou hast made? For there is none other God but thou/ that carest for all thynges: ỹ thou mayest declare how that thy iudgmēt is not vnright. There darre nether kynge / ner tyraunt in thy sight requyre accōptes of them whom thou haste destroyed.

For so moch then as thou art ryghteous they selfe thou ordrest all thinges righteously & punishest euen him that hath not deserued to be punished/ & takest him for a straunger & an aleaunt in the lande of thy power. For thy power is the beginning of righteousnes: & because thou art Lord of all thinges therfore art thou gracious vnto all. When men thinke ỹ not to be of a full strength / thou declarest thy power: & boldly delyuerest thou them ouer ỹ knowe ỹ not. But thou Lord of power iudgest quyetly/ & ordrest vs w great worshype / for thou mayest do as thou wilt.

By soch workes now hast thou taught thy people / that a man also shulde be iust & louynge: and hast made thy chyldren to be of a good hope: for euen when thou iudgest / thou geuest rowme to amende from synnes. For in so moch as thou hast punished/ and w soch diligence delyuered the enemyes of thy seruauntes/ which were worthy to die (where thorow thou gauest them tyme & place of amendemēt ỹ they myght turne frō their wickednes (w how great diligēce then punishest thou thyne awne chyldren / vnto whose fathers thou hast swore & made couenaūts of good promises? So where as thou doest but chastē vs/ thou punishest our enemys diuerse wayes to ỹ intēt ỹ whē we punishe we shuld remēbre thy goodnesse: & whē we our selues are punyshed/ to put oure trust in thy mercy

Wherfore where as men haue lyued ignoraūtly & vnrighteously thou hast punished thē sore euē thorow ỹ same thinges that they worshypped. For they wente astraye very longe in ỹ waye of errour / & helde ỹ beastes (which euē their enemies despised) for goddes lyuynge as chyldren of no vnderstandynge.

Therfore

Therfore hast thou sent a sorowfull punish-
ment amōge them/as amōge the chyldren of
ignorauncē. As for soch as wolde not be re-
fourmed by those scornes and rebukes/ they
felt the worthy punyshment of God. For the
thinges that they suffred/they bare them vn-
pacyently/being not contēt in them but vn-
wyllyng. And whē they perished by the same
thynges ꝑ they toke for goddes/they knowe-
ledged then/ ꝑ there was but one true God/
whom afore they wolde not knowe: therfore
came the ende of their damnacyō vpō them.

¶ All thynges be vayne/ except the knowledge of
God. Idolaters and Idoles are mocked.

¶ The.xiij. Chapter.

A Vayne are all men/ which haue not
the knowledge of God: as were
they ꝑ out of ꝑ good thing ꝙ which
are sene/ knew not hym/ ꝑ of him
selfe is euerlastynge. Nether toke they so
moch regarde of the worckes that are made/
as to know/ who was the craftesman of thē:
but some toke the fyre/ some the wynde or
ayre/ some the courle of the starres/ some ꝑ
water/ some toke Sunne and Moone/ or ꝑ
lyghtes of heauen which rule the earth/ for
goddes. But though they had soche pleasure
in their beuty/ that they thought thē to haue
bene goddes: yet shulde they haue knowne/
how moch more fayrer he is ꝑ made thē For
the maker of beuty hath ordened all these
thynges. Or yf they marueled at the power
and worckes of them/ they shulde haue per-
ceaued therby/ ꝑ he which made these thing ꝙ
is myghtyer then they.

For by the greatnesse & beuty of the crea-
B ture/ the maker therof may playnely be
knowne. Noth wythstandynge they are the
lesse to be blamed/ that sought God/ & wolde
haue founde him/ & yet myssed. And why: for
so moch as they wente about in his worckes
& sought after them/ it is a token/ that they
regarded & helde moch of hys worckes that
are sene: howbeit they are not wholy to be
excused. For yf their vnderstandyng & know-
ledge was so greate/ ꝑ they coulde dyscerne
the worlde & the creatures/ why dyd they not
rather fynde out the Lorde therof?

But vnhappye are they/ and amonge the
deed is their hope/ that call thē Godd ꝙ which
are but the worckes of mens handes: golde/
syluer/ & the thinge that is founde out by cō-
nyng/ ꝑ symplytude of beastes/ or any vayne
stone that hath bene made by hande of olde.
Or as when a carpēter cutteth downe a tree
out of the wodd/ & pareth of the barck of it
cōnyngly: and so with the one parte maketh
a vessell to be vsed/ & dighteth meate with ꝑ
C resydue. As for the other parte that is left/
which is profytable for nothinge (for it is a
croked pece of wodd and full of knobbes) he
carueth it dylygētly thorow his vanyte/ and
(accordyng to the knowledge of his cōnyng)
he geueth it some proporcion/ fassyoneth it
after the symylytude of a man/ or maketh it
like some beast/ streaketh it ouer with redd/
& paynteth it/ and loke what foule spot is in
it he casteth some coloure vpon it.

Then maketh he a conuenient tabernacle
for it/ setteth it in the wall/ & maketh it fast
with yron/ prouydynge so for it/ lest it hap-
pen to fall: for it is well knowne/ that it can
not helpe it selfe: And why? it is but an yma-
ge/ and must of necessyte be helped.

Then goeth he & offreth of his goodes vn-
D to it/ for hys chyldren and for his wife: he se-
keth helpe at it/ he asketh councell at it: he is
not ashamed to speake vnto it that hath no
soule: for health/ he maketh his petycyō vn-
to hym that is sycke: for lyfe/ he prayeth vnto
him that is deed: he calleth vpō him for helpe/
that is not able to helpe hym selfe: & to sende
hym a good iourneye/ he prayeth him ꝑ may
not go. And in all the thynges that he taketh
in hande (whether it be to optayne any thing
or to worcke) he prayeth vnto hym ꝑ can do
no maner of good.

¶ The detestacyon and abhompnacyon of ymages. A
curse of them/ & of hym that maketh thē. The euelles
that come of Idolatrye.

¶ The.xiiij. Chapter.

A Gayne/ another man purposynge
A to sayle/ & begynnynge to take his
iourney thorow the ragynge see/
calleth for helpe vnto a stock/ that
is farre weaker/ then the tree that beareth
hym. For as for it/ coueteousnesse of moneye
hath founde it out/ & the craftesman made it
with his connynge. But thy prouydence/ O
father/ gouerneth all thinges frō the begyn-
nynge: for thou hast made a waye in the see/
and a sure path in the myddest of the waues:
declarynge therby/ that thou hast power to
helpe in all thinges/ ye though a man wente
to the see without shyppe. Neuertheless/ ꝑ
the worckes of thy wysdome shulde not be
vayne/ thou hast cansed an arke to be made:
and therfore do men cōmytte their lyues to
a small pece of wodd/ passynge ouer the see
in a shyppe/ and are saued.

For in the olde tyme also whē the proude
B gyantes perished/ he (in whom the hope was
left to increase ꝑ worlde) wēte into ꝑ shyppe/
which was gouerned thorow thy hand/ and
so lefte sede behinde hym vnto the world. For
happye is the tree wher thorow righteous-
nes cōmeth: but cursed is the ymage of wod/
that is made wyth handes/ yee both it & he ꝑ
made it. He/ because he made it: & it/ because
it was called God/ where as it is but a

frayle thing. For the vngodly & his vngodlynes are both lyke abhominable vnto God. Euen so the worcke and he that made it also shalbe punyshed together. Therfore shall there a plage come vpon the ymages of the Heathen: for out of the creature of God they are become an abhominacyon/a temptacō vnto the soules of men/& a snare for the fete of the vnwyse. And why the sekynge out of ymages is the begynnyng of whordome/and & bringyng vp of thē is & destruccyō of lyfe. For they were not frō the beginnyng/nether shall they cōtynue for euer. The welthy ydelnes of men hath founde them out vpō earth/ therfore shall they come shortly to an ende.

¶ Whē a father mourned for his sonne & was takē awaye frō him/ he made him an ymage (in all & haste) of his deed sonne: & so begāne to worshyppe hym as God/which was but a deed man/& ordened hys seruauntes to offre vnto him. Thus by processe of tyme and thorow longe custome/thys errour was kepte as a lawe/& tyrauntes compelled men by violence to honour ymages. As for those & were so farre of/ that men myght not worshyppe them presently / their pycture was brought frō farre (lyke the ymage of a Kynge whom they wolde honoure) to the intent that with greate dylygence they myght worshype him which was farre of/ as though he had bene present. Agayne/the syngular connynge of the craftesmā gaue the ignorāt also a great occasion to worshype ymages. For & worckman willinge to do hym a pleasure that sett him a worcke/laboured withall his cōnyng to make the ymage of the best fashyon. And so (thorow the beuty of the worke) the comen people was dysceaued/in so moch that they toke hym now for a God/which a lytle afore was but honored as a man. And this was the errour of mās lyfe / when men (ether for to serue their awne affeccīō/ or to do some pleasure vnto Kynges) ascribed vnto stones and stockes the name of God / whych ought to be geuen vnto no man.

¶ Moreouer/thys was not ynough for thē that they erred in the knowledge of God: but where as they lyued in the greate warres of ignorāunce/those many and greate plages called they peace. For ether they slue their awne chyldrē/ & offred them/ or dyd sacrifice in the nyght season/ or els helde vnreasonable watches: so & they kepte nether lyfe ner mariage cleane: but ether one slue another to death maliciously/ or elsgreued his neighboure wyth aduoutrye. And thus were all thinges mixte together: bloude/manslaughter/theft/dissimulacīō/corrupcyō/vnfaythfulnesse/sedycyon/periury/disquyetinge of good men/vnthākfulnes/defiling of soules/ chaungyng of byrth/ vnstedfastnesse of mariage/mysorder of aduoutrye & vnclennesse. And why: the honouringe of abhominable ymages is & cause/the begynnyng & ende of all euell. For they & worshype Idols/ either they are mad when they be mery/or prophecye lyes/ or lyue vngodly/ or els lyghtly forsweare them selues. For in so moch as their trust is in & Idols (which haue nether soule ner vnderstandyng) though they sweare falsely/ yet they thincke it shal not hurte them.

¶ Therfore commeth a greate plage vpon them/& that worthely: for they haue an euell oppynyon of God/geuynge hede vnto Idols/ swearyng vniustly to dysceaue/ & despysing ryghtuousnes. For their swearinge is no vertue/but a plage of them that synne/and goeth euer with the offence of the vngodly.

¶ The voyce of the faythfull prayinge the mercy of God/for whose graces sake they serue not Idols.

¶ The.xv. Chapter.

quālis misera deus

But thou (O oure God) art swete/ long sufferyng and true/& in mercy ordrest thou all thyngs. Though we synne / yet are we thyne/ for we knowe thy strēgth. & we synne not/then are we sure/ that thou regardest vs. For to knowe the/is parfecte rightuousnes: Yee to knowe thy rightuousnes and power / is the rote of immortalyte. As for the thynge that men haue founde out thorow their euell science/it hath not dysceaued vs: as the paynetynge of the pycture (an vnprofytable labour) & carued ymage/ wt dyuerse colours/ whose sight entyseth the ignorāt: so that he honoureth and loueth the pycture of a deed ymage that hath no soule.

dēs nostrer & perfecte iustitia Radix timor salutis.

mali me dēi pit seruntes.

Neuertheless / they that loue soch euell thynges/ are worthy of death: they that trust in them/they that make them/they that loue them/and they that honoure them. The potter also taketh & tēpereth soft earth/ laboureth it/and geueth it the fashyon of a vessel/ whatsoeuer serueth for oure vse: & so of one pece of claye he maketh some cleane vessell for seruyce/and some contrary. But where to euery vessell serueth/that knoweth & potter him selfe. So with his vayne laboure he maketh a God of the same claye: thys doth euen he / whyche a lytle afore was made of earth him selfe/and wythin a lytle while after (when he dyeth) turneth to earth agayne.

B

dignū morte hec fecerūt.

¶ Notwithstandyng/he careth not the more because he shall labour/ner because his lyfe is short: but stryueth to excell goldsmythes/ the syluersmythes & copersmythes/& taketh it for an honour to make vayne thynges. For his herte is ashes/his hope is but vayne earth/ & his life is more vile then claye: for so moch as he knoweth not his awne maker / that gaue

C

Ypos malos.

pinus et spinetas

la ex idolatria & ptim ornat capute.

horrida

luto est multo vilior qui nō nouit factorem suū:

gaue hym his soule to worcke/ & brethed in hym the breth of lyfe. They counte oure lyfe but a pastyme and oure conuersacyon to be but a market/ & ꝑ men shulde euer be gettynge/ & ꝑ by euell meanes. Now he that of earthy maketh fraile vessels & ymages/ knoweth hym self to offende aboue all other.

D All the enemyes of thy people & that holde thē in subiecc̄yon/ are vnwyse/ vnhappye/ & exceadynge proude vnto their awne soules; for they iudge all the Idols of the Heathen to be goddes/ which nether haue eyesyght to se/ ner noses to smell/ ner eares to heare/ nor fyngers of handes for to grope: & as for their fete/ they are to slowe to goo. For man made them/ and he that hath but a borowed spryte/ fashioned them. But no mā can make a God lyke vnto hym: for seynge he is but mortall hym selfe/ it is but mortall that he maketh with vnryghtuous handes. Ye him selfe is better then they whom he worshyppeth/ for he lyued though he was mortall/ but so dyd neuer they. Yee they worshippe beastes also/ which are most miserable: for cōpare thyngs that can not kele vnto them/ & they are worse then those. Yet is there not one of these beastes/ that with his syght can behold eny good thynge/ nether haue they geuen prayse ner thanckes vnto God.

¶ The punyshment of Idolatrers/ and the benefytes done vnto the faythfull.

¶ The. xvj. Chapte.

A For these and soch other thynges haue they suffred worthy punyshment/ and thorow the multytude of beastes are they roted oute. In steade of the which punishmentes thou hast graciously ordred thyne awne people/ and geuen them their desyre that they longed for: a new & straūge taist/ preparing thē quayles to be their meate: to the intent that (by the thynges which were shewed & sent vnto thē) they that were so gredy of meate/ myght be withdrawen euen from the desyre that was necessary. But these within shorte time were brought vnto pouerte/ and tasted a newe meate. For it was requisyte ꝑ (wythout eny excuse) destruccyon shulde come vpon those which vsed tyrānny/ & to shewe onely vnto ꝑ other/ how their enemyes were destroyed. For when the cruell woodnesse of the beastes came vpon them/ they perysshed thorow the stynges of the cruell serpentes.

B Not withstādyng thy wrath endured not perpetually/ but they were put in feare for a lytle season/ ꝑ they myght be reformed/ hauynge a token of saluacyon/ to remembre ꝑ cōmaundement of thy lawe. For he ꝑ cōuerted/ was not healed by the thynge ꝑ he sawe/ but by the/ Olauiour of all. So in this thou shewedst thyne enemyes/ ꝑ it is thou/ which deliuerest frō all euell. As for then whē they were bytten vᵽ grashoppers and flyes/ they died/ for they were worthy to perysh by soch: But nether the teeth of dragons ner of venymous wormes ouer cam thy childrē/ for thy mercy was euer by them & helped thē. Therfore were they punyshed to remembre thy wordes/ but hastely were they healed agayne: lest they shulde fall in to so depe forgetfullnesse/ that they myght not vse thy helpe.

¶

It was nether herbe ner playster that restored thē to health/ but thy worde (O Lord) which healeth all thynges. It is thou (O Lord) that hast the power of lyfe and death: thou ledest vnto deathes dore/ and bryngest vp agayne. But mā thorow wyckednes slayeth his awne soule/ and when hys spryte goeth forth/ it turneth not agayne/ nether maye he call agayne the soule that is taken awaye: It is not possyble to eskape thy hād. For the vngodly that wolde not know the/ were punysshed by the strength of thyne arme: wyth straunge waters/ hales & raynes were they persecuted/ & thorow fyre were they consumed. For it was a wonderous thinge ꝑ fyre myght do more then water which quencheth all thynges: but the worlde is the auenger of the ryghtuous. Some tyme was the fyre so tame/ that the beastes which were sent to punish the vngodly/ brent not: & ꝑ because they shulde se & know/ ꝑ they were persecuted vᵽ the punishment of God. And some tyme brēt the fyre in the water on euery syde/ that it might destroye ꝑ vnrightuous nacion of the D earth. Agayne/ thou hast fed thyne awne people vᵽ Aungels fode/ & sent thē bred ready frō heauen (without their labour) beynge very pleasaunt and well gusted. And to shewe thy ryches & swetnesse vnto thy childrē/ thou gauest euery one their desyre/ so that euery mā myght take what lyked hym best. But the snowe & yse abode the violence of the fyre/ & melted not: that they myght knowe/ that the fyre burnynge in the hale & rayne/ destroyed the frute of the enemyes: the fyre also forgat his strēgth agayne/ ꝑ the rightuous myght be norished. For the creature that serueth the (which art the maker) is fearle in punishing the vnryghtuous/ but is easy & gentle to do good/ vnto soch as put their trust in ꝑ. Therfore dyd all thynges alter at the same tyme/ and were all obedient vnto thy grace/ which is the norse of all thynges/ accordyng to the desyre of them that had nede therof: that thy childrē/ O Lorde/ whō thou louest/ myght knowe/ that it is not nature & the growyng of frutes ꝑ fedeth mē/ but ꝑ it is thy worde/ which preserueth them that put their trust in the. For loke what myght not be destroyed

with the fyre/as soone as it was warmed w a lytle Sunne beame/it melted: that al men might knowe/ ꝑ thankes ought to be geuen vnto the before ꝑ Sunne ryse/and that thou oughtest to be worshypped before the daye sprynge. For the hope of the vnthākfull shall melt awaye as the wynter yse/ and perysshe as water/that is not necessary.

¶ The iudgementes of God vpon the Egyptyans.

¶ The. xviij. Chapter.

GReate are thy iudgmētes (O Lord) & thy counceis can not be expressed therfore men do erre/ ꝑ wyll not be reformed wyth thy wisdome. For when the vnrighteous thought to haue thy holy people in subiectyon / they were bounde with the bandes of darcknes & longe nyght/ shutt vnder the rofe/ thinkynge to escape the euerlastynge wysdome. And whyle they thought to be hyd in the darcknesse of their synnes/they were scatered abrode in ꝑ very myddest of the darck couerynge of forgetfulnes / put to horrible feare & wonderously vexed for the corner where they myght not kepe them frō feare: because the sounde came downe & vexed them: yee many terrible and straunge visions made them afrayed.

No power of the fyre myght geue them lyght/nether myght the cleare flammes of ꝑ starres lyghten ꝑ horrible night. For there appeared vnto thē a sodane fyre/ very dredeful: At ꝑ which (when they sawe nothinge) they were so afrayed/that they thought ꝑ thynge which they sawe/to be the more fearfull. As for the sorcery & enchauntemēt ꝑ they vsed/ it came to derision / & the proude wysdome was brought to shame. For they ꝑ promised to dryue awaye the fearfulnes & drede from ꝑ weake soules / were sycke for feare themselues/& that wt scorne. And though none of ꝑ wonders feazed thē/yet were they afraied at ꝑ beestes which came vpō thē/ & at ꝑ hyssynge of the serpentes. In so moch that with trembling they swowned/ & sayde they sawe not ꝑ ayre/ which no man yet maye escape.

For it is an heuy thynge/ when a mans awne cōscience beareth recorde of his wyckednes & condēpneth him. And why? a vexed and wounded conscience / taketh euer cruell thinges in hāde Fearfulnes is nothyng els/ but a declarynge that a man seketh helpe & defence / to answere for hym self. And loke how moch lesse ꝑ hope is within / ꝑ more is the vncertētye of the matter / for the whych he is punysshed. But they that came in the mighty nyght: slepte ꝑ slepe ꝑ fell vpon thē frō vnder & from aboue: somtyme were they afrayed thorow the feare of the wonders / & sōtyme they were so weake ꝑ they swowned withall: for an hastye & sodane fearfulnes came vpon them. After warde / yf eny of thē had fallen/he was kepte and shutt in prison but without chaynes. But yf eny dwelt in a vyllage / yf he had bene an herd or husbandmā he suffred intollerable necessite: for they were all boūde wt one chayne of darcknesse.

Whether it were a blasynge wynde/or a swete songe of ꝑ byrdes amonge the thycke braunches of the trees / or the vehemence of hastie rūninge water/or greate noyse of the fallynge downe of stones / or the playenge & rūninge of beastes whom they sawe not / or the mightie noyse of roaringe beastes/or the sownde ꝑ answereth agayne in the hye moūtaynes: it made thē swowne for very feare. For all the earth shined wt cleare light / & no mā was hindered in his labour. Onely vpō them there fell a heuy nyght / an ymage of darcknesse that was to come vpon them. Yee they were vnto them selues the most heuy & horrible darcknesse.

¶ The fyre lyght that they Israelites had in Egypte The persequucyon of the faythfull. The Lord smote all the fyrst borne of Egypt. The synne of the people in the wylderues. Aaron stode betwyxt the lyue & the deed/with his censoure.

¶ The. xviij. Chapter.

NEuertheles thy sanctes had a very greate light (and ꝑ enemyes herde their voyce/but they sawe not the figure of them.) And because they suffred not ꝑ same thinges/ they magnyfyed the: and they that were vexed afore (because they were not hurte now) thanked the/ and besought the (O God) that there myght be a difference. Therfore had they a burnyng pyler of fyre to lede thē in the vnknowne waye & thou gauest them ꝑ Sunne for a fre gyft without eny hurt. Reason it was/that they shulde want lyght and be put in the prison of darcknes/which kepte thy children in captyuite/by whom the vncorrupte light of ꝑ lawe of ꝑ worlde was for to be geuē. When they thought to slaye ꝑ babes of ꝑ righteous (one being layed out /and preserued to be leder vnto the other) thou broughtest out the whole multytude of the children / and destroydest these in the myghtye water. Of that nyght were oure fathers certyfyed afore/ ꝑ they knowyng vnto what othes they had geuē credēce/myght be of good cheare.

Thus thy people receaued the health of the righteous/but ꝑ vngodly were destroied. For like as thou hast hurte oure enemies/so hast thou promoted vs whō thou calledest afore. For ꝑ righteous children of the good mē offred secretly and ordred the lawe of righteousnes vnto vnite: ꝑ the iust shulde receaue good & euell in like maner/ singinge prayses vnto ꝑ father

father of all men. Agayne / there was herde an vnconuenient voyce of the enemies / & a pyteous crie for childzen ỹ were bewayled. ¶ The master and the seruaũt were punyshed in lyke maner. For they all together had innumerable that dyed one death.

Nether were ỹ lyuinge sufficient to bury ỹ deed / for in ỹ twinckelynge of an eye / ỹ no vnlest nacion of thẽ was destroyed. As oft as God helped thẽ afore / yet wolde it not make them beleue: but in the destruccion of ỹ first borne they knowleged / that it was the people of God. For whyle all thynges were still / & whẽ the nyght was in the myddest of her course / thy Almyghtie worde (O Lord) leapte downe from heauen out of thy royall trone / as a rough man of warre / in the myddest of the lande that was destroyed: and the sharpe swerde perfourmed their straite commaundement / standyng & fyllyng all things with death: yee it stode vpon the earth & reached vnto the heauen. Then the syght of the euell dreames vexed them sodenly / and fearfulnesse came vpon them vnawarres.

Then laye there one here / another there / half deed half quyck / and shewed the cause of his death. For the visions that vexed them / shewed them these thynges afore: so that they were not ignoraũt / wherfore they perysshed.

The tentacyon of death touched the ryghteous also / and amonge the multitude in the wylderneſſe there was insurrection / but thy wrath endured not longe. For the fautlesse man wente in all the hast / and toke the battayll vpon him / brought forth the weapen of his mynistracyon: euen prayer and the censours of reconcilinge: sett him self agaynst the wrath / and so brought the misery to an ende: declaringe therby / that he was thy seruaunt. For he ouercame not the multitude with bodely power / ner wt weapẽs of might: but with the worde he subdued him that vexed him / puttinge the in remembraunce of the othe & couenaunt made vnto the fathers. For when the deed were fallen downe by heapes one vpon another / he stode in the myddest / pacified the wrath / and parted ỹ waye vnto the lyuyng. And why? in hys longe garment was all the beu ty / & in ỹ foure rowes of the stones was the glory of the fathers grauen / and thy maiesty was wrytten in the crowne of his head. Vnto these the destroyer gaue place / and was afrayed of them: for it was only a tentacion worthy of wrath.

¶ The deeth of the Egyptians / and the great ioye of the Hebrues. The meate that was geuen at the desyre of the people. The elementes serue not onely to the wyll of God / but also to the wyll of man.

¶ The .xix. Chapter.

AS for the vngodly / ỹ wrath came vpon them without mercy vnto ỹ ende. For he knew before what shulde happen vnto them: how that (when they had consented to lett them go / & had sent them out with greate dilygẽce) they wolde repente / and folowe vpon them. For when they were yet mournyng & makynge lamentacion by the graues of the deed / they deuyled another foolyshnes: so that they persecuted them in their flienge / whom they had cast out afore with prayer. Worthy necessyte also brought them vnto this ende / for they had cleane forgotten the thynges that happened vnto them afore. But the thynge that was wantynge of their punyshment / was requyryte so to be fulfylled vpon them with tormentes: ỹ thy people might haue a marueious passage thorow / & that these myght fynde a straunge death.

Then was euery creature fashyoned agayne of new accordynge to the wyll of their maker / obeyeng thy cõmaundementes that thy chyldren myght be kept without hurte. For the cloude ouershadowed their tẽtes / & the drye earth appeared / where afore was water: so that in the reed see there was a waye without impedyment / and the great depe be came a grene felde: where thorow all the people wente ỹ were defended with thy hande / seinge thy wonderous & maruelous workes. For as the horses / so were they feed / & leapte lyke lambes / prayeng the (O Lord) which haddest deliuered them. And why: they were yet myndefull of the thyngs / that happened whyle they dwelt in the lande: how ỹ grounde brought forth flyes in steade of catell / & how the ryuer scrauled wyth ỹ multitude of frogges in steade of fyshes.

But at the last they sawe a new creacyon of byrdes / what tyme as they were disceaued with lust / and desyred delycate meates. For when they were speakinge of their appetite / the quayles came vp vnto thẽ from the see / and punyshementes came vpon the synners not without the tokens whych came to passe afore by the behemence of the streames: for they suffred worthely acordynge to theyr wickednesses / they dealt so abhominably & churlishly with straungers. Some receaued no vnknowne gestes / some brought ỹ straũgers in to bondage that dyd them good. Be syde all these thynges there were some / that not only receaued no straungers with their wylles / but persecuted those also / and dyd them moch euell / that receaued them gladly. Therfore were they punyshed with blyndnesse / lyke as they that were couered with sodane darknesse at ỹ dores of the righteous so ỹ euery one sought ỹ entraũce of his dore.

Thus the elementes turned in to them
selues/lyke as when one tyme is chaunged
vpon an instrument of musyck / and yet all
the residue kepe their melody: whych maye
easely be perceaued/by the lyght of ỹ thingꝫ
that are come to passe. The drye lande was
turned into a watery/and the thynge ỹ afore
swamme in the water/ wente now vpon the
drye grounde. The fyre hath power in ỹ wa-
ter(contrary to his awne vertue)and the wa-
ter forgat his awne kinde to quēch. Agayne/
the flammes of the noysome beastes hurte
not the flesh of them that wente wyth them/
nether melted they the yse/which els melteth
lightely. In all thynges hast thou promoted
thy people(O Lord)and brought thē to
honour:thou hast not despysed thē/
but allwaye & in all places
hast thou stande
by them.

¶ The ende of the boke of wysdom

¶ The boke of * Jesus the sonne of Syrach/which is called in latyne Ecclesiasticus.

* Or/Jesus.

The Prologe of Jesus the sonne of Syrach vnto his boke.

MAny and greate men haue declared wysdome vnto vs out of the lawe/out of the Prophetes and oute of other that folowed them. In the which thynges Israel ought to be commended / by the reason of doctryne & wysdome: Therfore they that haue it and reade it/ shuld not onely thē selues be wyse there thorow/but serue other also wyth teachynge and wrytynge.

After that my graund father Jesus had geuen dyligent labour to reade the lawe/the Prophetes and other bokes that were left vs of oure fathers/ and had well exercysed him selfe therin: he purposed also to wryte some thynge of wysdome & good maners/ to the intent that they which were willynge to learne and to be wyse myght haue the more vnderstandynge/and be the more apte to leade a good conuersacyon.

Wherfore I exorte you to receaue it louyngly/to reade it wyth dyligence/ and to take it in good worth/though oure wordes be not so eloquēt as the famous oratours For ỹ thyng that is wrytten in the Hebrue tonge/ soundeth not so well when it is translated in to another speache. Not only this boke of myne/but also the lawe / the Prophetes & other bokes sounde farre other wyse/then they do/when they are spoken in their awne language.

Now in the .xxxviij. yeare when I came in to Egypte in the tyme of Ptolomy Euerges/ and contynued there all my lyfe/I gat lybertie to reade & wryte many good thinges. Wherfore I thought it good and necessary/to bestowe my dyligence and trauayle to interprete this boke. And consyderynge that I had tyme/I laboured and dydmy best to perfourme this boke/and to brynge it vnto lyght: that the straungers also which are disposed to lerne/myght applye them selues vnto good maners/and lyue accordynge to the lawe of the Lorde.



¶ Wysdome proceadeth and cōmeth of God. A prayse of the feare of God. Rightwesnes is a degre to come by wysdome.

¶ The first Chapter.

ALl wysdome commeth of God the Lord / & hath bene euer with him / and is before all tyme. Who hath nombred the sande of ye see / the droppes of the rayne and the dayes of time? Who hath measured the heygth of heauen / the bredth of the earth & the depenesse of the see? Who hath sought owt the grounde of Goddes wysdome / which hath bene before all thinges? Wysdome hath bene before all thynges / and the vnderstandynge of prudence from euerlastynge. (Gods worde in ye heygth is the well of wysdome / and the euerlastynge cōmaundementes are the entraūce of her.) Vnto whom hath the rote of wysdome bene declared? Or who hath knowne her wyt? Vnto whō hath ye doctryne of wysdome bene discouered & shewed? & who hath vnderstande ye many folde entraunce of her?

B There is one: euen the Hyest / the maker of all thynges / ye Allmyghtye / the kynge of power (of whom mē ought to stande greatly in awe) which sytteth vpon his trone / beinge a God of dominiō: He hath created her thorow ye holy goost: he hath sene her / nombred her / and measured her: He hath poured her out vpon all his workes / and vpon all flesh accordynge to his gyft: he geueth her richely vnto them that loue hym. The feare of the Lord is worshippe and triumphe / gladnesse & a ioyfull crowne. The feare of the Lorde maketh a mery hert / geueth gladnesse / ioye and longe lyfe. Who so feareth the Lorde / it shall go well wyth hym at the last / & in the daye of hys death he shall be blessed.

¶ The loue of God is honorable wysdome: loke vnto whom it appeareth / they loue yt / for they se what wonderous thynges it doth. The feare of ye Lorde ys the begynnynge of wysdome / and was made wyth the faythfull in the mothers wombe: yt shall go wyth the chosen wemen / and shalbe knowne of the ryghteous and faythfull. The feare of the Lorde is the ryght Gods seruyce / that preserueth and iustifieth the hert / and geueth myrth and gladnesse. Who so feareth ye Lord shall be happye: and when he hath nede of comforte / he shall be blessed. To feare God is ye wysdome that maketh rych / and bryngeth all good wt her. She fylleth the whole house wyth her gyftes / and the garners wyth her treasure. The feare of the Lord ys the crowne of wysdome / and geueth plenteous peace and health. He hath sene her and nombred her: knowlege and vnderstandynge of wysdome hath he poured out as rayne: & them ye helde her fast / hath he brought vnto honour

The feare of the Lorde ys the rote of wysdome / and her braunches are longe lyfe. In D the treasures of wysdome ys vnderstandyng and deuocyon of knowledge / but wysdome is abhorred of synners.) The feare of the Lord dryueth out synne / for he that is without feare / can not be made ryghteous / and his wyllfull boldnes is his awne destrucciō. A pacyent man wyll suffre vnto the tyme / & thē shall he haue ye rewarde of ioye. A good vnderstandynge wyll hyde his wordes for a tyme / and many mens lippes shall speake of his wysdome. In the treasures of wysdome is the declaracyon of doctryne / but the synner abhorreth the worshyppe of God. My sonne / yf thou delyre wysdome / kepe the cōmaundement / and God shall geue her vnto the: for the feare of the Lorde is wysdome & nurtoure / he hath pleasure in fayth and louynge mekenesse / and he shall fyll the treasures ther of. Be not obstinate and vnfaithfull to the feare of the Lorde / and come not vnto him with a double hert. Be not an ypocryte in the sight of men / and take good hede what thou speakest. Marcke well these thinges / lest thou happen to fall and bryngе thy soule to dishonoure / and so God discouer thy secretes / and cast the downe in the myddest of ye congregacyon: because thou woldest not receaue ye feare of God / & because thy hert is full of faynednes and disceate.

¶ He exhorteth the seruauntes of God to ryghtwesnes loue / vnderstandyng / and pacience / and exhorteth him that feareth God / to beleue / to hope / and to loue: because God nether confoundeth ner forsaketh them / that trust in hym. A curse vpon the sotteil / fearce / & impacyent of herte.

¶ The .ij. Chapter.

MY sonne / yf thou wilt come into A the seruyce of God / stande fast in ryghtousnes and feare / and arme thy soule to tentacyon: settle thine hert / and be pacyent: bowe downe thyne eare receaue the wordes of vnderstandynge / and chrynche not awaye / when thou art entysed. Holde the fast vpon God / ioyne thy self

vnto hym and suffre / that thy lyfe maye encreace at ỹ last. Whatsoeuer happeneth vnto the/receaue it:suffre in heuynesse/& be patient in thy trouble. For lyke as golde & syluer are tryed in the fyre/euen so are acceptable men in the fornace of aduersyte. Beleue in God/& he shall helpe the: ordre thy waye a ryght/and put thy trust in him. Holde fast his feare/and growe therin. O ye that feare ỹ Lord/take sure holde of his mercy:chrincke not awaye frō him/that ye fall not. O ye that feare the Lorde/beleue hym/ and youre rewarde shall not be emptie. O ye ỹ feare ỹ Lorde put youre trust in him / & mercy shall come vnto you for pleasure. O ye that feare the Lorde set youre loue vpon him / & youre hertes shalbe lyghtened.

B Consydre the olde generacions of men(O ye chyldren)and marck them well:was there euer eny one confounded / that put his trust in ỹ Lorde: Who euer continued in his feare and was forsaken? Or whom dyd he euer despyse / that called faythfully vpon him? For God is gracious and mercyfull / he forgeueth synnes in the tyme of trouble / and is a defender for all them that seke hym in the trueth. Wo be vnto him ỹ hath a duble hert/ wycked lyppes and euell occupied handes/& to the synner ỹ goeth two maner of wayes. Wo be vnto them that are loose of herte/ which put not their trust in God / & therfore shall they not be defended of him. Wo be vnto them that haue lost pacience / forsaken ỹ ryght wayes/and are turned back in to frowarde wayes. What wyll they do/ when the Lorde shall begynne to vysyt them?

C They that feare the Lorde/wyll not mistrust his worde:and they that loue him/ will kepe his commaundement. They that feare the Lord wyll seke out the thinges / that are pleasaunt vnto hym: & they that loue hym / shall fulfyll his lawe. They ỹ feare ỹ Lorde wyll prepare their hertes/and humble their soules in his syght. They ỹ feare the Lorde kepe his commaundementes/& wyll be pacient tyll they se hym self/sayinge: better it is for vs to fall into the handes of the Lorde/ then into the handes of men:for his mercy is as greate as hym selfe.

To oure father and mother ought we to geue double honour. Of the blessyng and curse of the father and mother. No man ought ouer curyously to searche out the secretes of God.

C The.iij. Chapter.

A THe chyldren of wysdome are a cōgregacyon of the ryghtuous/and their exercyse is obedience & loue. Heare me youre father (O my deare chyldren)& do there after/that ye may be safe. For the Lorde wyll haue the father honoured of the chyldren / and loke what a mother commaundeth her chyldren to do/ he will haue it kepte. Who so honoureth his father/ hys synnes shall be forgeuen him: and he that honoureth hys mother is lyke one ỹ gathereth treasure together. Who so honoureth his father/shall haue ioye of his awne chyldren:and when he maketh his prayer, he shall be herde. He that honoureth his father/ shall haue a longe lyfe: and he that is obedient for the Lordes sake/ hys mother shall haue ioye of him.

He that feareth the Lorde/ honoureth his father and mother / and doth them seruyce/ as it were vnto the Lorde him self. Honoure B thy father in dede/in worde / and in all pacience / that thou mayest haue his blessynge: for the blessing of the father buyldeth vp the houses of the children / but the mothers curse roteth out the foundacyons. Reioyse not when thy father is reproued / for it is no honoure vnto the / but a shame. For the worshipe of a mās father is his awne worshipe/ and where the father is without honoure/ it is the dishonesty of the sonne. My sonne/ make moch of thy father in his age/& greue him not as longe as he liueth. And yf his vnderstanding fayle/haue pacience with him/ and despyse hym not in thy strength. For the good dede that thou shewest vnto thy father/ shall not be forgotten:& when thou thy selfe wantest/it shall be rewarded the (& for thy mothers offence thou shalt be recompensed with good/yee it shall be founded for the in ryghtuousnes)& in the daye of trouble thou shalt be remembred: thy synnes also shall melt awaye/lyke as ỹ yse in ỹ fayre warme wether.

He that forsaketh his father / shall come C to shame:and he that defyeth his mother/ is cursed of God. My sonne / perfourme thy workes w̄ louenge mekenesse / so shalt thou be loued aboue other men. The greater thou art/the more humble thy self(in all thynges) and thou shalt fynde fauour in the sight of God. For greate power belongeth onely vnto God/& he is honoured of the lowly.

Seke not out the thinges that are aboue thy capacyte / and searche not the grounde of soch thynges as are to mightye for the: but loke what God hath cōmaunded the/ thynke vpon that all waye / and be not curyous in many of hys workes. For it is not nedefull for the to se w̄ thyne eyes the thynges ỹ are secrete. Make not thou to moch searche in superfluous thynges/ & be not curious in many of hys workes: for many thynges are shewed vnto the allready / which be aboue ỹ capacite of men. The medlynge w̄ soch hath begyled many a mā/and tangled their wittes

in

in vanyte. Now he that loueth parell / shall perish therin.

D An harde herte shall fayre euell at ỹ last (an hert that goeth two wayes / shal not prospere: & he that is frowarde of hert / will euer be the worse & worse.) A wicked hert shalbe ladē with sorowes / & ỹ vngodly synner will heape one synne vpō another. The counceil of the proude hath no health / for the plante of synne shall be roted out in them. The hert of him ỹ hath vnderstandyng shall perceaue hye thinges / & a good eare wyll gladly herken vnto wysdome. An hert that is wyse and hath vnderstādyng / will abstayne frō synne / and increase in ỹ workes of rightuousnes. Water quencheth burnynge fyre / & mercy reconcyleth synnes. God hath respecte vnto him that is thanckfull: he thincketh vpō him agaynst the tyme to come: so that whē he falleth / he shall fynde a stronge holde.

¶ Almes must be done with all meakenes. The study of wysdome and her frute. A nudge ought to be mercyfle. An exhortacyon to eschue euell & to do good.

¶ The. xiij. Chapter.

A My sonne / defraude not the poore of his almes / and turne not awaye thyne eyes frō him that hath nede. Delyuer not an hongrye soule / & defye not the poore in his necessite: greue not the herte of him that is helpless / and withdrawe not the gyft from the nedefull. Refuse not the prayer of one that is in trouble / & turne not awaye thy face from ỹ nedy. Cast not thyne eyes aslyde from the poore / ỹ thou geue him not occasyon to speake euell of ỹ. For yf he complayne of the in the bytternes of his soule / his prayer shall be herde: euē he that made him / shal heare him. Be curteous vnto the company of the poore / humble thy soule vnto the elder / & bowe downe thy head to a man of worshippe. Lett it not greue the to bowe downe thyne eare vnto ỹ poore / but paye thy dett / and geue hym a frendly an-

B swere / and that with meknesse.

Delyuer him ỹ suffreth wronge from the hāde of the oppressour / & be not faynt harted when thou sytteſt in iudgmēt. Be mercyfull vnto the fatherles as a father / & be in steade of an housbande vnto their mother: so shalt thou be as an obedient sonne of the Hyest / & he shall loue the more then thy mother doth. Wysdome bryngeth lyfe in to her chyldrē / receaueth them that seke her / & wyll go before thē in the waye of rightuousnes. He ỹ loueth her / loueth lyfe: & they ỹ seke her diligently / shall haue greate ioye. They that kepe her / shall haue the heretage of lyfe: for where she entreth in / there is the blessyng of God. They that honoure her / shall be the seruauntes of the holy one: and they that loue her / are beloued of God. Who so geueth eare vnto her / shall iudge the Heathen: and he that hath respecte vnto her / shall dwell safely.

He ỹ beleueth her / shall haue her in pos- C session / and his generacyon shall endure: for when he falleth / she shal go with him / before all. Feare / drede & tēptacion shall she bryng vpon him / and trye him in her doctryne: tyll she haue so proued hym in hys thoughtes / ỹ he commytte his soule vnto her. Then shall she stablish him / bringe the ryght waye vnto him / make him a glad man / shewe him her secretes / and heape vpon hym the treasures of knowledge / vnderstandyng & ryghtuousnes. But yf he go wronge / she shall forsake hym / and geue hym ouer in to the handes of his enemye.

My sonne make moch of the tyme / eschue D the thynge ỹ is euell / & for thy lyfe shame not to saye ỹ trueth. For there is a shame ỹ bringeth synne / and there is a shame that bryngeth worshippe and fauour. Accepte no person after thyne awne wyll / that thou be not confounded to thyne awne decaye. Be not ashamed of thy neyghbour in his aduersite / & kepe not back thy coūcell when it maye do good / nether hyde thy wysdome in her beuty. For in the tonge is wysdome knowne / so is vnderstandyng / knowledge & lernynge in ỹ talkynge of the wyse and stedfastnesse in the workes of ryghtuousnes. In no wyse speake agaynst ỹ worde of treuth / but be ashamed of ỹ lyes of thyne awne ignorauce. Shame not to cōfesse thyne errour / & submytte not thy selfe vnto euery man because of synne. Withstande not the face of the myghtie / and stryue not agaynst the streame. But for the trueth stryue thou vnto death / and God shall fyght for the agaynst thine enemyes. Be not hastye in thy tonge / nether slack & negligent in thy workes. Be not as a lyon in thyne awne house / destroyīg thy housholde folcke / and oppressyng them that are vnder the. Let not thyne hande be stretched out to receaue / and shut when thou shuldest geue.

¶ In ryches maye we not put any confydence. The vengeaunce of God ought to be feared / and to repentaunce maye we not be slowe.

¶ The. v. Chopter.

TRust not vnto thy ryches / & saye not: tusch / I haue ynough for my A lyfe. (For it shall not helpe in the tyme of vengeaunce & temptaciō) Folowe not the lust of thyne awne herte in thy strength / and saye not: tusch / how haue I had strength / or who wyll bringe me vnder because of my workes: for doutles God shal auēge it. And saye not: I haue cōmytted no synnes /

synnes / but what euell hath happened me? ¶ For the Almyghtye is a pacyent rewarder. Because thy synne is forgeuē ỹ / be not therfore without feare / nether heape one synne vpō another. And saye not: tush / the mercy of ỹ Lord is great / he shal forgeue me my synnes / be they neuer so many. For like as he is mercyfull / so goeth wrath frō him also / & his indignacyon cōmeth downe vpon synners.

Make no taryenge to turne vnto ỹ Lord / & put not of frō daye to daye: for sodenly shall his wrath come / & in the time of vengeaunce he shall destroie ỹ. Trust not in wicked rychs for they shall not helpe in the daye of punishment & wrath. Be not caryed about to euery wynde / and goo not into euery waye: for so doth the synner ỹ hath a double tōge. Stāde fast in the waye of the Lorde / be stedfast in thy vnderstandynge / abyde by the worde / and folowe the worde of peace & ryghtuousnes. Be gentle to heare the worde of God / ỹ thou maye st vnderstande it / and make a true answere with wysdome. Be swyft to heare / but slowe & pacient in geuynge answere. If thou hast vnderstādynge / shappe thy neyghboure an answere: If no / laye thyne hād vpō thy mouth: lest thou be trapped in an vndiscrete worde / & so cōfounded. Honour & worshippe is in a mans wyse talking / but ỹ tonge of the vndiscrete is his awne destruccion. Be not a pryuy accuser as longe as thou lyuest / & vse no sclaūder with thy tonge. For shame and sorow goeth ouer the theefe / and an euell name ouer him that is double tonged: but he that is a pryuy accuser of other men / shalbe hated enuyed and confounded. Se that thou iustifye the small and greate alyke.

¶ It is the propertye of a synner to be euell tonged. The doctryne and good councell of the wyse is to be embraced. Wysdome shulde be searched for. The profet therof.

¶ The.vj. Chapter.

Be not thy neyghbours enemye for thy frindes sake: for who so is euell shall be the heyre of rebuke & dyshonoure / & whosoeuer beareth enuye & a doubble tōg offendeth. Be not proude in the deuyce of thyne awne vnderstandyng / lest thy leaues wither / and thy frute be destroyed / & so thou be left as a drye tree. For a wycked soule destroyeth hym ỹ hath it / maketh hym to be laughed to scorne of hys enemyes / (& bringeth hym to the porcyon of the vngodly.) A swete worde multiplieth frinds / and pacifyeth them that be at baryaunce / and a thanckfull tonge will be plenteous in a good man. Holde frendshippe wyth many / neuertheles haue but one cōsceler of a thousande.

If thou gettest a frende / proue him fyrst / and be not hastie to geue him credence. For some man is a frende / but for a tyme / & will not abyde in the daye of trouble. And there is some frende that turneth to enemyte / and taketh parte agaynst the: & yf he knowe eny hurte by the / he telleth it out. Agayne / some frende is but a compayon at the table / and in the daye of nede he contynueth not. But a sure frende wil be vnto the euen as thyne awne self / & deale faythfully wyth thy housholde folke. If thou suffre trouble and aduersyte / he is with the / and hydeth not hym self from the. Departe from thyne enemyes yee and bewarre of thy frendes.

A faythfull frende is a stronge defence: who so fyndeth soche one / fyndeth a noble treasure. A faithfull frende hath no peare / ỹ wight of golde & syluer is not to be compared to the goodnesse of his faith. A faythfull frende is a medicyne of lyfe / & they that feare the Lord / shall fynde him. Who so feareth the Lorde / shall prospere with frendes: & as he is himself / so shall his frende be also. My sonne / receaue doctryne frō thy youth vp so shalt thou fynde wysdome tyll thou be olde. Go to her as one that ploweth / and soweth / and wayte pacyently for hir good frutes. For thou shalt haue but lytle laboure in hir worke / but thou shalt eate of hir frutes right soone. O how exceading sharpe is wisdome to vnlerned men? an vnstedfast body wilt not remayne in her. Vnto soch she is as it were a touchstone / & she casteth her from him in all the haste: for wisdome is with him but in name / there be but few ỹ haue knowledge of her. (But with them that know her / she abydeth euen vnto ỹ apperynge of God.)

Geue eare (my sonne) receaue my doctryne / and refuse not my councell. Put thy fote in to her fyncktes / and take her yock vpon thy neck: bowe downe thy shoulder vnder her / beare her pacyently / and be not weery of her bandes. Come vnto her with thy whole hert / & kepe her wayes with all thy power. Seke after her / and she shalbe shewed the: and whē thou hast her / forsake her not. For at the last thou shalt fynde rest in her / and that shall be turned to thy greate ioye. Then shall her fetters be a stronge defence for the / & her yock a glorious rayment. For the bewtie of lyfe is in her / and her bandes are the couplynge together of saluacion. Yee a glorious rayment is it / thou shalt put it on / & the same crowne of ioye shalt thou weere.

My sonne / yf thou wylt / take hede / thou shalt haue vnderstādynge: and yf thou wylt applie thy minde / thou shalt be wyse. If thou wylt bowe downe thyne eare / thou shalt receaue doctryne: & yf thou delyte in hearyng / thou

thou shalt be wyse. Stande with the multitude of soch elders as haue vnderstandynge/ & consente vnto their wysdome wyth thyne herte: that thou mayest heare all godly sermons/and that the worthy sentences eskape the not. And yf thou seist a man of dyscrete vnderstandynge/ get the soone vnto hym/ & let thy fote treade vpon the steppes of his dores. Let thy mynde be vpon the commaundementes of God/ & be earnestly occupied in hys lawes: so shall he stablysh thy hert/ and geue the wysdome at thyne awne desyre.

¶ We must forsake euell/ & yet not iustifye our selues The behaueour of the wyse towarde hys wyfe/ hys frynde/ his chyldren/ his seruauntes/ his father & mother/ the prestes & c.

¶ The. viij. Chapter.

A DO no euell/ so shal ther no harme happen vnto the. Departe awaye from the thynge that is wycked/ & no myschortune shall medle wt the. My sonne/ sowe no euell thynges in the forowes of vnrightuousnes/ so shalt thou not reape them seuenfolde. Laboure not vnto man for any lordshype/ nether vnto ỹ Kyng for the seate of honoure. Justifye not thy self before God (for he knoweth the hert) & desyre not to be reputed wyse in the presence of the King. Make no laboure to be made a iudge/ excepte it so were/ that thou couldest myghtely put downe wyckednes: for yf thou shuldest stande in awe of the presence of ỹ mightye/ thou shuldest fayle in geuynge sentẽce. Offende not in the multitude of the cite/ and put not thy self amonge the people. Bynde not two synnes together/ for in one synne shalt thou not be vnpunyshed. Saye not: tush/ God wyll loke vpon the multitude of my oblacyons/ and when I offre to the hyest God/ he wyll accepte it.

B Be not faynt harted when thou makest thy prayer/ nether slack in geuing of almes. Laugh no man to scorne in the heuynesse of his soule/ for God (which seyth all thinges) is he that can bringe downe/ & set vp agayne. Accepte no lesyng agaynst thy brother/ nether do the same agaynst thy frende. Vse not to make any maner of lye/ for the custome therof is not good. Make not many wordes/ when thou art amonge the elders: and when thou prayest/ make not moch babblynge. Let no laborius worcke be tedious vnto the/ nether the husbandrye which the Allmyghtie hath created. Make not thy boast in ỹ multytude of thy wyckednes/ but humble thy selfe euen from thyne herte: and remembre that the wrath shall not be longe in tarying/ and that the vengeaunce of the flesh of ỹ vngodly is a very fyre & worme. Geue not ouer thy frynde for eny good/ nor thy faythfull brother for the best golde.

Departe not from a discrete & good woman/ that is fallen vnto the for thy porcyon in the feare of the Lorde/ for the gyft of her honesty is aboue golde. Where as thy seruaũt worcketh truly/ intreate him not euell/ nor the Hyrelynge that is faythfull vnto the. Loue a dyscrete seruaunte as thyne awne soule/ defraude hym not of hys lybertye/ nether leaue him a poore mã. If thou haue catell/ loke well to them: and yf they be for thy profyt/ kepe thẽ. If thou haue sonnes/ bring thẽ vp in nurtoure & lernynge/ & holde them in awe from their youth vp. If thou haue daughters/ kepe their body/ & shewe not thy face cherefull toward thẽ. Marie thy daughter/ and so shalt thou perfourme a weyghtye matter: but geue her to a man of vnderstandynge. If thou haue a wyfe after thine awne mynde/ forsake her not: (but commytte not thy selfe to the hatefull.)

D Honoure thy father from thy whole herte and forgett not the sorofull trauayle ỹ thy mother had wyth the: remembre that thou wast borne thorow them/ and how cãst thou recõpense them the thynges that they haue done for the? Feare ỹ Lord with all thy soule & honoure his mynistres. Loue thy maker wyth all thy strength/ & forsake not hys seruauntes. Feare the Lord with all thy soule/ & honoure hys Prestes. Geue thẽ their porcyõ of the fyrst frutes & increase of ỹ earth/ lyke as it is cõmaunded the: geue them the shoulders/ and their appoynted offrynges & fyrstlynges. Reache thyne hande vnto the poore/ that God maye blesse the wyth plentuousnes. Be lyberall vnto all men lyuyng/ yet let not but do good euen to them that are deed.

Let not them that wepe be without comforte/ but mourne wt soch as mourne. Let it not greue the to vyset the sick/ for that shall make the to be beloued. Whatsoeuer thou takest in hande/ remembre the ende/ & thou shalt neuer do amysse.

¶ Agaynst thy better is no stryuyng. Of the deeth of thyne enemye mayste thou not reioyce/ ner despyse thy neyghbours/ ner the wordes of the wyse.

¶ The. viij. Chapter.

STryue not with a myghtye man/ lest thou chaunse to fall in to hys A handes. Make no bariaunce with a rych mã/ lest he happẽ to bringe vp an harde quarell agaynst ỹ. For golde & syluer hath vndone many a man/ yee euẽ the hertes of Kyngs hath it made to fall. Striue not with a man ỹ is ful of wordes/ & laye no stykes vpon his fyre: Kepe no cõpany with ỹ vnlerned/ lest he geue thy kynred an euell reporte. Despyse not a man that turneth hym selfe awaye from synne/ and cast hym not

not in the teeth wythall: but remembre ꝑ we are fraile euerychone. Thynke scorne of no man in his olde age / for we ware olde also. Be not glad of the death of thyne enemye / but remembre that we must dye all the sorte of vs (and fayne wolde we come in to ioye.) Despyse not the sermons of soch elders as haue vnderstãdyng / but acquaynte thy selfe with the wyse sentences of them: for of them thou shalt lerne wysdome and the doctrine of vnderstandyng / and how to serue great men wythout complaynte.

B Go not from ꝑ doctryne of the elders / for they haue lerned it of their fathers. For of thẽ thou shalt lerne vnderstandynge / so ꝑ thou mayest make answere in the tyme of nede. Kyndle not ꝑ coales of synners / lest thou be brent in the fyre flãmes of their synnes. Resyst not the face of the blasphemer / ꝑ he laye not wayte for thy mouth. Lende not vnto him that is myghtier then thy selfe: If thou lendest him / counte it but lost. Be not suertie aboue thy power: yf thou be / then thincke surely to paye it. Go not to lawe wyth ꝑ iudge / for he will iudge accordyng to his awne honoure. Trauayle not by the waye wyth him that is braynelesse / lest he do the euell: for he foloweth his awne wylfulnes / and so shalt thou perish thorow his foly.

C Stryue not wyth hym that is angrie and cruell / and go not with him in to the wyldernes: for bloude is nothinge in hys syght / and where there is no helpe / he shall murther ꝑ. Take no councell at foles / for they loue nothynge but the thynges ꝑ please thẽ selues. Take no coũcell before a straũger / for thou canst not tell what will come of it. Opẽ not thyne herte vnto euery man / lest he be vnthanckfull to the / and put the to reproffe.

C The ieopardyes of chastenes are to be eschued. An olde frynde is to be preferred before a newe. The glory and rychesse of synners. Ryghtwes men shulde be bydden to gest. Labour is the chefe thyng in a worcke man / and wysdome in a prynce.

C The.ix. Chapter.

A Bre not gelous ouer the wyfe of thy bosome / that she shewe not some shrewed poynte of wycked doctryne vpon the. Geue not the power of thy lyfe vnto a woman / lest she come in thy strength / & so thou be confounded. Loke not vpon a woman that is desyrous of many men / lest thou fall in to her snares. Vse not the company of a woman that is a player & daunser / and heare her not / lest thou perysh thorow her entysyng. Beholde not a mayde / that thou be not hurt in her bewtie. Cast not thy mynde vpon harlottes in eny maner of thynge / lest thou destroye both thy selfe and thyne herytage. Go not aboute galynge in euery lane of the cytye / nether wandre thou

The boke of

abrode in ꝑ stretes therof. Turne awaye thy face from a beutyfull woman / and loke not vpon the fayrnesse of other.

Many a man hath perysshed thorow the B bewty of wemen / for thorow it the desyre is . kyndled as it were a fyre. (An aduuoturous woman shalbe trodden vnder fote as myre / of euery one that goeth by the waye. Many a mã wonderynge at the bewtye of a straũge woman / hathe bene cast out / for her wordes kyndle as a fyre.) Sytt not wt another mãs wyfe by eny meanes / lye not wyth her vpon the bedd / make no wordes with her at the wyne: lest thine hert consent vnto her / and so thou wt thy bloude fall in to destruccyõ. Forsake not an olde frende / for the new shall not be lyke him.

A new frẽde is new wyne: let him be olde & thou shalt drynke him with pleasure. Desyre not ꝑ honoure and ryches of a synner / for thou knowest not what destruccyon is for to come vpon him. Delyte not thou in ꝑ thynge that the vngodly haue pleasure in / beinge sure that the vngodly shall not be accepted vntyll their graue.

C Kepe the from the man that hath power to slaye / so nedest thou not to be afrayed of death. And yf thou commest vnto him / make no fawte / lest he happen to take awaye thy lyfe. Remembre ꝑ thou goest in the myddest of snares / & vpon the bul workes of the citye Be warre of thy neghboure as nye as thou canst / and medle with soch as be wyse and haue vnderstandynge. Lett iust men be thy gestes / lett thy myrth be in the feare of God / let the remẽbraunce of God be in thy mynde and let all thy talkynge be in the commaundementes of the Hyest. In the hãdes of craftesmen shall the workes be commended / so shall the prynces of the people in the wysdome of their talkynge. A mã full of wordes is perlous in his cytie: and he that is temerarious and past shame in his talkynge / is to be abhorred.

C Of kynges and Judges. Pryde / & couetousnes are to be abhorred. Labour is praysed.

C The.x. Chapter.

A Wyse iudge will ordre hys people with discrecion / and where a man A of vnderstandynge beareth rule / there goeth it well. As the iudge of the people is him selfe / euen so are his officyers: and loke what maner of man the ruler of the cytye is / soch are they that dwell theryn also. An vnwyse kyng destroyeth his people / but where they that be in auctorite are men of vnderstandynge / there the cytye prosperyth.

The power of the earth is in the hande of God /

God/and when his time is/he shall set a prokytable ruler vpon it. In the hande of God is the power of man/& vpon the Scribes shall he laye his honoure. Remembre no wronge of thy neyghboure/& medle thou with no vnrightuous worckes. Pride is hatefull before God and man/and all wickednes of the Heathen is to be abhorred. Because of vnryghtuous dealyng/wrōge/blasphemies and dyuerse disceate / a realme shall be translated from one people to another.

B There is nothyng worse then a couetous man. Why art thou proude / O thou earth & asshes? There is not a more wicked thinge/ then to loue moneye. And why? Soch one hath hys soule to sell: yet is he but fylthye donge whyle he lyueth.

And though the phisician shewe his helpe neuer so longe/yet in conclusion it goeth after this maner/to daye a kynge / to morowe deed. For when a man dyeth / he is the heyre of serpentes/beastes & wormes. The begynnynge of mans pryde / is to fall awaye from God: and why? his hert is gone from his maker / for pryde is the ouergenall of all synne. Who so taketh holde therof shalbe fylled w curlynges/and at the last it shall ouerthrow him. Therfore hath the Lord brought the cōgregacions of the wycked to dishonoure / & destroyed them vnto the ende.

God hath destroyed the seates of proude prynces/and sett vp the meke in their steade. God hath wythered the rotes of the proude Heathen/& planted the lowly amonge them. God hath ouerthrowne the lādes of the Heathen/and destroyed them out of the grounde. He hath caused them to wyther awaye / he hath brought them to naught/and made the memoriall of them to ceasse from oute of the earth (God hath destroyed ỹ name of ỹ proude/ and left the name of the humble of mynde.) Pryde was not made for man/nether wrothfulnes for mens chyldrē. The sede of mē that feareth God/shalbe brought to honoure: but the sede which transgresseth the commaundmentes of the Lorde shalbe shamed. He that is ỹ ruler amōge brethrē/is holdē in honoure amonge thē/& he regardeth soch as feare the Lord. The glory of the ryche/of ỹ honorable and of the poore is the feare of God.

D Despyse not thou the iust poore mā/ and magnifie not ỹ rych vngodly. Greate is the iudge & mighty in honour/ yet is there none greater/then he ỹ feareth God. Vnto the seruaūt that is discrete/shall the fre do seruyce. He that is wyse & well nurtoured / wyll not grudge when he is refourmed/& an ignoraūt body shall not come to honour. Be not proude to do thy worcke / & dispare not in ỹ tyme of aduersyte. Better is he that laboureth/ & hath plentcousnes of all thyngs/then he that is gorgeous & wanteth bred.

E My sonne/kepe thy soule in meknes/ & geue her her due honoure. Who shall iustifie him that sinneth agaynst him self? Who will honoure him/ ỹ dishonoureth his awne lyfe? The poore is honoured for his faythfulnes & trueth/but the ryche is had in reputacion because of his goodes. He that ordreth him self honestly in pouerte/ how moch more shall he behaue him self honestly in ryches? And who so ordreth him selfe vnhonestly in rychs/ how moch more shall he be haue hym selfe vnhonestly in pouerte.

¶ The prayse of humilytie. After the outwarde apperaunce ought we not to iudge. Of heady and rashe iudgement. The ryche is not wythout offence. All thinges come of God. All men are not to be brought in to thyne house.

¶ The .xi. Chapter.

The wysdome of hym ỹ is brought lowe/shall lyft vp his head/& shall A make hym to sytt amonge greate men. Commende not a man in hys bewtye / nether despyse a man in hys vtter apperaunce. The Bee is but a small beast amōge the foules/yet is her frute exceading swete. Be not proude of thy raymēt/& exalte not thy selfe in the daye of thy honoure: for ỹ worckes of the Hyest onely are wonderfull: ye glorious/secrete and vnknowne are hys worckes. Many tyrauntes haue bene fayne to syt downe vpon the earth / & the vnlyckly hath worne the crowne. Many mightie men haue bene brought lowe / and the honorable haue bene delyuered in to other mens hādes. Condemne no man / before thou haue tryed out the matter: and when thou hast made enquisycion/then refourme rightuously. Geue no sentēce before thou hast herde the cause/ but fyrst let men tell out their tayles.

B Stryue not for a matter that toucheth not thy selfe/and stande not in the iudgment of synners. My sonne/medle not with many matters: & yf thou wylt be ryche / thou shalt not get it: and though thou renneste thy waye afore/yet shalt thou not escape. There is some man that laboureth / & the more he weerieth him selfe/ỹ lesse he hath. Agayne/ some man is slouthfull/hath nede of helpe/wāteth strength/and hath greate pouerte/and Gods eye loketh vpon him to good/ setteth him vp from his lowe estate/and lifteth vp his head: so that many men maruell at him/ and geue honoure vnto God.

Prosperite and aduersyte/lyfe and death/ pouerte and ryches come all of the Lorde. C (Wysdome/nurtoure and knowledge of the lawe are with God: loue & the wayes of good are with him. Errour & darcknes are made for synners: and they that exalte them selues in euell/

in euell / waxe olde in euell.) The gyft of God remayneth for the righteous / and hys good wyll shall geue prosperyte for euer. Some man is rich by lyuynge nygardly / & that is the occasyon of hys rewarde / in that he sayeth: now haue I gotten rest / and now wyll I eate and drynke of my goodes my self alone. And yet he consydereth not / that tyme draweth nye / that he must leaue al these thinges vnto other men / and dye him self. Stande thou fast in thy couenaunt / and exercyse thy self therin / and remayne in the worke vnto thy age. Contynue not in the workes of synners / but put thy trust in God / and byde in thyne estate: for it is but an easy thinge in ¶ sight of God / to make a poore man riche / & that sodenly. The blessynge of God hasteth to the rewarde of the ryghtous / and maketh his frutes soone to florysh & prosper. Saye not: what helpeth it me? & what shall I haue ye whyle? Agayne / saye not: I haue ynough / how can I wāte? When thou art in welfare / forget not aduersyte: and when it goeth not well with the / haue a good hope / that it shal be better. For it is but a small thynge vnto God / in the daye of death to rewarde euery man accordynge to his wayes. The aduersite of an houre maketh one to forgett all pleasure: and when a man dyeth / his workes are discouered. Prayse no body before his death for a man shalbe knowe in his children.

€ Bringe not euery man in to thine house / for ¶ disceatfull layeth wayte dyuersly. Like as a partrych in a maunde / so ys the hert of the proude: and lyke as a spye / that loketh vpon the fal of his neghbour. For he turneth good vnto euell / and sclaundreth the chosen. Of one sparck ys made a greate fyre / & an vngodly man layeth wayte for bloude. Beware of the disceatfull / for he ymagyneth wicked thinges / to bringe the in to a perpetuall shame. If thou takest an aleaūt vnto ¶ he shall destroye the in vnquietnes / & dryue the from thine awne wayes.

¶ Vnto whō we ought to do good. Enemyes ought to be eschued.

¶ The. xii. Chapter.

A WHen thou wilt do good / knowe to whom thou doest it / & so shalt thou be greatly thanked for thy benefites. Do good vnto the righteous and thou shalt fynde great rewarde: though not of him / yet (no doute) the Lorde him self shall rewarde the. He standeth not in a good case ¶ is alwaye occupied in euel / & geueth no almes: for the Hyest hateth the synners / and hath mercy vpon them that shew the workes of repentaūce. Geue thou vnto soch as feare God / and receaue not a synner. As for the vngodly and synners / he shall recompense vengeaūce vnto them / and kepe them to ¶ daye of wrath. Geue thou vnto ¶ good / and receaue not the synner: do well vnto him that is lowly / but geue not to the vngodly. Let not the bred be geuen him / that he be not myghtyer then thy selfe therin. For so shalt thou receaue twyse as moch euell / in all the good that thou doest vnto hym: And why? the Hyest hateth synners / and shal rewarde vengeaunce to the vngodly.

In prosperite / a frynd shal not be knowne / and in aduersyte an enemie shall not be hyd. B For when a man is in wealth / it greueth his enemies: but in heuynes and trouble a man shall knowe hys frynde. Trust neuer thyne enemy / for lyke as an yron rusteth / so doth his wyckednes. And though he make moch croutchyng and knelyng / yet kepe well thy minde / and bewarre of him. Set him not by the / nether let him syt at thy right hande: lest he turne him / gett in to thy place / take thy rowme and seke thy seate / and so thou at the last remembre my wordes / and be pyched at my sayinges.

Bynde not two synnȝ together / for there shall not one be vnpunished. Who will haue pytye of ¶ charmer / that is stynged of ¶ serpent / or of all soch as come nye the beastes? Eue̅ so is it with him ¶ kepeth cōpany wyth a wycked man / and lappeth him selfe in hys synnes. For a season wyll he byde with the / but yf thou stomble / he tarieth not. An enemy is swete in his lippes / he can make many C wordes & speake many good thinges: Yee he can wepe wyth hys eyes / but in his herte he ymagineth / how to throw the in to ¶ pytte: & yf he maye fynde opportunite / he will not be satisfyed with bloude. If aduersite come vpō ¶ / thou shalt fynde him there first / & though he pretende to do the helpe / yet shall he vnder myne the. He shall shake his head / and clape his hādes ouer the for very gladnes / & whille he maketh many wordes / he shall dysguyse his countenaunce.

¶ The companies of the proude and of the ryche are to be eschued. The loue of God lyke do cōpany with their lyke.

¶ The. xiii. Chapter.

A WHo so toucheth pitch / shalbe fyled withall: & he that is familiar wt the proude / shall clothe hym selfe with pryde. He taketh a burthen vpon him / that accompanyeth a more honorable man then him selfe. Therfore kepe no familyarite with one that is rycher then thy selfe. How agree the ketell and the pot together? for yf ¶ one be smytē agaynst ¶ other / it shall be broke̅. The ryche dealeth vnryghtuously / and threateneth withall: but ¶ poore

beynge

beynge oppressed & wrongeously dealt with= all / suffreth scarcenesse / and geueth fayre wordes. If thou be for hys profyt he vseth the: but yf thou haue nothyng he shall forsake the. As lõge as thou hast eny thyng of thyne awne/he shall be a good felow with the: yee he shal make the a bare mã/ & not be sory for the. If he haue nede of the/he shall defraude the: & (wyth a preuy mocke) shall he put the in an hope / & geue the all good wordes / and saye: what wantest thou? Thus shall he shame the in his meate/vntill he haue supte the cleane vp twyse or thryse/ & at the last shal he laugh the to scorne. Afterwarde/whẽ he seyth that thou hast nothynge/he shall forsake the / & shake his head at the.

B Bewarre/that thou be not disceaued and brought downe in thy symplenesse. Be not to humble in thy wysdome / lest when thou art brought lowe/thou be disceaued thorow foolyshnes. If thou be called of a myghtye man/ablent thy selfe / so shall he call the to him the more oft. Preasse not thou vnto him/ that thou be not shott out: but goo not thou farre of/lest he forget the. Withdraw not thy self frõ his speach / but beleue not his many wordes. For with moch cõmunicacion shall he tempte the/ & (with a preuy mock) shall he question the of thy secretes. The vnmercifull mynde of his shall marck thy wordes/he shall not spare to do the hurte & to put the in prison/ Bewarre/ & take good hede to thy selfe / for thou walkest in parell of thy ouerthrowing.

C Now when thou hearest his wordes/make the as though thou werest in a dreame/ and wake vp. Loue God all thy lyfe longe / and call vpõ him in thy nede. Euery beast loueth his like/euẽ so let euery mã loue his neyghboure. All flesh wyll resorte to their like/and euery man wyll kepe company with soch as he is him selfe. But as the wolfe agreeth wyth the lambe/so doth the vngodly wyth the ryghtuous. What felishippe shulde an holy man haue with a dogge? How can the ryche & the poore agree together? The wylde Asse is the lyõs pray in the wylderneße/ euẽ so are poore men the meate of the ryche. Like as the proude maye not awaye with lowlynes / euẽ so doth the rych abhorre the poore. If a rych mã fall/ his frendes set him vp agayne: but when the poore falleth hys frendes forsake hym. If a rych man fall in to an errour/ he hath many helpers: he speaketh proude wordes/and yet men iustifye him.

D But yf a poore man go wronge/ he is punyshed: yee though he speake wysely/yet can it haue no place. When the ryche man speaketh/euery body holdeth his tonge: and loke what he sayeth/they prayse it vnto the cloudes. But yf the poore man speake/they saye What felowe is this? and yf he do amysse/ they shal destroye him. Ryches are good vnto him that hath no synne in hys conscience/ and pouerte is a wycked thing in the mouth of the vngodly. The hert of man chaungeth his countenaunce/whether it be in good or euell. A chearfull countenaunce is a token of a good herte/for els is it an harde thynge to knowe the thought.

¶ The offence of the tõge. Man is but a vayne thing. Happy is he that contynueth in wysdome.

¶ The .xiiij. Chapter.

A Eccli.xix.c.and xxv.c. Jacob.iij.a.

BLessed is the man / that hath not fallen with the worde of his mouth/ and is not pricked wyth the conscience of synne. Happie is he that had no heuynes in his mynde/and is not fallen from his hope. It be commeth not a couetous man and a nygarde/to be ryche: and what shulde a nygarde do with golde? He that with al his carefulnes heapeth together vnryghtuously/gathereth for other folckes / & another man shal make good chere with his goodes. He that is wicked vnto hym selfe/ how shulde he be good vnto other men? How can soch one haue eny pleasure of his goodz? There is no thyng worse/then when one disfauoureth him self/and this is a rewarde of his wickednes. If he do eny good / he doth it not knowynge therof/and agaynst hys will/ & at the last he declareth his vngraciousnes. A nygarde hath a wycked eye / he turneth awaye his face/and despyseth his awne soule. Pro.xxvij.c. A couetous mans eye hath neuer ynough in the porcyon of wyckednes / vntyll the tyme that he wyther awaye/ & haue lost his awne soule. Eccli.i.a

B A wycked eye spareth bred/ & there is scarcenesse vpon his table. My sonne/do good to thy selfe of that thou hast/ & geue the Lorde hys due offerynges. Remembre that death tarieth not / and how that the couenaunt of the graue is shewed vnto the: for y couenaũt of this worlde shall dye the death. Do good vnto thy frynde before thou dye/and accordyng to thy abylite reach out thyne hande/ & geue vnto the poore. Be not dispoynted of the good daye/ & lett not the porcyon of the good daye ouerpas the. Shalt thou not leaue thy trauayles and labours vnto other men? In the deuydinge of the heretage geue and take / & sanctifye thy soule. Worcke thou righteousnes before thy death / for in the hell there is no meate to fynde. All flesh shall fade awaye lyke grasse / and lyke a florysshynge leafe in a grene tre. Some growe / some are cast downe: euen so is the generacyon of flesh and bloude: one cõmeth to an ende / another is borne. Eccli.xl.a. 1.Petri.i.b. Jacob.i.b. Eccli.xiij.a. Tobi.iiij.b. Luc.xvi.b.

¶ All transytory thynges shall fayle at the last/and the worker therof shall go withall. Euery chosen worke shalbe iustified/and he ꝑ medleth withall/ shall haue honoure therin. Blessed is the man ꝑ kepeth him in wysdome/and exercyseth hym self in vnderstandyng/& with discrecyon shall he thinke vpō the forekno wledge of God. Which consydereth ꝑ wayes of wysdome in hys hert/hath vnderstandynge in her secretes/goeth after her(as one that seketh her out)& contynueth in her wayes. He loketh in at her windowes/ & herkeneth at her dores: He taketh hys rest beside her house/& fasteneth his stake in her walles: He shall pytch his tente nye vnto her hande/and in his tent shall good thinges rest for euermore: He shall set hys chyldren vnder her couering/& shall dwell vnder her braunches. Vnder her couerynge shall he be defended from the heate/and in her glory shall he rest.

¶ The goodnes that foloweth hym whych feareth God. God reiecteth and casteth of the synner. God is not the auctor of euell.

¶ The.xv. Chapter.

A HE that feareth God/wyll do good: and who so kepeth the lawe/shall optayne wysdome. As an honorable mother shall she mete hym/and as a virgyn shall she receaue hym. Wyth the bred of lyfe and vnderstandyng shall she fede him/& geue him the water of wholsome wysdome to drincke. If he be constant in her/he shall not be moued: & yf he holde hym fast by her/he shall not come to confusyō. She shal bringe hym to honoure amonge his neyghboures/& in the myddest of the congregacyō shall she open his mouth. With the spyrete of wysdome & vnderstanding shall she fyll him/ & clothe him with the garmēt of glory. She shall heape the treasure of myrth & ioye vpō hym/and geue hym an euerlastyng name to heretage. Folysh men wyll not take holde vpon her/but soch as haue vnderstandynge/ wyll mete her/for she is farre frō pryde and dysceate. Men that go aboute wyles/wyll not remembre her: but men of trueth shalbe founde in her/euen vnto the beholdynge of God. Prayse is not semely in the mouth of ꝑ vngodly/for he is not sent of the Lorde. For of God commeth wysdome/and the prayse shall stande by the wisdome of God/and shal be plenteous in a faithfull mouth/& ꝑ Lord shall geue her vnto him.

Mat.iiij.a.

Johan.iiij.b

Saye not thou: It is the Lordes faute that I am gone by/for thou shalt not do the thinge that God hateth. Saye not thou: he hath caused me to go wronge/for he hath no nede of ꝑ vngodly. God hateth al abhomina-

peccaueris, ne dicas corde tuo effici- us, in q̄ nō ꝓpecasti

cyon of erroure/and they that feare God wil/ lose none soch. God made man frō the begin- Gene.i.d.
ning/& left him in the hande of his councell. He gaue him hys commaundementes & precepte: yf thou wylt obserue the commaundemementes/and kepe acceptable faithfulnes for euer/they shal preserue the. He hath set water and fyre before the/reach out thyne hande vnto which thou wilt. Before man is Iere.xxi.b.
like and death/good and euell: loke what him liketh/shalbe geuen him. For the wysdome of God is greate and mighty in power/and beholdeth all men contynually. The eyes of the Lord are vpon them that feare him/and he knoweth all the workes of man. He hath commaunded no man to do vngodly/nether hath he geuen eny man leue to synne.

¶ Of vnhappye and wycked chyldren. No man can hyde hym selfe from God. An exhortacyon to the receauynge of instruccyon.

¶ The.xvj. Chapter.

DElyte not thou in the multitude of vngodly chyldren/& haue no pleasure in thē/yf they feare not God. Trust not thou to their life/& regarde not their labours: for one sonne ꝑ feareth God is better/thē a thousande vngodly. And better it is for a mā to dye without chyldren/then to leaue behynde him soch childrē as are vngodly. For by one that hath vnderstandinge/maye a whole citie be vpholden/ but though the vngodly be many/yet shal it be wasted thorow them. Many soch thinges hath myne eye sene/& greater thynges then these haue I herde wyth myne eares. In the congregacyon of the vngodly shall a fyre burne/and amonge vnfaithfull people shal the wrath be kindled.

Tales dicuntur ignes ami Leuitico dicit. peraustos

The olde giauntes optayned no grace for B
their synnes/which were destroyed/trustyng Gene.vi.a.
to their awne strength. Nether spared he thē Gene.xix.c.
amonge whō loth was straunger but smote them and abhorred them because of the pryde of their wordes. He had no pytye vpon them/ but destroyed all the people/that were so stoute in synne. And for so moch as he ouersawe not the sixe hundreth thousande/that gathered them selues together in the hardnesse of their herte: it were maruell yf one beynge hardnecked/ shulde be fre. For mercy and wrath is with hym: he is both myghtye to forgeue/and to poure out displeasure. Like as his mercy is great/euē so is his punyshement also/he iudgeth a man accordyng to his workes. The vngodly shall not escape in his spoyle/and the longe pacyence of him that sheweth mercy/shal not byde behynde. All mercy shall make place vnto euery man accordyng to the deseruynge of hys workes/& after the vnderstanding of hys pylgremage.

magnorum maiorum

Saye

¶ Saye not thou: I wyll hyde my selfe from God/for who wyll thynche vpon me from aboue? I shall not be knowne in so greate a heape of people/for what is my soule amonge so many creatures? Beholde/ the heauen/yee the heauen of heauens/the depe/the earth/and all that therin is/shall be moued at hys presence: the mountaynes/ the hylles/and the foundacyons of the earth shall shake for feare/when God vysyteth the. These thinges doth no hert vnderstande/ but he vnderstandeth euery herte/and who vnderstandeth hys wayes? No man seyth hys storme/and the most part of his worckes are secrete. Who wyll declare the worckes of hys ryghtuousnes? Or who shalbe able abyde them? For the couenaunt is farre frō some/and the tryenge out of men is in the fulfyllyng. He that is humble of hert/thinketh vpon soche thynges: but an vnwyse and erroneous man casteth hys mynde vnto folysh thynges.

D My sonne/herken thou vnto me/& lerne vnderstandynge/& marcke my wordes with thyne herte: I wyll geue the a sure doctryne/ and planely shall I instructe the. God hath sett hys worckes in good ordre from the begynnyng/& parte of them hath he sundered from the other. He hath garnished hys worckes from euerlastyng/and their begynnynges/accordynge to their generacyons. None of them hyndered another/nether was any of them dysobedyent vnto hys worde. After thys/God loked vpon the earth/and fylled it wyth hys goodes. Wyth all maner of lyuynge beastes hath he couered the grunde/and they all shalbe turned vnto earth agayne.

¶ The creacyon of man/and the goodnes that God hath done vnto hym. Of aulmous and repentaunce.

¶ The. xvij. Chapter.

A GOd shope man of the earth/and turned hym vnto earth agayne. He gaue hym the nombre of dayes and certayne tyme/yee and gaue hym power of the thynges & are vpon earth. He clothed hym wyth strength/& made hym after hys awne lyckines. He made all flesh to stande in awe of hym/so that he had the dominyon of all beastes and foules. He made out of hym an helper lyke vnto hym selfe/ and gaue them dyscrecyon and tonge/eyes and eares/and a herte to vnderstande/and fylled them with instruccyon and vnderstandynge. He created for them also the knowledge of the spyrete/fylled their hertes wb vnderstandyng/and shewed them good & euell. He set hys eye vpon their hertes/declarynge vnto them hys greate and noble worckes: that they shulde prayse hys holy name together/reioyse of hys wonders/and be tellynge of hys noble actes. Besyde thys/he gaue them instruccyon/and the lawe of lyfe for an heretage.

He made hym an euerlastyng couenaunt with them/and shewed them his ryghtuousnes and iudgementes. They sawe hys glory wyth their eyes/and their eares hearde the maiesty of hys voyce. And he sayde vnto thē: bewarre of all vnryghtuous thynges. He gaue euery man also a commaundemēt cōcernynge hys neyghboure.

Their wayes are euer before hym/& are not hyd from hys eyes. He hath set a rular vpon euery people/but Israel is the Lordes porcyō. All their worckes are as ỹ Sunne/ in the sight of God/and hys eyes are alwaye lokynge vpon their wayes. All their vnrighteousnesses are manyfest vnto hym/and all their wyckednesses are open in hys syght. The mercy that a man sheweth is as it were a purse with hym/and a mās good dede preserueth hym as the apple of an eye. At the last shall he awake/and rewarde euery man vpon his he ad as he hath deserued/and shall turne thē together into the nethermost partes of the earth. But vnto thē that wyll repent/he hath geuen the waye of ryghtuousnes. As for soche as be weake/he comforteth them/suffreth thē/and sendeth them the porcyon of the veryte. O turne then vnto the Lorde/forsake thy synnes/make thy prayer before the Lorde/do the lesse offence/turne agayne vnto the Lorde/forsake thyne vnryghtuousnes/be an vtter enemye to abhominacyon/lerne to knowe the ryghtuousnes and iudgementes of God/stande in the porcyon that is set forth for the/and in the prayer of the most hye God. Go in to the porcyon of the holy worlde/wyth soche as be lyuynge and geue thankes vnto God.

Who wyll prayse the Lorde in the hell? Abyde not thou in the errour of the vngodly/but geue hym thanckes before death. As for the deed/thanckfulnesse perysheth from hym as nothynge. Geue thou thanckes in thy lyfe/yee whyle thou art liuinge & whole shalt thou geue thanckes/and prayse God/ and reioyse in hys mercye. O how greate is the louynge kyndnesse of the Lorde/and hys mercyfull goodnes vnto soche as turne vnto hym: For all thynges maye not be in man: and why the sonne of man is not immortall/ and he hath pleasure in the vanyte of wyckednes. What is more cleare then ỹ Sūne: yet shall it fayle. Or what is more wycked then the thynge ỹ flesh & bloude hath ymagyned: and that same shalbe reproued. The Lorde seyth the power of the hye heauē/and all are but earth & asshes.

¶ The meruelous wo3ckes of God / the mysery and wretchednes of man. Agaynst God ought we not to complayne. Pzaye must we contynually.

¶ The.xviij. Chapter.

Gene.i.d. A HE that lyueth for euermo3e / made all thynges together. God onely is rightuous / & remayneth a victorious kynge for euer. Who shalbe able to expresse ỹ wo3ckes of him? Who hath sought out the grounde of hys noble actes? Who shall declare the power of hys greatnesse? Or / who wyll take vpō him to tell out his mercy? As for ỹ wonderous wo3kes of ỹ Lo3de / there maye nothynge be taken from them / nothynge maye be put vnto them / neyther maye the grounde of thē be founde out. But when a man hath done his best / he must begynne agayne: and when he thynketh to become to an ende / he must go agayne to his labour. What is mā? Wherto is he wo3thy? What good or euell can he do? If ỹ nombre of a mās dayes be almost an hūdreth yeare / it is moch.

B Lyke as the droppes of rayne are vnto ỹ see / and as a grauell stone is in comparison of ỹ sande: so are these few yeares to ỹ dayes euerlastynge. Therfore is the Lo3de pacient with them / and poureth out his mercy vpon them. He sawe and perceaued the thoughtes and ymaginacyons of their herte / that they were euell: therfore heaped he vp his mercyfull goodnes vpon them / & shewed them the waye of ryghtuousnes. The mercy ỹ a man hath / reacheth to his neyghboure: but ỹ mercy of God is vpon all flesh. He chastyneth / he teacheth & nourtoureth: yee euen as a shepherde turneth agayne hys flock / so doth he all them that receaue chastenyng / nurtoure and doctryne. Mercifull is he vnto thē / that stande in awe of his iudgmentes.

¶ My sonne / when thou doest good / make no grudgynge at it: & whatsoeuer thou geuest / speake no discōfortable wo3des. Shal not the dew coule ỹ heate? Euē so is a wo3de better then a gyft. Is not a frendly wo3de a good honest gyft? but a gracious mā geueth them both. A foole shall cast a man in the teeth / & that roughly / & a gyft of ỹ nygarde putteth out the eyes. Get the ryghtuousnes before thou come to iudgment. Lerne before thou speake / and goo to phisick or euer thou be sick: examen and iudge thy selfe / before the iudgment come / and so shalt thou fynde grace in the syght of God. Humble thy selfe afore thou be syck / and in tyme of thy disease shewe thy conuersacyon. Let not to praye alwaye / and stande not in feare to be rekourmed vnto death / for the rewarde of God endureth for euer. Before thou prayest

Pzouer.xv.a. e.xxv.c.

fach prestkyne to mitcat.

The boke of

pzepare thy soule / & be not as one that temp-teth God. Thincke vpon the wzathfull indygnacion that shalbe at the ende / & ỹ houre of vengeaūce / when he shall turne awaye hys face. When thou hast ynough / remembze ỹ tyme of hōger: & whē thou art rych / thinck vpon the tyme of pouerte and scarnesse.

D From the mo3nynge vntyll the euenynge the tyme is chaunged / and all soch thynges are soone done in ỹ syght of God. A wyse mā feareth God in all thinges / & in the dayes of trāsgression he kepeth hym selfe from synne. A discrete man hath pleasure in wysdome / and he that fyndeth her / maketh moch of her. They that haue had vnderstandynge / haue dealt wysely in wo3des / haue vnderstande the trueth and righteousnes / & haue sought out wyse sentences and iudgementes. Folowe not thy lustes / but turne the frō thine awne wyll. For yf thou geuest thy soule her deliers / it shal make thine enemyes to laugh the to scozne. Take not thy pleasure in great volupteousnes / and medle not to moch with-all. Make not to greate cheare of the thyng that thou hast wonne by avauntage / lest thou fall in to pouerte / and haue nothynge in thy purse.

Roma.vi.b. e.xiij.b.

¶ Wyne and who3dome bzynge men to pouertye. In thy wo3des must thou vse discrecyon. The differaūce of the wysdome of God & man. Wherby thou mayst knowe what is in a man. Correccyon must be vsed without anger.

¶ The.xix. Chapter.

A A Labourynge man that is geuen vnto dronckēnes / shal not be riche: & he that maketh not moch of smal thinges / shal fall by litle and litle. Wyne and wemen make wyse men renna-gates / & put men of vnderstanding to rebzo-fe: & he that accompanieth aduouterers shal become a wicked man. Mothes & wo3mes shall haue him to heretage / yee he shal be set vp to a greater example / & his soule shalbe roted out of the nombze. He that is hastye to geue credēce is light minded / & doth agaynst himselfe. Who so reioyseth in wickednes / shal be punished: he that hateth to be rekourmed / his life shalbe shortened: and he that abho3-reth babblinge of wo3des / quēcheth wyckednes. He that offendeth agaynst hys awne soule / shall repent it: and he that reioyseth in wickednes / shalbe punyshed.

B Rehearse not a wicked and churlish wo3de twise and thou shalt not behindered. Shew thy secretes nether to frende ner foo / and yf thou hast offended / tell it not out. For he shall herken vnto the and marck the / and when he fyndeth opo3tunyte / he shall hate the

che. If thou hast herde a worde agaynst thy neyghboure/let it be deed within the: and be sure/thou shalt haue no harme therby. A fole trauayleth with a worde/lyke as a woman that is payned with bearing of chylde. Lyke as an arow shot in a dogges thyghe/so is a worde in a foles herte. Tell thy frende hys faute/lest he be ignorannt/and saye: I haue not done it/or yf he haue done it, that he do it nomore. Reproue thy neyghboure/that he kepe his tonge: & yf he haue spoken/that he saye it nomore.

Leui.xix.d Mat.xviij.b.

Tell thy neyghboure his faute/for oft tymes an offence is made/& geue not credence to euery worde. A man falleth sometyme with his tonge/but not with hys wyll. For what is he/yt hath not offended in hys tonge? Geue thy neyghbour warning/before thou threaten him/and geue place vnto the lawe of the Lorde. The feare of God is all wysdome/& he that is a ryght wyse man kepeth ỹ lawe. As for the doctryne of wyckednesse/it is no wysdome/and the prudence of synners is no good vnderstandyng: it is but wyckednesse & abhominacō & a blasphemyng of wysdome. A symple man of small vnderstandyng that feareth God/is better then one ỹ hath moch wysdome and transgresseth the lawe of the Hyest. A crafty sotteli man can be wyse/but he is vnrighteous/and with gyftes he wrasteth the open & manyfest lawe. A wycked man can behaue hym selfe humbly/and can douke with his head/and yet is he but a dysceauer wythin. He hydeth hys face/and dysguyseth it: & because he shulde not be knowne/he preuenteth the.

Eccli.xiij.a. and.xxv.b. Jacob.iij.a.

Mat.vi.b.

And though he be so weake that he can do the no harme/yet whē he may fynde oportunyte/he shall do some euell. A man maye be knowne by hys face/& one that hath vnderstandyng/may be perceaued by the loke of his countenaūce. A mans garmēt/laughter/and goynge/declare what he is.

Eccli.xxi.c.

¶ Of correccyon and repentaunce. Of the gyft of the wyse man and of the fole. Of lyinge.

¶ The.xx. Chapter.

A Eccleti.xxxi.d.

Some man reproueth hys neyghboure oft tymes/but not in due season: Agayne/some man holdeth his tonge/& he is wyse & discrete. It is moch better to geue warnynge & to reproue/then to beare euell wyll: for he that knowledgeth hym selfe openly/shalbe preserued from hurt & destruccion. Like as whē a gelded man thorow desyre & lust desyreth a maydē/euē so is it with him that vseth violence & vnrightuousnes in the lawe: O how good a thinge is it/a man that is reproued/to shew openly hys repentaunce: for so shalt thou escape wylfull synne.

Some man kepeth silence/and is founde wyse: but he that is not ashamed what he sayeth/is hatefull. Some man holdeth hys tonge/because he hath not ỹ vnderstanding of the language: and some man kepeth sylence/waytynge a conuenient tyme. A wyse man wyll holde hys tonge tyll he se opportunitie/but a wanton and vndiscrete body shal regarde no tyme. He ỹ vseth many wordes/shall hurte his awne soule: & he that taketh auctorite vpon hym vnrightuously/shalbe hated. Some man hath oft tymes prosperite in wicked thinges: Agayne/some mā getteth moch/and hath harme and losse. There is some gift that is nothinge worth: Agayne there is some gift/whose rewarde is double. Some mā getteth a fal for beyng to proude and some commeth to worshype from lowe estate. Some mā bieth moch for a litle price and must paye for it seuen folde.

Eccli.xviij.a. Eccli.xxxij.as

A wyse man wyth hys wordes maketh him selfe to be loued/but ỹ fauours of fooles shalbe poured out. The gift of the vnwyse shall do the no good/for hys eyes are seuen folde. He shall geue lytle/and saye he gaue moch: he openeth his mouth & cryeth out/as it were one that crieth out wyne. To daye he lendeth/to morow he axeth it agayne/and soch a man is to be hated. The foole sayeth: I haue no frende/I haue no thanke for all my good dedes: yee euen they that eate my bred/speake no good of me. O how oft/and of how many shall he be laughed to scorne? He taketh a more perlous fall by soch wordes then yf he fell vpon the grounde: euen so shal the falles of wicked men come hastely. In ỹ mouth of hym that is vntaught/are many vnconuenyent and vnmete wordes. A wyse sentence shall not be alowed at the mouth of the fole/for he speaketh it not in due season.

Eccli.vi.a.

Some man synneth not/because he hath not wherwithall/and in hys rest he shalbe stynged. Some man there is that destroyeth hys awne soule wyth shame/and for an vnwyse bodyes sake destroyeth he it/and wyth acceptynge of persones shall he vndoo hym selfe. Some mā promiseth his frende a gyft for very shame/and getteth an enemye of hym for naught. A lye is a wycked shame in a man/yet shall it be euer in the mouth of the vnwyse. A theefe is better/then a man that is accustomed to lye/but they bothe shall haue destruccyon to heretage. The condycions of lyers are vnhoneft/& their shame is euer wyth them.

Eccli.xviij.c.

A wyseman shall brynge him selfe to honoure with his wordes/and he that hath vnderstandynge shall be set by amonge greate men. He that tilleth hys lande/shal encrease hys heape of corne: he that worcketh ryghtuous-

D Gene.xli.f. homo ste Daniel.ij.g. a mulis exaltabitur

Prouer.xij.b.

gm operator ego exaltabitur.

tuoulnes/ shalbe exalted/ & he that pleaseth great mē/ shall escape moch euell. Rewards & gyftes blinde the eyes of the wyse/ & make him dōme/ ỹ he can not tell men their fautes Wyldome ỹ is hyd/ & treasure ỹ is hoorded vp/ what profyt is in them both? Better is he that kepeth hys ignorannce secrete/ then a man that hydeth hys wyldome.

¶ Of the repentaunce of synne. We may not heape synne vpon synne. The boldnesse of an heretyke. The ende of synners. Of the foole and of the wyse man. Of hym that curseth the deuell.

¶ The.xvj.Chapter.

MY sonne yf thou hast synned/ do it nomore: but praye for thy forsynnes/ that they maye be forgeuen the. Flie from synne/ euen as from a serpent: for yf thou commest to nye her/ she wyll byte the. The teeth therof are as the teeth of a lyō/ to sleye ỹ soules of men. The wyckednes of man is as a sharpe two edged swerde/ whych maketh soch woundes that they can not be healed.

Stryfe and wrongeous dealynge shall waste awaye a mās goodes/ & thorow pryde a ryche house shalbe brought to naught: so the ryches of the proude shalbe roted oute. The prayer of the poore goeth oute of the mouth/ and commeth vnto the eares/ and hys vengeaunce (or defence) shall come/ and that hastely. Who so hateth to be reformed it is a token of an vngodly personne: but he that feareth God/ wyll remembre hym selfe. A myghtye man is knowne a farre of by his tonge/ but he that hath vnderstanding/ perceaueth that he shall haue a fall.

B Who so buyldeth hys house wyth other mens cost/ is lyke one that gathereth stones in wynter. The congregacyō of the vngodly is lyke stubble gathered together/ their ende is a flamme of fyre. The waye of the vngodly is lett wyth stones/ but in their ende is hell/ darckenes/ and paynes. He that kepeth the law/ wyll holde fast ỹ vnderstādyng therof/ and the ende of the feare of God is wysdome. He that is not wyse/ wil not be taught in good: but the vnwyse man aboundeth in wyckednesse: and where bytternes is/ there is no vnderstandyng. The knowledge of the wyse shall flowe lyke water ỹ renneth ouer/ and his councell is lyke a fountayne of lyfe.

The hert of a foole is lyke a brokē vessell/ he can kepe no wysdome. When a man of ¶ vnderstandynge heareth a wyse worde/ he shall cōmende it/ and make moch of it. But yf a voluptuous man heare it/ he shall haue no pleasure therin/ but cast it behynde hys back. The talckynge of a foole is lyke an heuy burthē by the waye: but to heare a wyse man speake/ it is a pleasure. Where a doute is in the cōgregacon/ it is asked at ỹ mouth of the wyse/ & they shal ponder his wordes in their hertes. Lyke as a house ỹ is destroyed/ euen so is wysdome vnto a foole: As for the knowledge of the vnwyse/ it is but darck wordes. Doctryne is vnto hym that hath no vnderstandynge/ euen as fetters aboute hys fete/ & lyke mannycles vpon his ryghthand. A foole lyfteth vp his voyce with laughter/ but a wyse man shall scarse laugh secretly.

Lernynge is vnto a wyse man a Jewell of golde/ & lyke an armlet vpō his ryght arme. A foolish mans fote is soone in hys neyghbours house/ but one that hath experience/ shal be ashamed at the personne of the mightie. A foole wyll pepe in at the wyndow in to ỹ house/ but he that is well nourtured/ wyll stande without. A foolish man standeth herkenyng at the doze/ but he that is wyse/ will be ashamed.

The lyppes of the vnwyse wylbe tellynge foolish thynges/ but the wordes of soch as haue vnderstandynge/ shalbe weyed in ỹ balaunce. The hert of fooles is in their mouth/ but the mouth of the wyse is in their herte. When the vngodly curseth the blasphemer/ he curseth his awne soule. A preuy accurser of other men shal defyle his awne soule/ & be hated of euery man: (but he that kepeth hys tonge & is discrete/ shall come to honoure.)

¶ The purgacyon of the slouthfull. Of the folysshe sonne & daughter/ we must haue discrecyon how and to whom we ought to preache/ of sorowing vpon the deed. A fole is not to be moche talked with all. Iniuryes & wronges do breake frendshyp & amytie.

¶ The.xvij.Chapter.

A SLouthfull body is moulded of a stone of claie: he that toucheth him must wash hys handes agayne. A mysnurtored sonne is ỹ dishonoure of the father. A foolish daughter shalbe lytle regarded. A wyse daughter is an heretage vnto her husbande: but she that commeth to dishonesty/ bryngeth her father in heuynes. A daughter ỹ is past shame/ dyshonoureth both her father & her husbāde: ỹ vngodly shal regarde her/ but they both shal despise her/ ỹ playēge of Musick is not mete where heuynes is/ euen so is ỹ correccyon & doctryne of wysdome euer vnpleasaunt vnto fooles.

B Who so teacheth a foole/ is euen as one that gleweth a potsherde together: as one that telleth a tayle to hym that heareth hym not/ and as one that rayseth a mā out of an heuy slepe. Who so telleth a foole of wysdome/ is euē as a man/ whych speaketh to one ỹ is a slepe. When he hath tolde his tayle/ he saieth: what is the matter? When one dyeth/ lamentacyon is made for hym/ because the lyght

lyght kayleth hym: euen so let men mourne ouer a foole: for he wanteth vnderstandyng. Make but lytle weppyng because of ỹ deed: for he is come to rest/ but the lyfe of the fole is worse then ỹ deeth. Seuen dayes do men mourne for hym that is deed/ but the lamentacyon ouer the vnwyse & vngodly shuld endure all the dayes of their lyfe.

Genesis.v.b

Talke not moch with a foole/ and go not
¶ with hym that hath no vnderstandynge. Bewarre of him/ lest it turne the to trauayle/ & thou shalt not be defiled with his synne. Departe from him/ and thou shalt fynde rest/ & shalt not be drowē back into his folyshnes. What is heuyer then leade? And what shuld a foole be called els but leade? Sande/ salt/ & a lūpe of yrō is easier to beare/ then an vnwyse/ folysh/ and vngodly man. Like as the band of wodd bounde together in the foundacion of the house can not be lowsed/ euē so is it wt the hert ỹ is stablyshed in ỹ thought of counceil. The thought of the wyse/ shall nether feare ner be offended at any tyme.

Prouer.xxvij.a

Like as a fayre playstred wall in a wynter house/ & an hye buylding/ may not abyde the wynde and storme: euē so is a foles herte afrayed in hys ymagynacyon: he feareth at euery thing/ & can not endure. He ỹ nippeth a mans eye/ bryngeth forth teares: & he that prycketh ỹ hert/ bryngeth forth ỹ meanyng and thought. Who so casteth a stone at the byrdes/ frayeth them awaye: & he ỹ blaspheme th his frende/ breaketh the frendshyppe: though thou drewest a swerde at thy frende/ yet dyspayre not/ for thou mayest come agayne to thy frende. If he speake lowerly/ feare not/ for ye maye be agreed together agayne: excepte it be that thou blaspheme hym/ dyspayne hym/ open hys secretes and wounde hym tratorously: for all soch thinges shall dryue awaye a frende.

Be kaythfull vnto thy neyghbour in hys
¶ pouerte/ ỹ thou mayest reioyse wt hym also in his prosperite. Abyde stedfast vnto hym in the tyme of his trouble/ that thou mayest be heyre with hym in his heretage. Lyke as the vapour & smoke goeth out at the ouē before the fyre/ euen so euell wordes/ rebukes and threatenynges go before bloudsheddynge. Be not ashamed to defende thy frende: as for me/ I wyll not hyde my face frō him/ though he shulde do me harme. Whosoeuer heareth it/ shall bewarre of hym. Who shall set a watch before my mouth/ & a sure seale vpon my lyppes/ that I fall not with them/ & that my tonge destroye me not?

proximo fidelis in adversis

Psal.xxxix.

Custodiam vias meas: Signaculū labiorum

¶ A prayer agaynst pryde/ lechery/ and glotony. Of othes/ blaspheny/ & of vyle communicacyon. Of the thre kindes of synnes. Many synnes proceade of aduoutrye. Of the feare of God.

¶ The.xxiij. Chapter.

O Lorde/ father & gouernoure of
¶ my life/ leaue me not in their ymagynacyō & coūcell. Oh let me not fal in soch reprofe. Who will kepe my thought with the scourge/ & the doctryne of wysdome in myne herte: that he spare not myne ignorauunce/ that I fall not with them/ lest myne ignorauunces increase/ that myne offences be not many in nombre/ & that my synnes exceade not: lest I fall before myne enemyes/ & so my aduersary reioyse. O Lord thou father & God of my life/ leaue me not in their ymagynacyon. O let me not haue a proude loke/ but turne awaye all voluptuousnes fro me. Take fro me the lustes of the body/ let not the desyres of vnclennes take holde vpon me/ & geue me not ouer into an vnshamefast and obstynate mynde.

Heare me (O ye chyldren) I will geue you a doctryne/ how ye shall order youre mouth: who so kepeth it/ shal not perysh thorow his lyppes/ ner be hurt thorow wycked workes As for the synner/ he shall be taken in hys awne vanyte: he that is proude & cursed/ shal fall therin.) Let not thy mouth be acustomed with swearyng/ for in it there are many falles. Let not ỹ namyng of God be cōtynually in thy mouth: for lyke as a seruaunt whych is oft punyshed cā not be without some sore/ euen so whatsoeuer he be that sweareth and nameth God/ shal not be cleane pourged frō synne. A man that vseth moche swearinge/ shalbe fylled wyth wickednes/ and the plage shall neuer go from hys house. If he begyle his brother/ hys faute shalbe vpon him: yf he knowledge not hys synne/ he maketh a dubble offence/ & yf he sweare in vayne/ he shall not be founde ryghteous/ for his house shal be full of plages.

Rod.xx.b. Eccli.xxvij.d. Mat.v.d.

The wordes of ỹ swearer bringeth death
¶ (God graūte that it be not founde in ỹ house of Jacob.) But they ỹ feare God/ eschue all soch and lye not weltrynge in synne. Vse not thy mouth to vnhoneste and filthy talkynge/ for in it is ỹ worde of synne. Remembre thy father and thy mother/ when thou art set amonge greate men: lest God forget the in their sight/ & lest thou doting in thy custome suffre rebuke/ & wysh not to haue bene borne/ and so curse the daye of thy natyuite. The man that is accustomed with the wordes of blaspheny/ wyll neuer be reformed all the dayes of his lyfe. To synne twise is to moch/ but the thyrde bringeth wrath & destruccyō. An hote stomack can not be quenched (euen lyke a burnynge fyre) tyll it haue swalowed vp somthing: euē so an vnchast man hath no rest in hys flesh/ tyll he haue kyndled a fyre.

Leui.xxiiij.c.

Ephes. v.a.

All bred is swete to an whoremonger/ he
¶ wyll not leaue of/ tyll he haue hys purpose.

A man that breaketh wedlock / & regardeth not his soule/ but sayeth: Tush / who seyth me? I am compassed aboute with darcknes/ the walles couer me/ no body seyth me: whō nede I to feare? The Hyest wyll not remembre my synnes. He vnderstādeth not that hys eyes se all thynges/ for all soch feare of men dryueth awaye the feare of God from hym: for he feareth onely the eyes of men/ and consydereth not that the eyes of the Lorde are clearer then the Sunne/ beholdynge all the wayes of men and the grounde of the depe/ and lokynge euen to mens hertes in secrete places. The Lorde God knewe all thynges or euer they were made / and after they be brought to passe also he loketh vpon thē all. The same man shalbe openly punyshed in ỹ stretes of the cytie/ & shalbe chased abrode lyke a yonge horse foale: & whē he thynketh leest vpon it/ he shalbe takē. Thus shal he be put to shame of euery mā / because he wolde not vnderstande the feare of the Lorde. And thus shal it go also with euery wife that leaueth her housband/ and getteth enheretaūce by a straunge mariage. First, she hath bene vnfaithfull vnto the lawe of the Hyest: Secondly/ she hath forsakē her awne housband: Thirdly/ she hath played ỹ whore in aduoutry/ & gottē her children by another mā. She shalbe brought out of the cōgregacyō/ & her children shalbe loked vpon Her childrē shall not take rote: & as for frute / her braunches shall bringe forth none. A shamefull report shall she leaue behynde her/ & her dishonour shall not be put out. And they ỹ remayne/ shal knowe/ ỹ there is nothing better/ then ỹ feare of God: & ỹ there is nothing sweter then to take hede vnto the cōmaundemētes of the Lorde. A greate worshippe is it to folowe ỹ Lord/ for longe lyfe shalbe receyued of him

Clay.xxix.c.

Leuitī.xx.b
Deut.xxij.c.

Adulterium.

Exodi.xx.c.

¶ A prayse of wisdome proceading forth of the mouth of God. Of her workes & place where she reasteth.

¶ The .xxiiij. Chapter.

WYsdome shall prayse her selfe/ and be honoured in God / & reioyse in the myddest of his people: In ỹ cōgregaciōs of ỹ Hyest shal she open her mouth/ & triumphe in the beholdynge of his power: In the middest of her people shall she be exalted / & wondred at in the holy fulnesse: In the multytude of ỹ chosen she shalbe cōmended/ and amonge soch as be blessed she shalbe praysed/ & shall saye: I am come out of ỹ mouth of the Hyest/ fyrst borne before all creatures. I caused ỹ lyght that fayleth not/ to aryse in the heauen/ & couered all ỹ earth as a cloude. My dwellynge is aboue in the heyth/ & my seate is in the pyler of the cloude. I my selfe alone haue gone rounde aboute the compasse of heauen/ & pearsed ỹ

The boke of

grounde of the depe: I haue walcked in the floudes of the see/ & haue stande in all lādes: my dominion is in euery people and in euery nacyō/ & with my power haue I trodē downe the hertes of all/ both hye and lowe.

In all these thinges also I sought rest/ & a dwellinge in some enheritaunce. So the creator of all thynges gaue me a cōmaundement: & he that made me/ appoynted me a tabernacle/ and sayde vnto me: Lett thy dwelling be in Jacob/ & thyne inheritaūce in Israel/ & rote thy selfe amōge my chosen. I was created from the begynnynge and before the worlde / & shall not leaue of vnto the worlde to come. In the holy habytacyon haue I serued before him / and so was I stablyshed in Sion. In ỹ holy citie rested I in like maner: & in Jerusalem was my power/ I toke rote in an honorable people / euen in the porcyon of the Lord & in his heretage / & kepte me in the fulnes of ỹ saynctes. I am set vpan hye like a Ceder vpon Lybanus / & as a Cypers tre vpon the mount Hermon: I am exalted lyke a palme tre in Cades/ & as a rose plāte in Jericho: As a fayre olyue tre in the felde / & am exalted like as a planteyne tre by the water syde. I haue geuen a smell in the strettes/ as the Cynamom and Balme/ that hath so good a sauoure: yee a swete odoure haue I geuen as it were Myrre of the best.

I haue made my dwellynges to smell as it were of rosyn/ Galbanum / of Clowes/ & Incense/ & as Libanus when it is not hewē downe/ & myne odoure is as ỹ pure Balme. As the Terebynte haue I stretched out my braunches/ and my braūches are the braunches of honoure and louynge fauoure. As ỹ byne haue I brought forth frute of a swete sauoure/ & my floures are ỹ frute of honoure & ryches. I am ỹ mother of bewtye/ of loue/ of feare/ of knowledge & of holy hope. In me is all grace of lyfe & trueth: In me is all hope of lyfe & vertue. O come vnto me/ all ye that be desyrous of me / & fyll youre selues wyth my frutȝ: for my spyrete is sweter then hony/ & so is my inherytaunce more then the hony combe: the remembraūce of me endureth for euermore. They that eate me/ shall haue the more hōger: & they ỹ drincke me/ shall thirste ỹ more. Who so herkeneth vnto me/ shall not come to confusyon: and they that worcke in me/ shall not offende. They that make me to be knowen/ shall haue euerlastynge lyfe.

All these thynges are the boke of lyfe/ the couenaunt of the Hyest/ & the knowledge of the trueth. Moses cōmaunded the lawe in ỹ preceptes of ryghtuousnes for an heretage vnto the house of Jacob/ and commytted the promyses vnto Israell (Out of Dauid hys seruaūt ye ordened to raise vp a most mighty e

Ecclesiasticus. xxiiij. The boke of

Prouer.viij.c.

Exo.xxxi.a

Psal.cxxxij.b

Johan.xv.a.

Johan.xiij.a.

Exo.xx.a.
x.xxiij.a.

Psal.cxxxi.b.
Acto.v.d.

tye kinge/sittinge in the seate of honoure for euermore) Thys kylleth with wysdome lyke as the floude of Physon/& as ý floude of Tigris/when the new frutes are a growinge.

Deut.iiij.a & .xxix.b.

This bringeth a plentrous vnderstanding

D like Euphrates: & kylleth it vp / as Jordane

Josue.iii.e. in ý time of haruest. This maketh nourtour to breake forth as the light/ and as ý water Gihon in the haruest. The fyrst hath not knowne her perfectly/ nomore shall the last seke out the grounde of her. For her thought is fuller then the see / & her councell is profounder then the greate depe.

I wysdome haue cast out floudes. I am as a great waterbroke out of the riuer. I am as the ryuer Dorix/ and as a water condyte am I come out of the garden of pleasure. I sayde: I wyll water the garden of my yonge plantes / and fyll the frute of my byrth. So my waterbroke became exceadinge greate/ and my ryuer approched vnto the see. For I make doctrine to be vnto al men as light as the fayre mornynge / and I shall make it to be euer the clearer. I wyll pearse thorow all the lower partes of the earth / I wyll loke vpon al soch as be a slepe/ and lighten all thē that put their trust in the Lorde. I shall yet poure out doctryne/ lyke as prophecy/ & leaue it vnto soch as seke after wysdome/ and their generacyons shall I neuer fayle/ vnto the holy euerlastyng worlde. Behoide/ how that I haue not laboured for my selfe onely/ but for all thē that seke after ý treuth.

¶ Of thre thinges whych please God/ & of thre which he hateth. Of .ix. thinges that be not to be suspect/ and of the tenth: cheakely of the malyce of a woman.

¶ The .xxv. Chapter.

Thre thinges there are/ ý my spyrete

A fauoureth / which be also alowed

Gene.xiii.b. before God and men: The vnyte of

Roma.xii.a brethren/ the loue of neyghbours/ and man and wyfe that agree wel together.

Thre thynges there be which my soule hateth / and I vtterly abhorre the lyfe of them:

Eccli.xl.d A poore man that is proude. A rych man that is a lyar/ and an olde body that doteth/ and is vnchaste.

If thou hast gathered nothynge in thy youth / what wylt thou fynde then in thyne age? O how pleasaunt a thynge is it/ when gray headed mē are discrete/ & whē ý elders cā geue good counsel? O how comely a thing is wysdome vnto aged men? yee vnderstandyng and councell is a gloryous thing. The crowne of olde men is to haue moch experience/ & the feare of God is their worshyppe.

There be .ix. thynges / which I haue iud-

B ged in myherte to be happye/ & the tēth wyll I tell forth vnto men with my tonge. A man that whyle he lyueth / hath ioye of hys chyldren/ & seith the fall of hys enemyes. Well is hym that dwelleth wyth an houswyfe of vnderstandynge/ & ý hath not fallen wyth hys tonge/ & ý hath not bene fayne to serue soch as are vnmete for hym. Well is hym/ ý fyndeth a faythfull frende: & well is hym/ which talketh of wisdome to an eare ý heareth hym. O how great is he/ ý fyndeth wysdome and knowledge? Yet is he not aboue hym / that feareth the Lorde. The feare of God hath set it self aboue all thinges. Blessed is the man/ vnto whom it is grauted to haue the feare of God. Vnto whō shall he be lyckened/ ý kepeth it fast? The feare of God is the begynnyng of his loue/ & the begynnynge of fayth is to cleue fast vnto it. The heuynes of the hert is all the punyshment/ & the wickednes of a woman goeth aboue all. All punyshmēt and plage is nothynge in comparison of the plage of the herte/ euen so all wyckednes is nothynge to the wyckednesse of a woman.

Whatsoeuer happeneth vnto a man/ is nothinge in comparyson of it/ that his euell C wyllers do vnto him: and all vengeance is no thynge to the vengeaunce of the enemye.

There is not a more wicked heade then the head of the serpent / & there is no wrath aboue the wrath of a woman. I will rather dwell wt a lyō & dragō/ then to kepe house wt a wicked wyfe. The wyckednesse of a womā chaūgeth her face/ she shall mosfell her coūtenaunce as it were a Beer/ & as a sack shal she shewe it amōge the neyghbours. Her husbande is brought to shame amōge his neyghbours/ and whē he heareth it/ it maketh him to syghe. All wyckednes is but lytle to the wyckednes of a woman / the porcyon of the vngodly shall fall vpon her.

Lyke as to clymme vp a sandy waye is D to the fete of the aged/ euen so is a wyfe full Eccli.xlii.b. of wordes to a styll quiete man. Loke not to ii.Reg.xi.a. narowly vpon the bewtye of a woman / lest and.xiii.a. thou be prouoked in desyre toward her. The wrath of a woman is dishonoure and greate confusyon. If a womā get the mastrie/ then is she contrary to her housbande. A wycked wyfe maketh a sory herte / an heuy countenaunce & a deed wounde. Of ý womā came Gene.iii.a. the begynnyng of synne/ and thorow her we 1.Timo.viii.b all are deed. Geue thy water no passage / no not a lytle/ nether geue a wicked womā her wyll. If she walcke not after thy hande/ she shall confounde the in the syght of thy enemies. Cut her of then from thy flesh/ that she do not alwaye abuse the.

¶ The prayse of a good woman. Of the feare of thre thynges & of the fourth. Of the Jelouze & dronckē woman. Of two thynges that cause sorowe/ & of the thyrde which moueth wrath. It is harde to fynde a marchaunt without dysceate/ or a tauerner without synne in his tonge. ¶ The .xxvj. Chapter.

A HAppie is the man that hath a vertuous wyfe/for the nombre of his yeares shalbe dubble. An honest woman maketh her housbande a ioyfull man / and she shall fyll the yeares of his lyfe in peace. A vertuous womã is a noble gyft/ which shalbe geuen for a good portion vnto soch as feare God. Whether a man be rych or poore / he maye haue euer a mery herte/and a chearfull countenaunce / there be thre thynges that my herte feareth / & my face is afrayed of the fourth. Treason in a cytie / a sedycious people/ & noysome tõges/ all these are heuyer then the death. But whẽ one is gelous ouer hys wyfe / it bryngeth payne and sorowe vnto the herte: and a womã that telleth out all thynges/is a scourge of the tonge. When one hath an euell wyfe/ it is euen as when an vnlyke pare of oxen must drawe together / he that getteth her/ getteth a scorpiõ. A drõckẽ womã is a great Judicum.xvi. plage/for she can not couer her awne shame

B The whordome of a woman maye be knowen in the pryde of her eyes and eyelyddes. If thy daughter be not shamefast/ holde her straytly / lest she abuse her selfe Eccli.xlij.b. thorow ouermoch lyberte. Beware of all ỹ dishonesty of her eyes / & maruell not yf she do agaynst the. Lyke as one that goeth by ỹ waye & is thirstie/so shal she opẽ her mouth/ & dryncke of euery nexte water ỹ she maye get. By euery hedge shall she syt her downe/ & open her quyuer agaynst euery arowe. A louynge wyfe reioyseth her housbande & fedeth his bones with her wysdome. A womã of few worde is a gyfte of God / & to al well nurtured mynde maye nothyng be cõpared.

C An honest and manerly woman is a gyft aboue other gyftes/ & there is no weight to be compared/ vnto a mynde that can rule it selfe. Lyke as the Sunne when it ariseth/is an ornament in the hye heauen of ỹ Lorde/ so is a vertuous wyfe the bewtye of all her house. Like as the cleare lyght is vpõ ỹ holy candelstick/so is the bewtie of ỹ face vpõ Genesis.v.d. an honest body. Lyke as the golden pylers are vpon the sockettes of syluer / so are the fayre legges vpon a woman that hath a cõstant mynde. Perpetuall are ỹ foundacyõs that be layed vpon a whole stonye rocke / so are the commaundementes of God vpon an holy woman.

D There be two thinges that greue my hert/ and in the thirde is a displeasure come vpon me. When an experte man of warre suffreth scarsenes and pouerte. When men of vnderstandynge and wysdome are not sett by: And when one departeth from rightuousnes vnto synne. Who so doth soch/the Lorde hath prepared him vnto the swerde. There be two maner of thynges/ whych me thyncke to be herde and perylous. A marchaunt can not lyghtly kepe him from wronge/ nether a tauerner him selfe from synne.

C Of the poore that wolde be ryche. The probacyõ of the man that feareth God. The vnconstantnesse of a fole. The secretes of a frynde are not to be vttered. The wycked ymagineth euell/which retourneth vpõ hym selfe.

C The.xxbij.Chapter.

A BEcause of pouerte haue many one offended: and he that seketh to be riche/turneth his eyes aslyde. Like as a nayle in the wall sticketh fast betwyxte two stones / euen so doth synne sticke betwixte ỹ byer & the seller. If he hold him not dilygently in the feare of the Lorde/ his house shall soone be ouerthrowen. Lyke as when one syfteth / the fylthynes remayneth in the syue: So/remayneth there some vncleane thinge in the thought of man. The Sapien.iij.a. ouen proueth the potters vessell/so doth tẽpi.Petr.iij.b. tacyõ of trouble trye ryghtuous men. *The tre of the felde is knowẽ by hys frute/so is ỹ *Mat.vij.b. thought of mãs hert knowne by his wordes. Prayse no mã excepte thou haue herde him/ for a man is knowen by his wordes. If thou folowest ryghtousnes/thou shalt get her/ & put her upon the as a fayre garment. And thou shalt dwell with her/ & she shal defende the for euer/ & in ỹ daye of knowledge thou shalt fynde stedfastnesse. The byrdes resorte vnto their lyke/ so doth the trueth turne vnto them that be occupied withall. The lyon wayteth for the praye: so do the synnes lurke vpõ ỹ worckers of wickednes. The talking of him ỹ feareth God/is nothynge but wysdome: as for a foole / he chaungeth as the Moone. If thou be amonge the vndiscrete/ kepe thy worde to a conuenient tyme / but amonge soch as be wyse/speake on hardely. C The talkyng of fooles is abhomynacyon/ & their sporte is voluptuousnesse and misnurtoure. Moch swearing maketh the hearre to stande vp / and to stryue wyth soch/stoppeth the eares.

The stryfe of ỹ proude is bloudshedding/ & their blasphemynge is heuy to heare. Who so discouereth secretes/ leseth his credence/ Eccli.xvi.b. & fyndeth no frynde after his wyll. Loue thy xxij.d. frynde/& bynde thy selfe in faithfulnes with him: but yf thou bewrayest his secrets/ thou shalt not get him agayne: For lyke as ỹ man is that destroyeth hys enemye/so is he also ỹ dealeth falsly in the frendshipe of his neyghboure.

Lyke as one that letteth a byrde go oute of his hande/can not take her agayne: Euen D so thou / yf thou geue ouer thy frynde/ thou canst not get him agayne: Yee thou cãst not come by him/for he is to farre of. He is vnto the

to the as a Roo escaped out of the snare/ for his soule is wonded. As for woundes / they maye be bounde vp agayne / and an euell worde maye be reconcyled: but who so bewrayeth the secretes of a frende / there is no more hope to be had vnto him.

Prouer.x.b. He that wincketh with the eyes / ymagyneth some euell / and no man shall take hym from it. When thou art present / he shall hymie commede and prayse thy wordes: but at the last he shall turne his tayle/ & sclaunder thy sayenge. Many thynges haue I hated/ but no thinge so euell/for the Lorde himself also abhorreth soch one.

Ero.xxi.b. ¶ Who so casteth a stone on hye/it shall fall vpon hys awne head: and he that smyteth with gyle/ woundeth himself. Who so dyggeth a pyt / shall fall therin: and he ꝑ layeth a snare/ shall be taken in it himself. Who so geueth a wycked noysome councell / it shall come vpon hymself/ and he shall not knowe from whence. The proude blasphemeth are scorne full/ but vengeance lurketh for them as a lyon. They that reioyse at the fall of the righteous/ shall be takē in ꝑ snare/ angwysh of herte shall consume them before they dye. Anger and rygorousnes are two abhominable thynges / and ꝑ vngodly hath them both vpon hym.

¶ We ought not to desyre vengeaūce / but to forgeue the offence. Of the vyces of the tonge/and of the daūgers therof.

¶ The.xxviij. Chapter.

Deute.xxxij.c. Roma.xij.c. Mat.v.b.vi.b. xviij.b.

He that seketh vengeaunce / shall fynde vengeaunce of the Lorde/ which shall surely kepe hym hys synnes. Forgeue thy neyghboure the hurte that he hath done the / and so shall thy synnes be forgeuen the also/ when thou prayest. A man that beareth hatred agaynst another / how darre he desyre forgeuenesse of God? He that sheweth no mercy to a man which is lyke him selfe / how darre he aske forgeuenesse of his synnes? If he that is but flesh/beareth hatred and kepeth it/who wyll intreate for his sinnes? Remembre ꝑ ende/ & let enmyte passe/ which seketh death and destruccyō/ & abyde thou in ꝑ cōmaundemēts. Remembre the commaundement / so shalt thou not be rygorous ouer thy neyghboure.

Ecclī.viij.a. ¶ Thincke vpō the couenaunt of the Hyest / & forgeue thy neyghbours ignorāunce. Beware of strife/ & thou shalt make thy sinnes fewer. For an angrie mā kindleth variaūce/ and the vngodly disquyeteth frendes/ & putteth discorde amonge them that be at peace.

Prou.xxvi.c. The more wodd there is/the more vehement is the fyre: and the mightier that men be/ the greater is the wrath: and ꝑ longer the stryfe endureth/the more it burneth.

An hastye brawlynge kyndleth a fyre/ & C an hastie stryke sheddeth bloude. If thou blowe the sparke: it shal burne: If thou spyt vpon it: it shall go forth / & both these go out of thy mouth. The sclaunderer & dubble tonged is cursed/ for many one that be frendes setteth he at varyaunce. The tyrde tonge hath disquyeted many one/ and dryuen them from one lande to another. Stronge cyties hath it broken downe/ and ouerthrowne the houses of greate men. The tyrde tōge hath cast out many an honest woman / and robbed them of their labours. Who so herkeneth vnto soch/ shal neuer fynde rest/ & neuer dwell safely. The stroke of the rod maketh yedders/ but the stroke of the tonge smyteth ꝑ bones in sunder. There be many that haue perysshed w the swerde / but many mo thorow the tonge.

Ecclī.xxiij.a. ¶ Well is him ꝑ is kepte frō an euell tonge/ D & commeth not in the anger therof / whych draweth not the yock of soch/ & is not bounde in the bandes of it. For the yock therof is of yron/and the bande of it of stele. The death therof is a very euell death: hell were better for one/then soch a tonge. But the fyre of it maye not oppresse them that feare God/ and ꝑ flamme therof maye not burne thē. Soch as forsake the Lorde/ shall fall therin: and it shall burne them/ and no mā shall be able to quench it. It shall fall vpō them as a Lyon/ and deuoure thē as a leparde. Thou hedgest thy goodes with thornes: why doest thou not rather make dores & barres for thy mouth? Thou weyest thy golde and syluer: why doest thou not weye thy wordes also vpon the balaunce? Bewarre/ that thou slyde not in thy tonge/ and so fall before thyne enemyes/ ꝑ laye wayte for the.

¶ How we ought to lende oure money/ and do almes. Of a faythfull man answerynge for hys frynde. Of lyberalytye and hospytalytye.

¶ The.xxix. Chapter.

Deute.xv.a. Luc.vi.d. Who so wyll shewe mercy / lett hym lende vnto his neighboure: and he ꝑ A is able/ lett him kepe the commaū- dement. Lende vnto thy neighboure in tyme of his nede/ and paye thou thy neighbour agayne in due season. Kepe thy worde and deale faithfully with him and thou shalt allwaye fynde the thynge that is necessary for the. There haue bene many / that when a thynge was lent them / reckened it to be founde / and made them trauayle and laboure/ that had helped them. Whyle they receaue eny thynge / they kysse the handes of soch as gyue them/ and for their neighbours good they humble their voyce. But when they shuld paye agayne they kepe it back/ & geue euel wordes/ & make many excuses by

reason

reason of the tyme: & though he be able/ yet geueth he scarse the halfe agayne/ and reke-neth the other to be founde. And yf he wythholde not his moneye / yet hath he an enemye of him/ and that vndeserued.

B He payeth him with curlynge and rebuke & & geueth him euell wordes for his good dede There be many one which are not glad for to lende/ not because of euell/ but they feare to lese the thinge that they lende. Yet haue thou pacience with the symple / and withholde not mercy from him. Helpe the poore for the cō-maundementes sake / and lett hym not goo emptie frō the because of his necessyte. Lese thy money for thy brother and neyghbours sake/ & burye it not vnder a stone / where it rusteth and corruppeth. Gather thy treasure after the commaundement of the Hyest / and so shall it bringe the more profyt then golde. Laye vp the almes in the hand of the poore/ and it shall kepe ẏ from all euell. A mans almes is as a purse with him/ & shall kepe a mans fauoure as the apple of an eye: and afterwarde shall it aryse/ & paye euery mā his rewarde vpō his head. It shall fyght for the agaynst thine enemies / better then ẏ shylde of a giaunte / or speare of ẏ mightye.

C A good honest mā is suertye for his neyghboure / but a wycked personne ietteth hym come to shame. Forget not the frendshype of of thy suertye / for he hath geuē his soule for the. The vngodly despyseth the good dede of his suertye/ & the vnthanckfull & ignorant leaueth his suertye in daunger. Some man promyseth for hys neyghboure: and when he hath lost his honesty/ he shal forsake him. Suertishyppe hath destroyed many a ryche man/ & remoued them as the waues in ẏ see. Mightie people hath it dryuen awaye / and caused thē to wandre in straunge countrees. An vngodly mā transgressyng the cōmaund-ment of the Lorde / shall fall in to an euell suertishipe: & though he force him self to get out/ yet shall he fall into iudgmēt. Helpe thy neyghbour out after thy power/ & bewarre/ that thou thy selfe fall not in soch dett. The chefe thynge that kepeth in ẏ lyfe/ is water and bred/ clothynge and lodginge/ to couer ẏ shame.

Matt.vi.c. Luc.xii.d. 1.Timo.vi.d. Daniel.iiij.d Luc.xi. d. Acto.x.a. Tobi.iij.b. Eccli.xxix.c.

D Better is it to haue a poore lyuynge in a mās awne house/ then delycate fare amōge the straunge. Be it lytle or moch ẏ thou hast/ holde the cōtent withall / & thou shalt not be blamed as a bagabounde: for a mysserable lyfe is it/ to go from house to house: & where a mā is fremde/ he darre not opē his mouth. Though one be lodged/ and haue meate and dryncke/ yet shall he be taken as vnworthy/ & heare many bytter rough wordes/ namely thus: Go thy waye thou straunger/ and pre-pare a table for thy selfe / and fede me also of that thou hast. Awaye thou straunge (so / ẏ he regardeth hys honoure no more) my bro-ther cōmeth in to my house/ & so he telleth hī the necessyte of his house. These thynges are heuy to a man that hath vnderstandyng: na-mely/ the forbyddynge of the house/ and that the lender casteth him in the teth.

D Psal rrrvi.b. i Timo.vi.b. & Hebr.xiij.a.

The boke of

¶ Of the correccyon of chyldren. Of the commody-tye of health. Deeth is better then a sorowfull lyfe. Of hydde wysdome. Of the ioye & sorow of the hert.

¶ The .xxx. Chapter.

WHo so loueth hys chylde / holdeth him still vnder correccion/ that he maye haue ioye of him afterward & ẏ he grope not after hys neygh bours dores. He ẏ teacheth his sonne / shall haue ioye in him / & nede not to be ashamed of him amonge his aquauntaunce. Who so enfourmeth & teacheth his sonne/ greueth ẏ enemye: & before hys frendes he maye haue ioye of him. Though the father dye/ yet is he as though he were not deed: for he hath left one behynde him that is lyke him. In his lyfe he sawe him/ & had ioye in him/ and was not sory in his death/ nether was he ashamed be-fore the enemyes. For he left behynde hym an auenger agaynst his enemyes/ & a good doer vnto the frendes. For the lyfe of chyldrē he shal bynde the woundes together/ and his herte is greued at euery crye. An vntamed horse wilbe harde/ and a wanton chylde wil-be wylfull. If thou bringe vp thy sonne deli-catly/ he shall make the afrayed: and yf thou playe with him/ he shall bringe the to heuy-nes. Laugh not with him/ lest thou wepe wt hym also/ and lest thy teth be sett on edge at the last.

A Prouer.xiij.c and.xxiij.b. Deute.vi.a.

Geue him no lyberte in his youth/ & excu-se not his foly. Bow downe hys neck whyle he is yonge/ hyt him vpon the sydes whyle he is yet but a chylde/ lest he waxe stubburne/ & geue no more force of the/ & so shalt thou haue heuynes of soule. Teach thy chylde/ & be diligēt therin/ lest it be to thy shame. Bet ter is the poore beynge whole & strōge/ then a man to be ryche/ & not to haue his health. Health and wellfare is aboue all golde/ and a whole body aboue all treasure. There is no ryches aboue a sounde body/ and no ioye aboue the ioye of the herte. Death is better then a wretched lyfe/ or cōtynuall sycknes. The good thynges that are put in a close mouth/ are lyke as when meate is layed vpō the graue.

B Eccli.xxj.c

What good doth the offerynge vnto an I-C doll? For he can nether eate / taste/ ner smell. Euen so is he that is chased of the Lorde/ & beareth the rewardes of iniquytye. He seith with hys eyes/ & groneth lyke a gelded man/ that

that lyeth with a byrgin and sygheth. Geue not ouer thy mynde in to heuynes / and vexe not thy selfe in thine awne councell. The ioye & chearfulnes of the hert is the life of man / and a mans gladnes is the prolonging of his dayes. Loue thine awne soule / and comforte thine hertias for sorow and heuynes / dryue it farre from the / for heuynes hath slayne many a man / and bringeth no profit. Zele & anger shorten the dayes of ỹ life: carefulnes and sorow bringe age before the tyme. Unto a mery hert euery thynge hath a good tast / that he eateth.

¶ We ought to geue dylygent hede to honestye. Of them that take payne to gather ryches. The prayse of a rych man without a faute. We ought to flye dronkennesse and folowe sobernesse.

¶ The .xxxj. Chapter.

A 1. Timo. vi. b. WAtchynge & carefulnes for ryches taketh awaye the slepe / & maketh the flesh to consume. When one lyeth and taketh care / he waketh euer vp / like as greate sickenes breaketh the slepe. The rych hath greate labour in gatheringe his riches together / & then w̄ the pleasure of his riches he taketh his rest and is refreshed. But who so laboureth & prospereth not / he is pooze: & though he leaue of / yet is he a begger. Ye ỹ loueth ryches / shall not be iustified: & who so followeth corrupcion / shal haue ynough therof. Many one are come in greate myschefortune by the reason of golde / & haue founde their destruccion before them. It is a tre of fallynge vnto them that offre it vp / and all soch as be foolysh fall therin. Blessed is the rich / which is founde without blemysh / and hath not gone after golde / ner hoped in money & treasures. Where is there soch one? and we shall commende hym / and call hym blessed / for greate thynges doth he amonge his people. Who so is tryed / & foũde perfecte in soch thinges / shalbe commended and praysed. Who myght offende / and hath not offended? Who coulde do euell / and hath not done it? Therfore shall hys good be stablysshed / and the whole congregacion shal declare hys almesses. Yf thou sytt at a greate mans table / open not thy mouth wyde vpon it / and make not many wordes. Remembre / that an euell eye is a shrew.

B What thinge created is worse then a wycked eye? therfore wepeth it before euery mās face? Laye not thine hand vpon euery thing that thyne eye seyth / and stryue not wyth hym in the dyshe. Ponder by thy selfe what thy neghboure wolde fayne haue / and be descrete in euery poynte. Eate ỹ thinge that is sett before the manerly / as it becommeth a man: & eate not to moch / lest thou be abhorred. Leaue thou of first of al because of nurtoure / lest thou be hye whom no man maye satisfye / whych maye turne to thy decaye. When thou sytteu a nõge many men / reach not thine hande out first of all. O how well content is a wise mā with a litle wyne? so ỹ in slepe thou shalt not be sek ther of / ner fele eny payne. A swete wholsome slepe hal soch one haue / & fele no in warde grefe. He ryseth vp by tymes in the morynge / and is well at ease in him selfe. But an vnsaciable eater slepeth vnquyetly / and hath ache and payne of the body. Yf thou felest that thou hast eaten to moch / aryse / go thy waye / cast it of thy stomack / and take thy rest.

Wyat. bij. a.

My sonne / heare me / and despyse me not: & at the last thou shalt fynde as I haue tolde the. In all thy workes be diligẽt and quycke so shall there no sycknes happen vnto the. Who so is liberall in dealyng out his meate / many men shall blesse hym and prayse hym with their lyppes: and the same is a sure tokẽ of hys loue and faythfulnes. But he that is vnfaythfull in meate / the whole cytye shall complayne of hym: and that is a sure experience of his infidelyte & wyckednes. Be not thou a wine bybber / for wyne hath destroyed many a man. The fyre proueth the hard prō / euen so doth wyne proue the hertes of the proude / when they be dronken. ¶ Roma. xij. b. Prouer. xxij. a.

D Wyne sorbely dronken / quyckeneth the life of man. Yf thou drinkest it measurably / thou shalt be temperate. What lyfe is it / ỹ maye contynue without wyne? Wyne was made from the begynnynge to make men glad (& not for dronkennes) Wyne measurably dronken is a reioysynge of the soule and body. But yf it be dronken w̄ excesse / it maketh bytternes and sorow vnto the mynde. Dronkennes fylleth the mynde of ỹ foolysh with shame & ruyne / mynysheth the strength & maketh woũdes. Rebuke not thy neyghboure at the wyne / and despyse hym not in his myrth. Geue him no despytefull wordes and prease not vpon hym wyth contrary sayenges.

¶ Of the discrecyon & prayse of the preacher / and of the hearer. Of the feare / fayth / & confydence of God.

¶ The .xxxij. Chapter.

IF thou be made a ruler / pryde not thy selfe therin / but be thou as one of the people. Take dilygent care for them / and loke well therto: and when thou hast done all thy dewtye / sytt the downe / that thou mayest be mery with thē / and receaue a crowne of honoure. Talke wysely & honestly / for wysdome becommeth the right wel. Hynder not musyck. Speake not / where there is no audyence: and poure not forth A Deute. xxij. ũ.

not forth wysdome out of tyme / at an importunyte. Lyke as ỹ Carbuncle stone shyneth that is set in golde / so doth a longe garnysh the wyne feast: and as the Smaragde that is set in golde / so is the swetnes of Musyck by the myxth of wyne.

B Thou yonge mā / speake that becommeth the / & that is profytable / and yet scarse whē thou art twyce asked. Comprehende moch with few wordes. In many thyngs be as one that is ignorannt / geue eare / and holde thy tōge withall. If thou be amōge men of hyer auctoryte / desyre not to compare thy self vnto them: and when an elder speaketh / make not thou many wordes therin. Before the thonder goeth lyghtenynge / and before nurtoure and shamefastnesse goeth loue and fauoure. Stande vp by tymes / and be not the last: but get ỹ home soone / & there take thy pastyme / & do what thou wylt: so that thou do no euell / and defyle no man. But for all thynges geue thanckes / vnto him that hath made the / & replenished the with his goodes.

C Who so feareth the Lorde / wyll receaue his doctrine: and they that gett them to hym by tymes / shall fynde grace. He that setteth the lawe / shall be fylled withall: As for hym ỹ is but fayned / he wyll be offended therat. They that feare the Lorde / shall fynde the iudgmēt / & their ryghteousnes shalbe kyndled as a lyght. An vngodly man wyll not be reformed / but can helpe hym self wyth the example of other in hys purpose. A man of vnderstāding despyseth no good coūcell: but a wylde and proude body hath no feare. Myssonne / do nothinge without aduysement / so shall it not repent the after the dede. Go not in ỹ waye where thou mayest fall / ner where thou mayest stomble agaynst ỹ stone. Geue not thy self into a laborious slypery waye / and bewarre of thine awne children. In all thy workes put thy trust in God from thy whole hert / for that is the keppynge of the cōmaundemētes. Who so beleueth Gods worde taketh hede to the commaundementes: and he that putteth hys trust in the Lorde / shall wante nothinge.

C The delyuraunce of hym that feareth God. The answere of the wyse. The lyttell dyscrecyō of a fole. Man is in the hand of God / as the earth is in the hand of the potter. We ought not to dyspose oure selues / to become subiect to other.

C The .xxxiij. Chapter.

A THere shall no euell happen vnto him ỹ feareth God: but whē he is in temptaciō / the Lord shall delyuer him. A wyse mā hateth not ỹ lawe / but an ypocryte is as a shyp in a raginge water. A man of vnderstandynge geueth credence vnto the lawe of God / and the lawe is faythfull vnto him. Be sure of the

matter / then talke therof: Be fyrst well instruct / then mayest thou geue answere. The hert of the foolish is lyke a cartwhele / & hys thoughtes rēne about lyke ỹ axell tre. Lyke as a wylde horse ỹ neyeth vnder euery one ỹ syttyth vpon him / so is it wyth a scornefull freinde. Why doth one daye excell another / seynge all the dayes of the yeare come of the Sunne? The wysdome of the Lorde hath so parted them a sunder / and so hath he ordened the tymes & solempne feastes. Some of thē hath he chosen & halowed before other dayes And all men are made of the grounde / & out of the earth of Adam.

In the multitude of scyence hath ỹ Lorde B sundered them / and made their wayes of dyuerse fashyons. Some of them hath he blessed / made moch of thē / halowed them / and claymed them to himselfe. But some of thē hath he cursed / brought thē lowe / & put thē out of their estate. *Like as ỹ claye is in the potters hande / and all the ordrynge therof at his pleasure: so are men also in the hande of him ỹ made thē / so that he maye geue them as it liketh him best. Agaynst euell is good / and agaynst death is lyfe: so is the vngodly agaynst soch as feare God. Behoilde thus all the workes of the Heyst / and there are euer *two agaynst two / & one sett agaynst another. I am a waked vp last of all / as one that gathereth after in harueste. In the gyftes of God and in hys blessynge I am increased / & haue fylled my wyne presse / like a grape gatherer. Beholde / how I haue not laboured only for my selfe / but for all soche as loue nurtoure and wysdome.

*Roma. ix. c.

*Some reade: two agaynst one. Eccli. xxiiij. d.

Heare me / O ye greate men of ỹ people / & herken wyth youre eares ye rulers of the C cōgregacyō. Geue not thy sonne & wyfe, thy brother & frende power ouer the / while thou lyuest: & geue not awaye thy substaunce & good to another / lest it repent the / & thou be fayne to begge therfore thy self. As longe as thou lyuest & hast breth / let no man chaunge the: For better it is thy children to praye the / then that thou shuldest be fayne to loke in their handes. In all thy workes be excellēt / that thy honoure be neuer stayned. At the tyme when thou shalt ende thy dayes / and fynysh thy lyfe / distrybute thyne inheretaūce. The fodder / the whyppe / and the burden belongeth vnto the Asse: Meate / correccyon / & worcke vnto the seruaunt.

If thou set thy seruaunt to laboure / thou shalt fynde rest. But yf thou let hym go ydel / D he shall seke lybertye The yocke & ỹ whyppe bowe downe the neck; but tame thou thy euell seruaūt wt bondes & correcyō. Sende hym to laboure / ỹ he go not ydle: For ydylnesse bringeth moch euell. Set hī to worke /

for

for that belongeth vnto hym and becõmeth him well. If he be not obedient / bynde hys fete: but do not to moch vnto him in any wyse / & without discrecion do nothing. If thou haue a (kaythfull) seruaũt / let him be vnto ỹ as thyne awne soule / for in bloude hast thou gotten him. If thou haue a seruaunte / holde him as thy selfe / for thou hast nede of him as of thy self. If thou intreatest him euell / & kepest him harde / & makest hym to be proude / and to renne awaye from the / thou canst not tell what waye thou shalt seke him,

Eccli.vij.c.

¶ Of dreames / dyuynacyons / and enchauntementes. We ought to confute vayne hope / and lyinge. The prayse of them that feare God. Of ouers workes of men. God doth not alowe the workes of an vnfaythfull man.

¶ The.xxxiiij. Chapter.

A VN wyse people begile them selues wyth vayne & disceatfull hope / & foles trust in dreames. Who so regardeth dreames / is lyke him that wyll take holde of a shadowe / & folowe after the wynde: Euen so is it with the appearinge of dreames. Before the face is the lykenes of a face. Who can be clensed of the vncleane? Or what treuth can be spoken of a lyar? Sothsayinge / witchcraft / sorcery & dreamynge is but vanyte: lyke as when a womã trauayleth with chylde / & hath many fantasyes in her herte. Where as soch visiõs come not of God / set not thyne herte vpon thẽ: For dreames haue disceaued many a man / & they fayled / that put their truste therin.

B The lawe shalbe fulfylled without lyes / & wysdome is sufficiẽt to a fayth full mouth. A wyse mã ỹ is well instructe / vnderstãdeth moch: & he ỹ hath good experience / can talke of wysdome. He that hath no experiẽce / knoweth lytle: & he ỹ erreth causeth moch wickednes.

When I was yet in errour / I lerned moch also: yee I was so lerned / that I coulde not expresse it all / and came oft in parell of death therouer / tyll I was delyuered frõ it. Now I se / that they whych feare God / haue ỹ right sprete: for their hope stãdeth in him / ỹ can helpe thẽ. Who so feareth the Lorde / standeth in awe of no man / & is not afrayed / for the Lorde is his hope and comforte.

C Blessed is the soule of hym ỹ feareth the Lorde: In whõ putteth he hys trust? who is his strength? For the eyes of the Lorde haue respecte vnto thẽ / that loue hym. He is their mightie protection / & stroge grounde: A defence for the heate / a refuge for ỹ hote none daye / a succore for stombling / and an helpe for fallynge. He setteth vp the soule / & lyghteneth the eyes: He geueth health lyfe & blessynge. He that geueth an offering of vnrighteous good / his offeryng is refused: and the scornefull dealynges of the vnryghteous please not God. God hath no delyte in the offerynges of the vngodly / nether maye synne be reconcyled in the multitude of oblacyõs. Who so bryngeth an offerynge oute of the goodes of the poore / doth euen as one ỹ kylleth the sonne before the fathers eyes.

D The bred of the nedefull is the lyfe of the poore: he that defraudeth him therof / is a mã of bloude. Who so robbeth hys neyghboure of his lyuyng / doth as greate synne as though he slew hym to death. He that defraudeth the labourer of his hyre / is a bloude shedder. Whẽ one buyldeth and another breaketh downe / what profyt haue they then but laboure? When one prayeth & another curseth / whose voyce wyll the Lorde heare? He that washeth him selfe because of a deed body / and then toucheth the deed agayne / what doth hys washynge? So is it with a man that fasteth for his synnes / and doth them agayne: who wyll heare his prayer? Or what doth his fastynge helpe him?

Deute.xxiiij.c. Eccli.vij.c. Nume.xix.b. Prouer.xxvi.b ij.Petr.ij.b.

¶ It is well done to praye / and to do sacrifyce. The prayer of the fatherlesse / and of the wyddowe: and of hym that humbleth hym selfe.

¶ The.xxxv. Chapter.

W Ho so kepeth the lawe / bryngeth offeryng ynough. He that holdeth fast the commaundement / offreth the ryght healthofferynge. He that is thãckfull and recompenseth / offreth fyne floure. * Who so is mercifull & geueth almes / that is the ryght thanckoffrynge. God hath pleasure / when one departeth from synne: & to forsake vnryghteousnes reconcyleth vs wyth hym.

A Iere.vij.c. Hebre.xiij.c. Philip.iiij.c.

Thou shalt not appeare emptye before the Lorde / for all soch is done because of the commaundement. The offeryng of the ryghteous maketh the aulter fat / & a swete smell is it before the Hyest. The offerynge of the ryghteous is acceptable vnto God / and shall neuer be forgotten. Geue God hys honoure with a chearfull eye / & kepe not backe the fyrstlynges of thy handes. In all thy gyftes shew a mery countenaunce / and halowe thy tythes vnto God wyth gladnes. Geue vnto God / accordynge as he hath enryched & prospered the: and loke what thyne hande is able / that geue with a chearfull eye: for the Lorde recompenseth / and geueth the seuen tymes as moche agayne.

B Geue no vnrighteous giftes / for soch will he not receaue. Beware of wrongeous offrynges / for the Lorde is a ryghteous iudge: & regardeth no mãs personne: He accepteth not the personne of the poore / but he heareth the

Judith.viii.b. Exodi.xxij.b

the prayer of ỹ oppressed. He despyseth not ỹ desyre of ỹ fatherlesse/ner the wyddow/whē she poureth out her prayer before him. Doth not God se ỹ teares/ỹ renne downe ỹ cheekes of the widdow? Or heareth he not ỹ cōplaynte/ouer soche as make her to wepe? Who so serueth God after his pleasure/shalbe accepted/& his prayer reacheth vnto the cloudes. The prayer of hym that humbleth hym selfe/goeth thorow the cloudes/tyll she come nye. She wyll not be comforted/ner go her waye/tyll the hyest God haue respecte vnto her/geue true sentēce/& perfourme the iudgement. And the Lorde wyll not be slacke in commyng/ner tary longe: tyll he haue smytten in sonder the backes of the vnmercyfull/and auenged hym selfe of the Heathen: tyll he haue takē awaye ỹ multytude of the cruell/and broken the cepter of the vnryghtuous: tyll he geue euery man after his workes/& rewarde them as they haue deserued: tyll he haue delyuered his people/mayntened their cause/& reioysed them in hys mercy. O how kayre a thynge is mercy in the tyme of anguysh & trouble? It is like a cloude of rayne that commeth in the tyme of a drouth.

Treno.iij.d. Actio.x.a.

¶ A praer to God in the person of all faythfull men with the prayse of a good woman.

¶ The.xxxvj.Chapter.

HAue mercy vpō vs/O Lorde/thou God of all thynges. Haue respecte vnto vs shewe vs the lyght of thy mercyes/& sende thy feare amōge the Heathen & straungers/whych seke not after the: that they maye knowe/how that there is no God but thou/& that they maye shew thy wōderous workes.) Lyft vp thyne hande ouer the outlandysh Heathen/ỹ they maye lerne to knowe thy myght and power. Like as thou art halowed in vs before thē/so brynge to passe/that thou mayest be magnyfyed also in them before vs: that they may knowe the/lyke as we knowe the. For there is none other God/but only thou O Lorde. Renwe the tokēs/& chaūge the wonderous workes. Shewe thyne hande & thy ryght arme gloryously. Rayse vp thy indygnacyō/and poure out thy wrath. Take awaye the aduersary/& smyte the enemye. Make the tyme shorte/remembre thy couenaunt/that thy wonderous workes maye be praysed. Let the wrath of the fyre consume thē/that lyue so careles: and let them perysh that do thy people hurte. Smyte in sonder the head of the Prynces/that be oure enemyes/and saye: there is none other but we.

Exo.xiij.b. 1.Parala.vij.g.

Gather all the trybes of Jacob together agayne/that they maye knowe/how ỹ there is none other God but only thou/that they maye shew thy wonderous workes/and be thy people & heretage/lyke as from the begynnynge. O Lorde haue mercy vpon the people that hath thy name/and vpon Israel/whō thou hast lyckened to a fyrst borne sonne. O be mercyfull vnto Jerusalem the cyte of thy Sanctuary/the cyte of thy rest. Fyll Syon with thy vnspeakable vertues/& thy people with thy glory. Geue witnes vnto thy creature/whom thou maydest frō the begynnynge/& rayse vp the prophecyes that haue bene shewed in thy name. Rewarde thē that wayte for the/that thy Prophetes maye be founde faythfull. O Lorde heare the prayer of thy seruaūtes/accordynge to the blessyng of Aaron ouer thy people: that all they which dwell vpon the earth/maye knowe/ỹ thou art the Lorde the eternall God/which is frō euerlastynge.

Exo.xiij.k. Nume.vi.a.

The bely deuoureth al meates/yet is one meate better then another. Lyke as the tōge tasteth venyson/so doth an hert of vnderstādynge marck false wordes. A frowarde hert geueth heuynes/but a man of experiēce lifteth hym vp agayne. The woman receaueth euery man/yet is one daughter better then another. A kayre wyfe reioyseth her husbād/& a man loueth nothyng better. If she be louynge & vertuous wyth all/then is not her husbande lyke other men. He that hath gotten a vertuous woman/hath a goodly possessyon: she is vnto hym an helpe/and pyler wherupō he resteth. Where no hedge is/ther the goodes are spoyled: & where no houswyfe is/there the frendes mourneth. Lyke as there is no credence geuen to a robber/that goeth from one cytye to another: So is not the man beleued/that hath no nest/and must turne in/where he may abyde in the nyght.

¶

1.Corin.x.b.

¶ How a man shulde knowe frendes & counsellers/and searche the company of a holy man.

¶ The.xxxvij.Chapter.

EVery frende sayeth: I will be frēdly vnto hym also. But there is some frende/which is only a frēde in name. Remayneth there not heuines vnto death/when a companyon & frende is turned to an enemye? O most wicked presumpcyon: From whence art thou spronge vp/to couer ỹ earth with falsede & disceate? There is some companyō whych in prosperyte reioyseth with his frende: but in ỹ tyme of trouble/he taketh parte agaynst hym. There is some cōpanyō that mourneth with his frende for the bely sake: but whē trouble cōmeth/he taketh holde of the shylde. Forget not thy frende in thy mynde/& thynke vpon him in thy riches. Euery counceler bringeth forth hys cōsell: Neuertheles there is some that cōsyeleth but for hys awne profet. Beware of the counceler/& be aduysed afore wherto

Eccli.vi.b.

wherto thou wylt vse him/for he wyll coū-cell for him self. Lest he cast the lot vpō the/ and saye vnto the: Thy waye and purpose is good/and afterwarde he stande agaynst the/ and loke what shall be come of the.

B Aske no councell at him/ yͭ suspecketh the for an enemye/ & hyde thy councell frō soch as hate the. Aske no councell at a woman/ cōcernyng the thinges yͭ she longeth for: ner at a fearfull & fayntherted body/ in matters of warre: or at a marchaunt/ how deare he wyll cheape thy wares towarde his: or at a byer/of sellynge: Or at an envyous man/of thanckesgevynge: Or at the vnmercyfull/ of louyng kyndnes: Or at yͭ slouthfull of worc-kynge: Or at an hyrelynge whych hath no house/ of pryfyt or wealth. (An vdle body wolde not gladly heare speake of moch la-boure.) Take no soch folckes to coūcell/ but be diligēt to seke coūcell at a vertuous man that feareth God/ soch one as thou knowest to be a keper of the cōmaundemētes/ which hath a mynde after thyne awne mynde/ and is sory for the when thou stomblest.

And holde thy councell fast in thyne hert: C for there is no mā more faythfull to kepe it: then thou thy self. For a mās mynde is som-tyme more dysposed to tell oute/ then seuen watchmen that syt aboue in an hye place lo-kynge aboute thē. And aboue all this praye the Hyest/ yͭ he wyll lede thy waye in fayth-fulnes & trueth. Before all thy worckȝ aske coūcell first: & or euer thou doest eny thinge/ be well aduysed. There be foure thyngȝ that declare a chaunged herte/ wherout there spryngeth euell & good/ death & lyfe/ and a master full tonge that bableth moch. Some mā is apte & well instructe in many thingȝ/ & yet very vnprofitable vnto him selfe. Some man there is/ yͭ can geue wyse and pru-dent councell/ & yet is he hated/ & cōtynueth a begger: for yͭ grace is not geuē him of God/ to be accepted. An other is robbed of all wys-dome/ yet is he wyse vntohim self/ & yͭ frute of vnderstādyng is faythfull in his mouth.

D A wyse man maketh his people wyse/ & yͭ frutes of his wysdome fayle not. A wyse mā shall be plenteously blessed of God: & all they yͭ se him/ shall speake good of hym. The lyfe of man standeth in the nombre of the dayes/ but the dayes of Israel are innumerable. A wyse man shall opteyne faythfulnes & cre-dence amonge his people/ & his name shal-be perpetuall. My sonne/ proue thy soule in thy lyfe: & yf thou se eny euell thyng/ geue it not vnto her. For all thynges are not profita ble for all mē/ nether hath euery soule plea-sure in euery thynge. Be not gredy in euery eatynge/ & be not to hastye vpō all meates. Eccli.xxxi.b. For excesse of meates bryngeth sycknes/ and

1. Cor. vi. c. and. x. c

glotony commeth at the last to an vnmea-surable heate. Thorow glotony haue many one perished: but he that dyeteth him self tē-peratly/ prolongeth his lyfe.

C Physicyen. In sycknes ought we to praye/ & fynde a Physicyen which healeth by prayer. The be-wrynge of the deed. Sadnes. Wysdome. Artifycers or craftesmen.

C The. xxxviij. Chapter.

HOnoure yͭ Physicien: honoure him A because of necessite. God hath crea-ted him (for of the Hyest commeth medecyne) & he shall receaue giftes of the kynge. The wysdome of the Physi-cien bringeth him to greate worshipe/ and in the syght of the greate men of thys worlde/ he shalbe honorably takē The Lord hath crea-ted medecine of yͭ earth/ and he that is wyse/ will not abhorre it. Was not the bytter wa-ter made swete wyth a tre: that men myght learne to know the vertue therof. The Lord hath geuen men wysdome and vnderstan-dynge/ that he myght be honoured in his wō-derous worckȝ. With soch doth he heale mē/ & taketh awaye their paynes: Of soch doth the Apotecary make a confeccyō/ yet can no man perfourme all his worckes. For of the Lorde commeth prosperous wealth ouer all the earth. Exod. xv. d. iiij. Reg. iiij. c.

My sonne/ despyse not this in thy sicknes but praye vnto the Lorde/ & he shall make the whole. Leaue of from synne/ & ordre thy handes a ryght: clense thyne herte from all wickednes. Geue a swete sauoured offring/ & the fyne floure for a tokē of remēbraunce: make the offerynge fat/ as one that geueth the fyrst frutes/ and geue rowme to the Phy-sicien. For the Lorde hath created hym: lett him not go frō the/ for thou hast nede of him. The houre maye come/ that the seke maye be helped thorow them/ when they praye vn to the Lorde/ that he maye recouer/ and gett health to lyue longer. He that synneth before hys maker/ shall fall in to the handes of the Physicien. B Eccl. xxxviij. a. ij. Para. xvi. c.

My sonne/ bryng forth thy teares ouer the deed: and begynne to mourne/ as yf thou haddest suffred greate harme thy selfe: & thē couer his body after a conuenient maner/ & despyse not his buryall. Enforce thy selfe to wepe/ and prouoke thy self to mourne/ and make lamentacyon expedyently/ & yͭ a daye or two/ lest thou be euell spoken of: and then comforte thy selfe because of the heuynes. For of heuynes commeth death/ the heuynes of the hert breaketh strength. Heuynes and pouerte greueth the herte in tentacyon & of-fence. Take no heuynes to herte/ dryue it a-waye/ and remembre the last thynges. For-get it not/ for there is no turnynge agayne. C Eccli. xxxviij. c. 1. Thes. iiij. b. Pro. xxv. d. and. xvij. d. Eccli. xxx. c

Thou shalt do hym no good / but hurte thy selfe. Remembre his iudgment / thyne also shalbe lyke wyse: vnto me yester daye / vnto the to daye. Let the remembraūce of ỹ deed ceasse in his rest / & comforte thy self agayne ouer hym / seynge his spyrete is departed frō hym. The wysdome of the scribe is at conue- 9.Reg.xij.e.
Dnyent tyme of rest: & he ỹ ceasseth from exercyse & labour / shalbe wyse. He that holdeth the plough / & hath pleasure in proddynge & & dryuynge the oxen / & goeth about wt̄ woorkes / he can speake of oxē. He setteth his herte to make forowes / & is diligent to geue the kyne fodder. So is euery carpenter also & worckmaster / that laboureth styll nyght & daye: he caruеth / graueth & cutteth oute / & his desyre is in sondrye connyng thynges / & hys hert ymagyneth / how he maye conyngly cast an ymage / his diligēce also & watchyng perfourmeth the worcke. The yronsmyth in lyke maner bydeth by his stythye / & doth hys dilygence to labour the yron. The vapoure of the fyre brenneth his flesh / & he must fight with the heate of the fornace. The noyse of the Hammer soundeth euer in his eares / and hys eyes loke styll vpon the thynge ỹ he maketh. He hath set his mynde there vpon / that he wyll make out hys worcke / and therfore he watcheth / how he maye set it out / & bring it to an ende.

So doth the potter syt by his worcke / he
E turneth ỹ whele aboute with his fete / he is diligent & carefull in all doynges / & hys labour & worcke is wythout nombre. He fashioneth the claye wyth his arme / and wyth his fete he tēpereth it. His herte ymagyneth how he maye make it pleasaunt / and his diligence is to clense the ouen. All these hope in their hādes / & euery one thynketh to be cōnyng in his worke. Without these maye not the cyties be manteyned / inhabited ner occupied: yet come they not hye in the congregacyon: they vnderstande not the couenaunt of ỹ lawe: they can not declare equyte & iudgment: they can not fynde out ỹ darck sentēces. but thorow them shall ỹ creature of the worlde be manteyned: their prayer concerneth onely the worcke & labour of cōnyng.

E. A wyse man. The worckes of God. Unto the good / good thynges do profet: but vnto the euell euen good thynges are euell.

The.xxxix. Chapter.

A HE that applyeth his mynde to vnderstande the lawe of God / doth dilygently seke out the wysdome of them of the olde tyme / & exercyseth hym selfe in the Prophetes. He kepeth the sayinges of famous men / and preasseth to ỹ vnderstandynge of darck sentences of wysdōme. He seketh oute the mysterie of secrete sayinges / & exercyseth hym selfe therin contynually. He doth seruyce amonge greate men / & appeareth before ỹ prynce. He goeth in to a straūge coūtre / & trauayleth thorow it: loke what good or euell is amonge men / he proueth it & seketh it out. He purposeth in hys herte / to resorte early vnto the Lorde ỹ made hym / & to praye before the Hyest God. B
He openeth his mouth in prayer / & prayeth for hys synnes. When the greate Lord will / he shalbe fylled wyth the spyrete of vnderstādyng / that he maye then poure out wyse sentences / and geue thanckes vnto the Lorde in hys prayer. He shall order his deuyce / & lede hys knowledge a ryght / & geue hym vnderstandynge of secrete thynges. He shall shew forth the science of his lernyng / & reioyce in the couenaunt of the lawe of the Lord. The whole congregacon shall cōmende his wysdome / & it shall neuer be put out. The remēbraunce of hym shall neuer be forgotten / & hys name shall contynue from one generacyon to another. His wysdome shalbe spokē of / & the whole congregacyon shall openly declare his prayse. Whyle he lyueth / he hath a greater name then a thousande beside: and after his death / ỹ same name remayneth vnto hym. Yet wyll I speake of mo men of vnderstandyng / for I am full as the Moone. Ecclī.xliij.b. C

Herkē vnto me (ye holy vertuous chyldrē) bringe forth frute / as the rose that is plāted by the brokes of the felde / & geue ye a swete smell as Libanus. Florish as the rosegardē / synge a songe of prayse. O geue thāckes vnto God ouer all hys worckes. Geue glory & honoure vnto the Lorde / shew hys prayse vō poure lyppes. Yee euē with ỹ songe of poure lyppes / wyth harpes & playenge / and in geuynge thanckes vnto hym / saye after thys Gette.i.d. maner: All the worckes of the Lorde are exceadynge good / & all hys commaundemētes are mete and conuenient in due season.

A mā nede not to saye: what is ỹ? what is D
that? for at tyme conuenient they shall all be sought. At his cōmaundement ỹ water was as a wall / & at the worde of his mouth ỹ waters stode styll. In hys commaundement is euery thynge acceptable and reconcyled / & his health can not be mynished. The worckes of all flesh are before him / & there is nothing hyd frō his eyes. He seyth frō euerlastyng to euerlastyng / and there is nothing to wōderfull or hye vnto hym. A man nede not to saye then / what is this / or that? For he hath made al thynges to do good vnto mā. Hys blessyng shall renne ouer as the streame / and moysture the earth lyke a floude of water. Lyke as he maketh the water for drouth / so shall his wrath fall vpon the Heathen. Gette.vij.d.

His

¶ His wayes are playne and ryght vnto the iust/but the vngodly stomble at them. For the good are good thinges created from the begynnynge/& euell thinges for the vngodly. All thinges necessary for the lyfe of man are created frō the begynnyng: water/fyre/yron and salt/meel/wheate and hony mylk & wyne/oyle & clothinge. All these thinges are created for the best to the faythfull: But to the vngodly shall all these thinges be turned to the hurte and harme. There be spyrytes that are created for vengeaunce/ & in their rygorousnes haue they fastened their tormētes. In ỹ tyme of ỹ ende they shall poure out their strength/& pacyfye ỹ wrath of him that made them. Fyre/hayle/hōger & death: all these thinges are created for vengeaūce.

¶ The teeth of wylde noysome beastes/the scorpions/serpentes/& the swerde are created also for vengeaunce/to the destruccyō of the vngodly. They shall be glad to do his cōmaundementes: and when nede is/they shal be ready vpon earth: and when their houre is come/ they shall not ouerpasse the commaundement of the Lorde.

Therfore haue I takē a good corage vnto me from the begynnynge/and thought to put these thynges in wrytyng/ and to leaue thē behynde me. All the workes of the Lorde are good/& he geueth euery one in due season/& whan nede is/so that a man nede not to saye: thys is worse then that. For in due season they are all pleasaunt and good: And therfore prayse the Lorde wyth whole hert & mouth/& geue thankes vnto his name.

¶ Many mysery es light in a mānes lyfe. All thinges passe awaye/but a fyrme & stable fayth remayneth. Of the blessynge of the rightuous/and prerogatyue of the feare of God.

¶ The .xl. Chapter.

A Greate trauayle is created for all men & anheuy yock vpon all mens chyldrē frō the daye ỹ they go out of their mothers wombe/ tyll they be buried in (ỹ earth) ỹ mother of all thingꝫ: namely/their thoughtes and ymaginacyōs/ feare of the hert/councell/meditacions/longinge and desyre/the daye of death: from the hyest that sytteth vpō ỹ glorious seate/ vnto the lowest & most symple vpon the earth: from him that is gorgyously arayed & weereth a crowne/vntyll hym that is but homely and symply clothed. There is nothynge/ but wrath/zele/fearfulnes/vnquyetnes/ & feare of death/ rygorous anger and stryfe. And in the nyght when one shulde rest and slepe vpon his bedd/the slepe chaungeth hys vnderstandynge and knowledge. A lytle as nothynge is hys rest/ in the slepe as well as in the daye of laboure.

He feareth and is disquyted in the bisyon of his hert/as one that renneth out of a battayll: and in the tyme of healthy he awaketh/ and marueleth that the feare was nothynge. Soch thynges happen vnto all flesh/ both man and best: but seuen folde to the vngodly. Moreouer death/bloudshedding/strife & swerde/oppression/ honger/destruccyon and punyshement: these thynges are all created agaynst the vngodly/ & for their sakes came the floude also. All that is of the earth/ shall turne to earth agayne: & al waters ebagaine in to the see. All wrybes and vnryghteousnes shalbe put awaye/ but faythfulnes & trueth shal endure for euer. The substaūce & goodz of the vngodly shalbe dryed vp and synke awaye as a water floude/ & they shall make a sounde like a greate thonder in the rayne. Ecclī. xxxix.c Genesis. vj.d. .ij.d.

¶ Lyke as the rightuous reioyseth when he openeth his hāde/ so shall the trāsgressours be faynte/when their goodes vanysh & consume awaye. The chyldren of the vngodly shall not obtayne many braunches: and the vncleane rotes vpō the hye rockes shalberoted out before the gras by the water syde & vpon the ryuer banckes. Eccli. xl.b.

Frendlynes & lyberalyte in the increase and blessynge of God/is lyke a paradyse and garden of pleasure: soch mercy also & kyndnes endureth for euer. To labour & to be content wt what a man hath/is a swete pleasaunt lyfe: & that is to fynde a treasure aboue all treasures. To beget chyldren and to repayre the citie/maketh a perpetuall name: but an honest woman is more worth then they both. Wyne & mynstrelsye reioyse the hert/ but ỹ loue of wysdome is aboue them both. i. Timo. vi.b. Philip. iij.b.

¶ Pypinge & harpyng make a swete noyse/ but a frendly tonge goeth beyonde thē both. Thyne eye desyreth fauoure and bewtie but a grene sede tyme rather then they both. A frende and cōpanyon come together at oportunyte/but aboue them both is a wyfe that agreeth with her housbande. One brother helpeth another in the tyme of trouble/but almes shall delyuer more then they both. Golde and syluer fasten the fete/but a good. councell is more pleasaunt then they both Temporall substaunce and strength lyft vp the mynde: but the feare of the Lorde more then they both. The feare of the Lorde wanteth nothyng/and nedeth no helpe. The feare of the Lorde is as a pleasaunt garden of blessynge/and nothyng so bewtyfull as it is. My sonne/lede not a beggers lyfe/for better it were to dye thē to begg. Who so loketh to another mans table/ taketh no thought for his awne lyuynge how to vp holde hys lyfe/ for he fedeth himself with other mens meat. But a wyse and well nurtoured man wyll

bewarre therof. Beggynge is swete in the mouth of the vnshamefast / but in hys bely there burneth a fyre.

¶ Of the remembraunce of deeth. Deeth is not to be feared. A curse vpon them that forsake the lawe of God. Good name & fame. An exhortacyō to geue hede vnto wysdome. Of what thynges a man ought to be ashamed.

¶ The.xli.Chapter.

O Deeth/how bytter is the remembraūce of the / to a mā that seketh rest and cōforte in hys substaunce and ryches / vnto the man ỹ hath nothynge to vexe him/and that hath prosperite in all thynges/yee vnto hym that yet is able to receaue meate? O deeth/how acceptable and good is thy iudgment vnto the nedefull/and vnto him whose strength fayleth/& that is now in hys last age / and that in all thynges is full of care and fearfulnes: vnto him also that is in dispayre/ & hath no hope ner pacyence? Be not thou afrayed of deeth: remembre them that haue bene before the: & that come after the: this is the iudgment of ỹ Lord ouer all flesh. And why woldest thou be agaynst this pleasure of the Hyest? Whether it be ten / an hundreth / or a thousande yeares: deeth asketh not how lōge one hath lyued.

Gene.vij.

B The chyldren of the vngodly are abhomynable chyldren/and so are they that kepe cōpany with the vngodly. The inheretaunce of vngodly chyldren shall come to naught/ and their posterye shall haue perpetuall shame & confusion. The chyldrē complayne of an vngodly father: and why? for hys sake they are rebuked and despysed. Wo be vnto you (O ye vngodly) which haue forsaken the lawe of ỹ Hyest God: yf ye be borne/ye shall be borne to cursyng/yf ye dye/ the curse shal be youre porcyon.

Eccli.xl.c.

Ecclī.xl.b.

All that is of ỹ earth/shall turne to earth agayne: so go the vngodly also out of ỹ curse in to destruccyon. The sorow of men is in their body: but the name of the vngodly shall be put out/for it is nothyng worth. Laboure to get the a good name/ for that shall contynue surer by the/ then a thousande greate treasures of golde. A good lyfe hath a nōbre of dayes / but a good name endureth euer.

Eccli.xxvij.a.

¶ My chyldren/kepe wysdome in peace: for wysdome that is hyd and a treasure that is not sene/what profyt is in thē both? A man that hydeth his folishnes/is better then a mā ỹ hydeth his wysdome. Therfore be ye turned at my wordes: for it is not good / in all thinges & alwaye to be ashamed. True faith must proue and measure it.

Be ashamed of whordome before father and mother: Be ashamed of lesynge before the prynce & men of auctorite: Of synne/before the iudge & ruler: Of offence/before the cōgregacion & people: Of vnrighteousnes/ before a companyon & frende: Of theft/before the neyghbours. As for ỹ trueth of God and his couenaunt/be not ashamed therof.

Roma.i.b.

Be ashamed to lye wyth thyne elbowes vpon the bred: Be ashamed to loke vpō harlottes: Be ashamed to turne awaye thy face frō thy frende: Be ashamed to take & not to geue: Be ashamed also to loke vpō anothers mans wyfe / and to make many tryflynge wordes with her mayden/or to stande by her bedsyde. Be ashamed to vpbrayde thy frēde: when thou geuest eny thynge / cast hym not in the teth withall.

¶ Secretes maye not be opened. The lawe of God must be taught. A daughter. A womā. God knoweth all thynges/yee euen the secretes of the herte.

¶ The.xlij.Chapter.

R Ehearse not a thynge twyse / and A
disclose not the wordes / that thou hast herde in secrete. Be shame fast and well manered in dede / so shall euery mā fauoure the. Of these thyngs be not thou ashamed/& accepte no personne to offende. Namely / of these thynges be not ashamed: Of the lawe of God / of the couenaunt/ of iudgment: to brynge the vngodly from his vngodlynes vnto ryghteousnes / & to make him a good man: to deale faithfully wt thy neyghboure & cōpanyon: to distribute the heretage vnto the frendes: to be dilygent to kepe true measure and weight: to be content / whether thou gettest moch or lytle: to deale truly wyth tēporall goodes in byinge and sellynge: to brynge vp chyldren wyth dilygēce: to correcte an euell seruaūt: to kepe that thyne is kō an euell wyfe: to sett a lock where many handes are: what thou delyuerest and geuest out to be kepte/to tell it/and to weye it: to wryte vp all the out geuynge & receauynge: to enfourme the vnlerned & vnwyse: Of the aged/ ỹ are iudged of the yonge Yf thou be dyligent in these thynges / truly thou shalt be lerned and wyse and accepted of all men.

¶ The daughter maketh ỹ father to watch B
secretly: and the carefulnes that he hath for her/taketh awaye his slepe: yee in ỹ youth/ lest she shulde ouergrowe hym: And when she hath an housbande/lest she shulde be hated: lest she shulde be defyled or rauyshed in her virginyte/or gottē with chylde in her fathers house: Or (when she commeth to the man) lest she behaue her self not right/or cōtynue vnfrutefull. If thy daughter be wanton/kepe her strately / lest she cause thyne enemies to laugh ỹ to scorne/& ỹ whole citie to geue ỹ an euell reporte/ & so thou be fayne to heare thy shame of euery man / and be con-

Eccli.xxvi.b.

confounded before all the people. Beholde
Eccli.xxv.d not euery bodyes bewtye / & haue not moch
Gene.iij.d dwellynge amonge wemen. For lyke as the
worme & moth commeth oute of clothynge /
so doth wickednes come of wemen.

C It is better to be with an euell man / then
w a frendly wyfe ꝑ putteth one to shame &
rebuke. I will remembre the worckes of the
Lorde/and declare the thyng ꝑ I haue sene.
In the wordes of the Lorde are his worckes
The Sunne ouerloketh all thyngs with his
shyne/& all his worckes are full of ꝑ clear-
nes therof. Hath not the Lorde brought to
passe/that his sayncts shuld tell out all his
wonderous worckes/which the Almightye
Lorde hath stablysshed? All thynges endure
in his glory. He seketh out the grounde of ꝑ
depe & the hert/& he knoweth all their yma-
ginacyon & wysdome. For ꝑ Lorde knoweth
D all science/& he loketh in to the token of the
tyme. He declareth the thyngs that are past
& for to come/& dysclooseth thynges ꝑ are se-
Job.xxtiij.a. crete. No thought maye escape hym / nether
Esa.xxix.c. maye eny worde be hyd from hym. He hath
garnysshed the hye excellent worckes of hys
wysdome/& he is from euerlastyng to euer-
lastynge. Unto him maye nothyng be added
nether can he be mynished / he hath no nede
also of eny councell. O how amiable are all
his worckys/& as a sparke to loke vpō? They
lyue all/and endure for euer: & when soeuer
nede is/they are all obedient vnto him. They
are all dubble/one agaynst another: he hath
made nothynge that hath fawte or blemysh.
Deut.xxxij.a. He hath stablysshed ꝑ goodes of euerychone:
and who maye be satisfyed with his glory/
when he seyth it?

C The summe of the creacyō of the worckes of God.

C The.xliij.Chapter.

A Psal m.ix.a. THe glory of the heygth / is ꝑ fayre
and cleare firmament/ the bewtye
of the heauē in his glorious clear-
nes. The sunne whē it appeareth /
declareth the daye in the goinge out of it / a
maruelous worcke of the Hyest. At noone
it burneth the earth / & who maye abyde for
ꝑ heate therof? Who so kepeth an ouen whē
it is hote/thre tymes more doth the Sunne
burne vpon the mountaynes / when it bre-
theth oute the fyrie beames & shyneth: wyth
ꝑ brightnes of it/it blyndeth ꝑ eyes. Greate
is the Lorde that made it/& in his cōmaund-
ment he causeth it to renne hastely.

Gene.i.b The Moone also is in all/ & at cōuenient
season it sheweth the tymes / and is a token
Exo.xij.a of the tyme. The token of the solempne feast
is taken of the Moone/a lyght ꝑ mynisheth
and increaseth agayne. The Moneth is cal-
led after the Moone/it groweth wonderous-
ly in her chaungynge.

The armye of heauē also is in ꝑ Heygth/ B
in the firmament of heauē it geueth a cleare
and glorious shyne. This is the clearnes of
the starres/the bewtifull apparell of heauē/
the apparell that the Lorde lyghteneth in ꝑ
Heygth. In his holy worcke they cōtynue in
their ordre/and not one of thē fayleth in hys
watch. Loke vpon the rayne bowe/& prayse Gene.ix.b.
him ꝑ made it: very bewtyfull is it in hys
shyne. He compaseth the heauē aboute with
his clearnes & glory/the handes of the Hyest
haue bended it. Thorow his cōmaundement
he maketh the snowe to fall/& the thonder of
his iudgment to smyte hastly. Thorowe hys
commaundement the treasures are opened/
and the cloudes flie as the foules. In hys po-
wer hath he strengthened the cloudes / and
broken the hayle stones.

The mountaynes melt at ꝑ sight of him/
the wynde bloweth accordynge to hys wyll.
The sounde of his thonder beateth ꝑ earth /
and so doth the storme of the north: the whyr-
le wynde also lyghteth downe as a fethered
foule / casteth oute and spredeth the snow
abrode: & as the greshoppers ꝑ destroye all/
so falleth it downe. The eye marueleth at ꝑ
bewtye of the whytenesse therof/ and ꝑ herte
is afrayed at the rayne of it. He poureth out
the frost vpon earth/lyke salt/ and whē it is
frosen/it is as sharpe as ꝑ pricke of a thistle.

When the coulde Northwynde bloweth / C
harde Chrystall cōmeth of ꝑ water. He lygh-
teth downe vpon all the gatherynges toge-
ther of water / and putteth on the waters as
a brest plate. He deuoureth the mountaynes/
and burneth the wyldernesses: & loke what
is grene/he putteth it out like fyre. The me-
dycine of all these is/ when a cloude cōmeth
hastely: and when a dew commeth vpon the
heate/it shalbe refreshed agayne.

In his worde he stilleth the wynde. In his
councell he setteth the depe / and (the Lorde)
Jesus planted it. They that sayle ouer the
see/tell of his parels and harmes: and when
we heare it with our eares/ we maruell the-
rat. For there be straunge wonderous worc-
kes / dyuerse maner of nyce beasts & whal-
fyshes. Thorow hym are all thynges sett in
good ordre and perfourmed / & in hys worde
all thynges endure.

I speake moch/but I can not sufficiently
attayne vnto it/for he him selfe onely is the D
perfeccyon of all wordes. We shulde prayse
ꝑ Lord after al oure power/for he is greate
in all his worckes. The Lord is to be feared
yee very greate is he / and maruelous is hys Psalm.xcvi.a.
power. Prayse the Lord/ and magnifye him
as moch as ye maye / yet doth he farre farre
exceade all prayse. O magnifie him with all
youre power/and labour earnestly/ yet are Psalm.cvi.a.

ye in no wyse able sufficiently to prayse him. ¶Who hath sene him / that he myght tell vs? ¶Who can magnifye him so greatly as he is? For there are hyd yet greater thynges then these be: as for vs / we haue sene but few of his worckes. For the Lorde hath made all thinges / and geue wysdome to soch as feare God.

¶ The prayse of certen holy men / Henoch / Noe / Abraham / Isaac / and Jacob.

¶ The .xliiij. Chapter.

A LEt vs cōmende the noble famous men / and the generacyon of oure forefathers & fathers. Many more glorious actes hath ỹ Lord done / and shewed hys greate power euer sens the beginning. The noble famous men raigned in their kyngdomes / and bare excellent rule. In their wysdome and vnderstandynge / they folowed the councell shewed in the prophecies. They led the folcke thorow the councell and wysdome of the Scrybes of the people. ¶Wyse sentences are founde in their instruccyon. They sought the swetenes and melody of Musick / and brought forth the pleasaunt songes in scripture. They were ryche also / & coulde comforte & pacifye those that dwelt with them. All these were very noble and honorable men in their generacions / and were wel reported of in their tymes. These haue left a name behinde them / so that their prayse shall alwaye be spokē of. Afterward there were some / whose remembraunce is gone. They came to naught & perished / as though they had neuer bene: and be came as though they had neuer bene borne / yee & their chyldren also with them.

Exo. xviij. c.

Gene. xxj. d.

B Neuertheles these are louyng men / whose ryghtuousnesse shall neuer be forgottē / but cōtynue by their posterite. Their chyldrē are an holy good heretage: Their sede endured fast in the couenaunt. For their sakes shall their chyldrē & sede cōtynue for euer / & their prayse shall neuer be put downe. Their bodyes are buried in peace / but their name lyueth for euermore. The people can speake of their wysdome / and the cōgregacyon can talke of their prayse. Enoch walked ryght & acceptably before the Lorde: therfore was he translated for an example of amendemēt to the generacyons. Noe was a stedfast and ryghtuous man: & in ỹ tyme of wrath he became a reconcylyng. Therfore was he left a remnaūt vnto the earth / whē ỹ floude came. An euerlastyng couenaunt was made with him / that all flesh shulde perysshe nomore wt the water. Abraham was a greate father of many people / in glory was there none lyke

Ecclī. xlix. c
Gene. v. c.

¶ The boke of

vnto him. He kepte the lawe of the Hyest / & came into a couenaunt with him. He lett the couenaunt in his flesh / & when he was tempted / he was foūde faythful. Therfore swore God vnto him wt an othe / ỹ he wolde blesse / all people in his sede / that he wold multiplie & increase him as the dust of the earth / and to exalte his sede as the starres: yee and that his sede shulde haue the possessyon & inheretaunce of the lande from see to see / and from the ryuer vnto the borders of the lande.

¶ With Isaac dyd he stablish ỹ same couenaunt / for Abrahā his fathers sake. Yee that gracyous blessynge and health of all men / & couenaunt dyd he stablysh with Isaac / and made it to rest vpon the head of Jacob. He knew hym / in that he prospered hym so well and rychely / and gaue him an heretage / and sundered hys porcyon by it selfe / and parted it amōge the twelue tribes. Mercyfull men brought he out of him / which foūde fauoure before all flesh.

Gene. xxvi. a.

Gene. xxviij. c. xxix. xxx

¶ The prayse of Moses / Aaron / and Phinehes.

¶ The .xlv. Chapter.

MOses beloued of God & mē / whose remembraunce is in Hye prayse: hym that the Lorde made lyke in ỹ glory of the saynctes / and magnifyed hym so that the enemyes stode in awe of him / thorow his wordes he dyd greate wonders. He made hym greate in the syghte of kynges / gaue hym commaundement before hys people / & shewed hym his glorious power. He stablyshed hym wyth faythfulnes & mekenes / and chose him out of all men. For he herde his voyce / and led him in the darcke cloude / and there he gaue him the cōmaundmentes / yee the law of lyfe & wysdome that he myght teach Jacob the couenaunt / & Israel his lawes.

A

Exo. xxxij. c.

Act. vij. c.

Num. xij. a

B Hye chose Aaron his brother also oute of ỹ trybe of Leui / exalted him / & made him soch lyke. An euerlastyng couenaunt made he wt him / and gaue him the prestlode in ỹ people. He made hym glorious in bewtyfull araye / and clothed hym wyth the garment of honoure. He put perfecte ioye vpon hym / and gyrded hym wyth strength. He decked hym wyth syde clothes / and a tunycle / wyth an ouerbody cote also & a gyrdle. Round about made he hym belles of golde / & that many: ỹ when he went in / the sounde myght be herde / that they myght make a noyse in the Sanctuary / and geue the people warnynge. The holy garment was wrought & broderd wyth golde / yalow sylcke & purple. And in ỹ brestlappe there was a goodly worcke / wherin was fastened lyght and perfectnesse.

Exo. xxviij. c

¶ Upon ỹ same also there was a worcke fastened

B

stened/ & set with costly precious stones/all bounde with golde: and thys he brought in his mynistracyō. The stones were fastened for a remembraunce / after the twelue trybes of Israell. Upon his mytre there was a plate of pure golde / a grauen ymage of holines/a famous & noble worcke/garnished/ & pleasaunt to loke vpon. Before hym were there sene no soch fayre ornamentes/ & these it behoued him alwaye to vse: There myght none other put them on/ but onely hys chyldren and his chylders chyldren perpetually. Daylie perfourmed he his burntofferynges two tymes. Moses fylled his handes / and anoynted him with holy oyle.

Leuit.viij.a

This was now confirmed him wyth an D euerlastyng couenaunt/ & to his sede/ as the dayes of heauen/namely: that his chyldren shulde alwaye minister before hym / & perfourme the office of the prestlhode / & wyth the people good in his name. Before all men lyuyng chose he him/that he shulde offre before the Lorde / & make odours for a swete sauoure & remembraunce/ that he shulde reconcyle the people of the Lorde wyth hym
Deute.xviij.c. agayne. He gaue hym auctorite also in hys
c.xxi.a. cōmaundementes & in the couenaunt / that
Malachy.ij.a. he shulde teach Jacob the statutes and testimonies/ & to enfourme Israel in his lawe.

Therfore there stode vp certayne agaynst E
Nume.xvi.a. him/and had enuye at him in the wyldernes: namely/they that were of Dathan/and Abirams syde / and the furyous cōgregacyon of Chore. This the Lorde sawe / & it displeased him/and in his wrothfull indignacion were they consumed. A greate wonder dyd he vpō
Nume.xvij.b. them/and consumed them with the fyre. Besydes this/he made Aaron yet more honorable and glorious. He gaue him an heretage/
Exode.xxv.f. and parted the fyrst frutes vnto him. Unto
Leuit.xxiij.b. hym specially he appoynted the bred for sustenaunce(for the prestes ate of the offrings of the Lorde)this gaue he vnto him and hys sede. Els had he no heretage ner porcyō in ỹ lande & with the people. For the Lorde hym selfe is his porcyon and enheritaunce.

The thirde noble & excellent man is Phi- F
neh̄es ỹ sonne of Eleazer/which pleased the
Numeri.xv.c. God of Israel/because he had ỹ zele & feare of the Lorde. For when the people were turned back/he put hym selfe forth right soone/ & ỹ with a good wyll / to pacifye the wrath of the Lorde towarde Israel. Therfore was there a couenaūt of peace made with him/ ỹ he shulde be the principall amonge the righteous and the people/ that he and his posteryte shulde haue the office of the prestlhode for euer (Lyke as there was made a couenaunt with Dauid of the tribe of Juda/that frō amonge hys sonnes onely there shulde be a kynge: And that Aaron also and hys sede shulde be the heretage/ to geue vs wysdome in oure herte / to iudge hys people in ryghtuousnes: that his goodes shuld not come in to forgetfulnes/ & that their honoure myght endure for euer.

¶ The prayse of Josue/Caleb/and Samuel.

¶ The.xlvj.Chapter.

Manly & strōge in battayll was Je- A
sus the sonne of Naue / whych in
Josue.xvij.e. steade of Moses the prophet was
Num.xxvij.d geuē to be captayne of the people
Deu.xxxiiij.b which according vnto his name was a great
Josue.i.a sauioure vnto the electe of God/to punish ỹ enemyes that rose vp agaynst Israel / that Israel might optayne their inheritaunce. O how greate/noble & excellent was he/when he lyft vp his hand/and drew out hys swerde agaynst the cyties? Who stode so manly before him? For the Lorde him selfe brought in the enemyes. Stode not the Sunne stylle at Josue.x.c. his cōmaundemēt/ & one daye was as longe as two? He called vpon the Hyest and most myghtie/whē the enemyes preassed vpō him on euery syde: and the Lorde herde him wyth the hayle stones. They smote the Heythenish people mightely / & in fallynge downe they slew all the aduersaries/so that the Heathen knewe his hoost/and all his defence/that the Lord him selfe fought agaynst them/for he lowed vpon the myghtie men of them.

In the tyme of Moses also he and Caleb B
the sonne of Jephune / dyd a good worcke/ which stode agaynst the enemyes / wythelde the people from synne / & stylled the wicked murmuring. And of syxe hundreth thousande people of fote / they two were preserued/ when they were brought in to the heretage/ namely/a lande that floweth with mylcke & hony. The Lorde gaue strēgth also vnto Caleb/ which remayned with him vnto his age: Josue.xiiij. so that he wente vp in to the hye places of ỹ lande/and his sede cōquered the same for an heretage: that all the childrē of Israel might se/how good a thynge it is/to be obediēt vnto the Lorde. And the iudges or rulers(euery one after hys name) whose hert wente not a whorynge/ner departed from the Lorde/and ỹ forsake not the Lorde vnfaythfully/whose remēbraunce hath a good reporte: yee their bones florish oute of their place/ & their name shall neuer be chaunged.

Samuel the prophet beloued of ỹ Lord/ C
ordeyned a kyng/ and anoynted the prynces ouer the people. In the lawe of the Lord ruled he/and iudged the congregacion/ and the Lorde had respecte vnto Jacob. The prophet was founde diligent in his faythfulnes: yee in his faythfulnes was the faythfulnes of ỹ visyon knowne. He called vpon the Lorde ỹ

myghtye/when ỹ enemyes prealed vpõ him on euery syde/what tyme as he offred ỹ sucking lãbes. And ỹ Lord thõdred frõ heauẽ/ & mayde his voyce to be herde with a greate noyse. He discomfyted the prynces of Tyre/
1.Reg.xii.a all the rulers of the Philistines. Before hys last ende he made protestacyon in the syght of the Lorde/and his anoynted/that he toke nether substaunce ner good of eny man/no not so moch as a shue: and no man myght accuse hym. After this he tolde / that hys ende was at hande / and shewed the kyng also his ende and death: & frõ the earth lyft he vp hys voyce in ỹ prophecye/ỹ the vngodly people shulde perysshe.

¶ The prayse of Nathan/Dauid/and Salomon.

¶ The.xlviij.Chapter.

I
1.Reg.xii.a Afterwarde in ỹ tyme of kyng Dauid/there rose vp a prophet called Nathan: For lyke as the fat is taken awaye from the offerynge / so was Dauid chosen out of the chyldrẽ of Israel. He toke his pastyme wyth the lyons & with kyddes/and with beares lyke as wyth
1.Reg.xvii.f. lambes. Slewhe not a gyaunte when he was yet but yonge/ and toke awaye the rebuke from his people: what tyme as he toke the stone in his hande / and smote downe proude Goliath with the slynge: For he called vpon the hyest Lorde / which gaue hym strength in his ryght hande/ so that he ouerthrew the myghtie giaunte in the battayll/ that he myght set vp the horne of his people
B
1.Reg.xviii.b agayne. Thus brought he him to worshype aboue all princes/ and made hym to haue a good reporte in the prayse of the Lorde/that he shuld weere a crowne of glory. For he de-
ii.Reg.v.a. stroyed the enemyes on euery syde/roted out ỹ Philistines hys aduersaryes/& brake their horne in sunder/like as it is broken yet this daye. In all his workes he prayed ỹ Hyest and Holyest/and ascribed the honoure vnto hym. With his whole hert dyd he prayse and
1.Paralyp.vi.a. loue him that made him. He set syngers also before the aulter/and in their tune he made swete songes. He ordeyned to kepe the holy dayes worshipfully/ and that the solempne feastes thorow the whole yeare shulde be honorably holden/with praysyng the name of the Lorde/and wyth hys synginge by tymes in the mornyng in the Sanctuary.

C
1.Regum.xii.c The Lorde toke awaye his synnes/ and exalted his horne for euer. He gaue hym the couenaunt of the kyngdome / and the trone of worshipe in Israel. After hym there rose
1.Reg.iii.c. vp the wyse sonne called Salomon/ and for hys sake he drove the enemyes awaye farre of. This Salomõ raigned with peace in his tyme (for God gaue him rest from hys ene-

mies on euery syde / ỹ he myght buylde hym an house in his name/ and prepare the Sanctuary for euer) like as he was well instructe in hys youth & fylled with wysdome and vnderstanding/as it were wt a waterfloude. He couered and fylled the whole lande wyth symilitudes & wyse prudent sentences.

Hys name wente abrode in the Iles/ because of his peace he was beloued. All lãdes D
marueled at his songes/prouerbes / symilytudes/and at his peace/& at the name of the Lorde God / whych is called the God of Israel. He gathered golde as tynne/and he had
iij.Reg.x.e. as moch syluer as leade. He was moued in vnordynate loue towarde wemen/ and was ouercome in affeccyon. He stayned his honoure and worshippe/yee his posteryte defiled he also / in bryngynge the wrath of the
iij.Reg.xi.a. Lorde vpon hys chyldren / and sorowe after hys foye: so ỹ his kyngdome was deuyded/ and Ephraim be came an vnfaythfull / & an
iij.Reg.xii.e. vnconstãt kingdome. Neuertheles God forsoke not hys mercy / nether was he vtterly
ij.Reg.viij.e. destroyed because of his worckes/ ỹ he shulde leaue hym no posteryte.

As for the sede ỹ came vpõ him / which he E
loued/ he brought it not vtterly to naught/ but gaue yet a remnaunt vnto Jacob/and a rote vnto Dauid out of hym. Thus rested Salomon with hys fathers/and out of hys sede he left behynde hym a very foolyshnes of the people/& soch one as had no vnderstãdynge: namely/Roboã which turned awaye
iij.Reg.xij.b. the people thorow hys councell / & Jeroboã
iij.Reg.xij.d. the sonne of Nabat/whych caused Israell to synne/and shewed Ephraim the waye of vngodlynes: In so moch that their synnes and myslydedes had the vpperhande so sore / that at the last they were dryuen out of the lande for the same: Yee he sought out and brought vp all wyckednes/tyll the vengeaunce came vpon them.

¶ The prayse of Eliah/Helizeus/Hezekiah/& Esay.

¶ The.xlviij.Chapter.

T
Hen stode vp Eliah the prophet as a fyre/and hys worde brent lyke a
iij.Reg.xvij.a. F
cresshet. He brought an hõger vpõ them and in his zele he made them fewe in nombre. For they myght not awaye with the commaundementes of the Lorde. Thorowe ỹ worde of the Lorde he shutt the heauen/and thre tymes brought he the fyre downe. Thus be came Eliah honorable in his wonderous dedes. Who maye make his
iij.Reg.xviij.e boost to be lyke hym: One that was deed
iiij.Reg.i.c. rayled he vp from death/and in the worde of the Hyest he brought hym oute of the graue
iij.Reg.xvij.c. agayne. He cast downe Kynges and destroyed them / and the honorable from their seate. Vpon the mounte Syna he herde the pu-

punyshment / and vpon Hozeb the iudgment of the vengeaunce. He prophecied recompensing vnto kynges / & ozdeyned prophetes afterhym. He was taken vp in the
iij.Reg.xix.c. iij.Reg.ij.c. stozme of fyze in a charet of hozses of ỹ Lozd. He was ozdyned in the repzouynges in time to pacyfye the wzath / to turne the hertes of the fathers vnto the chyldzen / and to sett vp the trybes of Jacob agayne. Blessed were they that saw the / and were garnysshed in loue: foz we lyue in lyfe.

Eliah was couered in ỹ stozme / but Helyseus was fylled with his mouth. Whyle he
B lyued he was afrayed of no pzynce / and no man myght ouer come hym. There coude no wozde disceaue him / & after his death hys body pzophecied. He dyd wonders in hys lyfe / & in death were his wozkes maruelous. Foz all thys / the people amended not / nether departed they from their synnes: tyll they were caryed awaye pzesoners out of the lande / & were scatred abzode in all countrees / so that of them there remayned but a very litle people / and a pzynce vnto the house of Dauyd. Howbeit some of them dyd ryght / and some heaped vp vngodlynes.

Hezekiah made hys citie stronge / cõueyed water in to it / dygged thozow the stony rock
C with yzon / & made vp a well by ỹ water syde
ij.Par.xxxii.a In hys tyme came Sennaheryb vp / and sent Rabsakeh / lyft vp hys hande agaynst Syon / & defyed them w̃ greate pzyde. Then trymblet their hertes and hãdes / so that they sozowed lyke a woman trauaylynge wyth childe. So they called vpon the Lozd / which is mercyfull / and lift vp their handes befoze him. Immediatly ỹ Lozde herde them out of heauen / and delyuered them by the hande of Esay. He smote the hoost of the Assyryans / & his angell destroyed them. Foz Hezekiah had done the thynge that pleased the Lozde / and remayned stedfastly in the waye of Dauyd his father. Which Esaye was greate & faythful in his visiõs. In hys tyme ỹ Sunne wẽte backwarde / & he lengthened ỹ kynges lyfe. Wyth a ryghte spzete pzophecyed he / what shulde come to passe at the last: & to soch as were sozowful in Sion he gaue consolaciõ / wherwhith they myght cõfozte them selues foz euermoze. He shewed thinges ỹ were foz to come & secrete / ozeuer they came to passe.

¶ Of Josiah / Hezekiah / dauid / Jeremy / Ezechiel / Zorobabel / Jesus / Nehemiah / Enoh / and Joseph.

¶ The.xlix.Chapter.

A iiij.Reg.xxii.a and.xxiii. ij.Par.xxxiiij.a THe remẽbzaũce of Josiah is like as whan ỹ Apotecary maketh many pzecious swete smellinge thinges together. Hys remembzaunce shalbe swete as hony in all mouthes / and as the playenge of Mulyck by ỹ wyne. He was appoynted to turne the people agayne / and to take awaye all abhomynacyons of ỹ vngodly. He dyzected hys hert vnto the Lozde / and in the tyme of the vngodly he sett vp the wozshype of God agayne. All kynges (excepte Dauid / Hezekiah and Josiah) cõmitted wyckednes: foz euen the kynges of Juda also forsoke the lawe of God. Foz they gaue their hozne vnto other / their honour & wozshipe also to an straunge people.

Therfoze was the electe cytie of ỹ Sanc-
B tuary bzent with fyze / and the stretes therof iij.Reg.xxv.b
laye desolate & waste: foz they intreated Jeremy euel / which neuertheles was a pzophet ozdeyned from his mothers wombe / that he myght rote out / breake of / & destroye: & that Jere.i.a he myght buylde vp / & plante agayne. Ezechiell sawe the glozy of the Lozde in a vysiõ which was shewed hym vpon the charett of the Cherubyns. Foz he thought vpon ỹ enemyes in the rayne / to do good vnto soch as had ozdzed their wayes a ryght. And the bonz of the twelue pzophetes flozysh from out of their place: foz they gaue comfozte & consolacyon vnto Jacob / & delyuered them faythfully. How shal we pzayse Zozobabel / which Agg.ij.a. i.Esdr.iij.a was as a rynge in the ryght hande? iij.Esdr.v.a.

So was Jesus also the sonne of Josedec: ¶ Agg.i.c.
these men in their tymes buylded the house / ii.Esdr.vii.a. & sett vp the Sanctuary of ỹ Lozd agayne / which was pzepared foz an euerlastynge wozshipe. And Nehemyah is all waye to be ii.Esd vii.a. cõmended / which set vp foz vs ỹ walles that ii.Esdr.vii.a. were bzoken downe / made the poztes & barres agayne / and buylded oure houses of the new. But vpon earth is there no man created lyke Enoch / foz he was taken vp from ỹ Gene.v.c. Eccli.xliiij.b. earth. And Joseph / which was lozde of hys Hebr.xi.a. bzethzen / & the vp holder of hys people: hys bones were couered & kepte. Seth & Sem were in greate honoure amonge ỹ people: & so was Adam aboue all the beastes / whã he was created.

¶ Of Simon the sonne of Oniah.

¶ The.l. Chapter.

SYmon the sonne of Onyah the hye A
ii.Mac.iij.iiij. pzest / which in hys lyfe sett vp the house agayne / & in hys dayes made fast ỹ temple. The heygth of the tẽple also was founded of hym / ỹ double buylding / & ỹ hye walles of ỹ tẽple. In his dayes the welles of water flowed out / and were exceading ful as the see. He toke care foz hys people / & delyuered them frõ destruccyõ. He kepte hys cytie & made it stronge / ỹ it shulde not be beleged. He dwelt in honoure and wozshype amonge hys people / and enlarged the intraunce of the house / and the courte. He geueth lyght as the mounynge starre in the myddest of the cloudes /

and as the moone whā it is full. He shyneth as the sunne in the temple of God. He is as bryght as the rayne bowe in the fayre cloudes/ & flourisheth as the floures & roses in the sprynge of the yeare/ and as lylyes by the ryuers of water: Lyke as the braunches vpon the moūt Libanus in the tyme of Sōmer: as a fyre & incense that is kyndled: Like as an whole ornament of pure golde/ set wyth all maner of precyous stones: & as an olyue tree ỹ is frutefull/ & as a Cypres tree which groweth vp an hye.

B When he put on the garment of honoure/ & was clothed with all bewtye: when he wēt to the holy aulter/ to garnysh the couerynge of the Sanctuary: when he toke the portyons out of ỹ Prestes hand/ he hym self stode by the harth of the aulter/ and hys brethren rounde aboute in ordre. As the braunches of Cedre tree vpon the moūt Libanus/ so stode they rounde aboute hym. And as the braunches of the olyue tree/ so stode all the sonnes of Aaron in their glory. And that he myght sufficiently perfourme his seruyce vpon the aultre/ and garnysh the offryng of the hyest God/ he stretched out hys hande and toke of the drynck offrynge/ & poured in of the wyne: so he poured vpon the botome of the aulter a good smell vnto the hyest Prynce.

Then begāne the sonnes of Aarō to synge/ and to blowe with trompettes/ & to make a greate noyse/ for a remembraunce & prayse vnto ỹ Lord. Then were the people afrayed/ & fell downe to the earth vpon their faces/ to worshyppe the Lorde their God/ and to geue thankes to the almyghtye God. They sunge goodly also with their voyces/ so there was a pleasaunt noyse in the greate house of the Lord. And ỹ people in their prayer besought the Lorde the hyest/ that he wolde be mercyfull/ tyll the honoure of the Lorde were perfourmed. Thus ended they their mynistracīō
C and seruyce. Then went he downe/ and stretched out his hādes ouer the whole multytude of the people of Israel/ that they shulde geue prayse and thankes out of their lyppes vnto the Lorde/ & to reioyse in his name. He begāne yet once also to praye/ that he might openly shew the thankesgeuynge before the Hyest/ namely thus: O geue prayse & thākes (yee all) vnto the Lord oure God/ which hath euer done noble and greate thynges: whych hath increased oure dayes from our mothers wombe/ & dealt wyth vs accordynge to hys mercy: that he wyll geue vs the ioyfulnes of hert/ & peace for oure tyme in Israel. Which faythfully kepeth his mercy for vs euermore/ & all waye delyuereth vs in due season.

D There be two maner of people that I abhorre fro my hert: as for the thyrde/ whom I

hate/ it is no people: They that syt vpon the mountayne of Samaria/ the Philystynes/ & the foolysh people that dwell in Sichimis.

I Jesus ỹ sonne of Sirach Eleazarus of Jerusalem/ haue tokened vp these informacyons and documentes of wysdome and vnderstandynge in this boke/ & poured out the wysdome of my hert. Blessed is he that exercyseth hym self therin: & who so taketh soche to hert shalbe wyse. Yf he do these thinges/ he shall be stronge in all. For the lyght of the Lorde ledeth hym.

C The prayer of Jesus the sonne of Sirach.

C The. li. Chapter.

I Thanke the O Lorde & Kynge/ & prayse the O God my sauyoure. I wyll yelde prayse vnto thy name: for thou art my defender & helper/ & hast preserued my body from destruccyon/ from the snare of traytorous tonges/ & from the lyppes that are occupyed wyth lyes. Thou hast bene my helper/ from soch as stode vp agaynst me/ and hast delyuered me after the multitude of thy mercy/ & for thy holy names sake. Thou hast delyuered me from the roaryng of them/ that prepared thē selues to deuoure me/ out of the hādes of soch as sought after my lyfe: from the multitude of thē that troubled me/ and went aboute to set fyre vpō me on euery syde/ so that I am not brēt in the myddest of the fyre: From the depe of hell/ frō an vncleane tonge/ from lyenge wordes/ frō the wycked Kyng/ and from an vnrighteous tonge. My soule shall prayse the Lorde vnto death/ for my lyfe drewe nye vnto hell.

B They compased me round aboute on euery syde/ and there was no man to helpe me. I loked about me/ yf there were any man that wolde socoure me: but there was none. Then thought I vpon thy mercy O Lorde/ & vpon thy actes that thou hast done euer of olde: namely/ that thou delyuerest soch as put their trust in the/ & ryddest them out of ỹ handes of the Heathē. Thus lyft I vp my prayer frō the earth/ and prayed for delyueraunce from death. I called vpō the Lorde my father/ that he wolde not leaue me without helpe/ in the daye of my trouble & in ỹ tyme of the proude. I prayled thy name contynually/ yelding honoure & thankes vnto it: & so my prayer was herde. Thou sauedest me from destruccyon/ & delyueredest me frō the vnrighteous tyme. Therfore wyll I aknowledge & prayse the/ & magnyfye the name of the Lorde.

C When I was yet but yōge/ or euer I wēt astraye/ I desyred wysdome openly in my prayer. I came therfore before the temple/ & sought her vnto the last. Then florysshed she vnto me/ as a grape that is soone rype. My hert reioysed in her/ then wente my fote the ryght

eight waye / yee frō youth vp sought I after her: I bowed downe myne eare and receaued her. I foūde me moch wysdome / and prospered greatly in her. Therfore will I ascribe ỹ glory vnto him / that geueth me wysdome: for I am aduysed to do therafter. I wyll be gelous to cleue vnto the thinge that is good / so shall I not be confounded. My soule hath wrestled with her / and I haue bene dyligent to be occupied in her. I lyft vp myne handes an hye / then was my soule lyghtened thorow wisdome / ỹ I knowleged my foolishnes. I ordred my soule after her / she & I were one hert frō the beginning / & I foūde her in cleanesse. And therfore shall I not be forsaken.

D My hert longed after her / & I gat a good treasure. Thorow her the Lorde hath geuen me a new tonge / wherwyth I wyll prayse him. O come vnto me ye vnlerned / & dwell in the house of wisdome: withdrawe not your selues from her / but talke & comen of these thinges / for youre soules are very thirstie. I opened my mouth / and spake: O come and bye wysdome without money / bowe downe youre neck vnder her yock / and youre soule shall receaue wysdome. She is harde at hād and is content to be founde. Beholde wyth youre eyes / how that I haue had but litle laboure / and yet haue founde moch rest. O receaue wysdome / and ye shal haue plenteousnes of syluer and golde in possession. Lett youre mynde reioyse in his mercy / and be not ashamed of his prayse. Worke his worke by tymes / and he shal geue you your rewarde in due tyme.

¶ The ende of the boke of Iesus the sonne of Syrach / which is called in Latyne Ecclesiasticus.

¶ The boke of the Prophete Baruch.

¶ Baruch wrote a boke / duryng the captyuytye of Babylon / which he readde before Iechoniah and all ỹ people. The Iewes fynd the boke with money / vnto Ierusalem / to their other brethren: to thyntent that they shulde praye for them.

¶ The fyrst Chapter.

A And Baruch dyd rede the wordes of this boke / that Iechoniah ỹ sonne of Joacin kynge of Juda myght heare: and in the presence of all the people / that were come to heare the boke: yee and before all the noble kynges sonnes / before the lordes of the councell and elders: and before the whole people / from the lowest vnto the heyst: before all them that dwelt at Babylon / by the water of Sody. Which whan they herde it / wepte / fasted / & prayed before the Lorde.

They made a collection also of money / B accordyng to euery mans power / and sent it to Ierusalem vnto Joacyn the sonne of Helchiah the sonne of Salon preest / with ỹ other prestes: and to all the people which were w him at Ierusalē / what tyme as they had gotte the ornamentes of the temple of the Lorde (that were taken awaye out of the temple) that they might bringe them agayne in to ỹ lande of Juda / the x. daye of the moneth Siban: namely / siluer vessels (which Sedechiah ỹ sonne Josiah kynge of Juda had made) After that Nabuchodonosor kynge of Babilon had take Iechoniah / with al hys princes / lordes / and all the people / and led them captyue from Ierusalem vnto Babylon.

And they sayde: Beholde / we haue sent you C money / to bye you burnt offerynges and in- Deut. xiij. b
cense wythall: make you vnleuened bred / Jere. xxix. b
& offre for synne vpon the aulter of the Lorde i. Timo. ij. a
oure God. And praye for the prosperyte of Nabuchodonosor kynge of Babylon / and of Balthasar his sonne: that their dayes maye be vpon earth / as the dayes of heauen: that God also maye geue vs strength / and lightē oure eyes: that we maye lyue vnder the defence of Nabuchodonosor kynge of Babilō / and vnder the protection of Balthasar hys sonne: that we maye longe do them seruyce / and kynde fauoure in their syght. Praye for vs also vnto the Lord oure God / for we haue synned agaynst the Lorde oure God / and vnto thys daye is not hys wrath turned yet awaye from vs. And se that ye rede thys boke (which we haue sent vnto you to be rehearced in the temple of the Lorde) vpon the hye dayes / & at tyme conuenient.

Thus shall ye saye: The Lorde our God is D ryghtuous / but we are worthy of confusion Baruc. ij. b.
& shame: like as it is come to passe this daye / Dan. ix. a
vnto al Juda / and to euery one that dwelleth at Ierusalē: to our kynges / princes / prestes / prophetes and to oure fathers. We haue synned before the Lord oure God / we haue not put oure trust in him / ner geuen him credēce we haue not obeyed him / we haue not herkened vnto the voyce of the Lorde oure God / to walke in the commaundementes ỹ he gaue vs. Sens the daye ỹ he brought oure forefathers out of the lande of Egipte vnto thys present daye / we haue bene euer a mysbeleuynge and an vnfaithfull people vnto the Lorde oure God: destroyeng oure selues vterly / and thryncking backe / that we shulde not heare hys voyce.

Wherfore there are come vpon vs great E plages & diuerse curses / lyke as the Lord dy-

uised by

uyled by Moses his seruaũt: which brought oure fore fathers out of the lande of Egipte/ to geue vs a lande/that floweth with milcke and hony/like as it is to se this daye. Neuertheles/we haue not herkened vnto the voyce of the Lorde oure God/ acordynge to all the wordes of the prophetes/ whom he sent vnto vs & to oure rulers: but euery man folowed his awne mynde and wycked ymaginacyon: to offre vnto straunge goddes/and to do euel in the sight of the Lorde oure God.

Leui.xvi. Deute.xxviij.

¶ The Jewes cõfesse that they suffre Justly for their synnes. The true confessyon of the Christen. The Jewes desyre to haue the wrath of God turned from them. The Lorde wyll that we obeye vnto princes although they be euel. He promesseth that he will call agayne the people from captyuitie/ and geue them a newe & euerlasting testament.

¶ The.ij. Chapter.

Daniel.ix.b.

FOr the which cause the Lorde oure God hath perfourmed his deuyce/ wherof he certifyed vs / and oure heades that ruled in Jerusalẽ: yee & oure kynges/oure princes/ wal Israell & Juda. And soch plages hath ỹ lord brought vpõ vs/as neuer came to passe vnder ỹ heauẽ like as it is fulfilled in Jerusalẽ/ acordinge as it is written in the lawe of Moses: that a man shulde eate ỹ flesh of his awne sonne/ & ỹ flesh of his awne daughter. Moreouer/he hath delyuered them in to the handes of all ỹ kynges/that are rounde aboute vs (to be cõfounded & desolate) & scatred them abrode in all landes & nacyons. Thus are we brought be neth and not aboue / for we haue synned against the Lorde our God/ & not bene obediẽt vnto his voice. Therfore ỹ Lord our God is righteous & we & our fathers(as reason is) are brought to open shame / as it is to se thys daye . And as for these plages that are come vpon vs allready/ the Lorde had deuyled them for vs: yet wolde we not praye vnto the Lorde oure God/ that we myght euery man turne from his vngodly wayes. So the Lord hath caused soch plagꝛ to come vpõ vs for he is righteous in al his workes/which he hath cõmaunded vs: whych we also haue not done/ner harkened vnto his voyce/ for to walke in the cõmaundementes of the Lord/ that he had geuen vnto vs.

Deut.xxviij.c iij. Reg. vi.f Tren.iij.b.

And now O Lorde God of Israell / thou that hast brought thy people out of ỹ lande of Egypte wyth a myghtye hande /wyth tokens & wondres/ with thy greate power and out stretched arme: and hast gotten thyself a name / as it is come to passe thys daye. O Lorde oure God/ we haue synned / we haue done wyckedly/ we haue behaued oure selues vngodly in all thy ryghteousnesses . Turne thy wrath from vs(we beseche ỹ)for we are but a few left amonge the Heythen / where thou hast scatred vs . Heare our prayers (O Lorde)and oure peticiõs / bringe vs out of captyuyte / for thyne awne sake : get vs fauoure in ỹ syght of them / which haue led vs awaye: that all landes maye knowe / ỹ thou art the Lorde oure God/ & that Israell & hys generacyon calleth vpon thy name.

Exo.vij.viij.ix.

O Lorde/loke downe from thy holy house vpõ vs: enclyne thyne eare/and heare vs. For the deed/ ỹ be gone downe to their graues/ & whose soules are out of their bodies/ascribe vnto the Lorde nether prayse ner rightuousmakynge: but the soule that is vexed for the multytude of her synnes/which goeth on heuely and weakely / whose eyes begynne to fayle: yee soch a soule ascribeth prayse & righ tuousnesse vnto the Lorde . O Lorde / we poure out oure prayers before the / and requyre mercy in thy sight / O Lord our God: not for eny godlynesse of oure forefathers / but because thou hast sent out thy wrath & indygnacyon vpon vs: acordynge as thou dydest threaten vs/by thy seruauntes ỹ prophetes/sayenge.

Deut.xxvi.c. Esa.lxiij. c.

Thus sayeth the Lorde: Bowe downe youre shulders and neckes / & serue ỹ kynge of Babylon / so shall ye remayne styll in the lande/that I gaue vnto youre fathers. Yf ye wyll not do thys / ner heare the voyce of the Lorde youre God/to serue the kynge of Babilon: I shal destroye you in the cities of Juda/wythin Jerusalem and wyth out . I wyll also take from you the voyce of myrth and ỹ voyce of ioye/the voyce of the brydegrome & the voyce of the bryde/and there shal no man dwel more in the lande . But they wolde not herken vnto thy voyce/ to do the king of Babylon seruyce: & therfore hast thou perfourmed the wordes/that thou spakest by thy seruauntes ỹ prophetes: namely/ ỹ the bones of oure kynges and the bones of oure fathers shulde be translated out of their place.

Jere.xxvij.a.

And lo/ now are they layde out in ỹ heate of the Sonne/ and in the colde of the nyght/ & deed in greate mysery: wt hũger/ wt swearde with pestilence & are clene cast forth. As for ỹ temple wherin thy name was called vpon thou hast layde it waste / as it is to se thys daye: & that for the wyckednes of the house of Israell and the house of Juda. O Lorde our God / thou hast intreated vs after all thy goodnes and acordynge to all that greate louynge mercy of thyne / lyke as thou spakest by thy seruaunte Moses / in the daye whan thou dydest commaunde hym / to wryte thy lawe before the children of Israell/ sayinge: Yf ye wyll not herken vnto my voyce / then shall this greate multitude be turned in to a very small people / for I wyll scatre them abrode. Not withstandyng I am sure/ ỹ this

Deutero. viij.d

folcke

folke will not heare me: for it is an hardnecked people. But in ỹ lande of their captyuite/they shall remembre them selues/ & lerne to knowe / that I am the Lorde their God= whan I geue thẽ an herte to vnderstande / & eares to heare. Then shal they prayse me in ỹ lande of their captyuite / & thincke vpon my name. Then shall they turne them from their harde backes / and from their vngodlynes: Then shal they remembre the thynges/ that happened vnto their forefathers/ whych sinned agaynst me . So wyll I bryng them agayne in to the lande/ which I promysed wt an ooth vnto their fathers: Abraham / Isaac and Jacob: and they shall be lordes of it/ yee I will increace them / and not minysh them. And I wyll make another couenaunt wyth them: soch one as shall endure for euer: namely/ that I will be their God/ & they shalbe my people: and I wyl nomore dryue my people the childzen of Israell/ out of the lande ỹ I haue geuen them.

Hebr.viij.c. Zach.viij.b. Apoc.xxi.b.

¶ The people contynueth in their prayer begonne for their deliueraunce. He prayseth wysdome vnto ỹ people/ shewing ỹ so great aduersitys came vnto thẽ for ỹ dispysyng therof. Onely God was ỹ fynder of wysdome: Of the incarnacyon of Christ.

¶ The.iij. Chapter.

AND now O Lorde all mightie/ thou God of Israell: our soule that is in trouble/ and our spyrete ỹ is vexed/ crieth vnto ỹ: heare vs (O Lorde) & haue pite vpõ vs for thou art a mercyful God be gracious vntovs/ for we haue synned before ỹ. Thou endurest for euer/ shulde we thẽ vtterly perisshe? O Lorde almightie/ thou God of Israel: Heare now ỹ prayer of ỹ deed Israelites & of their childzen / which haue synned before ỹ / & not herkened vnto ỹ voyce of the Lorde their God/ for ỹ which cause these plages hange now vpon vs. O Lorde / remẽbre not the wickednes of oure forefathers / but thinke vpon thy power & name now at thys tyme: for thou art ỹ Lorde our God/ and the (O Lorde) wyll we prayse. For thou hast put thy feare in our hartes/ to ỹ intẽt ỹ we shulde cal vpõ thy name/ & prayse the in our captyuite: & ỹ we might turne frõ the wickednesse of oure forefathers / that synned before the.

Ephe.ij.a. Daniel.iij.c. Jere.ij.c.iij.e. 6.b.c. Num.iiij.a. Psal.lxxvij.a.

Beholde, we are yet this daye in oure captiuite / where as thou hast scatred vs/ to be an abhominaciõ / curse/ and synne: lyke as it hath happened vnto oure fathers also, because of al their wickednesse & departyng frõ the

Psal.lxxix.a

O Israell/ heare the cõmaundementes of life: ponder them wel with thine eares ỹ thou mayest lerne wisdome. But how happeneth it Israel/ ỹ thou art in thyne enemyes lande? thou art waxen olde in a straunge countre/ & defyled with the deed. Why art thou become lyke them/ that go downe to their graues? Even because thou hast forsaken the well of wysdome. For yf thou haddest walked in the waye of God / truly thou shuldest haue remayned still safe in thyne awne lande.

Jere.ij.b. Prouer.i.a.& iij.a.

O lerne then where discrecyon is / where vertu is/ where vnderstandinge is: that thou mayest knowe also frõ whence cõmeth lõge life/ a necessary lyuynge/ the light of ỹ eyes & quyetnes. Who euer foũde out her place? or who came euer in to her treasures.

Psal.xix.b. & c.xix.c

¶

Where are ỹ princes of the Heathẽ become & soch as ruled the beastes vpon the earth? They that had their pastyme wt the foules of the ayre/ they that hoorded vp syluer & golde (wherin men trust so moch) & made no ende of their gatheringe? What is worth of them that coyned syluer/ and were so carefull/ and coulde not bring their worckes to passe? They be roted out/ and gone downe to hell/ & other men are come vp in their steade? Yonge men haue sene light/ and dwelt vpon earth: but ỹ waye of reformacion haue they not knowne ner vnderstande ỹ pathes therof: nether haue their childzen receaued it / yee right farre is it from them. It hath not bene herde of in the lande of Canaan / nether hath it bene sene at Theman.

D

The Agarenes sought after wysdome/ but ỹ which is earthly/ lyke as the marchauntes of the lande do. They of Theman are connynge also/ & they laboure for wysdome and vnderstanding: but ỹ waye of true wysdome they knowe not/ nether do they thynke vpon the pathes therof. O Israel / how greate is the house of God? and how large is ỹ place of hys confession? Greate is he / & hath none ende: hye & vnmeasurable. What is become of those famouse giaũtes / that were so great of bodies/ and so worthy mẽ of warre? Those had not the Lorde chosen / nether haue they founde the waye of reformacyon / therfore were they destroyed: and for so moch as they had no wysdome / they perished because of their foolishnesse.

Deutero.iij.c. Jere.xxiij.d. Psal.cxlv.a.

E

Who hath gone vp in to heauen / to take wysdome there / & brought her downe from ỹ cloudes? Who hath gone ouer the see to finde her/ and hath chosen her aboue golde / and so brought her hyther? No man knoweth the wayes of wysdome/ nether is there eny ỹ can seke out her pathes. But he that woteth al thynges/ knoweth her / & he hath founde her out with his fore knowledge. This same is he which prepared the earth at the begynnyng/ and fylled it with all maner of foules & beastes. When he sendeth out the light/ it goeth: & whẽ he calleth it agayne / it obeyeth him wt feare. The starres kepe their watch / & geue their lyght / yee and that gladly. When he calleth

Genesis.i. Josu.i.c. Esai.xxxviij.b Eccli.xlvi.a.

calleth them/they saye:here we be. And so w̄ chearfulnes they shewe lyght vnto hym that
Psal.cxlviij.a made them. This is oure God / & there shall
Deutero.iiij.a. none other be compared vnto hym: It is he/
that hath founde out all wysdome / and hath
Joh.i.a. geuē her vnto Jacob his seruaūt/ & to Israel
i.Joh.i.a. his beloued. Afterwarde dyd he shewe hym-
selfe vpon earth/ & dwelt amonge men.

¶ The rewarde of them that kepe the lawe/ and the punyshement of them that despyse it. A comfortynge of the people beyng in captiuitie. A cōplaynte of Jerusalem/and vnder the figure therof/ of the churche. A consolacyon & comfortynge of the same.

¶ The.iiij. Chapter.

A THis is the boke of the commaundementes of God/ & the lawe that endureth for euer. All they ỹ kepe it/ shall come to lyfe: but soch as forsake it/ shall come to death. Turne the D Jacob/ & take holde of it: walke by this waye thorow his brightnesse and shyne. Geue not thyne honoure to another/ and thy worshipe to a straunge people. D Israel/ how happye
Psal.cxliij.b. are we / seyng that God hath shewed vs soch thynges as are pleasaunt vnto hym? Be of good cheare / thou people of God / D thou awncient Israel. Now are ye solde amonge the Heathen/ howbeit not for youre vtterdestruccion: but because ye prouoked God the Lorde to wrath & displeasure/ therfore were ye delyuered vnto youre enemyes: for ye displeased the euerlasting God that made you/ offeringe vnto deuels & not to God. Ye haue forgotten him that brought you vp/ & youre
B nurse haue ye greued/ D Jerusalem.

When she sawe that ỹ wrath of God was commynge vpon you: she sayde: Herken D ye that dwell aboute Syon / for God hath brought me in to greate heynesse: and why? I se the captyuyte of my people/ of my sonne and daughters/ whych the euerlastinge God wyll bringe vpon them. With ioye dyd I norish them/ but now must I leaue thē with wepynge and sorow.

Let no man reioyce ouer me wyddowe and forsaken: which for the synnes of my childrē am desolate of euery man. For why/ they departed from the lawe of God: they wolde not knowe hys ryghtuousnes/ ner walke in the waye of hys commaundementes: & as for the pathes of the treuth & godlinesse/ they had no
C lust to go in them.

D ye dwellers aboute Syon: come/ and let vs call to remembraunce the captyuyte/
Deut.xxviij.c. ỹ the euerlastynge God hath brought vpon
Jere.v.c. my sonne & my daughters. He hath brought a people / vpon them from farre/ an vncurteus people & of a straūge language: whych nether regarde the olde/ ner pytye the yonge.

These haue caried awaye the deare beloued of my wyddowes / leauynge me alone/ both desolate and childlesse. But alas / what can I helpe you? Now he that hath brought these plages vpon you / delyuer you also frō the handes of youre enemyes.

Go youre waye (D my children) go youre waye: for I am desolate and forsaken I haue
Deutero.iiij.e put of the clothynge of peace & put vpon me
Jxxx.a. the sack cloth of prayer / and for my tyme I
Psal.cxxx.a. wil cal vpō the most hiest. Be of good cheare D my chyldren: crye vnto the Lorde / and he shal delyuer you from the power of the princes / youre enemyes.

For verely / I haue euer a good hope of your prosperous health: yee a very gladnesse is come vpon me from the holy one/ because of the mercy that ye shall haue of oure euerlastynge Sauyoure.
D

With mournynge and wepynge dyd I let you go from me/ but with ioye and perpetuall gladnesse/ shall ỹ Lorde bringe you agayne vnto me. Lyke as the neyghbours of Sion sawe youre captyuite frō God. Euē so shall they also se shortly youre health in God/ which shall come on you w̄ greate honoure and euerlastynge worshippe.

D my chyldren / suffre pacyently ỹ wrath that shall come vpon you. For the enemye hath persecuted the/ but shortly thou shalt se hys destruccyon / and shalt treade vpon hys necke. My derlynges haue gone rough harde wayes/ for they are led awaye as a flocke ỹ is scatred abrode with the enemyes. But be of good comforte (D my chyldren) and crye
E vnto the Lorde: For he that led you awaye/ hath you yet in remembraunce: and lyke as ye haue bene mynded to swarue from youre
Esay.lv.b. God/ so shal ye now endeuoure youre selues x.tymes more/ to turne agayne/ and to seke hym. For he that hath brought these plages vpon you/ shall bringe you euerlastyng ioye agayne with youre health. Take a good hert vnto the/ D Jerusalem: for he which gaue ỹ
Jere.l.a.b.c. that name/ exhorteth the so to do.

The wycked doers that now put the to trouble/ shall perish: and soch as haue reioysed at thy fall/ shalbe punyshed. The cytyes whom thy chyldren serue / and that haue cared awaye thy sonne/ shalbe correcte. For lyke as they be now glad of thy decaye/ so shall they mourne in their awne destruccyon. The ioye of their multytude shalbe taken awaye & their cheare shalbe turned to sorowe. For a fyre shall fall vpon them from the euerlastyng God/ longe to endure: and it shalbe inhabited of deuels for a greate season.

¶ Jerusalem is moued vnto gladnes for the retourne of her people/ & vnder the figure therof/ the church.

¶ The.v. Chapter.

D Je-

O Jerusalem / loke aboute the towarde the east / & beholde the ioye that commeth vnto the from God. For lo / thy sonnes (whō thou hast forsaken / & that were scatred abrode) come gathered together frō the east and west / reioysynge in the worde of the holy one / vnto the honoure of God.

Put of thy mournynge clothes (O Jerusalem) and thy sorow / and decke the with the worshipe and honoure / that commeth vnto the from God / with euerlastyng glory. God shall put the cloake of ryghtuousnes vpō the and sett a crowne of euerlastynge worshipe vpon thyne head : for vpon the will God declare his brightnes / that is vnder ỹ heauē: Yee an euerlastinge name shalbe geuen the of God / with peace of ryghtuousnesse / and the honoure of Gods feare.

Aryse O Jerusalem / stande vpō hye: loke aboute the towarde the east / and beholde thy chyldren gathered from the east / vnto the west : which reioyce in the holy worde / hauynge God in remembraunce . They departed from the on fote / and were led awaye of their enemyes : but now shall the Lorde brynge them caried wyth honoure / as chyldren of the kingdome . For God is purposed to brynge downe all stoute mountaynes / yee and all hie rockes / to fyll the valleys / & so to make them eauen with the grounde : ỹ Israell maye be dilygent to lyue vnto ỹ honoure of God. The woddes & all pleasaunt trees shal ouershadowe Israel / at the commaundement of God. For hyther shall God brynge Israell with ioyfull myrth / and in ỹ light of his magesty : with the mercy & righteousnesse / that commeth of himselfe.

¶ A copye of the epistle that Jeremye sent vnto the Jewes / whych were led awaye preseners by the kynge of Babylon : wherin he certifyeth them of the thyng that was commaunded hym of God.

¶ The .vj. Chapter.

A Because of the synnes that ye haue done agaynst God / ye shall be led awaye captyue vnto Babylō euē of Nabuchodonosor the kynge of Babilon. So whan ye be come in to Babilon / ye shal remayne there many yeares / and for a lōge season : namely .vij. generacyōs : & after ỹ will I bringe you awaye peaceably frō thēce. Now shal ye se in Babylō / goddes of golde / of siluer / of wod and of stone : borne vpō mens shoulders / to cast out a fearfulnes before the Heathen. But loke that ye do not as the other : be not ye afrayed / and lett not the feare of them auercome you.

Jere.xxv.a.b.

Therfore whā ye se the multitude of peoB ple worshiping them behinde & before / saye ye in youre hertes : O Lord / it is thou / that oughtest only to be worshypped : Myne Angel also shall be with you / and I my selfe wyll care for your soules. As for the tymbre of those goddes / the carpēter hath polysshed them : yee gylted be they / & layed ouer wyth syluer / yet are they but vayne thinges / & can not speake. Lyke as a wench ỹ loueth per-amours is trymly decked / euen so are these made & hanged with golde. Crownes of gold verely haue their goddes vpon their heades : so the prestes thē selues take the golde and syluer from thē / & put it to their awne vses : yee they geue of the same vnto harlottes / & trymme their whores withall : agayne / they take it frō the whores / & decke their goddes therwith. Yet can not these goddes delyuer them selues from rust and mothes . When they haue couered them wyth clothynge of purple / they wype their faces for the dust of the temple / wherof their is moch amōge thē. One hath a sceptre in his hande / as though he were iudge of the countre : yet can he not slaye soch as offende hym. Another hath a swearde or an axe in his hande / for all that / is he nether able to defende hym selfe from battayll / ner from murtherers.

Deute.vij.b

Jere.x.a

By this ye maye vnderstande / that they C be no goddes : therfore se that ye nether worshipe them / ner feare thē. For lyke as a vessel that a mā bleth / is nothynge worth whē it is broken / euen so is it with their goddes. When they be set vp in the tēple / their eyes be full of dust / thorow ỹ fete of those ỹ come in . And lyke as the dores are shut in rounde aboute vpon him / that hath offended ỹ king : Or as it were a deed body kepte beside the graue : Euen so the prestes kepe the dores wyth barres and lockes / lest their Goddes be spoyled with robbers. They set vp cādels before them (yee verely & that many) wher of they can not se one / but euen as blockes / so stande they in the temple. It is sayd / that the serpentes & wormes / whych come of the earth / gnawe out their hertes / eatynge them & their clothes also / and yet they fele it not. Their faces are blacke / thorow the smoke ỹ is in the temple. The oules / swalowes / and byrdes sle vpon them / yee & the cattes runne ouer their heades.

By this ye maye be sure / that they are not D goddes / therfore feare them not . The golde that they haue / is to make them beutiful : for all that / excepte some body dyght of their rust / they wyll geue no shine : and when they were cast ī to a fourme / they felt it not. They are bought for money / and haue no breth of lyfe with in them. They must be borne vpon mens shoulders / as those that haue no fete : wherby they declare vnto men / that they be nothynge worth. Confounded be they then / that worshippe them . For yf they fall to the grounde /

grounde / they can not ryse vp agayne of thē
selues. Yee though one helpe them vp and
set them right/yet are they not able to stande
alone: but must haue proppes sett vnder thē
lyke deed men. As for the thynge that is of-
fred vnto them / their prestes sell it / & abuse
it: yee the prestes wyues take therof / but
vnto the seke and poore they geue nothinge
of it / the wemen with childe & the mēstruous
laye handes of their offrynges. By thys ye
maye be sure / that they are no goddes / ther-
fore be not ye afrayde of them. From whēce
commeth it then / that they be called goddes?
The wemen syt before the goddes of syluer /
golde and wodde / and the prestes syt in their
temples / hauynge open clothes / whose hea-
des and beerdes are shauen & haue nothyng
vpon their heades: roaringe and cryeng vpō
their goddes / as men do at the feast / when
€ one is deed.

The prestes also take awaye ỹ garmētes
of the ymages / & decke their wyues & chyl-
dren withall. Whether it be good or euell ỹ
eny man do vnto them / they are not able to
recompence it: they can nether set vp a kyng
ner put him downe. In like maner they maye
nether geue ryches / ner rewarde euell.
Though a man make a vowe vnto them and
Eccle.5.a kepe it not / they wil not requyre it. They cā
not restore a blynde mā to his syght / ner hel-
pe eny man at his nede. They can shewe no
mercy to ỹ widdowe / ner do good to the fa-
therles. Their goddes of wodd / stone / golde
& syluer / are but euen as other stones / that
be hewen of ỹ mountayne. They ỹ worshipe
thē / shal be cōfounded. How shulde they then
be taken for goddes? yee how darre men call
them goddes? And though the caldees wor-
shiped them not / hearyng that they were but
domme & coulde not speake. Yet they them
selues offre vnto Bel / and wolde fayne haue
him to speake: as who saye / they coulde fele /
that maye not moue. But whan these men
come to vnderstandynge / they shall forsake
F thē / for their goddes haue no helyng. A great
sorte of wemen gyrde with coardes / syt in the
stretes / & burne olyue beries. Now yf one of
them be conueyed awaye / & lye with eny soch
as come by: she casteth her neghbouresse in ỹ
teth / because she was not so worthely repu-
ted / ner her coorde broken. What so euer is
done for them / it is but in vayne & lost: How
maye it then be thought or sayde / that they
are goddes? Carpenters & goldsmythes ma-
ke them / nether be they eny other thinge / but
euen what the worke men wyll make of thē.
Yee the goldsmithes them selues that make
them / are of no longe contynuaunce: How
shulde then the thinges that are made of thē /
be goddes? Vayne therfore are the thynges
(yee very shame is it) that they leaue behinde
thē for their posterite. For as soone as there
cōmeth eny warre or plage vpon thē / then ỹ
prestes ymagyn / where they maye hyde them
selues with them. How can men thynke then
that they be goddes / whych nether maye de-
fende them selues from warre / ner delyuer
them fro myschoritune? For seyng they be but
of wod / of stone / of syluer & of golde: all peo-
ple & kynges shall knowe her after / ỹ they
be but vayne thinges: yee it shalbe openly de-
clared / that they be no goddes: but euen the
very workes of mens handes / & ỹ God hath
nothinge to do wyth them. They can sett no
kynge in the lande ner geue rayne vnto men.
They cā geue no sentēce of a matter / nether
defende the lande from wronge: For they are
not able to do so moch as a crowe / that flyeth
betwirte heuen and earth.

Whan there happeneth a fyre in to ỹ hou- G
se of those goddes of wodde / of syluer and of
golde / the prestes wyll escape & saue thē sel-
ues / but the goddes burne as ỹ balkes therin
They can not wythstande eny kynge or ba-
tell: how maye it then be thought or graūted /
that they be goddes? Moreouer / these godds
of wodde / of stone / of golde and syluer maye
nether defende them selues from theues ner
robbers: yee ỹ very wicked are stronger then
they. These strype them out of their appa-
rell / that they be clothed wythall / these take
their golde & syluer from them / and so get thē
awaye: yet can they not helpe them selues.
Therfore it is moch better for a man / to be a
kynge & to so shewe hys power: or els a pro-
fitable vessell in a house / wherin he ỹ oweth
it / might haue pleasure: yee or to be a dore in
a house / to kepe soch things sake as be therin
then to be soch a vayne god. The Sunne / the
Mone and all the starres whan they geue
their shyne and light / are obedient / and do mē
good: When the lightenynge glistreth / all is
cleare: The wynde bloweth in euery countre
and whan God commaundeth the cloudes to
go rounde aboute the whole worlde / they do
as they are bidden: whan ỹ fyre is sent downe
from aboue and commaunded, it burneth vp
hilles and woddes: But as for those goddes /
they are not like one of these thinges / nether
in beuty ner strength. Wherfore men shulde
not thynke / ner saye ỹ they be goddes / seing
they can nether geue sentence in iudgment / ỹ
ner do men good. For so moch now as ye are
sure / that they be no goddes / then feare them
not: For they cā nether speake euell ner good
of kynges. They can shewe no tokēs in hea-
uen for ỹ Heithen / nether shyne as ỹ Sūne
ner geue light as ỹ mone: yee the vnreaso-
nable beastes are better then they / for they can
get them vnder the roke / & do thē selues good.

So can

So can ye be certified by no maner of meanes/that they be goddes: therfore feare them not. For lyke as a frayboggarde in a garden of Cucumbers kepeth nothynge/ euē so are their goddes of wod/of syluer & golde: & lyke as a whytethorne in an orcharde/that euery byrde sytteth vpon: yee lyke as a deed body that is cast in the darcke. Euen so is it wyth those goddes of wodde/syluer and golde. By the purple and scarlet which they haue vpon them/and soone fadeth awaye/ye maye vnderstande/that they be no goddes: yee they them selues shall be consumed at the last/ which shall be a greate confusyon of ỹ lāde. Blessed is the godly man/that hath no ymages & worshyppeth none/ for he shalbe farre from reproke.

¶ The ende of the prophete Baruch/ which is not in the Canon of the Hebrue.

¶ The songe of the thre chyldren/which were put in to the hote brennynge ouen. The cōmen translacyon readeth this songe in the.iij.Chap.of Daniel.

AND they walked in the myddest of the flamme/ prayesynge God and magnifyenge the Lorde. Asariah stode by/ & prayde on thys maner. Euē in the myddest of the fyre opened he is mouth/& sayde: Blessed be thou(O Lorde God of oure fathers)ryght worthy to be prayesed & honoured is that name of thine for euermore: for thou art ryghtuous in all ỹ thynges ỹ thou hast done to vs: Yee faythfull are all thy workes/thy wayes are right/ & thy iudgmentes true. In all the thynges ỹ thou hast brought vpon vs/ & vpon the holy cytie of oure fathers(euen Jerusalem)thou hast executed true iudgment: yee accordynge to ryght and equyte hast thou brought these thynges vpon vs/because of oure synnes.

For why: we haue offended / & done wyckedly/departynge from the: In all thynges haue we trespaced/ and not obeyed thy commaundmentes/ ner kepte them/ nether done as thou hast byddē vs/ ỹ we might prospere. Dani.ix.c.

Wherfore all ỹ thou hast brought vpon vs/ & euery thynge ỹ thou hast done to vs/thou hast done thē in true iudgment: As in delyuerynge vs in to the handes of oure enemyes/ amōge vngodly & wicked abhominacyons/ & to an vnrighteous kyng/yee the most frowarde vpō earth. And now we maye not opē oure mouthes/we are be come a shame and Baruch.ij.b.

reproke vnto thy seruauntes/& to thē ỹ worshippe the. Yet for thy names sake(we beseche the)geue vs not vp for euer/ breake not thy couenaunt/& take not awaye thy mercy frō vs/for thy beloued Abrahās sake/for thy seruaunt Isaacs sake/and for thy holy Israels sake: to whom thou hast spoken & promesed that thou woldest multiplye their sede as the starres of heauē/ & as the sande ỹ lyeth vpō the see shore. For we(O Lorde)are be come lesse them eny people/ & be kepte vnder this daye in all ỹ world/because of oure synnes: So that now we haue nether prynce/duke/ prophet/burntoffering/sacrifyce/oblaciō/ incense/ner Sanctuary before the. Jere.ij.k. Gene.xv.c. xxij.c.xxvi.a. Deute.x.d.

Neuertheless/ in a contryte herte and an humble spryte let vs be receaued ỹ we maye opteyne thy mercy. Lyke as in the burntofferyng of rammes & bullockes/ and lyke as in thousandes of fat lambes: so lett oure offerynge be in thy syght this daye/ that it maye please the/for there is no cōfusion vnto thē/ ỹ put there trust in the. And now we folowe the wyth all oure herte/ we feare the/ & seke thy face. Put vs not to shame/but deale wt vs after thy louynge kyndnesse/& according to the multytude of thy mercyes. Delyuer vs by thy myracles(O Lord)& get thy name an honoure: that all they whych do thy seruauntes euell/maye be confounded. Let thē be ashamed thorow thy almightie power/ & let their strength be broken: that they maye knowe/how ỹ thou only art the Lord God/ & honoure worthy thorow out all ỹ worlde. i.Petr.ij.a. Roma.x.c. Esay.xxviij.d. Roma.ix.g.

And the kynges seruauntes ỹ put thē in/ ceassed not to make the ouen hote wt wylde fyre/dyrye strawe/pitch & fagottes: so that ỹ flamme went oute of the ouen vpon a.xlix. cubytes: yee it toke awaye/ & brent vp those Caldees/ ỹ it gat holde vpō beside the ouen. But the Angell of the Lorde cam downe in to the ouen to Asariah and his felowes/and smote the flamme of the fyre out of ỹ ouen/ and made the myddest of the ouen/ as it had bene a colde wynde blowyng: so that the fyre nether touched them/greued thē/nerdyd thē hurte. Then these thre(as out of one mouth) prayesed/honoured/and blessed God in ỹ fornace/sayinge.

Blessed be thou/ O Lorde God of oure fathers: for thou art prayse & honoure worthy/ yee & to be magnified for euermore. Blessed be the holy name of thy glory/ for it is worthy to be prayesed/& magnifyed in all worlds Blessed be thou in the holy temple of thy glory/for aboue all thyngs thou art to be prayesed/ yee & more then worthy to be magnyfied for euer. Blessed be thou in the trone of thy kyngdome/ for aboue all thou art worthy to be well spoken of/ & to be more then i.Mach.iij.d. Psal.lxxii.c.

magnified for euer. Blessed be thou/that lokest thorow the depe/& sittest vpon the Cherubins: for thou art worthy to be prayed/& aboue all to be magnifyed for euer. Blessed be thou in the firmament of heauē/ for thou art prayse and honoure worthy for euer.

O all ye worckes of ỹ Lord: speake good of the Lord/ prayse hym/ and set hym vp for euer.

O ye angels of the Lorde/speake good of ỹ Lorde/prayse him/& set him vp for euer.

O ye heauens/speake good of the Lorde: prayse him/and set him vp for euer.

O all ye waters that be aboue the firmament/speake good of the Lorde: prayse him/ and set him vp for euer.

O all ye powers of ỹ Lorde/speake good of ỹ Lord/prayse him/& set him vp for euer.

O ye Sunne & Moone/speake good of ỹ Lorde: prayse him/& set him vp for euer.

O ye starres of heauē/speake good of the Lorde: prayse him/and sett him vp for euer.

O ye showers & dew/speake good of the Lorde: prayse him/and set him vp for euer.

O all ye wyndes of God/speake good of the Lorde: prayse him/& set him vp for euer.

O ye fyre & heate/speake good of ỹ Lord: prayse him/and set him vp for euer.

O ye winter & sommer/speake good of ỹ Lorde: prayse him/& set him vp for euer.

O ye dewes & frostes/speake good of the Lorde: prayse him/and sett him vp for euer.

O ye frost and colde/speake good of the Lorde: prayse him/and sett him vp for euer.

O ye yse and snowe/speake good of the Lorde: prayse him/and sett him vp for euer.

O ye nyghtes and dayes: speake good of the Lorde: prayse him/& set him vp for euer.

O ye light and darcknesse/speake good of the Lorde: prayse him/& set him vp for euer.

O ye lyghtenynges and cloudes/speake good of the Lorde: prayse him/ and sett hym vp for euer.

O lett the earth speake good of ỹ Lorde: yee let it prayse him/and set him vp for euer.

O ye mountaynes and hylles/speake good of the Lorde: prayse him/ and sett him vp for euer.

O all ye grene thynges vpon the earth/speake good of the Lorde: prayse him/& sett him vp for euer.

O ye welles/speake good of the Lorde: prayse him/and set him vp for euer.

O ye sees and floudes/speake good of the Lorde: prayse him/and set him vp for euer.

O ye whalles and all that lyue in the waters/speake good of the Lorde: prayse hym/ and set him vp for euer.

O all ye foules of ỹ ayre/speake good of the Lorde: prayse him/& set him vp for euer.

O all ye beastes & catell/speake good of the Lorde: prayse him/& set him vp for euer.

O ye chyldren of men/speake good of the Lorde: prayse him/ and sett him vp for euer.

O lett Israell speake good of the Lorde: prayse him/ and set him vp for euer.

O ye prestes of the Lorde/ speake good of ỹ Lord/prayse him/& set him vp for euer.

O ye seruauntes of the Lorde/ speake good of the Lorde: prayse him/ and sett hym vp for euer.

O ye spretes and soules of ỹ righteous/ speake good of the Lorde: prayse hym/& sett him vp for euer.

O ye holy and humble men of hert/ speake ye good of the Lorde: prayse ye hym/ and set him vp for euer.

O Ananias/Azarias and Misael/speake ye good of the Lord: prayse ye him/& set him vp for euer. Which hath delyuered vs frō the hell/kepte vs from the hande of death/ rydd vs frō the myddest of the burnyng flamme/ & saued vs euē in the myddest of the fyre. O geue thanckes therfore vnto the Lorde: for he is kynde harted/& his mercy endureth for euer. O all deuoute men/speake good of the Lorde/euen the God of all goddes: O prayse hym/and geue hym thanckes/ for his mercy endureth worlde without ende.

Psal.cxlviij.a. Psal.cxxxvi.a Psal.cxlix.a. Psal.cxiij.a. cxxxv.a.and cxxxiij.a Apoca.xix.a. Jeremy.xx.c. Esay.xliij.a Psal.cv.a.cvi.a

The story of Susanna/Which is the.xiij. Chapter of Daniel after the Latyn.

THere dwelt a mā in Babylon/called Joachim/ that toke a wyfe/whose name was Susanna/ ỹ daughter of Helchiah/a very fayre woman/ & soch one as feared God. Her father & her mother also were godly people/ & taught their daughter accordynge to the lawe of Moses. Now Joachim (her housbande) was a greate rych mā/ & had a fayre orcharde ioynyng vnto his house. And to him resorted the Jewes comenly/because he was a man of reputacyon amonge thē. The same yeare were there made two iudges/ soch as the Lorde speaketh of: All the wyckednesse of Babilon/ cōmeth from the elders (that is) from the iudges/which seme to rule the people. These came oft to Joachims house/ and all soch as had eny thynge to do in the lawe/ came thyther vnto them.

Now when the people came agayne at after noone/Susanna went in to her housbādes orcharde/to walke. The elders seyng this/that she wēt in daylye/& walcked: they burned

burned for lust to her / yee they were almost out of their wittes / & cast downe their eyes / that they shuld not se heauē / ner remembre / ꝑ God is a ryghtuous iudge. For they were both woūded w̄ the loue of her / nether durst one shewe another his greke. And for shame / they durst not tell her their inordynate lust / ꝑ they wolde fayne haue had to do wyth her. Yet they layed wayte for her earnestly from daye to daye / that they myght (at the leest) haue a syght of her. And the one sayde to the other: Up / lett vs goo home / for it is dyner tyme. So they went their waye from her.

When they returned agayne / they came together / enquiryng out ꝑ matter betwixte them selues: yee the one tolde ꝑ other of hys wicked lust. Then appoynted they a tyme / when they might take Sulanna alone.

It happened also ꝑ they spyed oute a conueniēt tyme / when she went forth to walke (as her maner was) & no body with her / but two maydēs / & thought to wash her selfe in the garden / for it was an hote season: And there was not one person there / excepte the two elders / ꝑ had hyd thē selues / to beholde her. So she sayde to her maydens: go fet me oyle and sope / & shut the orcharde doze / that I maye wash me. And they dyd as she bad them / and shut the orcharde doze / & went out them selues at a backe doze / to fet the thing ꝑ she had cōmaunded: but Sulanna knewe not / ꝑ the elders laye there hyd within. Now when the maydens were gone forth / ꝑ two elders gat them vp: & ranne vpō her / saying: now the orcharde dozes are shut / that no mā can se vs: we haue a lust vnto the / therfore consent vnto vs / and lye wyth vs.

If thou wylt not / we shall bryng a testimoniall agaynst the: that there was a yonge felowe with the / and that thou hast sent awaye thy maydēs frō the for the same cause. Sulanna syghed / and sayde: Alas. I am in trouble on euery syde. Though I folow your mynde / it wyll be my death: and yf I consent not vnto you / I can not escape youre hādes. Well / it is better for me / to fall into youre hande without ꝑ dede doynge / then to synne in the syght of the Lorde: and with that / she cryed out with a loude voyce: the elders also cryed out agaynst her.

Then ranne there one to ꝑ orcharde doze / and smote it open. Now whē the seruaūtes of the house herde the crye in the orcharde / they russhed in at the backe doze / to se what the matter was. So when the elders tolde them the seruauntes were greatly ashamed / for why / there was neuer soch a reporte made of Sulanna. On the morow after came the people to Joachim her housbande / & the two elders came also / full of mischeuous ymaginaciōs agaynst Sulanna / to bryng her vnto death / & spake thus before the people: Sende for Sulanna the daughter of Helchias / Joachims wyfe. And immediatly they sent for her. So she came w̄ her father & mother / her chyldrē & all her kynrede. Now Sulanna was a tender person / and maruelous fayre of face. Therfore the wycked mē cōmaunded to take of the clothes frō her face (for she was couered) ꝑ at ꝑ leest / they might so be satisfyed in her beutie. Then her frēdes / yee & all they ꝑ knewe her / begāne to wepe.

These two elders stode vp in the myddest of the people / & layed their handes vpon the heade of Sulanna: which wepte / and loked vp towarde heauen / for her herte had a sure trust in the Lorde. And the elders sayde: As we were walckynge in the orcharde alone / this woman came in wyth her two maydēs: whom she sent awaye from her / and sparred the orcharde dozes. With that / a yonge felow (which there was hyd) came vnto her / & laye with her. As for vs / we stode in a corner of ꝑ orcharde. And whē we sawe this wickednes / we rāne to her: & perceaued / ꝑ they had medled together. But we coulde not holde hym / for he was stronger then we: thus he opened ꝑ doze / & gat him awaye. Now whē we had takē this womā / we asked her / what yonge felowe thys was: but she wolde not tell vs. This is the matter / & we be witnesses of the same. The comen sorte beleued them / as those ꝑ were the elders & iudges of the people / & so they condemned her to death. Susanna cryed out w̄ a loude voyce / & sayde: O euerlastyng God / thou sercher of secretes / Hebr.iiij.c. thou ꝑ knowest all thynges afore they come to passe: thou wotest / ꝑ they haue borne false wytnes agaynst me: & beholde / I must dye / where as I neuer dyd eny soch thynges / as these men haue maliciously inuēted agaynst me. And the Lorde herde her voyce. For whē she was led forth to death / the Lorde raysed vp the spyrete of a yonge chylde / whose name was Daniel / which cryed w̄ a loude voyce: G I am cleane frō this bloude. Then all ꝑ people turned them towarde him / & sayde: What meane these wordes / ꝑ thou hast spokē? Daniel stode in the myddest of thē / & sayd: Are ye soch fooles / O ye chyldren of Israel / that ye can not discerne? Ye haue here condemned a daughter of Israel vnto death / and knowe not the trueth wherfore: Go syt on iudgment agayne / for they haue spoken false wytnesse agaynst her. ij. Reg. iij.c. Actu.xx.d.

Wherfore the people turned agayne in all the haste. And the elders (that is / the prynci-pall heades) sayde vnto him: come syt downe here amonge vs / and shewe vs this matter / seyng God hath geuē the as greate honoure

Exo.23.a. Deu.22.a.

Leuiti.xviij.c

3.Reg.iij.d as an elder. And Daniel sayde vnto thē: Put these two asyde one from another/ and then shall I heare thē. When they were put asunder one from another/ he called one of them/ and sayde vnto hym: O thou olde canckerde carle/ that hast vsed thy wyckednesse so lōg: thyne vngracyous dedes which thou hast done afore/ are now come to lyght. For thou hast geuen false iudgemētes / thou hast oppressed the innocent / & letten the gylty go fre/ where as yet the Lord sayeth: The innocent & righteous se thou slaye not. Wel thā/ yf thou hast sene her/ tell me vnder what tre sawest thou them talkyng together? He answered: Vnder a Wolbery tree. And Daniel sayde: very well/ now thou lyest euen vpon thyne head. Lo the messaūger of the Lorde hath receaued the sentence of hym/ to cut the in two. Then put he him asyde/ & called for the other/ & sayde vnto hym: O thou sede of Canaan/ but not of Juda: Fayrenesse hath dysceaued the/ & lust hath subuerted thyne herte. Thus dealte ye afore with the daughters of Israel/ and they (for feare) consented vnto you: but the daughter of Juda wolde not abyde youre wyckednesse. Now tell me than vnder what tree dydest thou take thē/ speakynge together? He answered: Vnder a Pomgranate tree. Then sayde Daniel vnto hym: Very wel/ now thou leyst also euē vpō thyne head. The messaunger of the Lorde standeth wayting with the swerde to cut the in two/ and to slaye you both.

Exo.xxiij.a. Prouer.xvij.c

With that/ all the whole multitude gaue a greate shoute/ and praysed God/ which alwaye delyuereth thē that put their trust in him. And they came vpō the two elders (whō Daniel had convycte w̄ their awne mouth: that they had geuen false witnesse) & dealte with them/ euē likewyse as they wolde haue done with their neyghboures: yee they dyd accordynge to the lawe of Moses/ & put thē to death. Thus the innocent bloude was saued the same daye.

Psal.xvij.a. Deute.xix.d. Prouer.xix.a.

Then Helchiah & hys wyfe praysed God/ for their daughter Susanna/ with Joachim her husbande and all the kynrede: that there was no dishonest founde in her. From that daye forth was Daniel had in greate reputacyon in the syght of the people.

¶ The ende of the story of Susanna.

The story of Bell/

and of the Dragon/ which is the.xiiij. Chapter of Daniel after the Latyn.

A THere was at Babylon an ymage/ called Bel: and there were spent vpon hym euery daye.xij. cakes .xl. shepe/ and syxe greate pottes of wyne. Hym dyd the kynge worshippe hym selfe/ & wente daylye to hon our hym: but Daniel worshypped his awne God. And the kyng sayd vnto him: Why dost not thou worshyppe Bel? He answered & sayde: Because I maye not worshyppe thynges ꝑ be made with handes/ but the lyuynge God which made heauen & earth/ and hath power vpon all flesh. The kyng sayde vnto him: thinckest thou not/ ꝑ Bell is a lyuynge God? Or seist thou not how moch he eateth and dryncketh euery daye? Daniel smyled/ & sayde: O kyng dysceaue not thy selfe: this is but made of claye within/ & of metall without / nether eateth he euer any thynge.

Deuteró.iiij.c. v.b.a. Exo.xx.a. Deute.vi.d. Mat.iiij.a. Eccli.xxx.c.

B Then the kynge was wroth/ & called for his prestes/ & sayde vnto them: Yf ye tell me not who is this/ ꝑ eateth vp these expenses/ ye shall dye: but yf ye can certyfye me / that Bel eateth them/ then Daniel shall dye / for he hath spokē blasphemy agaynst Bel. And Daniel sayde vnto the kynge: let it so be/ according as thou hast sayde. The Prestes of Bel were.lxx. besyde their wyues & chyldrē. And the kynge wente with Daniel in to the temple of Bel. So Bels prestes sayde: Lo/ we wyll go out/ & set thou the meate there (O kynge) & poure in the wyne: then shutt ꝑ dore fast/ and seale it with thyne awne signet: and to morow when thou commest in/ yf thou fyndest not/ that Bel hath eaten vp all/ we wyll suffre death: or els Daniel/ ꝑ hath lyed vpon vs. The prestes thought thē selfes sure ynough / for vnder the altare they had made a preuy intraunce/ & there wente they in euer/ and ate vp what there was.

Leui.xxiij.c.

C So when they were gone forth/ the kyng set meates before Bel. Now Daniel had cōmaunded hys seruauntes to bryng asshes and these he syfted thorow out all the tēple/ that the kynge myght se. Then wente they out/ and sparred the dore/ sealyng it wyth ꝑ kynges sygnet/ and so departed. In the night came the prestes with their wyues and chyldren (as they were wonte to do) and ate and droncke vp all. In the morenyng be tymes at the breake of the daye/ the kynge arose / and Daniel w̄ him. And the kyng sayd: Daniel/

are

are the seales whole yet? He answered: Yee O kyng/they be whole. Now as soone as he had opened the doze/the kyng loked vnto the aultare/& cryed with a loude voyce: Greate art thou O Bel/and with the is no disceate. Then laughed Daniel/and held the kyng that he shulde not go in/and sayde: Beholde the pauemēt/marcke well/ whose fotesteppes are these? The kyng sayde: I se the fotesteppes of men/wemen and chyldzen.

D Therfoze the kynge was angrye/ & toke the pzestes/with their wyues and chyldzen/ and they shewed him the pzeuy dozes/where they came in/& ate vp soch thynges as were Jeremy.li.g. vpō ỹ aultare. Foz the which cause the kyng Esay.xlvi.a. slewe thē/ and delyuered Bel in to Daniels Jeremy.l.a. power/which destroyed him & his temple.

And in that same place there was a great dzagō/which they of Babylon wozshypped. And ỹ kyng sayde vnto Daniel: sayest thou/ that this is but a God of metall also? lo/ he lyueth/ he eateth & dzinketh: lo ỹ thou canst not saye/that he is no lyuynge God/therfoze wozshipe him. Daniel sayde vnto the kyng: Daniel.vi.g. I wyll wozshipe the Lozde my God/ he is ỹ true lyuynge God: as foz thys/ he is not the God of lyfe. But geue me leaue (O kyng) & I shall destroye this dzagō without swearde oz staf. The kynge sayde. I geue the leaue. Then Daniel toke pitch/ fatte and hearrye woll/& dyd seth them together/ and made lompes therof: this he put in the Dzagons mouth/& so the dzagon barst in sonder: and Daniel sayde: lo/there is he whom ye wozshipped. When they of Babylon herde that/ E they toke greate indignacion/& gathered thē together agaynst the kynge/ sayinge: The Kynge is become a Jewe also/ he hath destroyed Bel/he hath slayne the dzagon/ and put the pzestes to death. So they came to ỹ kyng/& sayde: let vs haue Daniel/oz els we wyll destroye the and thyne house.

Daniel.vi.c. Now when the kyng sawe/that they rushed in so soze vpon him/& that necessite constrayned him/he delyuered Daniel vnto thē: which cast him in to the lyons denne/ where he was syxe dayes. In the denne there were seuen lyons/and they had geuen them euery daye two bodyes and two shepe: which then were not geuē them/ ỹ they myght deuoure Daniel.

F There was in Jewry a Pzophete called Abacuch/ which had made potage/& brokē bzed in a depe platter/and was goynge in to the felde/foz to bzynge it to ỹ mowers. But the Angell of the Lozd sayde vnto Abacuch: go kary the meate that thou hast in to Babylon/vnto Daniel/ whych is in the lyons denne. And Abacuch sayde: Lozde/ I neuer sawe Babylon: & as foz the denne/ I knowe it not. Then the Angell of ỹ Lozde toke him Ezech.xiij.a. by the toppe/and bare him by ỹ hearre of ỹ head/& (thozow a mightie wynde) set him in Babylō vpō the denne. And Abacuch cried/ sayinge: O Daniel thou seruaunt of God/ haue/take ỹ breakefast/that God hath sent iij.Reg.xvij.a. the. And Daniel sayde: O God/ hast thou thought vpon me? well/ thou neuer fayllest them that loue the. So Daniel arose/ and ate: and the Angell of the Lozde sett Abacuch in his awne place agayne immediatly.

Upon the seuenth daye/ the kynge wente G to bewepe Daniel: and when he came to the denne/he loked in: and beholde/ Daniel sat in the myddest of the Lyons. Then cried the kyng with a loude voyce/saying: Greate art Jere.xxxvij.b. thou/ O Lozde God of Daniel: & he dzewe Hester.viij.b. hym out of the denne. As foz those that were the cause of his destruccyon/ he dyd cast thē Dani.vi.g in to the denne/ and they were deuoured in a moment befoze his face.

After this/wzote the kynge vnto all people/kyntredes and tunges/that dwelt in all countrees/sayenge: peace be multyplyed vō you. My cōmaundement is/in all the dominyon of my realme: that men feare and stāde in awe of Daniels God/foz he is the lyuing Daniel.vi.f. God/whych endureth euer: hys kyngdome abydeth vncozrupte/and his power is euer- Luc.i.c. lastynge. It is he that can delyuer and saue: Esai.xliij.b. he doth wōders and maruelous wozckes in Osee.xiij.b heauen & in earth/foz he hath saued Daniel.liij.f. Daniel from the power of the Lyons.

¶ The ende of the Stozye of Bel.

The prayer of Manasseh king of Juda/ when he was holden captyue in Babylon.



Lozde Almightie, God of oure fathers Abzaham/ Isaac & Jacob/ & of ỹ ryghtwesse seade of thē: which hast made heauē and earth/ wyth all ỹ oznament therof/ which haste ozdened the see by the wozde of thy cōmaundemēt: which hast shutte vp the depe/ and hast sealed it foz thy fearfull & laudable name/which all men feare/and tremble befoze the face of thy vertu/ and foz the anger of thy threatnynge the which is impoztable to synners. But the mercy of thy pzomes is greate and vnsearchable: foz thou arte the Lozde God most hyghe/aboue all the earth/ longesuffrynge/ and excedynge mercyfle/& repentasit foz ỹ malyce of men. Thou Lozd

after thy goodnes hast promysed repentaunce of the remyssyon of synnes: and thou that arte the God of the ryghtwes hast not put repentaunce to the ryghtwes / Abraham Isaac / and Jacob / vnto them that haue not synned agaynst the: But because I haue synned aboue the nombre of the sandes of ỹ see / and that myne iniquities are multiplied I am humbled with many bãdes of yron / & ther is in me no breathyng. I haue prouoked thyne Anger / and haue done euel before the / in cõmyttyng abhominacyõs & multyplying offences. And now I bowe ỹ knees of my her requiring goodnes of ỹ O Lord. I haue sinned Lord I haue sinned / & know myne iniquitie. I desyre the by prayer / O Lord forgeue me: forgeue me & destroye me not with myne iniquityes / nether do thou alwayse remembre myne euelles to punysh them / but saue me (which am vnworthy) after thy great mercy: and I wil prayse the euerlastingly / all the dayes of my lyfe for all the vertue of heuen prayseth the / & vnto the belõgeth glorie / worlde with oute ende. Amen.

The fyrst boke of the Machabees.

¶ After the deeth of Alexander the kynge of Macedonia / Antiochus taketh the kyngdome. Many of the chyldren of Israel make couenaunt with the Gentyles. Antiochus subdueth Egypte & Jerusalem vnto hys domynyon. Jerusalem beinge burnt maketh lawes of her awne / and forbyddeth to kepe Godes lawes. Antiochus setteth vp an Idole ouer the aulter of God.

¶ The fyrst Chapter.

AFter that Alexãder the sonne of Philyppe / kynge of Macedonia wente forth of ỹ lande of Cethim / & slewe Darius kynge of the persyans & Medes: It happened / that he toke greate warres in hãde / wanne very many stronge cities / & slew many kinges of the earth: going thorow to ỹ endes of the worlde & gettyng many spoyles of the people: In so moch / ỹ the worlde stode in greate awe of him / & therfore was he proude in his herte. Now whã he had gathered a mightye strõge hoost / & subdued ỹ landes & people wt theyr princes / so ỹ they became trybutaryes vnto him: he fel sick. And when he perceaued that he must nedes dye / he called for hys noble estate (which had bene brought vp with him of children) & parted hys kyngdome amonge them / whyle he was yet alyue. So Alexãder raygned xij. yeare / & then dyed. Daniel viij. a. e. viij. b.

After hys death fell the kyngdome vnto his princes / & they optayned it euery one in his rowme / & caused thẽ selues to be crowned as kinges: and so dyd their children after them many yeares / & moch wyckednesse increaced in the worlde. Out of these came ỹ vngracious rote / noble Antiochus the sonne of Antiochus ỹ king (which had bene a pledg at Rome) & he raigned in the C. xxxvij. yeare of the raigne of the Grekes. i. Mach. viij. a.

In those dayes wente there out of Israell wycked men / whych moued moch people wt their councell / sayenge: Lett vs go & make a couenaunt with the Heathen / ỹ are rounde aboute vs: for sence we departed from them / we haue had moch sorow. So thys deuyce pleased them well / and certayne of ỹ people toke vpon thẽ for to go vnto ỹ kynge / which gaue them lycence to do after the ordinaunce of the Heathen. Then set they vp an opẽ scole (at Jerusalem) of the lawes of the Heathen / & were nomore circuncysed: but forsoke the holy Testamente / & ioyned them selues to ỹ Heathen / & were cleane solde to do myschefe B

So when Antiochus beganne to be mightie in his kyngdome / he wente aboute to optayne ỹ lande of Egypte also / that he myght haue the dominyon of two realmes. Upon this entred he in to Egypte wt a stronge hoost with charrettes / elephantes / horsmen and a greate nombre of shippes / and beganne to warre agaynst Ptolomy the kynge of Egypte. But Ptolomy was afrayed of hym / and fled: and many of hys people were wounded to death. Thus Antiochus wãne many strõge cities / and toke awaye greate good out of the lande of Egypte.

And after that Antyochus had smytten Egypt / he turned agayne in the C. xliij. yeare & wente towarde Israel / & came vp to Jerusalem with a mightie people: & entred proudly in to the Sanctuary / and toke awaye ỹ golden altare / the candylstycke and all the ornamentes therof / the table of ỹ shewbred the pouring vessel ỹ chargers / ỹ golden spons the vale / the crownes and golden apparell of the temple / and brake downe all. He toke also the syluer & golde / the precious Jewels and the secrete treasures that he founde. And when he had taken awaye all together / caused a greate murthur of men / and so fulfilled his malicious pryde / he departed in to his awne lande. ¶

Thus there arose greate heuynesse and misery in al the lande of Israel. The princes & the elders of the people mourned / ỹ yonge men and the maydens were defyled / and the fayre

the kayre beutye of wemen was chaunged: the bryde gro me and the bryde toke them to mournynge: the lande and chose that dwelt therin / was moued: for all the house of Jacob was brought to confusion.

D 1. Mach. v. c. After two yeares the kyng sent hys chefe treasurer vnto ỹ cyties of Juda / which came to Jerusalem with a great multitude of people / speakinge peaceable wordes vnto them but all was dissceate: for whā they had geuē hym credence / he fell sodenly vpon the cytye / & smote it sore / and destroyed moch people of Israell. And when he had spoyled the cytye / he set fyre on it / castynge downe houses and walles on euery syde. The wemen and theyr children toke they captiue / & led a waye their catel. Then buylded they the castel of Dauid with a great and thicke wall / & with mightie towres / and made it a stronge holde for thē. Beside all this they sett wycked people and vngodly men to kepe it / stoared it with weapens and vytales: gathered the goodes of Jerusalem / and layed them vp there: thus became it a theuysh castell. 1. Mach. vij. b. 1. Mach. ix. c.

And thys was done to laye waite for the people that went in to the Sanctuary / and for the cruell destruccyon of Israell. Thus they shed innocent bloude on euery syde of ỹ Sanctuary / and defyled it: In so moch that the citesyns were fayne to departe / and the citye became an habitacyon of straungers / beynge desolate of her awne sede / for her awne natyues were fayne to leaue her. Her Sanctuary was clene wasted / her holy dayes were turned in to mournynge / her Sabbathes were had in derisyon / and her honoure brought to naught. Loke how great her glory was a fore / so greate was her confusyon / and her ioye turned in to sorow. Tobi. ij. a Amos. viij. b.

E 1. Mach. vi. a. Antiochus also the kinge sent out a commission vnto all hys kyngdome / that all the people shulde be one. Then they left euery man hys lawe / and all the Heathen agreed to the cōmaundement of kynge Antiochus: Yee many of the Israelites consented there vnto / offeringe vnto Idols / and defylinge ỹ Sabbath. So the kynge Antyochus sent his messaungers wyth hys commissyon vnto Jerusalem / & to all the cytyes of Juda: that they shulde folowe the lawes of the Heathē / and forbad ether burntofferynge meatofferinge or peaceofferinge to be made in ỹ temple of God / & that there shulde no Sabbath ner hye feast daye be kepte: but commaūded / that the Sanctuary and the holy people of Israell shulde be defyled.

He commaunded also that there shulde be sett vp other altares / temples & Idols: to offre vp swynes flesh & other vnclene beastes: that men shulde leaue their chyldren vncircuncysed / to defyle their soules with all maner of vnclennesse & abhominacions: ỹ they myght so forget the lawe / & chaunge all the holy ordinaunces of God: & that whosoeuer wolde not do accordinge to the commaundement of kinge Antiochus / shulde suffre death In lyke maner commaunded he thorow out all his realme / and sett rulers ouer the people / for to compell them to do these thinges / commaundinge the cyties of Juda to do sacrifice vnto Idols.

Then wente the people vnto the heathen by heapes / forsoke the lawe of the Lorde / & cōmitted moch euel in the lande: yee and chaced out the secrete Israelites / which had hyd them selues in corners and preuy places. F The xv. daye of the moneth Casleu / in the Cxlv. yeare / sett kynge Antiochus an abhominable Idol of desolacion vpon the altare of God / and they buylded altares thorow out all the cytyes of Juda on euery syde / before the dores of the houses / and in the stretes: where they brent incense / and dyd sacrifyce. And as for the bokes of the lawe of God / they brent them in the fyre / and rent them in peces. What so euer he was that had a boke of the testament of the Lord foūd by hym / yee whosoeuer endeuored hymself to kepe the lawe of the Lorde / the kynges commaundement was / that they shulde put hym to death. And thorow hys auctorite they executed these thinges euery moneth / vpon the people of Israell that were founde in the cytyes. Jere. xxxvi. c.

G 1. Mach. vi. b. The fyue and twentye daye of the moneth what tyme as they dyd sacrifice vpon the altare (which stode in the steade of the altare of the Lorde) accordynge to the commaundement of kynge Antyochus / they put certayne wemen to death / whych had caused their chyldren to be circūcised: Not only that / but they hanged vp the chyldren by the neckes thorow out all their houses / and slewe ỹ circuncisers of them.

Yet were there many of the people of Israell / whych determed in them selues / that they wolde not eate vncleane thynges: but chose rather to suffre death / then to be defiled wt vncleane meates. So because they wolde not breake the blessed lawe of God / they were cruelly slayne. And this great tyranny increased very sore vpon the people of Israell.

¶ The mournyng of Mathathiah and his sonnes for the destruccyon of the holy cytye. They refuse to do sacrifice vnto Idoles. The zele of Mathathiah for the lawe of God. They are slayne & wyll not feight agayne because of the Sabboth daye. Mathathiah dyinge commaundeth his sonnes to stycke by the worde of God after the example of the fathers.

¶ The .ij. Chapter.

A IN thole dayes there dyd stande vp one Mathathyah ỹ sonne of Symeon the preest (out of the kynred of Joaris) from Jerusalem / & dwelt vpon the mount of Modin / & had v. sonnes: Jhō called Goddis: Symon / called Thasi: Judas / other wise called Machabeus: Eleazer / other wyse called Abaron: and Jonathas / whose surname was Apphus. These sawe the euell / that was done amonge the people of Juda & Jerusalē. And Mathathiah sayde: Wo is me / alas ỹ euer I was borne / to se this misery of my people / & the pyteous destrucciō of ỹ holy cite: & thus to syt so stil / it being delyuered in to ỹ hādes of ỹ enemis. Her Sanctuary is come in to the power of straungers her temple is / as it were a man ỹ hath lost his good name. Her precious ornamentes are caryed awaye captyue / her olde men are slayne in the strettes / & her yōge mē are fallen thorow ỹ swearde of the enemyes.

a Mach. i. b.

What people is it / that hath not some possession in her kingdome? Or who hath not gotten some of her spoyles? All her glory is taken awaye. She was a Quene / & now she is become an handmayde. Beholde oure Sanctuary / oure bewtye & honoure is wasted awaye / & defyled by the Gentiles. What helpeth it vs thē to lyue? And Mathathyah rente his clothes / he & his sonnes / & put sack cloth vpon them / & mourned very sore.

B Then came the men thither whych were sent of kyng Antiochus / to compell soch as were fled in to the cytie of Modyn / for to do sacrifice & to burne incense vnto Idols / & to forsake the lawe of God. So / many of the people of Israell consented & enclyned vnto thē / but Mathathyah & his sonnes remayned stedfast. Then spake the commissyoners of kyng Antiochus / and sayde vnto Mathathiah: Thou art a noble man / of hye reputacyon and greate in this citye / hauynge fayre children and brethren. Come thou therfore first / and fulfill the kynges cōmaundement / lyke as all the Heathen haue done / yee & the men of Juda / and soch as remayne at Jerusalem: so shalt thou and thy children be in the kynges fauoure / and enryched wyth golde / syluer & greate rewardes.

Mathathiah answered / and spake with a loude voyce: Though all nacyons obeye the kyng Antiochus / and fal awaye euery man frō kepyng the lawe of their fathers: though they cōsente to his commaundementes / yet wyl I & my sonnes and my brethren / not fall frō the lawe of oure fathers. God forbyd we shulde: that were not good for vs / that we shulde forsake the lawe and ordynaunces of God / and to agre vnto the commaundement of kynge Antiothus. Therfore we wyl do no soch sacrifice / nether breake the statutes of our lawe / to go another waye. And when he had spoken these wordes / there came one of the Jewes / whych openly in the syght of all / dyd sacrifyce vnto the Idols vpon the aulter in the cytie of Modyn / accordyng to the kynges commaundement.

When Mathathyah sawe thys / it greued hym at the herte / so that hys raynes shoke C withall / and hys wrath kindled for very zele of the lawe. Wyth that he gaue a skyppe forth / and kylled the Jew beside the aulter: Yee and slewe the kinges commissioner / that cōpelled him to do sacrifyce / & destroyed the aulter at the same tyme: soch a zele had he vn to ỹ lawe of God / like as Phynehes dyd vnto Zambri ỹ sonne of Salomi. And Mathathiah cried with a loude voyce thorow the citie / sayenge: Who so is feruent in the lawe / & wil kepe ỹ couenaūt / let him folowe me. So ỹ. Mach. v. c. he and hys sonnes fled in to the mountaynes & left all that euer they had in the citye. Many other godly men also departed in to ỹ wildernesse wyth their childrē / their wyues and their catel / & remayned there: for the tyrāny increaced so sore vpon them.

Numer. xxv. b.

Now when the kynges seruauntes / and the hoost / whych was at Jerusalē in the cy- D tie of Dauid herde / ỹ certayne mē had broken the kynges commaundement and were gone their waye to the wyderneſſe in to secrete places / and that there were many departed after them: they folowed vpon them to fyght agaynst them in the Sabbath daye & sayde: Wyll ye yet rebell? Get you hence & do the commaundement of kyng Antiochus and ye shal lyue. They answered: We wil not go forth / nether wyll we do the kynges commaundement / to defyle the Sabbath daye. Josu. i. c.

Then begāne they to fyght agaynst thē neuertheleſſe they gaue them none other answere / nether cast they one stone at them nether made fast their preuy places / but sayde, We will dye al in oure innocency / heauē & earth shall testifie with vs / that ye put vs to death wrongeously. Thus they fought agaynst thē vpon the Sabboth / & slewe both men & catell / their wyues & their childrē / to the nombre of a thoulande people.

When Mathathiah and hys frēdes herde E this / they mourned for them right sore / and sayde one to another: If so be that we all do as our brethrē haue done / & fight not for our lyues & for oure lawes agaynst ỹ Heathen: then shall they the soner rote vs out of the earth. So they concluded amonge them selues at the same time / sayenge: Whatsoeuer he be that commeth to make battayll wyth vs vpon the Sabbath daye / we wyll fyght agaynst him / & not dye al / as our brethren ỹ were

were murthured so hanously. Upon thys came the Synagoge of the Jewes vnto thē: stronge men of Israel/ all soch as were feruent in the lawe. And all they that were fled for persecucyon/came to helpe them/and to stande by them: In so moch that they gathered an hoost of men / and slewe the wycked doers in their gelousy/and the vngodly men in their wrath. Some of the wicked fled vnto the Heathen/and escaped.

Thus Mathathiah & his frendes wente aboute/and destroyed the aulters / and circumcysed the chyldren/that had not yet receaued circumcisiō: as many as they founde within the costes of Israel: & folowed mightely vpon the chyldren of pryde / & this acte prospered in their handes: In so moch/ that they kepte the lawe agaynst the power of ỳ Gentiles and the kinges/and gaue not ouer their dompynon vnto wycked doers.

After thys when the tyme drewe on fast/ that Mathathiah shulde dye/ he sayde vnto his sonnes: Now is pryde and persecucyon increased/now is the tyme of destruccyon & wrathfull displeasure: wherfore(O my sonnes)be ye feruent in the lawe/ and ieoparde your lyues for the Testamēt of the fathers: call to remembraunce what actes oure fathers dyd in their tyme/ so shall ye receaue greate honoure and an euerlastinge name.

Iacob.ỹ.c. Hom.xy.d Deus.fry.a

Remembre Abraham/was not he founde faythfull in tentacyon/ and it was reckened vnto him for rightuousnes? Joseph in tyme of hys trouble kepte the commaundement/ and was made a Lorde of Egypt. Phinehes oure father was so feruent for the honoure of God/ that he optayned the couenaunt of an euerlastynge prestlhode. Josue for fulfillinge the worde of God/was made the captayne of Israel. Caleb bare recorde before the congregaciō/and receaued an heretage. Dauid also in hys mercyfull kyndnesse/ optayned the trone of an euerlastynge kyngdome. Eliah beinge gelous and feruent in ỳ lawe/was taken vp in to heauē. Hananias/ Asarias and Misael remayned stedfast in fayth/and were deliuered out of the fyre. In lyke maner Daniel beynge vngyltye/ was saued from the mouth of the Lyons.

Hebr.xi.b.

And thus ye maye consyder thorow out all ages sence the worlde beganne/that who soeuer put their trust in God/were not ouercome. Feare not ye then the wordes of an vngodly man / for hys glory is but donge and wormes: to daye is he set vp/ and to morow is he gone: for he is turned into earth / and hys memoryall is come to naught. Wherfore (O my sonnes)take good hertes vnto you/ & quyte youre selues lyke men in the lawe: for yf ye do the thynges that are commaunded you in the lawe of the Lorde youre God / ye shall optayne greate honoure therin.

And beholde/I know that youre brother Symon is a man of wysdome: se ỳ ye geue eare vnto hym alwaye / he shalbe a father vnto you. As for Judas Machabeus / he hath euer bene myghtye and stronge frō hys youth vp: let him be youre captayne / & order the battayll of ỳ people: thus shall ye bringe vnto you all those that fauoure the lawe / & se that ye auenge the wronge of youre people/and recompence the Heathen agayne/ & applye youre selues whole to the commaūdement of the lawe. So he gaue them hys blessynge / and was layed by hys fathers: & died in the .C. & xlvi. yeare at Modin/where hys sonnes buried him in hys fathers sepulcre/ & all Israell made greate lamentacyon for hym.

¶ Judas is made ruler ouer the Jewes. He killeth Appolonius & Seron the prince of Syria. The confydence of Judas towarde God. Judas determyneth to fyght agaynst Lysias/whom Antiochus had made captayne ouer his host. The prayer of ỳ aduersaryes.

¶ The.iij. Chapter.

Then stode vp Judas Machabeus in his fathers steade/ & all his brethrē helped him: and so dyd all they that helde wt hys father / & fought with cherefulnesse for Israel. So Judas gat his people great honoure: He put on a brest plate as a giaunte/ & arayed hym selfe with his harnesse/ and defended the hoste with hys swearde. In his actes he was lyke a Lyon/ and as a lyōs whelpe roaringe at his praye. He was an enemye to the wycked/ & hunted them out: and brent vp those that vexed hys people: So that hys enemyes fled for feare of hym/ and all the worchers of vngodlynes were put to trouble: soch luche and prosperyte was in his hande. This greued dyuerse kyngs/ but Jacob was greatly reioyced thorow hys actes / and he gatt hymself a greate name for euer. I Josephus cap. viij.xx.li. xij. Antiq.

He wente thorow the cytyes of Juda/ destroyenge the vngodly out of them/turnyng awaye the wrath from Israell / and receauynge soch as were oppressed: and the fame of him wente vnto the vttemost parte of the earth. Then Appollonius (a prynce of Syria) gathered a myghtye greate hoost of the Heathē & out of Samaria/to fyght agaynst Israell. Whych when Judas perceaued / he wente forth to mete hym/ fought wyth hym: slewe him/and a great multitude with him/ the remnaūte fled/ & he toke their substaūce Judas also toke Appollonius awne swearde/and fought with it all his lyfe longe.

Now whē Seron (another prynce of Syria) herde saye/that Judas had gathered vnto hym the congregacyon and church of the faythfull B

faythfull/he sayde: I wyll get me a name & a prayse thorow out the realme: for I wyll go fight with Judas & them that are wyth hym/as many as haue delyuered the kynges commaundement. So he made hym ready/ and there wente with him a greate myghtye hoost of the vngodly/ to stande by hym/ and to be auenged of the chyldren of Israel. And when they came nye vnto Bethoron/ Judas wente forth agaynst thē with a small company. And whē hys people sawe soch a great hoost before them/ they sayde vnto Judas: How are we able (beinge so fewe) to fyght agaynst so greate a multitude and so strōge? seinge we be so weery/ and haue fasted all thys daye?

But Judas sayde: It is a small matter for many to be ouercome wᵗ fewe: yee there is no differēce to the God of heauen/ to deliuer by a greate multytude or by a small company: for the victory of the battell standeth not in the multytude of the hoost/ but the strength cōmeth from heauē. Beholde/ they come agaynst vs wyth a presumptuous and proude multytude/ to destroye vs/ oure wyues and oure chyldren/ and to robbe vs. But we wyll fight for oure lyues/ & for oure lawes/ and the Lorde hym selfe shall destroye them before oure face: therfore be not ye afrayed of them.

As soone as he had spoken these wordes/ he leapte sodenly vpon thē. Thus was Seron smytten/ and his hoost put to flight/ and Judas folowed vpon them beyonde Bethoron vnto the playne felde: where there were slayne eight hundreth men of them/ and the residue fled in to the lande of the Philystynes. Then all the Heathē on euery syde were afrayed for Judas and hys brethren: so that the rumoure of hym came vnto the kynges eares/ for all the Gentyles coulde tell of the warres of Judas.

So when kynge Antiochus hearde these tydynges/ he was angry in his minde: wherfore he sente forth and gathered an hoost of hys whole realme very stronge armyes: and opened hys treasury/ and gaue hys hoost a yeares wagyes in hande/ commaundynge them to be ready at all tymes.

Neuertheless when he sawe/ that there was not moneye ynough in hys treasuries/ and that thorow the discorde and persecucyon/ whych he made in ỹ lande (to put downe the lawes that had bene of olde tymes) hys customes & tributes of the lande were mynysshed: he feared that he was not able for to beare the costes and charges any longer/ nor to haue soch gyftes/ to geue so liberally as he dyd afore/ more then the kynges that were before hym.

Wherfore he was heuy in his minde/ and thought to go into Persides/ for to take tributes of the lande/ & so to gather moch moneye. So he left Lysias (a noble man of the kynges bloude) to ouerse the kynges busynesses/ from the water Euphrates vnto the borders of Egypte: & to kepe well his sonne Antiochus/ tyll he came agayne. 1.Mach.vi.a.

Moreouer/ he gaue him half of his hoost and Elephātes/ commytted vnto hym euery thynge of hys mynde/ concernynge those whych dwelt in Juda and Jerusalem: that he shulde sende out an armye agaynst thē/ to destroye and to rote out the power of Israel and the remnaunt of Jerusalem: to put out their memorial from that place/ to set straūgers for to inhabyt all their quarters/ and to parte their lande amonge them. Thus the kynge toke the other parte of the hoost/ and departed from Antioch (a cyte of hys realme) ouer the water of Euphrates/ in the hundreth and .xlvij. yeare/ and went thorow the hye countrees. Joseph.capi.x. lib.xij.antiq.

And Lysias chose vnto hym Ptolomy the sonne of Doziminus/ Nicanor and Gorgias myghty men/ and the kynges frendes. These he sent with .xl. thousande fote men and .vij. thousande horsmen/ for to go into the lande of Juda/ and to destroye it/ as the kynge cōmaunded. So they wēte forth with all their power/ & came to Emmaus into the playne felde. When the marchauntes hearde ỹ rumoure of them/ they & their seruauntes toke very moch syluer & golde/ for to bye the chyldren of Israel to be their bonde men. There came vnto them also yet moo men of warre on euery syde/ out of Syria and from the Palestynes. 1.Mach.vij.b

Now when Judas and hys brethrē sawe that trouble increased/ & that the hoost drew nye vnto their borders: consyderyng the kynges wordes which he commaunded vnto the people: namely/ ỹ they shulde vtterly waste and destroye thē: They sayde one to another: Let vs redresse the decaye of oure people/ let vs fyght for oure folke and for oure Sanctuary. Then the congregacyon were soone ready gathered to fyght/ to praye & to make supplycacyon vnto God for mercy & grace.

As for Jerusalem/ it laye voyde/ and was as it had bene a wyldernesse. There wente no man in nor out at it/ and the Sanctuary was troden downe. The aleauntes kepte the castell/ there was the habytacyon of the Heathen. The myrth of Jacob was taken awaye/ the pype and the harpe was gone frō amonge them. 1.Mach.i.d.

The Israelytes gathered them to gether/ and came to Malpha before Jerusalē: for in Malpha was the place where they prayed afore

afore tyme. So they fasted that daye/ & put sackclothes vpō them/cast asshes vpō their heades/rente their clothes/ & layde forth the bokes of the lawe (wherout the Heathen sought the lyckenesse of their ymages) and brought the Prestes ornamētes/the firstlinges and the tythes. They set there also the absteyners(which had fulfylled their dayes) before God/ and cryed wyth a loude voyce towarde heauen/sayinge: What shall we do wyth these? and whyther shall we cary them awaye? For the Sanctuary is trodē downe and defyled/ thy prestes are come to heuynesse and dyshonoure: and beholde/ the Heathen are come together for to destroye vs. Thou knowest what thynges they ymagyn agaynst vs. How may we stande before thē/ excepte thou(O God)be oure helpe?

Nume.vi.a

They blewe out the trompette also wyth a loude voyce. Then Judas ordened captaynes ouer the people: ouer thousandes/ ouer hundredes/ouer fyftye / and ouer ten. But as for soch as buylded them houses/ maryed wyues/planted them vyneyardes/and those that were fearfull: he commaunded thē euery man to go home/ accordynge to the lawe. So the hoost remoued/and pytched vpō the southsyde of Emmaus.

Deutero.xx.a

And Judas sayde: Arme youre selues/be stronge (O my chyldren) make you ready agaynst to morow in the mornynge/that ye maye fyght wyth these people/ whych are agreed together to destroye vs & oure sanctuary. Better is it for vs to dye in battayll/ than to se oure people and oure sanctuary in soch a myserable case. Neuertheless/as the wyll is in heauen/ so be it.

Mat.vi.b. Luc.xi.a

¶ Judas goeth agaynst Gorgias which lieth in wayte. He putteth Gorgias and his hoost to flyght. Lisias inuadeth Jewrye/but Judas dryueth him oute. Judas purifyeth the temple and dedycateth the aultaer.

¶ The.iiij. Chapter.

THen toke Gorgias fyue thousand men of fote/ & a thousande of the best horsmen: & remoued by night/ to come nye where the Jewes hoost laye/ & so to slaye them sodenly. Now ỹ men that kepte the castell/were the conueyers of them. Then arose Judas to smyte the cheke & pryncipall of the kynges Hoost at Emmaus/ for the armye was not yet come together. In the meane season came Gorgias by nyght in to Judas tentes: & when he founde no man there/he sought them in the mountaynes/ & thought they had bene fled awaye because of him. But whē it was daye/Judas shewed hym selfe in the felde wyth thre thousande men only/ whych hath nether harnesse ner swearde to their myndes.

But on the other syde/ they sawe that the Heathen were myghtie and well harnessed/ and their horsmē aboute them/ and all these well experte in fettes of warre. Then sayde Judas to ỹ men that were with hym: Feare not ye the multitude of them/ be not afrayed of their violente runnynge: remembre how oure fathers were delyuered in the reed see/ when Pharao threatned them with a greate Hoost.

Exo.xiiij.c

Euen so lett vs also crye now towarde heauen: and the Lorde shall haue mercy vpō vs/and remembre the couenaunt of oure fathers/ yee and destroye this Hoost before oure face this daye: And all ỹ Heathē shal know/ that it is God hym selfe/ which delyuereth & and saueth Israel.

B Then the Heathen lyft vp their eyes: and when they sawe that they were commynge agaynst them/they went out of their tentes in to the battayll: and they that were wyth Judas/ blewe vp the trompettes. So they buckled together/and the Heathen were discomfyted and fled ouer the playne felde: but the hynmost of them were slayne. For they folowed vpon them vnto Asaremoth/and in to the feldes of Idumea towarde Azot and Jamnia: so that there were slayne of them vpon a thre thousande men. So Judas turned agayne wyth his Hoste/ & sayde vnto the people: Be not gredy of the spoyles/ we haue yet a battayll to fyght: for Gorgias and his hoost are here by vs in the mountaynes/ but stande ye fast agaynst oure enemyes/ & ouercome thē: then maye ye safely take the spoyles.

C As Judas was speaking these wordes/ there apeared one parte of them vpon the mount. But whan Gorgyas sawe that they of his partye were fled/ and the tentes brent vp (for by the smoke they might vnderstande what was done) they perceauynge this/ were beryfore afrayed: and when they sawe also that Judas and hys hoost were in the felde ready to stricke batayll/ they fled euerychone in to the lande of the Heathen.

So Judas turned agayne to spoyle the tentes/ where they gatt moch golde and syluer/ precious stones/ purple & great riches. Thus they went home and songe a Psalme of thankesgeuinge and praysed God in heauen: for he is gracyous/ and hys mercy endureth for euer: And so Israell had a greate victory in that daye.

Psal.cvij. Psal.c.xxxvj.a

Now all the Heathen that escaped/ came and tolde Lysyas euery thynge as it happened. Wherfore Lysyas was fore afrayed and greued in his mynde/ because Israel had not gotten soch mysfortune as he wolde they

shulde

chulde / nether as the kynge commaunded. The nexte yeare folowing/gathered Lysias thre score thousande chosen men of fote / & fyue thousande horsmē/to fight agaynst thē

So they came in to Jewry / and pytched
D their tētes at Bethoron / where Judas came agaynst them with ten thousande men. And when he sawe so greate mightye an hoost/he made hys prayer and sayde: Blessed be thou (O sauioure of Israell) whych dyddest de-
1.Reg.vij.g. stroye the violent power of the gyaunte / in the hande of thy seruaunt Dauyd / and ga-
iiij.Reg.xiiij.b uest the hoost of the Heathen in to the hande of Jonathas (the sonne of Saul) and of hys weapen bearer.

Put thys hoost now in to the hande of thy people of Israell / and let them be confounded in their multitude and horsmen. Make them afrayed / & dyscomforth the boldnes of their strēgth / that they maye be moued thorow their destruccion. Cast them downe thorow the swearde of thy louers / then shall all they that knowne thy name/prayse the with thankesgeuynge.

So they stroke the batell/and there were slayne of Lysias hoost/fyue thousande men. Then Lysyas seynge the dyscomfetynge of hys men / and the manlynesse of the Jewes/ how they were ready / ether to lyue or to dye like men: He wente vnto Antyoche and chose out men of warre: that whā they were gathered together/ they myght come agayne in to Jewry. Then sayde Judas and hys brethren: beholde/ our enemyes are discomfited: Lett vs now go vp / to clense and to repayre the Sanctuary.

Upon thys / all the hoost gathered them
E together / and wente vp vnto mount Syon.
g.Mach.x.a. Now whan they sawe the Sanctuary laied waste/ & aulter defyled/the dores brēt vp/ & shrubbes growinge in the courtes/like as in a wod or vpon mountaynes/yee & & the prestes Celles were broken downe: They rente their clothes/made great lamentacion/ cast asshes vpon their heades/ fell downe flat to the grounde / made a greate noyse wyth the trompettes/& cried towarde heauen.

Then Judas apoynted certayne men to fyght agaynst those which were in the castel till they had clensed the Sanctuary. So he chose prestes & were vndefyled / such as had pleasure in the lawe of God: and they clensed the Sanctuary/ and bare out the defyled stones in to an vncleane place. And for so moch as the aulter of burntoffrynges was vnhalowed / he toke aduysement / what he might do vnto al: so he thought it was best to destroye it (lest it shulde happen to do them eny shame) for the Heathē had defyled it/ & therfore they brake it downe. As for & stony they layed thē vp vpō the mountayne by & houses in a conuenient place: til there came a prophet to shewe/what shulde be done with them.

So they toke whole stones accordinge to F
& lawe/ & buylded a new aulter soch one as Exod.xx.d.
was before/ & made vp & Sanctuary within Deute.xxvij.a
& without/ & halowed & courtes. They made Josue.viij.g.
new ornamentes/ & brought the candilstick the aulter of incense / & the table in to the tē-ple. The incense layed they vpon the aulter/ & lyghted the lampes whych were vpon the candilsticke / that they myght burne in & tē-ple. They set the shewbred vpon the table / & hanged vp the vale/and set vp the temple/as it was a fore. And vpon the xxv. daye of the
ix.moneth/which is called the moneth of Ca- ij.Mach.x.a
sleu/in the C.xlviij.yeare: they rose vp by tymes in the mornynge for to do sacrifice (accordinge to the lawe) vpon the new burnt offrynge aulter. that they had made: after the tyme and season that the Heathen had defyled it. The same daye was it set vp agayne/ with songes pypes/harpes & cymbales.

And all the people fell vpon their faces/ G
worshippynge & thanckyng & God of heauē which had geuen them the victory. So they ij.para.vij.b.
kepte the dedicacion of the aulter viij. dayes offrynge burnt sacrifices & thankoffrynges with gladnesse. They decke the temple also w crownes & shildes of gold/ & halowed & portes & celles/ & hāged doores vpō thē. Thus there was very great gladnes amonge & people / because & blasphemy of & Heathē was put awaye. So Judas & his brethrē w the whole congregacyon of Israel/ordened/ that the tyme of the dedycacyō of the aulter shulde be kepte in hys season from yeare to yeare / by the space of viij. dayes/from the xxv. daye of the moneth Casleu: yee and that wyth myrth and gladnesse.

And at the same tyme buylded they vp the mount Syon wyth hye walles and stronge towres roundeaboute: lest & Gentiles shuld come and treade it downe/as they dyd afore. Therfore Judas sett men of warre in it / to i.Mach.vi.d.e.
kepe it: and made it stronge / for to defende Bethsura: that the people myght haue a refuge agaynst the Edomytes.

¶ Judas vaynquyshed the Heathen that go aboute to destroye Israel/and is holpen of his brethren Simon and Jonathas. He ouerthroweth the cytye of Ephron/ because they denyed hym passage thorow it.

¶ The.v. Chapter.

It happened also that whan the A
Heathen roundeabout herd / how Joseph.cap.xij
& & the aulter & & Sanctuary were libro.xij.
sett vp in theyr olde estate: it displeased thē very sore / wherfore they though to destroye the generacyon of Jacob that was amonge them; In so moch that they

began

begãne to slaye and to persecute certayne of
Ezech.xxv.c. the people. Then Judas fought agaynst the
e.xxxv.a. chyldzẽ of Esau in Idumea / & agaynst those
which were at Arabathane (for they dwelt
H.Mach.x.c. rounde aboute the Israelites) where he slew
and spoyled a greate multytude of them. He
thought also vpon the malyce and vnfaythfulnes of ỹ chyldzẽ of Bean / how they were a snare & stoppe vnto the people / & how they layed wayte for them in the hye waye: wherfore he shut them vp in to towers / and came vnto them / condemned them / and brent vp their towres / with all that were in them.

After warde wente he agaynst the chyldzen of Ammon / wherof he founde a myghtye power & a greate multytude of people / with Timothy their captayne. So he stroke many battayls with them / whych were dystroyed before hym. And when he had slayne them / he wanne Gazer the cytye / wyth the townes belonginge therto / and so turned agayne in to Iewry. The Heathen also in Galaad gathered thẽ together / agaynst the Israelites that were in their quarters to slaye them: but they fled to ỹ castell of Datheman. and sent letters vnto Judas and his brethzẽ / sayinge: The Heathen are gathered agaynst
B vs on euery syde / to destroye vs / & now they make them for to come / and laye sege to the castell / wherunto we are fled / and Timothy is the captayne of their Host: come therfore / and delyuer vs out of their handes: for there is a greate multytude of vs slayne all ready. Yee and oure brethzen that were at Tubin / are slayne & destroyed (well nye a thousande men) and their wyues / their chyldzen and their goodes haue the enemyes led awaye captyue.

Whyle these letters were yet a readynge / beholde / there came other messaũgers from Galile / with rente clothes: which tolde euen the same tydynges / and sayde / that they of Ptolomaus / of Tyrus and of Sidon were gathered agaynst them / and that all Galilee was fylled wyth enemyes to destroye Israel When Judas and the people herde this / they came together (a greate congregacyon) to deuyse / what they might do for their brethzen / that were in trouble & beseged of their enemyes. And Judas sayde vnto Simõ his brother: chose the out certayne men / and go deliuer thy brethren in Galilee: As for me and my brother Jonathas / we wyll go in to Galaadithim. So he left Josephus ỹ sonne of Zachary / and Asarias to be Captaynes of the people and to kepe the remnaunt of ỹ Host in Iewry / and commaunded them / sayinge: Take the ouersyght of thys people / and se ỹ ye make no warre agaynst the Heathen / vntyll the tyme that we come agayne. And vnto Simon he gaue thzee thousande men for to go in to Galilee / but Judas hym selfe had eyght thousande in Galaadithim.

C Then wente Symon in to Galilee / and stroke diuerse batelly with the Heathẽ: whõ he discomfyted / and folowed vpon them vnto the porte of Ptolomais. And there were slayne of the Heathen allmost .iij. thousande men. So he toke ỹ spoyles of them / and caried awaye the Israelites / that were in Galilee and Arbatis / wyth their wyues / their chyldzen and all that they had / and brought them in to Iewry with greate gladnesse. Judas Machabeus also and his brother Jonathas / wente ouer Jordane / and trauayled .iij. dayes iourney in the wyldernesse: Where the Nebuthees met them / and receaued them louyngly / and tolde thẽ euery thynge that had happened vnto their brethzen in Galaadithim / and how that many of them were beseged in Barasa / Bosor / Alimis / Casphor / Mageth and Carnaim (all these are stronge walled and myghtie greate cyties) and that they were kepte in other cytyes of Galaad also: & to morow they are apoynted to brynge their Host vnto these cyties / to take them & to wynne them in one daye.

So Judas and his host turned in all the haste in the wyldernesse towarde Bosor / and wanne the cytie / slewe all the males with ỹ swearde / toke all their goodes / and sett fyre vpon the cytie. And in the nyght they toke their iourneye from thence / and came to the castell. And by tymes in the mornynge when they loked vp / beholde / there was an innumerable people bearynge laders and other instrumẽtes of warre / to take the castell and to ouercome them.

When Judas sawe that the battayll beganne / and that the noyse therof wente vp & range in to the heauen / and that there was so greate a crye in the cytie: He sayd vnto his host: fyght this daye for youre brethzen. And so came behynde their enemyes in thzee companyes / and blewe vp the trompettes / and cryed in their prayer to God.

But as soone as Timothis host perceaued ỹ Machabeus was there / they fled from him / and the other slewe them downe ryght sore: so that there were killed of them ỹ same daye / almost eyght thousande men. Then departed Judas vnto Malpha / layed sege vnto it and wanne it / slewe all the males in it / spoyled it / and set fyre vpon it. From thence wente he and toke Casbon / Mageth / Bosor and the other cyties in Galaad.

After thys gathered Timothy another D
Hoste / which pitched their tentes before Raphon beyonde the water. Judas sent to spye ỹ hoste / & they brought him worde agayne / sayinge /

agayne/sayenge:All the Heathen ꝯ be roũde aboute vs / are gathered vnto him / and the hoost is very greate:Yee they haue hyred the Arabiãs to helpe them/ & haue pitched their tentes beyonde the water / and are ready to come & fyght agaynst the. So Judas wente on to mete them.

And Timothy sayde vnto the captaynes of hys hoost: when Judas & hys hoost come nye ꝯ ryuer:yf he go ouer first/we shal not be able to withstande him:for why/he wil be to stroge for vs. But yf he darre not come ouer so that he pitch his tente beyonde the water: then will we go ouer/ for we shalbe stronge ynough agaynst him. Now as soone as Judas came to ꝯ ryuer/he appoynted certayne scrybes of the people/ & commannded them/ sayenge:se ꝯ ye leaue none behinde vpõ this syde of the ryuer/ but let euery man come to the battayl. So he wente first ouer vnto thẽ & his people after him.

And all the Heathen were dyscomfited before him/and lett their weapens fal/ & ranne in to the tẽple that was at Carnaim. Which cytye Judas wanne / and brent the temple wyth all that were in it: So was Carnaim subdued/and myght not withstãde Judas. Then Judas gathered all the Israelites that were in Galaadythym / from the leest vnto the most / wyth their wyues and their chyldren(a very greate hoost) for to come in to the lande of Israell.

So they came vnto Ephron / which was a myghtie/greate and stroge cytie/and laye in their waye. For they coulde not go by it/ nether of the ryght hande ner of the left/ but must goo thorow it. Neuertheless they that were in ꝯ cytie/wolde not let thẽ go thorow/ but walled vp the portes with stones. And Judas sent vnto thẽ w̃ peaceable wordes/ sayinge:Let vs passe thorow youre land/ ꝯ we maye goo in to oure awne countre:there shall no body do you harme/we wyll but only go thorow. But they wolde not lett thẽ in.

Wherfore Judas commaunded a proclamacyon to be made thorow oute the Hoste/ that euery man shulde kepe his ordre:and so they dyd their best lyke valeaunt men.

And Judas beleged the cytie all that daye and all that nyght / and so wanne it: where they slewe as many as were males / and destroyed the cytye/ and spoyled it / and wente thorow all the cytie ouer thẽ ꝯ were slayne. Then went they ouer Jordane in to ꝯ playne felde before Bethsan. And Judas helped thole forwarde that cam behynde/ and gaue the people good exortacyon all the waye thorow/ tyll they were come in to the lande of Juda. Thus they wente vp vnto ꝯ mount Sion/ where they offred w̃ myrth & thanckesgyuynge:because there were none of thẽ slayne/but came home agayne peaceably.

Now what tyme as Judas and Jonathas were in the lande of Galaad / and Symon their brother in Galilee before Ptolomays: Then Josephus the sonne of Zachary and Asaryah the captaynes / hearynge of the actes that were done and of the battels that were stroken / sayde: Lett vs get vs a name also/ and go fight agaynst the Heathen that are rounde aboute vs.

So they gaue their hoost a commaundement / and wente towarde Jamnyah. Then came Gorgyah & his men out of the cytie/to fyght agaynst them: Josephus also and Asaryah were chased vnto the borders of Jewry & there were slayne ꝯ daye of ꝯ people of Israel iij. M. men: so ꝯ there was a great misery amonge ꝯ people/ & al because they were not obedient vnto Judas and hys brethren / but thought they shulde quyte them selues manfully. Neuertheles they came not of the sede of these men/ by whõ Israell was helped. But the mẽ ꝯ were with Judas/ were greatly commended in the sight of all Israell and all Heathen /where so euer their name was herde vpon/ & the people came vnto thẽ byddynge them welcome.

After thys wente Judas forth wyth hys brethren/and fought agaynst the chyldrẽ of Esau/in the lande ꝯ lyeth towarde the south where he wanne the cytie of Hebron and the townes that lye beside it: & as for the walles and towres rounde aboute it/he brent them vp. Then remoued he to go in to the lande of the Philistines/and wente thorow Samaria. At ꝯ same tyme were there many prestes slayne in the battayll / whych wylfully and without aduysement wente out for to fyght to get them honoure. And when Judas cam to Azot in the Philistines lande / he brake downe their aultares / brent the ymages of their Idols/spoyled ꝯ cyties/ & came agayne in to the lande of Juda.

¶ Antiochus wyllynge to take the cytie of Elimas for a praye is dryuen awaye of the Cytezins. He falleth in to syckenes and dyeth. His sonne Antiochus is made kynge. The belege of the tower of Sion. Eupator cõmeth in to Jewry with a great armye. The boldenesse of Eleazar.

¶ The.vj. Chapter.

NOw when kynge Antyochus trauayled thorow the hye countrees/ he herde ꝯ Elymas in Persia was a noble & plenteous citie in syluer & gold/ & that there was in it a very riche tẽple: where as were clothes/cote armoures & shyldes of golde/whych Alexander the sonne of Philippe kyng of Macedonia had left behynde him. Wherfore he wẽte about to take the Josephus cap. xiij. lib. xij. antiq.

the cytye & to spoyle it/ but he was not able: for the cytezyns were warned of it/ & fought wt̄ him. And so he fled & departed wt̄ great heuynesse/ & came agayne into Babylon. Moreouer there came one which brought hym tydynges in Perslyde/ that his hoostes which were in the lande of Juda / were dryuen awaye/ and how that Lisias went forth first wt̄ a greate power/ & was dryuen awaye of the Jewes: how that they had wonne the victory/ & gotten greate goodes out of the hoostes ꝑ perysshed: how they had brokē downe the abhomynacion/ which he set vp vpon the altare at Jerusalem/ and fenced the Sanctuary with hye walles/ like as it was afore: yee and Bethsura his cite also.

1. Macha. lij. c. and. iiij.

1. Mach. i. k.

B So it chaunced/ that when the King had herde these wordes/ he was afrayed and greued very sore. Wherfore he layed him downe vpon his bed/ and fell sicke for very sorowe: and all because it had not happened as he had deuysed. And there contynued he longe/ for hys greefe was euer more and more/ so ꝑ he saw he must nedes dye. Therfore he sent for his frendes/ & sayde vnto thē: the slepe is gone fro myne eyes for the very sorow and veracyon of herte ꝑ I haue. For when I cōsyder in my mynde ꝑ greate aduersite ꝑ I am come vnto/ & the floudes of heuynesse which I am come in/ where as afore tyme I was so mery/ and so greatly set by (by reason of my power) Agayne/ consyderinge the euell ꝑ I haue done at Jerusalem/ frō whence I toke all the ryches of golde & syluer ꝑ were in it/ and sent to fetch awaye the inhabytours of Iewry without any reason why: I knowe/ ꝑ these troubles are come vpō me for the same cause. And beholde/ I must dye with greate sorow in a straūge lande. Then called he for one Philippe a frende of his/ whom he made ruler of al his realme/ & gaue him ꝑ crowne/ his roabe & his ryng: that he shulde take his sonne Antiochus vnto hym / & bryng hym vp/ tyll he myght raygne hymselfe. So the Kynge Antiochus dyed there / in the. cxlix. yeare. When Lysias knewe that the kynge was deed/ he ordened Antiochus hys sonne (whom he had brought vp) to raygne in hys fathers steade) & called hym Eupator. Now they that were in the castell (at Jerusalem) kepte in the Jewes round about the Sanctuary/ & sought euer styll to do them harme/ for the strengthenynge of the Heathen.

1. Mach. ix. a. b. c. d. e

Iosep. cap. xiiii libro. xii. 1. Mach. iii. d.

Wherfore Judas thought to destroye thē/ and called all the people together/ that they myght laye sege vnto them. So they came together in the. Cl. yeare / & beleged them/ layinge forth their ordynaunce and instrumentes of warre. Then certayne of thē that were beleged wente forth (vnto whom some vngodly men of Israel ioyned them selues also) and went vnto the kyng sayinge: How longe wyll it be/ or thou punysh and auēge oure brethren? We haue euer bene mynded to do thy father seruyce/ to walke in his statutes/ and to obeye his commaundementes: Therfore oure people fel from vs/ & whersoeuer they founde any of vs/ they slewe thē: and they haue not only medled wyth vs/ but wyth all oure countrees: and beholde/ thys daye are they belegynge the castell at Jerusalem/ and haue made vp the strōge holde in Bethsura: And ꝑ thou doest not preuente them ryght soone / they wyll do more then these / and thou shalt not be able to ouercome them.

1. Mach. viij. g.

When the kynge herde this / he was very angrye/ and called all hys frendes / the captaynes of hys fote men and of all hys horse men together. He hyred men of warre also out of other realmes and oute of the Iles of the see/ which came vnto hym. And the nombre of hys Host was an hundreth thousande fote men/ and twentye thousande horsmen/ & xxxij Elephātes well exercised to battayll. These came thorow Idumea vnto Bethsura/ and beleged it a longe season / and made dyuerse instrumentes of warre agaynst it. But the Jewes came out and brent them / and fought lyke men. Then departed Judas from the castell at Jerusalem / and remoued the host toward Bethzacaran ouer agaynst the kynges armye.

D 1. Mach. xiii. a

1. Mach. vi. g. e. vi. f.

So the kynge arose before the daye/ and brought the power of his Host in to ꝑ waye to Bethzacaran/ where the Hostes made thē E to the battayll / blowynge the trompettes. And to prouoke the Elephantes for to fight/ they shewed them the sappe of reed grapes and molberies. And deuyded the Elephantes amonge the Hoste: so ꝑ by euery Elephante there stode a. M. men well harnessed/ & heimettes of stele vpon their heades: Yee vnto euery one of the Elephantes also/ were ordened. v. C. horsmen of the best / which wayted of the Elephante / goynge where so euer he wente/ and departed not from him. Euery Elephant was couered with a strōge tower of wod/ where vpon were. xxxij. baleaunte men with weapens to fyght/ & within it was a man of Inde to rule the beest.

As for the remnaunt of the horsmen / he sett them vpon both the sydes in two partes with trompettes/ to prouoke the Hoste / and to stere vp soch as were slowe in the armye. And when the sunne shone vpō their shildes of golde and stele/ the mountaynes glistered agayne at them / and were as bryght as the crestettes of fyre. The kyngs hoost also was deuyded/ one parte vpō ꝑ hye mountaynes/

the

the other lowe beneth: so they went on / takynge goodhede / and kepynge their ordre. And all they that dwelt in the lande / were affrayed at the noyse of their hoost / when the multytude wente forth / & when the weapēs smote together / for ỹ hoost was both great & mighty. Judas also & his hoost entred in to the battayll / & slew .vj.C. men of the kynges armye. Now whē Eleasar the sonne of Saura dyd se one of the Elephantes decked wt the kynges badge / and was a more goodly beest then the other: he thought the kynge shuld be vpon hym / & ieoparde him self to delyuer his people / and to get him a perpetuall name.

Wherfore he ranne with a corage vnto ỹ Elephante in the myddest of the hoost / smytynge them downe of both the sydes / & slewe many aboute him. So wente he to the Elephantes fete / & gat hym vnder hym / & slewe him: then fell the Elephant downe vpō him / & there he dyed. Judas also & his men seing ỹ power of the kyng & the myghtye vyolēce of his hoost / departed frō them. And the kinges armye wente vp agaynst thē towarde Jerusalem / & pitched their tētes in Jewry before mount Sion. Moreouer / the kynge toke truce with them that were in Bethsura.

1. Mach. iij. g. vi. d. ỹ. Mach. xi. a. gij. a.

But whē they came out of ỹ cyte (because they had no vytales within / & the lande laye vntylled) the kyng toke Bethsura / & set men to kepe it / & turned hys hoost to the place of the Sanctuary / & layed siege to it a greate whyle. Where he made al maner ordynaūce: handbowes / fyre dartes / rackettes to cast stones / scorpyōs to shute arowes / & slinges. The Jewes also made ordynaunce agaynst theirs / and fought a longe season.

But in the cyte there were no vytayles / for it was the seuenth yeare of the warres / & those Heathē that remayned in Jewry had eaten vp all their store. And in the Sanctuary were few men lefte / for ỹ hunger came so vpon thē / that they were scatered abroade euery man to his awne place.

So when Lysias hearde that Philippe
1. Mach. vi. b. (whom Antiochus the kynge whyle he was yet lyuynge / had ordened to bryng vp Antiochus his sonne / that he myght be kynge) was come agayne out of Perssia & Medea with the kinges hoost / & thought to optayne the kyngdome: He gat him to the kyng in all the haste / & to the captaynes of ỹ hoost / and sayde: we decrease dayly / & oure vytales are but small: Agayne / the place ỹ we laye sege vnto / is very strong / & it were oure parte to se for the realme. Let vs agree with these men and take truce with them / and with all their people / and graunte them to lyue after their lawe / as they dyd afore. For they be greued & do all these thinges agaynst vs / because we haue despyled their lawe. So the kyng and the princes were content / & sent vnto thē to make peace / & they receaued it. Now when the kyng & the princes had made an othe vnto them / they came out of the castell / and ỹ kynge wente vp to mount Syon. But whē he sawe that the place was well fenced / he brake the othe that he had made / & cōmaunded to destroye ỹ wall rounde aboute. Then departed he in all the haste / & returned vnto Antioche / where he foūde Philippe hauyng dominyon of ỹ cytie. So he fought agaynst him / & toke ỹ cytie agayne in to his handes.

¶ Demetrius raygneth after he had kylled Antiochus & Lysias. He troubleth the chyldrē of Israel thorow the counsell of certen wycked personnes. The prayer of the Prestes agaynst Nicanor. Judas kylleth Nicanor / after he had made his prayer.

¶ The .vij. Chapter.

IN the .Cli. yeare came Demetrius the sonne of Seleucus from the cytie of Rome wyth a small cōpany of men / vnto a cytye of the see coast / & there he bare rule. And it chaunced / that when he came to Antioch the citie of his Progenitours / hys hoost toke Antiochus & Lysias / to bryng thē vnto him. But whē it was tolde him / he sayde: lett me not se their faces. So the hoost put them to death: Now when Demetrius was set vpon the trone of his kyngdome / there came vnto him wycked and vngodly men of Israel: whose captayne was Alcimus / that wolde haue bene made hye prest: These men accused the people of Israel vnto the kynge / sayinge: Judas & his brethren haue slayne thy frendes / and dryuē vs out of oure awne lande. Wherfore sende now some man (to whom thou geuest credēce) that he maye go and se all the destruccyō / which he hath done vnto vs & to the kynges lande / and lett him be punished with all his frendes and fauourers.

Then the kynge chose Bachides a frende of his / which was a mā of greate power in the realme (beyonde the greate water) and faythfull vnto the kynge: and sent hym to se the destruccyon that Judas had done. And as for that wicked Alcimus / he made him hye prest / and commaunded hym to be auenged of the chyldren of Israell. So they stode by / and came with a greate hoost in to the lande of Juda / sendynge messaungers to Judas & his brethrē / & spekynge vnto thē wt peaceable wordes: but vnder disceate. Therfore Judas & his people beleued not their saying / for they sawe ỹ they were come wt a greate Hoost.

After this came the scribes together vnto Alcimus & Bachides / trustynge the best vnto thē. And fyrst ỹ Assideans requyred peace of them / sayinge: Alcimus the prest is come of the sede of Aarō / how can he disceaue vs?

So

So they gaue thē louynge wordes/ & swore vnto them/ & sayde: we wil do you no harme/ nether your frendes: & they beleued thē. But the very same daye toke they ix. men of them & slewe them according to ỹ wordes that are written: They haue cast the flesh of thy sanc-
Psal.lxxix.a
tes/ & shed their bloude rounde about Ieru-
C salem/ & there was noman that wolde bury them. So there came a greate feare & drede amonge the people/ sayenge: there is nether treuth nor ryghteousnesse in them/ for they haue broken the appoyntement & othe that they made. And Bachides remoued his hoost from Ierusalem/ and pytched hys tente at Bethzecha: where he sent forth/ & toke many of them that had forsaken hym: He slewe many of the people also/ and cast them into a greate pytt. Then commytted he the lande vnto Alcimus/ and left men of warre wyth hym to helpe him/ & Bachides hymself went vnto the kynge. And thus Alcimus defended his hye prestlode/ and all soch as vexed Israell/ resorted vnto hym: In so moch that they optayned the lande of Juda/ & dyd moch euell vnto the Israelites.

Now when Judas sawe all the myschefe that Alcimus and his company had done (yee more then the Heathen them selues) vnto the Israelites: He went forth rounde about al the borders of Jewry/ and punyshed those vnfaythfull rēnagates/ so that they came no more out in to the countre. So when Alcimus sawe/ that Judas and his people had gotten the vpperhande/ and that he was not able to abyde them: he went agayne to the kynge/ and sayde all the worst of them that he coulde. Then the kyng sent Nicanor/ one of his chefe prynces (whych bare euell wyll vnto Israel) and commaunded hym/ that he
D
shulde vtterly destroye the people.
G.Mach.xv.a.

So Nicanor came to Ierusalem wyth a greate hoost/ and sent vnto Judas and hys brethren wyth frendly wordes (but vnder disceate) sayenge: there shall be no warre betwixte me and you: I will come wyth a few men/ to se how ye do/ with frendshipe. Upon thys he came vnto Judas/ and they saluted one another peaceably: but the enemyes were appoynted to take Judas by violence. Neuertheles it was tolde Judas/ that he came vnto hī but vnder disceate: wherfore he gat him awaye from him/ & wolde se his face no more. When Nicanor perceaued that hys councel was bewrayed/ he went out to fight agaynst Judas/ besyde Capharsalama: where there were slayne of Nicanors hoost/ v. M. men: the residue fled vnto the castell of Dauid.

After thys came Nicanor vp vnto mount Sion: and the prestes wyth the elders of the people wente forth to salute him peaceably & to shewe him the burnt sacrifices that were offered for the kyng. But he laughed them to scorne/ mocked them/ defiled their offeringes/ & spake disdanedly/ yee and swore in his wroth/ sayenge: If Judas and hys hoost be
E
not deliuered now in to my handes/ as soone y.Mac.xiv.e.
as euer I come agayne (& fayre well) I shal burne vp this house. With that/ went he out in a great anger. Then the prestes came g. parā.vij.c.
in/ and stode before the aulter of the temple/ iij.reg.viij.f.
wepinge & sayenge: For so moch as thou (O Lorde) hast chosen this house/ that thy name Esa.lvi.b.
might be called vpon therin/ & that it shulde Matt.xxi.b.
be an house of prayer and petycyon vnto thy people: Be auenged of this man & his hoost/ & let them be slayne with ỹ sweard: remembre the blasphemyes of them/ & suffre them not to continue eny longer.

When Nicanor was gone from Ierusalem he pitched his tente at Bethoron/ & there an hoost met him out of Syria. And Judas came to Adarsa with iij. M mē/ & made his prayer vnto God/ sayenge: O Lorde/ because the messaungers of kyng Senacherib Eccl.xxxvij.c.
blasphemed the/ the angell went forth/ and ij.Mach.viij.d
slewe an C lxxxv. thousande of them: Euen so and.xv.d
destroye thou this hoost before vs to daye ỹ iiij.reg.xix.g
other people maye knowe/ how that he hath blasphemed thy Sanctuary: & punysh him/ accordinge to his malicyousnesse.

And so the hoostes stroke the felde/ the thirtente daye of the moneth Adar: & Nicanors hoost was discomfited/ and he hymself was fyrst slayne in the battayll. When Ny- ij.Mach.xv.d.
canors men of warre sawe that he was kylled/ they cast awaye their weapens and fled: but the Jewes folowed vpon them an whole dayes iourney/ from Adazer vnto Gazara/ blowynge with the trompettes/ & makynge tokens after thē. So the Jewes came forth of all the townes there aboute/ & blewe out their hornes vpon them/ and turned agaynst them: Thus were they al slayne/ and not one of them lefte.

Then they toke their substaūce for a pray and smote of Nicanors heade and hys ryghte hande (whych he helde vp so proudly) and brought it with them/ and hanged it vp afore Ierusalem. Wherfore the people were exceadingly reioyced/ and passed ouer that daie in great gladnesse. And Judas ordened/ that the same daye (namely the .xiij. daye of the moneth Adar) shulde be kepte in myrth euery yeare. Thus the lande of Juda was in rest a litle whyle.

C Judas consyderyng the power & goodly pollicye of the romaynes maketh peace with thē. The rescrypt of the romaynes sent vnto the Jewes.

C The. viij. Chapter.

A Iudas heard also the fame of the Romaynes/ ỹ they were myghty & valeaũt men / & agreable to all thinges that are requyred of thẽ/ & make peace with all men/ which come vnto them/and how they were doughty men of strength. Besydes that it was tolde hym of their battayls & noble actes whych they dyd in Galacia/how they had conquered them / & brought thẽ vnder trybute: & what greate thinges they had done in Spayne/how that with their wysdome & sober behauoure they had wonne the Mynes of syluer and golde ỹ are there/and optayned all the lande / wyth other places farre from them:how they had dyscomfited & slayne downe the kynges that came vpon them / from the vttermost parte of the earth/and how other people gaue thẽ trybute euery yeare: How they had slayne & ouercome Philippe & Perses kynge of Cethim / and other mo(in battayll) whych had brought their ordynaũce agaynst them: how they dyscomfited greate Antiochus kynge of Asia (that wolde nedes fyght with them) haupnge an hundreth and. xx. Elephantes/ with horsmen / charettes/and a very greate hoost:how they toke hym selfalyue/ and ordened hym(with soch as shulde raigne after him) to paye them a greate trybute/yee and to fynde them good suertyes and pledge:besydes all thys/how they had taken from hym

1.Mach.1.a.

B India/ Media and Lydia(his best landes) & geuen them to kynge Eumenus. Agayne/ how they perceauyng that the Grekes were cõmynge to vexe them:sent agaynst them a captayne of an hoost/ which gaue them battayll / slewe many of them / led awaye their wyues and chyldren captyue/spoyled them / toke possession of their lande/destroyed their stronge holdes/ and subdued them to be their bonde men/vnto this daye: Moreouer/how that as for other kyngdomes & Iles / whych somtyme with stode them/they destroyed thẽ/ & brought them vnder their dominyon: But helped euer their awne frendes & those that were confederate with them/and conquered kyngdomes both farre & nye: & that who so euer herde of their renowne/ was afrayed of them:for whõ they wolde helpe to their kingdomes/those raigned: & whõ it lyked not thẽ to raigne/they put him downe:And how they were come to greate preeminence: haupnge no kinge amonge them/ nether eny man clothed in purple/to be magnified there thorow but had ordened them selues a perlament / where in there sat iii. C.and xx. Senatours daylie vpõ ỹ councel/to dispatch euer ỹ busynesse of the people/ & to kepe good ordre:And how that euery yeare they chose a Mayre/to haue the gouernaunce of all their lande: to whõ euery mã was obedient / & ỹ there was nether euell wil ner discenciõ amonge them. C

Then Judas chose Eupolemus the sonne of Iohn the sonne of Jacob/ & Jason the sonne of Eleazar/ & sent them vnto Rome for to make frendshipe & a bonde of loue wt them: ỹ they might take from them ỹ bondage of ỹ Grekes/ for ỹ Jewes sawe that the Grekes wolde subdue the kingdome of Israell. So they went vnto Rome(a very great iourney) & came in to the Perlament/ & sayde: Judas Machabeus with his brethren & the people of the Jewes hath sent vs vnto you/ to make a bonde of frendshipe & peace with you/ & ye to note vs as your louers & frendes. And the matter pleased the Romaynes ryght well / wherfore it was writtẽ vp: of ỹ which ỹ Romaynes made a wrytyng in tables of Latyn & sent it to Jerusalem: ỹ they might haue by them a memorial of the same peace & bõde of frendshippe/after this maner: God saue the Romaines & the people of ỹ Jewes both by see & by lande/ & kepe ỹ swearde & enemy frõ them for euermore. If there come fyrst eny warre vpõ the Romaines or eny of their frẽdes thorow out al their dominiõ ỹ people of the Jewes shal helpe thẽ(as the tyme requireth) & that wt al their hertes. Also they shall nether geue nor sende vnto their enemies vitales/weapõs/money ner shippes:but fulfill this charge at ỹ Romaines pleasure/ & take nothing frõ them therfore. Agayne yf ỹ people of the Jewes happẽ first to haue warre/ the Romaines shal stande by them wt a good wil/acordyng as the tyme wil suffre. Nether shal they geue vnto ỹ Jewes enemies/ vitales/weapens/money ner shippes. Thus are the Romaines content to do / & shall fulfyll their charge wit hout eny disceate.

D

Acordinge to these articles / the Romaynes made the bonde wyth the Jewes. Now after these articles(sayde they) yf eny of the parties wil put to thẽ/ or take eny thyng frõ them : they shall do it wyth the consente of both : & whatsoeuer they adde vnto them or take from them / it shall stande fast. And as touchynge the euell that Demetrius hath done vnto the Jewes/ we haue written vnto him/sayeng: Wherfore layest thou thy heuy yocke vpon the Jewes oure frendes and louers? If they make eny complaynte of the agayne vnto vs/we shall defende them/ and fyght with the by see and by lande.

C After the death of Nicanor Demetrius sendeth his armie agaynst Judas. Judas is slayne. Jonathas is put in the steade of hys brother. The strife betwene Jonathas & Bachides. Alcimus is taken with the palsye & dyeth. Bachides retourneth agayne vnto ỹ king. He commeth vpon Jonathas by the councell of certen wycked personnes/ & is ouercome. The truce of Jonathas with Bachides.

C Ths

¶ The.xx. Chapter.

A 1.Mach.vij.c. Josephus.cap. xvij.lib.xij.

IN the meane season when Demetryus herde ꝑ Nycanor & hys hoost was slayne in the felde/he ꝓceded furher to sende Bachydes & Alcymus agayne in to Jewry / & those that were in the right winge of his hoost/with thē. So they wente forth by the waye that ledeth vnto Galgala / and pytched their tentes before Melaloth which is in Arbellis / & wanne ꝑ citie/& slewe moch people. In ꝑ first moneth of the cliij. yeare/they brought their hoost to Jerusalem/& rose vp & came to Berea/with xx.M. fote men/& ij.M. horsmen.

Now Judas had pitched his tente at Laisa / with thre thousande chosen men. And when they sawe the multytude of the other army that it was so greate/they were sore afrayed/& many conueyed them selues out of the hoost / In so moch that there abode no mo of them but viij. C. men. When Judas sawe that is hoost fayled him/and that he must nedes fight: it brake his hert/that he had no tyme to gather them together: wherfore the mā was in extreme trouble. Neuertheles he sayde vnto them / that remayned with hym: Up/let vs go agaynst oure enemyes/ peraduenture we shal be able to fight wyth them. But they wolde haue stopped hym/ sayenge: we shal not be able/therfore let vs now saue ourselues/ and turne agayne to our brethrē and then wyll we fight agaynst them/ for we are here but fewe. And Judas sayde: God B forbyd/that we shulde fle from them. Wherfore yf oure tyme be come / lett vs dye manfully for oure brethren/and let vs not stayne our honoure. Then the hoost remoued out of the tentes/ & stode agaynst them. The horsmē were deuyded in two partes: the slynge casters & the archers wente before the hoost/ & all the mightye men were formest in the felde. Bachides himself was in the right wyng of the battell/and the hoost drewe nye in two partes/and blewe the trompettes. They of Judas syde blewe the trompettes also/ & the earth shoke at the noyse of the hoostes / and they stroke a felde from the morow til nyght. And when Judas sawe that Bachides hoost was strongest of the right syde/he toke with hym all the hardy men / and brake the ryght wynge of their ordre / and folowed vpō them vnto the mount Azot.

Now when they whych were of the lefte wynge/sawe that the right side was discomfited / they persecuted Judas and them that were with hym. Then was there a sore battayll / for many were slayne and wounded of both the partyes / Judas also hymself was kylled/and the remnaūt fled. So Jonathas and Symon toke Judas their brother/ and buried him in his fathers sepulcre in the cytie of Modin. And all the people of Israell made great lamentacion for him/and mourned longe/sayenge: Alas / that thys worthy shulde be slayne/ which delyuered the people of Israel. As for other thinges pertenynge to the battayls of Judas/ the noble actes ꝑ he did & of his worthynesse: they are not written/for they were very many.

¶ And after the death of Judas/ wycked mē came vp in al the coastes of Israel/and there arose all such as worke vngodlynesse. In those dayes was there a greate dearth in the lande/and all the countre gaue ouer thē selues & theirs vnto Bachydes. So Bachydes chose wicked men/ and made them lordes in the lande. These sought out and made search for Judas frendes / and brought them vnto Bachides: which auenged him self vpō them with greate despite. And there came so great trouble in Israell/ as was not sens the tyme that no prophet was sene there. Joseph. cap.xij lib.xij. Antiq.

Then came all Judas frendes together/ & sayde vnto Jonathas: For so moch as thy brother Judas is deed / there is none lyke him to go forth agaynst our enemiȝ/agaynst Bachides / and such as are aduersaries vnto oure people. Wherfore thys daye we chose the for him/to be oure prynce and captayne to ordre oure battell. And Jonathas toke the gouernaunce vpon hym at the same tyme/ and ruled in steade of hys brother Judas. When Bachydes gatt knowlege therof / he sought for to sley hym: But Jonathas and Symon his brother/ perceauynge that/ fled in to ꝑ wildernesse of Thecua wyth all their company/ and pytched their tentes by ꝑ water pole of Asphar.

Which when Bachydes vnderstode / he came ouer Jordane wyth all hys hoost vpon the Sabbath daye. Now had Jonathas sent his brother Jhon (a captayne of the people) to praye his frendes the Nabuthites/ ꝑ they wolde lende them their ordynaunce/for they had moch. So the chyldren of Jambry came out of Madaba /and toke Jhon and all that he had/ and wente their waye wythal. Then D came worde vnto Jonathas and Symon hys brother / that the chyldren of Jambry made a greate maryage / and brought the bride from Madaba with greate pompe: for she was daughter to one of the noblest princes of Canaan. Wherfore they remembred the bloude of Jhon their brother / and wente vp/and hid them selues vnder the shadowe of the mountayne.

So they lift vp their eyes/and loked: and beholde/there was moch a do/and greate repayre: for the bryde grome came forth / & hys frendes & hys brethren met them with tym-

panys/instrumentes of muslick/ and many weapens. Then Jonathas and they that were with him/rose out of their lourkyng places agaynst them/ and slewe many of them. As for the remnaunt/they fled in the to moũtaynes / and they toke all their substaunce. Thus the mariage was turned to mornings/ and the noyse of their melody in to lamentacyon. And so when they had auenged the bloude of theyr brother/ they turned agayne vnto Jordane.

Bachides hearynge thys/ came vnto the very border of Jordane with a greate power vpon the Sabbath daye. And Jonathas sayde to his company: lett vs get vp/& fyght
C agaynst oure enemyes: for it standeth not wyth vs to daye/as in tymes past: Beholde/ our enemies are in oure waye / the water of Jordane vpon the one syde of vs / wyth bankes/ fennes & woddes of the other syde /so ỹ there is no place for vs to departe vnto.
§. Para. r. a. i. Mach. iiij. b Wherfore crie now vnto heauen / ỹ ye maye be delyuered from the power of youre enemyes. So they stroke the batell. And Jonathas stretched out his hande to smyte Bachides/but he fled backwarde. Then Jonathas & they ỹ were wyth hym leapte in to Jordane/ & swymmed ouer Jordane vnto hym / & there were slayne of Bachides syde that daye / a thousande men.

Therfore Bachides with his hoost turned agayn to Jerusalem/ & buylte vp the castels & stroge holdes that were in Jewry/ Jericho Emaus / Bethoron/ Bethell / Thamnata/ Phara & Topo/ wyth hye walles / wyth portes & wlockes: & lett men to kepe them/ that they might vse their malice vpon Israell. He wailed vp Bethsurah/ Gazarah & the castell at Jerusalem also / & prouyded them w̃ men & vitales: He toke also ỹ chefest mens sonns in the countre for pledges/ & put them in the castell at Jerusalem to be kepte.

After warde in the C. liij. yeare in the seconde moneth/ Alcimus cõmaunded/ that the walles of the ynnost Sanctuary shulde be destroyed/ & the buyldinges of the prophetes also. And when he beganne to destroye them the thinges ỹ he wente about/ were hyndered for he was smytten w̃ a palsey/ & hys mouth shut/ so that he coulde nomore speake ner cõmaunde eny of his house concerning his bu-
F syneße. Thus dyed Alcimus in great mysery at the same tyme. And whẽ Bachides sawe ỹ Alcymus was deed / he turned agayne to ỹ kinge/ & so the lande was in rest ij. yeares. Then all the vngodly men helde a councell/ sayenge: Beholde/ Jonathas & his company are at ease/ & dwell without care. Wherfore lett vs bringe Bachides hither/ & he shal take them al in one night.

So they wente and gaue Bachides thys coũcel/ which arose to come w̃ a great hoost/ & sent letters priuely to his adherẽtes which were in Jewry / to take Jonathas & those ỹ were wyth hym: but they myght not/ for the other had gotten knowlege of theyr deuyce. And Jonathas toke L. men of the countre/ (which were the ryngleaders of them) & slew them. Then Jonathas & Symon with their cõpany departed vnto the cytye Bethbessen which lyeth in the wyldernesse/ and repayred the decaye therof/ & made it stronge. When Bachydes knewe thys / he gathered all hys hoost/ & sent worde to them that were of Jewry. Thẽ came he & layed sege to Bethbessen & fought agaynst it a longe season / & made instrumentes of warre. Now Jonathas lefte his brother Symõ in the cytie/ and wente forth himself in to the countre/ & came wyth a certayne nombre/ and slewe Odares & his brethren and the childrẽ of Phaseron in their tentes: so that he beganne to be stronge/ and to increase in power. G

As for Symon & his company/ they wẽt out of the cytye/ and brent vp the instrumentes of warre/ and fought agaynst Bachides/ and discomfyted hym. And Bachydes was sore vexed/ because hys councell and trauayle was in vayne. Wherfore he was wroth at ỹ wicked men (that gaue hym councel to come in to their lande) and slew many of them. Then purposed he wyth hys company to go awaye in to his awne countre: wherof when Jonathas had knowlege / he sent embassytours vnto hym/ for to make peace with him & that he shulde deliuer hym his prisoners agayne. To the whych Bachydes consented gladly/ & dyd accordinge to his desyre: yee and made an othe / that he shulde neuer do hym harme all the dayes of hys life. So he restored vnto hym all the prisonners that he had taken out of the lande of Juda/ and then turned and wente hys waye in to hys awne lande / nether proceded he eny further to come vnto the borders of Juda. Thus Israell had moze warre. And Jonathas dwelt at Machmas / and beganne there to gouerne ỹ people / and destroyed the vngodly men out of Israell.

¶ Demetrius desyreth to haue peace with Jonathas. Alexander moueth warre agaynst Demetrius. Demetrius is slayne. The frendshype of Ptolomeus & Alexander.

¶ The.x. Chapter.

IN the C. lx. yeare came Alexãder ỹ sonne of noble Antyoch⁹ & toke Ptolomais/ whose citysens receaued him & there he raigned. Whẽ Demetrius herde therof / he gathered an exceadynge greate hoost / and went forth agaynst

A Josephus. cap. ij. iij. libr. xiij.

agaynst him to fight. Wherfore Demetrius sent letters vnto Jonathas w̄ louynge wordes / & prayed hym greatly. For he sayde: we wyll fyrst make peace wyth hym / before he bynde hym self with Alexander agaynst vs: els he shal remembre the euell that we haue done agaynst hym / his brother & his people. And so he gaue Jonathas leue togather an hoost / to make weapens / and to be confederate with him / & commaunded the pledges ꝑ were in the castel / to be delyuered vnto him.

Then came Jonathas to Jerusalem / and red the letters in the audyence of all the people / and of them that were in the castell. And therfore were they sore afrayed / because they herde / that the kynge had geuē him licence to gather an hoost. Thus were ꝑ pledges delyuered vnto Jonathas / which restored thē to their elders. Jonathas also dwelt at Jerusalem / & beganne to buylde vp and to repayre the cite: cōmaundyng the workmen / to wall it / and the mount Sion round aboute wyth fre stone / to be a stronge holde / and so they dyd. As for the Heathē that were in the castels which Bachides had made vp / they fled: so that euery man left the place / & wente into his awne coūtre. Only at Bethsura remayned certayne of ꝑ Jewes / which had forsakē the lawe & commaundementes of God / for Bethsura was their refuge.

Now when kynge Alexander herde of the promyses that Demetrius had made vnto Jonathas / and when it was tolde hym of the battels & noble actes / whych he and his brethren had done / and of the greate trauayles that they had taken: he sayde: where shall we fynde soch a man? well / we wyll make hym oure frende / & be cōfederate with him. Upō this he wrote a lettre vnto hym / wyth these wordes: kynge Alexander saluteth his brother Jonathas. We haue herde of the / that thou art a valeaunt man / and mete to be oure frēde: wherfore this daye we ordene the to be the hye Prest of thy people / and to be called the Kynges frende. (Upon thys / he sente hym a purple clothinge / & a crowne of golde) that thou mayest considre what is for oure profyt / & kepe frendshype towarde vs.

So in the .vij. moneth of the .C. lx. yeare Cvpō the solempne feast daye of the tabernacles / Jonathas put the holy rayment vpon him. Then gathered he an hoost / & made many weapēs. Which when Demetrius herde / he was maruelous sory / & sayde: Alas / what haue we done / that Alexander hath preuented vs in gettynge the frendshyppe of the Jewes / for his awne defence? Yet wyll I write louyngly vnto them also / yee & promyse thē dygnytyes & rewardes / that they maye be of my syde. Whervpon he wrote vnto thē these wordes: Kyng Demetrius sendeth gretinge vnto the people of the Jewes. Where as ye haue kepte your couenaūt toward vs / & cōtynued in our frendshype / not enclyning to oure enemyes we were glad / when we herde therof. Wherfore remayne styll & be faythfull to vs: & we shall well recōpense you for the thinges / ꝑ ye haue done on oure partye: we shall release you of many charges / and geue you rewardes. And now I dyscharge you & all ꝑ Jewes from tributes / I forgeue you the customes of salt / & release you of ꝑ crowne taxes / of the thirde parte of sede / and half of ꝑ frute of trees / which is myne awne dewty. These I leaue for you / from this daye forth: so that they shall not be taken of the lande of Juda ner of the thre cities which are added thervnto out of Samaria & Galilee / from this daye forth for euermore. Jerusalē also with all thinges belonging therto / shall be holy & fre / yee the tythes & tributes shall pertayne vnto it. As for the power of the castell which is at Jerusalē / I rempte & geue it vnto the hye prest / ꝑ he maye set in it soche men / as he shall chose to kepe it. I frely deliuer all the Jewes that are presoners thorow out all my realme: so that euery one of them shalbe fre from paying any trybute / yee euē of their catell.

All ꝑ solēpne feastes / Sabbathes / newmones / the dayes appoynted / the thre dayes before and after the feast shalbe fre for all ꝑ Jewes in my realme: so that in them no man shal haue power to do eny thing / or to moue any busynesse agaynst any of thē in any maner of cause. There shall. xxx. M. also of the Jewes be wrytten vp in the kinges host / and haue their wages payed / as all other men of warre of the kynges shulde haue: and of them shalbe ordened certayne / to kepe the kynges strong holdes: yee and some of them shalbe set ouer the kynges busynesse / ꝑ they maye faythfully deale wyth the same. The Jewes also shal haue princes of their awne / and walcke in their awne lawes / as ꝑ kyng hath commaunded in the lande of Juda.

And the thre cytyes that are fallen vnto Jewrye from the countre of Samaria and Galilee: shalbe taken as Jewry / and be vnder one: nether be subiecte to any straunge lorde / but to the hye prest. As for Ptolomais and the lande perteynynge therto / I geue it vnto the Sanctuary at Jerusalem / for the necessary expēces of the holy thinges. More ouer / I wyll geue euery yeare .xv. thousand Sycles of syluer out of the kynges cheker (whych pertayneth vnto me) to the worcke of the temple: yee and loke what remayneth (which they that had oure matters inhande in tymes past / haue not payed) ꝑ same shall

they geue vnto them also. And besydes all thys / the .v. M. cycles whych they toke yearly of the rentes of the Sanctuary / shall belonge vnto the prestes that do seruice.

Item / whosoeuer they be that fle vnto ỹ temple at Jerusalem or within the liberties therof / where as they are fallen in to ỹ kynges daunger for eny maner of busynes / they shall be pardoned / and all the goodes that they haue in my realme / shalbe fre. For the buyldynge also & repayrynge of the worke of the Sanctuary / expenses shalbe geuen out of the kynges Checker: Yee and for the makinge of the walles rounde aboute Jerusalem / for the brea kynge downe of the olde / and for the settynge vp of the stronge holdes in Jewry / shal ỹ costes & charges be geuen out of the kinges Checker.

1.Mac.by.b. But when Jonathas and the people herde these wordes they gaue no credence vnto them / nether receaued them: for they remẽbred the greate wyckednesse that he had done vnto Israel / and how sore he had vexed thẽ. Wherfore they agreed vnto Alexander / for he was a prince that had dealte frendly wyth them / and so they stode by him allwaye. Thẽ gathered kynge Alexander a greate hoost / & brought hys armye agaynst Demetrius.

Josephus.cap. b.lib.xiij. So the two kynges stroke battayll together / but Demetrius hoost fled / and Alexander folowed after and fell vpõ them. A mighty sore felde was it / continuyng til the Sõne wente downe / and Demetrius was slayne the same daye.

F And Alexander sente embassitours vnto Ptolomy the kynge of Egypte wt these wordes / sayenge: For so moch as I am come agayne to my realme / and am set in the trone of my progenitours / and haue gotten ỹ dominyõ / ouer comed Demetrius / conquered the lande / and stryken a felde wyth hym / so that we haue discomfyted both hym and hys hoost / and syt in the trone of hys kyngdome: Let vs now make frendshipe together / geue me thy daughter to wyfe: so shall I be thy sonne in lawe / and both geue the rewardes / and her greate dignyte. Ptolomy the kynge gaue answere / sayenge: Happy be the daye wherin thou art come agayne to the lande of thy progenytours / and sett in the trone of their kingdome. As now wyll I fulfyll thy wrytynge: but mete me at Ptolomais / ỹ we maye se one another / and that I maye mary my daughter vnto the accordynge to thy desyre. So Ptolomy wẽte out of Egipte wyth his daughter Cleopatra / & came vnto Ptolomais in ỹ C.lxii. yeare: where kynge Alexander met him / and he gaue Alexander hys daughter Cleopatra / & maryed them at Ptolomays wyth greate worshype / lyke as the maner of kynges is to be. Then wrote kinge Alexander vnto Jonathas / that he shulde come and mete him. So he wente honorably vnto Ptolomays / and there he met the two kynges / and gaue them greate presentes of golde and syluer / and foũde fauoure in their syght. And there came together agaynst Jo- G
nathas certayne wicked men & vngracyous personnes of Israell / makynge complayntes of hym / but the kinge regarded them not As for Jonathas / the kinge commaunded to take of hys garmentes / and to clothe hym in purple: and so they dyd. Then the kynge appoynted hym to sytt by hym / and sayde vnto hys princes: Go wyth hym in to the middest of the cytye / and make a proclamacion / that no man complayne agaynst him of eny matter / and that no man trouble him for eny maner of cause.

So it happened that when hys accusers sawe the worshype whych was proclamed of him / & that he was clothed in purple: they fled euerychone. And the kynge made moch of hym / wrote hym amonge hys cheke frendes / made hym a duke / and partaker of his dominyon. Thus Jonathas wente agayne to Jerusalem wyth peace and gladnesse. In Josephus.cap. b.lib.xiij.antiq the C.lxv. yeare came Demetrius the sonne of Demetrius from Creta in to hys fathers lande: wherof when Alexander herde tell / he 1.Mac.ij.k. was wyght sory / and returned vnto Antyoche. And Demetrius chose Appollonyus (which had the gouernaunce of Celosyria) to be hys captayne.

So he gathered a greate hoost and came vnto Jamnia / and sende worde vnto Jonathas the hye prest / sayeng: Darrest thou wstande vs thy self alone? As for me / I am but laughed to scorne and shamed / because thou prouedst thy strẽgth agaynst vs in the moũtaynes. Now therfore yf thou trustest in thyne awne strength / come downe to vs in to the playne felde / and there lett vs proue oure strength together: thou shalt fynde / ỹ I haue baleaunt men of warre with me: and shalt knowe whom I am / and the other that stande by my.

Which saye / that youre fote is not able to stande before oure face / for thy fathers haue bene twyse chaced in to their awne lande. And now / how wylt thou be able to abyde so greate an hoost of horsmen and fotemen in the felde / where as is nether rocke / stone ner place to fle vnto?

When Jonathas herde the wordes of Appollonius / he was moued in hys mynde: wherfore he chose .x. thousande men and wẽte out of Jerusalem / and Symon hys brother met hym for to helpe hym: And they pytched their tentes at Joppa / but ỹ cytye kepte him forth

hym forth/ for Joppa was an holde of Appollonius. Then Jonathas layed syege to it/ and they that were in the cytie/ for very feare let him in: and so Jonathas wāne Joppa. Appollonius hearynge of thys / toke thre thousand horsemen / with a greate Host of fote/ & wēt as though he woldgo to Azotus/ and came immediatly in to the playne felde: because he had so many horsmen/ & put hys trust in them. So Jonathas folowed vpon him to Azotus/ and there they stroke ỹ battayll. Now had Appollonius lefte a thousand horsmen behinde thē pryuely in ỹ tētes. And when Jonathas knew that soch wayte was layed behynde them/ they went rounde aboute the enemyes host/ and shot dartes at the people from the morynng to ỹ euenyng. As for Jonathas people / they kepte their ordre as he had commaunded them / and the enemyes horses were euer labourynge.

¶ Then brought Symon forth his hoste / & set them agaynst the fote men. For the horsmen were wery allready. So he discomfyted them/ and they fled. And they that were scatred in the felde/ gat them to Azotus/ and came in to the temple of Dagon their Idol/ that they myght there saue their lyues. But Jonathas sett fyre vpon Azotus and all the cities rounde aboute it/ & toke their goodes/ and brent vp the temple of Dagon wyth all them that were fled in to it. & Mach. xi. d.

Thus were slayne and brent well nye. viij thousande men. So Jonathas remoued the hoste from thence / and brought them to Ascalon: where the men of the citie came forth/ and met hym with greate worshyppe. After this wente Jonathas and hys hoste agayne to Jerusalem / wyth greate substaunce of good. And when kyng Alexander herde these thynges / he thought to do Jonathas more worshype/ and sent him a colar of golde/ as the vse is to be geuen vnto soch as are of the kynges nexte bloude. He gaue hym also the cytie of Accaron (with the landes belonging therto) in possession.

¶ The dyssencyon betwirte Ptolomes & Alexaunder his sonne in lawe. The deeth of Alexaunder. Demetrius raygneth after the deeth of Ptolomeus. Syon is beseged of Jonathas. Demetrius seing that no mā resisted him/ sende his armye agayne. Tiphō moueth Antiochus agaynst Demetrius. Demetrius is delyuered by the succour of Jonathas. After his delyuerance he breaketh his couenaunt that he had made.

¶ The. xj. Chapter.

¶ And the kynge of Egypte gathered an hoste (lyke the sande that lyeth vpon the see shore) and many shippes: & wēt a boute thorow disceate to optayne the kyngdome of Alexander/ and to ioyne it vnto his awne realme. Vpon this he toke his iourneye in to Syria/ and was Iosep. Capit. vij. lib. xiij.

letten in to the cytyes / & men came forth to mete him: for kyng Alexander had cōmaunded them so to do/ because he was his father in lawe. Now when Ptolomy entred in to eny cytie/ he lefte men of warre to kepe it/ & this he dyd thorowe out all the cyties. And when he came to Azotus / they shewed hym the temple of Dagon and Azotus that was brent vp/ with the other thinges which were destroyed/ the deed bodyes cast abrode / & the graues that they had made by ỹ waye syde/ for soch as were slayne in the felde: And tolde the kynge that Jonathas had done all these thynges / to the intent they myght gett hym euell wyll. But the kyng sayde not a worde therto. And Jonathas met the kynge wyth great honoure at Joppa/ where they saluted one another/ & toke their rest. So when Jonathas had gone with the kyng/ vnto ỹ water that was called Eleutherus / he turned agayne to Jerusalem. Now Ptolomy had gotten the dominion of the cyties vnto Seleucia vpon the see coast/ ymagyninge wicked councels agaynst Alexander/ & sent embassitours vnto Demetrius/ saying: Come/ let vs make a bonde betwyxte vs / so shall I geue the my daughter that Alexander hath/ and thou shalt raygne in thy fathers kyngdome. I repente that I gaue Alexander my daughter / for he goeth aboute to sley me. And thus he sclaundred Alexander/ because he wolde haue had his realme. B

Thus he toke his daughter from him/ gaue her vnto Demetrius/ and forsoke Alexāder/ so that his malyce was openly knowen. And Ptolomy cam to Antioche/ where he set two crownes vpō his awne head: ỹ crowne of Egypte and of Asia. In the meane season was kynge Alexander in Cilicia/ for they ỹ dwelt in those places / had rebelled agaynst hym. But when Alexander herde of thys/ he came to warre agaynst him. So kyng Ptolomy brought forth his host & met him wyth a myghtye power / and chased hym awaye. Then fled Alexander in to Araby/ there to be defended/ & kyng Ptolomys honoure increased. And Zabdiel the Arabian smote of Alexanders head/ & sent it vnto Ptolomy. But the thyrde daye after / dyed kynge Ptolomy hym selfe: and they whom he had sett in the stronge holdes/ were slayne of those ỹ were within the cytyes. And Demetrius raygned in the hundreth and seuen and syxtye yeare. ¶

At the same tyme gathered Jonathas them that were in Jewry to laye syege vnto the castell which was at Jerusalem / and so they made many instrumentes of warre agaynst it. Then wente there certayne vngodly persones (whych hated their awne people) vnto kyng Demetrius / and tolde hym/

that Jonathas beleged the castel. So whē he herde it, he was angrie/ & Immediatly came vnto Ptolomais/ & wrote vnto Jonathas/ ꝙ he shulde not laye lege to ꝙ castel/ but come & speake with hym in all the haste. Neuertheles when Jonathas herde this he cōmaūded to belege it. He chose also certayne of the elders & prestes of Israell/ & put him self in the parell/ & toke with him golde/ siluer/ clothing & diuerse presentes: & wente to Ptolomais vnto the kinge/ & foūde him gracious.

And though certayne vngodly mē of hys awne people made cōplayntes vpon him/ yet the kynge intreated him / lyke as hys predecessours had done before: & promoted hym in the sight of all his frendes/ confirmed him in the hye presthode with all the worshipe ꝙ he had afore/ & made him his chefe frende. Jonathas also desyred the kynge that he wolde make Jewry fre/ with the thre head cyties of Samaria & the landes pertaynynge therto: vpon this dyd Jonathas promise him thre C. talentes. Where vnto the kynge consented/ & gaue Jonathas writinge of the same / conteynynge these wordes. Kynge Demetrius sendeth gretinge vnto his brother Jonathas & to the people of the Jewes. We sende you here a copy of the lettre which we dyd write vnto oure elder Lasthenus/ concerning you that ye shulde knowe it.

Kynge Demetrius sendeth gretinge vnto
D Lasthenus his elder. For the kaythfulnes ꝙ oure frendes the people of the Jewes kepe vnto vs / & for the louynge kyndnesse which they beare toward vs: we are determed to do them good. Wherfore we ordene all the coastes of Jeurye wyth. iij. cytyes/ Lyda and Ramatha (which are added vnto Jewry frō Samaria) & all the landes pertaninge there vnto/ to be frely separated for soch as do sacrifice in Jerusalem: both concernynge the paymētes which the kyng toke yearly afore tyme/ & the frutes also of the earth & trees. As for other tithes & tributes that belonged vnto vs/ we discharge them therof from this tyme forth. In lyke maner we graunte vnto them al the customes of salt & crowne taxes which were brought vnto vs. And this fredome shall they haue firme & stedfast / from this tyme forth for euermore. Therfore se ꝙ ye make a copy of these our letters/ & deliuer it vnto Jonathas: ꝙ it maye be kepte vpon ꝙ holy mount in a conuenient place.

E After thys/ when Demetrius the kynge sawe that his lande was in rest/ & that no resistaunce was made hym: he sent awaye all his hoost euery man to hys awne place/ excepte an armye of straungers / whom he brought from the Iles of the Heathen/ wher
1. Mach. xij. e. fore al his fathers hoost had euel wil at him.

Now was there one Triphon (that had bene of Alexanders parte afore) which when he sawe that all the hoost murmured agaynst Demetrius: he wente to Emalcuel the Arabian (that brought vp Antyochus the sonne of Alexander) & laye sore vpon him/ to deliuer him this yōg Antiochus: that he might raygne in his fathers steade. He tolde hym also what greate euell Demetrius had done/ and how his men of warre loued him not: & so remayned there a longe season.

And Jonathas sent vnto kinge Demetrius/ to dryue them out which were in the castel at Jerusalem & in the other refuges for they dyd Israell greate harme. So Demetrius sent worde vnto Jonathas/ sayenge: I wil not only do these thinges for the and thy people/ but at tyme conueniēt I will do both the & thy people greate worshype. But now F thou shalt do me a pleasure/ yf thou wilt send me men to helpe me: for all myne armye is gone fro me. So Jonathas sent hym. iij. M. stronge men vnto Antyoche) and they came vnto the kinge/ wherfore the kynge was very glad at their cōmynge. But they that were of the citie (euen an. Cxx. thousande men) gathered them together/ & wolde haue slayne the kynge/ which fled in to hys courte: and the citesyns kepte the stretes of the citie/ and beganne to fyght.

Then the kynge called for the Jewes helpe/ which came vnto hym al together/ & wēte abrode thorow the cytye/ & slewe the same daye an C. M. men: set fyre vpō the citie/ gat many spoyles in that daye / & delyuered the kinge. So when the cytesyns sawe that the Jewes had gotten their wil of the cytye/ and they them selues dispoynted of their purpose they made their supplicacion vnto the kinge sayenge/ Graunte vs peace/ and lett the Jewes ceasse from troublinge vs and the cytie/ & vpon thys they cast awaye their weapens. Thus they made peace / and the Jewes gatt greate worshipe in the syght of the kynge / & in the sight of all that were in hys realme / & were spoken of thorow out the kyngdome: and so they came agayne to Jerusalem with greate goodes.

So the kinge Demetrius sat in the trone G of hys kingdome/ and had peace in his lande. Neuertheles he dyssembled in all that euer he spake / & with drewe him self from Jonathas/ nether rewarded him accordyng to the benefytes which he had done for hym/ but troubled him very sore. After this came Tryphon agayne with yonge Antiochus/ which raygned & was crowned kynge. Then there gathered vnto him al the men of warre/ whō Demetrius had put awaye: these fought agaynst Demetrius/ which fled & turned hys

backe

backe. So Triphon toke the Elephantes / & wanne Antioche. And yong Antiochus wrote vnto Jonathas / sayenge: I confyrme the in thy prestode / & make the ruler of .iiij. countrees / ỹ thou mayest be a frende of ỹ kinges.

Upon this he sent him golden vessels to be serued in / & gaue him leue to drinke in golde to be clothed in purple / and to were a colar of golde / He made hys brother Symon also captayne / from the coostes of Tyrus vnto ỹ borders of Egypte. Then Jonathas toke hys journey / & wente thorow the cityes beyonde the water (of Jordane) & all the men of warre of Syrya gathered them vnto hym for to helpe hym. So he came vnto Ascalon / and they of the cytye receaued hym honorably: & from thence wente he vnto Gaza / but they wolde not lett him in: wherfore he layed syege vnto it burnynge vp and spoylynge the places that were aboute the cytie.

¶ And the cytesins of Gaza submytted them selues vnto Jonathas / whych made peace w thē / but toke of their sonnes to pleage / sent them to Jerusalem / and wente thorow the countre vnto Damascus. Now when Jonathas herde that Demetrius prynces were come in to Cades (which is in Galilee) with a great hoost / purposing to put Demetrius out from medlynge in the realme: he came agaynst them / and lefte Symon his brother in the lande: whych came to Bethsura / and layed syege to it a longe season / and discomfited thē. So they desyred to haue peace with him / which he graunted them / & afterwarde put thē out frō thence / toke ỹ cite / & set men to kepe it. And Jonathas w his hoost came to ỹ water of Genesar / & bytymes in ỹ morenyng gat thē to the playne felde of Azor.

And beholde / the hoostes of the Heathen met thē in the felde / & layed watch for thē in the mountaynes: so ỹ when Jonathas came agaynst thē / the other (which were layed to watch) rose out of their places / & fought / & they that were of Jonathas syde / fled euery man: & there was not one of thē left / excepte Mathathias the sonne of Absalomus / and Judas the sonne of Calphi the captayne of the hoost. Then Jonathas rente his clothes / layed earth vpō his head / made hys prayer / & turned agayne to thē in ỹ felde: where they fought together / and he put them to flyght. Now when his awne men ỹ were fled / saw this: they turned agayne vnto him / & helped him to folowe vpon all their enemyes vnto their tentes at Cades. So there were slayne of the Heathen the same daye .iij. M. men / & Jonathas turned agayne to Jerusalem.

¶ Jonathas sendeth Embassitoures to Rome & to the people of Sparta to renue their couenaunt of frendship. Jonathas putteth to flyght the Prynces of Demetrius. Triphon taketh Jonathas by deceate.

¶ The .xij. Chapter.

Jonathas seinge that ỹ tyme was mete for him / chose certayne men & sent them vnto Rome for to stablysh & to renue the frendshippe with them. He sent lettres also vnto Sparta / & to other places in lyke maner. So they wente vnto Rome / & entred into the counsell / & sayde: Jonathas the hye prest & the people of the Jewes sent vs vnto you / for to renue the olde frendshyp & bonde of loue. Upō this the Romaynes gaue them fre passportes / ỹ men shulde lede them home into the lande of Juda peaceably. And this is the copy of the letters ỹ Jonathas wrote vnto ỹ Sparciās: 1. Mach. viij. d

Jonathas the hye prest with ỹ elders / prestes / & the other people of the Jewes / sende gretinge vnto the Sparcyās their brethren. There were lettres sente longe agoo vnto Onias the hye prest / frō Arius / which than raigned amōge you: ỹ ye are oure brethren / as the writinge made therupon / specifieth. And Onias entreated the embassitoure that was sent / honorably / & receaued the letters: wherein there was mencyō made of ỹ bonde of loue & frendshyp. But as for vs / we nede no soch wrytinges: for why / we haue ỹ holy B bokes of scripture in oure handes to our cōforte. Neuerthelcs we had rather sende vnto you / for the renuyng of the brotherhode and frendshyppe: lest we shulde be straunge vnto you / for it is longe / sens the tyme ỹ ye sent wordes vnto vs. Wherfore in ỹ sacrifices ỹ we offre & other ceremonies vpō the hye solempne dayes and other / we alwaye remembre you without ceassyng (like as reason is / & as it becōmeth vs to thynche vpō our brethren) yee and are ryght glad of youre prosperous honoure.

And though we haue had greate troubles and warres / so that the kynges aboute vs haue foughten agaynst vs: yet wolde we not be greuous vnto you ner to other of our louers and frendes in these warres. For we haue had helpe from heauen / so that we are delyuered / & oure enemyes subdued. Wherfore we chose Numenius the sonne of Antiochus and Antipater the sonne of Jason / and sent them vnto the Romaynes / for to renue the olde bonde of frendshyp and loue wyth them. We commaunded them also to come vnto you / to salute you / and to delyuer you oure lettres / concernyng the renouacyon of oure brotherhode. And now ye shall do right well / to geue vs an answere there vnto.

And this is the copy of the wrytynge / C which Arius the kynge of Sparta sent vnto Onias: Arius kyng of ỹ Sparcians sendeth gretynge vnto Onias the hye prest. It is founde in wrytynge / that the Sparcians

and Jewes are brethrē / and come out of the generacyō of Abrahā. And now for so moch as this is come to oure knowledg / ye shal do well / to write vnto vs of youre prosperitye. As for vs / we haue wrytte oure mynde vnto you: Oure catell and goodes are yours / and yours ours. These thynges haue we commaunded to be shewed vnto you.

When Jonathas herde / that Demetrius princes were come forth to fyght agaynst hym / with a greater hoost then afore / he mēt from Jerusalem / & met them in the lande of Hemath / for he gaue thē not space to come into his awne coūtre. And he sent spyes vnto their tentes / which came agayne & tolde hym / that they were appoynted to come vpō him in the nyght season. Wherfore when the sunne was gone downe / Jonathas cōmaunded his men to watch all the nyght / & to be ready wt weapens for to fyght: & set watchmen rounde aboute the hoost. But when the aduersaries herde that Jonathas was ready with his men to the battayll / they feared / & were afrayed in their hertes / and kyndled fyres in their tentes / brake vp / and gat thē awaye. Neuertheles Jonathas and his company knew it not tyll the mornyng / for they sawe the fyres burnynge.

Then Jonathas folowed vpon them / but he myght not ouertake them / for they were gone ouer the water Eleutherus. So Jonathas departed vnto the Arabiās (which were called Zabadei) slew them / & toke their goodes. He proceded further also / and came vnto Damascus / & wente thorow all that coūtre. But Simō his brother toke his iourney and came to Ascalon & to the nexte stronge holdes: departynge vnto Joppa / and wanne it. For he herde that they wold stande of Demetrius partye: wherfore he sent men of warre in the cyte / to kepe it. After this came Jonathas home agayne / & called the elders of the people together: and deuyled with thē for to buylde vp the stronge holdes in Jewry / and the walles of Jerusalem / to set vp an hye wall betwixt the castell and the cite / for to separate it from the cite / that it myght be alone / and that men shulde nether bye nor sell in it.

Upon this they came together for to buylde vp the citie: & for moch as the wall vpon ẏ broke of ẏ west syd (called Caphethetah) was fallen downe, they repayred it. And Symon set vp Iddiadah in Sephelah / & made it strōg setting portes & lockes vpon it. Now when Tryphon purposed to raygne in Asya / to be crowned / & to slaye the kynge Antiochus: he was afrayed ẏ Jonathas wolde not suffre him / but fight against him. Wherfore he wēte about to take Jonathas / & to kill him.

Math. xi. c. Iosep. cap. xix. lib. xiij.

So he departed / & came vnto Bethsan. Then wente Jonathas forth agaynst him to the battayll with fourtye thousande chosen men / & came vnto Bethsan also. But when Tryphon sawe that Jonathas came wyth so greate an Hoste to destroye hym / he was afrayed: and therfore he receaued him honorably cōmended him vnto all his frendes / & gaue hym rewardes: / and commaunded hys men of warre to be as obedient vnto him as to hym selfe.

And sayde vnto Jonathas: why hast thou caused thys people to take soch trauayle / seyng there is no warre betwyxte vs? Therfore sende them home agayne / & chose certayne men to wayte vpō the / & come thou wt me to Ptolomais: for I wyll geue it ẏ / with ẏ other stronge holdes / men of warre & their officers: As for me / I must departe / thys is only the cause of my cōmyng. Jonathas beleued him / and dyd as he sayde / puttynge awaye his host / which wente in to the land of Juda. He kepte but .iij. M. by him / wherof he sent .ij. M. in to Galilee / and one .M. wente with him selfe.

Now as soone as Jonathas entred in to Ptolomais / the cytesyns sparred the gates of the cytie / and toke him / and slewe all thē with the swerde / ẏ came in with him. Then sent Tryphon an Host of fote men and horsmen in to Galilee and in to the great playne felde / to destroye all Jonathas cōpany. But when they knew that Jonathas was takē / & all they slayne that wayted vpon him: they toke councell together / & came forth ready to ẏ battayll. So when they which folowed vpon thē / sawe that it was a matter of lyfe / they turned backe agayne. As for the other / they wente in to the lande of Juda peaceably / and bewayled Jonathas / & them that were with hym ryght sore. And Israel made great lamentacyon. Then all the Heathen ẏ were rounde aboute them / sought to destroye thē For they sayde: now haue they no captayne / nor eny man to helpe them. Therfore lett vs ouercome them / and rote out their name frō amonge men.

¶ After Jonathas was taken Symon is chosen captayne / of whom Tryphon takyng his childrē & money for the redempcyon of Jonathas / kylleth hym and his chyldren. The graue of Jonathas. Tryphon kylleth Antiochus / & possesseth the realme. Demetrius taketh truce with Simon. Simon winneth Gaza. He possesseth the tower of Sion. He maketh his sonne John Captayne.

¶ The .xiij. Chapter.

Now whē Symō herde that Tryphon gathered a greate Hoste / to come in to the lande of Juda / and to destroye it: & sawe ẏ the people was in greate fearfulnesse & care: He came vp to

vp to Jerusalem/and gathered ỹ people together/and gaue them exortacyon/ sayinge: Ye knowe what greate battayls I and my brethren & my fathers house haue strikē for the lawe & the Sanctuary/ & what maner of troubles we haue sene: thorowe occasyon wherof/all my brethrē are slayne for Israels sake/and I am left alone. And now lett not me spare myne awne lyfe in eny maner of trouble/for I am no better then my brethrē: but wyll auenge my people & the Sanctuary/oure chyldren and oure wyues:for all the Heathen are gathered together / to destroye vs of very malyce.

1.Mach.vi.e.ix.b xiij.b

At these wordes the hertes of the people were kyndled together / so that they cryed w a loude voyce / sayinge: Thou shalt be oure captayne in steade of Judas and Jonathas thy brethrē/order thou oure battell/& whatsoeuer thou commaundest vs / we shall do it. So he gathered all ỹ men of warre making haste to kynish all the walles of Jerusalem/ which he made strōge rounde aboute. Then B sent he Jonathas the sonne of Absalomus with a fresh hoste vnto Joppa/which droue thē out ỹ were in the castell/and remayned there him selfe. Triphon also remoued from Ptolomais with a greate armye/to come in to the lande of Juda / and Jonathas w̄ hym in warde. And Simon pytched his tentes at Addus before the playne felde.

But when Triphon knewe that Symon stode vp in steade of hys brother Jonathas/ & that he wolde warre agaynst hym: he sent messaungers vnto him/saying: Where as we haue kepte Jonathas thy brother / it is for money that he is awynge in the kynges accompte/concernynge the busynesse ỹ he had in hande. Wherfore sende now an. C. talētes of syluer and hys two sonnes for suertye/ that when he is letten forth he shall not forsake vs: and we shall sende him agayne. Neuertheles Symon knewe / that he dyssembled in his wordes: yet commaunded he the money & chyldren to be delyuered vnto hym: lest he shuld be the greater enemye agaynst the people of Israel/& saye: because he sent him not the money and the chyldren/therfore is Jonathas deed.

C So Symon sent him the chyldrē and an hundreth talētes/but he dissembled/& wolde not let Jonathas go. Afterwarde came Triphon in to the lande/to destroye it/and went rounde aboute by the waye / that ledeth vnto Ador. But where soeuer they wente/thyther wente Symon and his hoste also. Now they that were in the castell / sent messaungers vnto Triphon/ ỹ he shulde make haste to come by the wyldernesse/ and to sende thē vytales: And Triphon made ready all hys horsmen to come that same night. Neuerthelesse it was a very greate snowe / so that he came not in Galaadithim And when he drewe nye Baschama / he slewe Jonathas and his sonnes there/and then turned for to goo home in to his awne lande.

Then sent Symon for to fet his brothers deed coarse/ and buried it in Modin his fathers cytie. So all Israel bewayled hym w̄ greate lamentacyon / and mourned for hym very longe. And Symon made vpon the sepulcre of his father and hys brethrē a buyldynge hye to loke vnto of fre stone behynde & before: and set vp seuē pylers/one agaynst another (for his father / hys mother & foure brethren) & set greate pilers rounde aboute/ with armes vpon them for a perpetuall memory/and carued shippes belyde the armes: that they might be sene of men saylynge in the see. This sepulcre which he made at Modin/standeth yet vnto this daye.

Now as Triphon went forth to walke w̄ D ỹ yonge kyng Antiochus/ he slew him trayterously/and raigned in his steade/crowned him self kyng of Asia/and dyd moch euell in the lande. Symon also buylte vp the castels in Jewry/makynge them stronge wyth hye towres/greate walles/portes and lockes/& layed vp vytales in the stronge holdes. And Symon chose certayne men / and sent them to kynge Demetrius: to desyre him / that he wolde discharge the land from all bondage/ for Triphon had spoyled it very sore. Where vpon Demetrius the kynge answered hym/ and wrote vnto him after this maner. Josephus capt. xx. libr. xiij.

Demetrius the kynge sendeth gretynge vnto Symon the hye preest his frende/ wyth the elders & people of the Jewes. The goldē crowne and precious stone that ye sent vnto vs/haue we receaued: and are ready to make a stedfast peace with you/yee & to wryte vnto oure officers/for to release you / concernynge the thynges wherin we made you fre: & the appoyntment that we make with you/ shalbe fyrme and stable. The stronge holdes which ye haue buylded/ shal be youre awne. As for eny ouer syght or fawte commytted vnto this daye/we forgeue it/ & the crowne tare ỹ ye ought vs also. And where as was eny other trybute in Jerusalē/it shal now be no trybute: and loke who are mete amonge you to be in oure courte/let them be wrytten vp/that there maye be peace betwyxte vs.

Thus the yock of the Heathen was taken C from Israell / in the hundreth and seuentye yeare. And the people of the Jewes beganne to wryte in their lettres & actes on this maner. In ỹ fyrst yeare of Symon ỹ hye preest/ and prynce of the Jewes. 1.Mach.xiij

In those dayes went Symō vnto Gaza/ and

and beseged it rounde aboute/ where he lett vp ordinaunce of warre. And wanne a towre whych he toke. So they that gatt in to the towre leapte in the cytye / whych was in a greate feare: In so moch that the people of the citie rente their clothes/ and clymmed vp vpon the walles with their wyues & chyldre besechynge Symon to be at one wyth the: sayenge.

Dewarde vs not after oure wickednes/ but be gracious vnto vs/ and we shall do ye F seruyce. Then Symon for very pyte/ wolde fight nomore agaynst them/ but put the out of the cytie/ and cansed the houses (wherin ye Images were) to be clensed: and so entred the cytye wyth Psalmes of prayse / geuynge thackes vnto the Lorde. So whe he had cast all abhominacyons out of the cytie / he lett soch men in it as kepte the law of God / and made the cytie stronge / and buylded a dwellynge place for hym selfe.

Now when they in the castell at Jerusalem were kepte so streatly/ that they coulde not come forth ner in to ye countre/ & myght nether bye ner sell: they were very hungrye/ and many of them famyched to death: In so moch that they besought Symō to be at one with them / whych he graunted them. So he put them out from thence / and clensed the castell from fylthynesse. And vpon the. xriij. daye of the seconde moneth in the. C. lxxj. yeare they entred in to it wyth thankesgeuyng and braunches of palme trees/ with harpes / crowdes / cymbals/ and lutes / syngynge psalmes / and songes of prayse vnto God/ for that the great enemy of Israel was ouercome.

And Symon ordened that the same daye shuld be kepte euery yeare in gladnesse/ and made stroge the hyll of the temple that was besyde the castell / where he dwelt hym selfe with his cōpany. Symon also perceauynge that Jhon his sonne was a myghtie man of armes/ made him captayne of all the hostes/ and caused him to dwell at Gaza.

¶ Demetrius is ouercome of Arsaces. Symon being captayne there is greate quyetnes in Israel. The couenaunt of frendshyp with the Romanes & with the people of Sparta is renued.

¶ The. xriij. Chapter.

A IN the. Clxrij. yeare gathered kyng Demetrius his host/ and departed vnto Media/ to gett him helpe for to fyght agaynst Triphon. Now when Arsaces the kyng of Perlia & Media herde/ ye Demetrius was entred within his borders: he sent one of his prynces to take hym alyue / & to bringe hym vnto hym. So he wente and slewe Demetrius hoste/ toke hym selfe/ brought hym to Arsaces/ which kepte hym inwarde. And all the lande of Juda was in rest/ so longe as Symon liued for he sought the wealth of hys people/ therfore were they glad to haue him for their ruler/ & to do him worshype allwaye.

Symon wāne the citie of Joppa also for an hauen towne / & made it an intraunce in to the Iles of ye see. He enlarged the borders of his people/ & conquered them more lande: He gathered vp many of their people that were prysoners: he had the dompnion of Gaza/ Bethsura and the castell/ whych he clensed from fylthynes / and there was no man that resisted hym: So that euery man tylled hys grounde in peace/ the lande of Juda and the trees gaue their frute and encreace. The B elders satt all in iudgement/ & toke their deuyce for the wealth of the lande: the yonge men put on worshype and harnesse vpon the. He prouyded vytalles for the cytyes / and made goodly stronge holdes of them: so that the fame of hys worshipe was spoken of vnto the ende of the worlde. For he made peace thorow out the lande / and Israell was full of myrth and ioye. Leui. xxvi. a. 1ḡ. Reg. iiij. b

Euery mā sat vnder his vyne & fyge trees and there was no man to fraye the awaye. There was none in ye lande to fyght agaynst them/ for then ye kynges were ouercome. He helped those that were in aduersyte amonge his people/ he was diligēt to se ye lawe kepte: as for soch as were vngodly and wycked he toke the awaye. He set vp the Sanctuary/ & encreased the holy vessels of the temple.

When the Romaynes and Sparcians had gotten worde/ that Jonathas was deed/ they were ryght sory. But when they herde that Symō his brother was made hye prest in his steade/ and how he had wonne ye lande agayne with the cyties in it: they wrote vnto hym in tables of latyn / to renue the frendshype/ & bonde of loue/ which they had made afore with Judas & Jonathas his brethren. Which wrytynges were red before the congregacyon at Jerusalem. 1. Ma. viij. c. and. xij. a.

And thys is the copy of the lettres / that C the Sparcians sent: The Senatous and cytesyns of Sparta sende greting vnto Simō ye great prest wt the elders/ prestes/ & ye other people of the Jewes their brethren: when youre embassytours ye were sent vnto oure people/ certifyed vs of youre worshippe/ honoure & prosperous wealth: we were glad of their cōmyng/ & haue wrytte the earande which they spake before ye counsell of ye people: namely/ that Numenius ye sonne of Antiochus/ And Antipater ye sonne of Jason the Jewes embassitours are come vnto vs/ for to renue ye olde frendshipe with vs. Upon this ye people consented/ that ye men shulde be honorably

noꝛably intreated/ and that the copy of their
earande ſhulde be wꝛyttē in the ſpecyall bo-
kes of the people/foꝛ a perpetuall memoꝛy
vnto the Sparcians:yee and that we ſhulde
ſende a copy of the ſame vnto Symō ꝑ great
Pꝛeſte.

D After this dyd Symon ſende Numenius vnto Rome/with a golden ſhylde of a thou-ſaund pounde weight to cōfirme the frend-ſhippe with them:which when the Romay-nes vnderſtode / they ſayde: what thanckes ſhall we recompence agayne vnto Symon & his chyldꝛē? Foꝛ he hath ſtabliſhed his bꝛe-thꝛen/& ouercome the enemyes of Iſraell. Wherfoꝛe they graunted him to be fꝛe. And all this wꝛote the Iewes in tables of latyn/ and naled it vnto the pylers vpō the mounte Sion. The copy of the wꝛytynge is this:

The.xviij.daye of the moneth Elul in ꝑ Clxxij. yeare in the thirde yeare of Symon the hye pꝛeſt/in the greate congregacyon of the pꝛeſtes/rulers of the people/and elders of ꝑ coūtre at Iſarame / were theſe woꝛdes openly declared:

C Foꝛ ſo moch as there was moch warre in oure land/therfoꝛe Symon ꝑ ſonne of Mathathiah(come of the chyldꝛen of Iareb) and his bꝛethꝛen/put them ſelues in parell/and reſyſted the enemyes of their people: ꝑ their Sanctuary and lawe might be manteyned/ and dyd their people greate woꝛſhipe. Jonathas in lyke maner/after that he had go-uerned his people and bene their hye pꝛeſte: dyed/and lyeth buried beſyde his elders.

After ꝑ wolde their enemyes haue troddē their holy thinges vnder fote/deſtroyed their lande/and vtterly waiſted their Sanctua-ry. Then Symon withſtode them/ & fought foꝛ his people/ſpent moch of his awne mo-ney/weapened the valeaunt men of his peo-ple/gaue thē wages/made ſtronge ꝑ cyties of Juda/with Bethſurah that lyeth vpon ꝑ boꝛders of Jewry(where the oꝛdynaunce of their enemyes laye ſomtyme)and ſet Jewes there foꝛ to kepe it.

F He made faſt Joppa alſo/which lyeth vpō the ſee / and Gaza that boꝛdꝛeth vpon Azo-tus(where the enemyes dwelt afoꝛe) & there he ſett Jewes to kepe it: & whatſoeuer was mete foꝛ the ſubduynge of the aduerſaryes/ that layed he therin. Now when the people ſawe the noble actes of Symon / and what woꝛſhype he purpoſed to do foꝛ thē/his god-ly behauoure / and faythfulneſſe whych he kepte vnto them / and how he ſought by all wayes the wealth of his people/becauſe he dyd all thys / therfoꝛe they choſe hym to be their pꝛynce and hye pꝛeſt. And in his tyme they pꝛoſpered well by him/ſo that the Hea-then were takē out of their land: & they alſo which were in the cytie of Dauid at Jeruſa-lem in the caſtel(where they wēt out & defy-led all thynges that were aboute the San-ctuary / and dyd greate harme vnto cleny-nes)and Symon put mē of the Jewes in it/ foꝛ the defence of the lande and the cytie / & ſet vp the walles of Jeruſalem.

And kynge Demetrius confirmed him in G his hye pꝛeſthode/made him his frende / and dyd him greate woꝛſhipe. Foꝛ he herde that the Romayns called the Jewes their frendꝛ/ louers and bꝛethꝛen:how honoꝛably they re ceaued Simons embaſſytours:how the Je-wes and pꝛeſtes conſented that he ſhulde be their pꝛynce and hye pꝛeſt perpetually (tyll God rayſed vp the true pꝛophet) and that he ſhuld be their captayne/to care foꝛ ꝑ San-ctuary/and to ſett officers vpon the woꝛckes therof/ouer the land/ouer the weapēs/ouer the houſes of defence/to make pꝛouiſion foꝛ the holy thynges/ and to be obeyed of euery man / & all the wꝛytynges of the lande to be made in his name: that he ſhulde be clothed in purple and golde/ & that it ſhulde be lau-full foꝛ none of ꝑ people noꝛ pꝛeſtes to bꝛea-ke eny of theſe thynges / to wythſtande hys woꝛdes/ner to call eny congregacyon in the lande without him: ꝑ he ſhulde be clothed in purple/& weare a colar of gold: And yf there were eny whych diſobeyed oꝛ bꝛake this oꝛdi-naunce/that he ſhulde be puniſhed.

So all the people cōſented to alowe Si-mon/and to do accoꝛdynge to theſe woꝛdes. Symon alſo him ſelfe toke it vpon hym / & was contente to be ꝑ hye pꝛeſt/the captayne and pꝛynce of the Jewes and pꝛeſtes/and to gouerne them all. And they commaunded to make this wꝛytynge in tables of latyn/ and faſten it vnto the compaſſe of the Sanctua-ry in an open place:and to laye vp a copy of the ſame in the treaſury/that Symon & hys poſterite might haue it.

Antiochus maketh a couenaunt of frendſhip with Symon/and Triphon is perſequuted. The Romay-nes wꝛyte lettres vnto kynges and nacyons in the de fence of the Jewes. Antiochus refuſynge the helpe that Symon ſent him/breaketh his couenaunt.

The.xv.Chapter.

MOꝛouer/kyng Antiochus ꝑ ſonne of Demetrius ſente lettres from A the Ies of the ſee/ vnto Symon the hye pꝛeſt and pꝛynce of ꝑ Je-wes/and to all the people/conteynyng theſe woꝛdes: Antiochus the kynge ſendeth gre-tynge vnto Symon the hye pꝛeſte and to the people of ꝑ Jewes. Foꝛ ſo moch as certayne wycked men haue gotten the kyngdome of oure pꝛogenytours / I am purpoſed to cha-lenge the realme agayne/and to reſtoꝛe it to the olde eſtate.

Wher-

Wherfore I haue gathered a greate hoste & made shyppes of warre: that I maye goo thorowe the countre/ and be auenged of thē which haue destroyed oure lande / and wasted many cities in my realme. And therfore now I make the fre also from all the trybutes/wherof all kinges my progenitours haue discharged the/ and from other customes (wher from they haue released the) whatsoeuer they be: Yee I geue the leaue to smyte money of thyne awne within thy lande. As for Jerusalem/I will that it be holy and fre: and all the weapens and houses of defence
B which thou hast buylded & kepest in thyne handes/shall be thyne. Where as eny thyng is or shall be awynge vnto the kynge. I forgeue it the/frō this tyme forth for euermore And when we haue optayned our kyngdom/ we shall do the / thy people and the temple greate worshyppe: so ꝑ youre honoure shall be knowen thorow out the whole worlde.

In the. CIxxiiij. yeare wente Antiochus in to his fathers lande/& al the mē of warre came together vnto him / so that fewe were left with Triphon. So the kyng Antiochus folowed vpon him/ but he fled vnto Dora/ whych lyeth by the see syde: for he sawe that there was myschefe commynge vnto hym/ & that his host had forsaken him. Then cam Antiochus vnto Dora with an hundreth and twentye thousande men of armes vpō fote/ & eyght thousande horsmen. So he cōpased the cytie rounde aboute/& the shyppes came by the see. Thus they vexed the cytie by land and by water / in so moch that they suffred no man to go in nor out.

In the meane season came Numenius (& 1. Mach. xiij. d. they that had bene with him) from the cytye of Rome / hauynge lettres written vnto the kynges & prouyncies/ wherin were conteyned these wordes: Lucius the Mayre of Rome sendeth gretyng vnto Ptolomy the kyng. The embassitours of the Jewes oure frendes beynge sent from Symon the hye prest and from ꝑ people of the Jewes / came vnto vs/ for to renue the olde frendshippe/ and bonde of loue/ & brought a shylde of golde weyeng a thousand pounde / which we were cōtente to receaue of them. Wherfore we thought it good to wryte vnto the kynges and prouincies/ to do them no harme/ nor to take parte agaynst them/ their cyties ner countrees nether to mayntene their enemies agaynst thē. If there be eny wycked personnes therfore fled from their countre vnto you/ delyuer thē vnto Symon the hye prest/ that he maye punysh them accordynge to their awne lawe.

The same wordes wrote the Romaynes also vnto Demetrius the kyng/ to Attalus/ Iraba/ Arsaces & to all regions: as Samsanes/ to thē of Sparta/ Delo/ Mydo/ Sydon/ Caria/ Samos Pamphylia/ Lycia/ Halicarnassum/ & to the Rhodes / to Phaselis/ Coo/ Sida/ Arado/ Gortina/ Gnydum / to Cypres & to Cyren. And of euery lettre they sent a copy to Symon the hye prest & to the D people of the Jewes. So Antiochus ꝑ kyng brought his host vnto Dora ꝑ secōde tyme/ to take it: where he made diuerse ordinaunce of warre/ & kepte Triphon in / ꝑ he shuld not come forth. Then sent Symon Antiochus two thousande chosen mē to helpe hym with gold/ syluer and other plenteous geer: Neuertheles he wolde not receaue them/ but brake all ꝑ couenaūt which he made wt Symō afore/ & withdrewe him selfe frō him.

He sent Athenobius also a frende of hys vnto Symon/ for to reason with him sayīg: Ye witholde fro me Joppa & Gaza (with the castell that is at Jerusalē) which are cyties of my realme / whose borders ye haue destroyed/ & done greate euell in the land / hauyng the dominacion in many other places of my kyngdome. Wherfore delyuer now ꝑ E cyties which ye haue takē with the tributes of the places ꝑ ye haue rule vpō without ꝑ borders of Jewry: Or els geue me fyue hundreth talentes of syluer/ yee & for the harme ꝑ ye haue done in the cyties & for the tributes of the same/ other fyue hundreth talētes. If no / we shall come & fyght agaynst you.

So Athenobius the kynges frende came to Jerusalem/ & when he sawe ꝑ greate worshipe & honoure of Symon in golde/ syluer and so great plenty of ornamentes: he marueled/ and tolde Symon as the kyng commaunded him. Then answered Symon and sayd vnto him: As for vs/ we haue nether taken other mens land / ner witholdē thē / but only oure fathers heretage/ which oure enemyes had vnrightuously in possesyon a certayne tyme. This heretage of oure fathers haue we chalenged in processe of tyme. And where as thou cōplaynest concernyng Joppa and Gaza/ they dyd greate harme to oure people and in oure lande / yet wyll we geue an. C. talentes for them. Judith. xi. c. d.

Neuertheles Athenobius answered hym not one worde/ but turned agayne wrothfully vnto ꝑ kyng/ & tolde him all these wordes/ and the greate dignyte of Symon wyth all that he had sene / and the kynge was very angrie. In the meane tyme fled Triphon by shyppe vnto Orthosaida. Then the kynge made Cendebeus captaine of the see coost/ & gaue him an host of fote men & horsmen/ cōmaundinge him to remoue the host towarde Jewry/ & to buylde vp the cytye of Cedron/ to make vp the portes/ & to warre agaynst ꝑ people of the Jewes. As for the kynge hym selfe/

kelke/he kolowed vpon Triphon. So Cendebeus came vnto Jamnia/ & beganne to vexe the people/to treade downe Jewry/ to take the people prysoners/to slaye thē & to buyld vp Cedron: where he sett horsmen and other men of warre/that they myght come forth & go thorow the stretes of Jewry/ lyke as the kynge had commaunded him.

¶ Cendebeus the captayne of Antiochus hoste is put to flyght of the sonnes of Symon. Ptolomeus sonne of Abobus killeth Symon & his ij. sonnes at a bāket: John killeth them that lye in wayte for his life.

¶ The .xvj. Chapter.

A THen came Jhon vp from Gaza/ & tolde Symō his father/what Cendebeus had done amōge their people. Upon this called Symon two of his eldest sonnes/Judas & Jhon/ & sayde vnto them: I and my brethren & my fathers house/ haue euer from oure youth vp vnto this daye/ foughten agaynst the enemyes of Israel/ & God gaue vs good fortune to delyuer Israel oft tymes. And now for so moch as I am olde/be ye in steade of me & my brother/to go forth and fyght for oure people/ & ỹ helpe of God be with you. So he chose .xx. M. fyghtynge men of the countre/ with horsmen also/ which wente forth agaynst Cendebeus and rested at Modin.

In the morynge they arose/and went into the playne felde: and beholde/ a myghtye greate host came agaynst them/both of fote men and horsmen. Now was there a water broke betwyxte them/and Jhon remoued ỹ host towarde them. And when he sawe that the people was afrayed to goo ouer the wa-
B terbroke/he wente ouer fyrst him selfe: and the men seynge this/folowed him.

Then Jhon set his horsmen & fote men in order/the one by the other/for their enemies horsmen were very many. But when they blewe vp ỹ pryestes trompettes/Cendebeus fled wyth hys Hoste/ wherof many were slayne/ and the remnaunt gat them to their stronge holde. Judas also Jhons brother was wounded at the same tyme. And Jhon folowed styll vpon the enemyes/ tyll he cam to Cedron which he buylded. The enemyes fled also vnto the towres that were in the feldes of Azotus/and those dyd Jhon burne vp. Thus there were slayne .ij. M. men of them/and Jhon turned agayne paceably into Jewry.

And in the felde of Jericho was Ptolomy the sonne of Abobus made captayne: which because he had aboundaunce of syluer and golde) for he had maryed ỹ daughter of Symon ỹ hye pryest) waxed proude in his minde/ and thought to conquere the lande/ ymage-
C ning falsched agaynst Symon & his sonnes/ to destroye them. Now as Symon was goyng aboute thorow the cyties/ that were in the countre of Jewry/and caryng for thē: he came downe to Jericho/ with Matathias and Judas his sonnes/in the .clxxvij. yeare in the .xj. moneth called Sabat. Then Ptolomy the sonne of Abobus receaued thē (but with dysceate) in to a stronge house of hys called Doch/ which he had buylded/ where he made them a banket.

So when Symon and hys sonnes were mery and had dronken well/Ptolomy stode vp with his men (whom he had hyd there) and toke their weapens/entred in to the banket house/& slewe Symō with his two sonnes/ and certayne of his seruauntes. Soch great vnfaythfulnesse dyd Ptolomy in Israel/and recōpensed euell for good. Then wrote thys Ptolomy the same vnto kynge Antiochus/ requyringe him that he shulde sende hym an host to helpe him: & so shulde he delyuer him the lande/ with the cyties and trybutes of ỹ same. He sent other men also vnto Gaza/ for to take Jhon: and wrote vnto the captaynes to come to him/ and he shuld geue them syluer/ golde and rewardes. And to Jerusalem he sent other/to take it and the Sanctuary.

Then rāne there one before/& tolde Jhon in Gaza/ that is father & his brethren were slayne/ and how that Ptolomy had sent to slaye him also. When Jhon herde this/he was sore abasshed/ and layed hādes of them that were come to destroye him/ and slewe them: for he knewe/that they went aboute to kyll hym.

As for other thynges concernynge Jhon: of his warres/of his noble actes (wherin he behaued him selfe manfully) of the buylding of walles whych he made/ and other of hys dedes: They are wrytten in the cronycles of hys prestlhode/ from the tyme forth that he was made hye prest after his father.

¶ The ende of the fyrste boke of the Machabees.

The seconde boke of the Machabees.

¶ An Epistle of the Jewes that dwelt at Jerusalem sent vnto them which dwelt in Egypte/wherin they exhorte them to geue thackes for the deeth of Antiochus. Of the fyre þ was hydde in the pyt. The prayer of Nehemiah.

¶ The fyrst Chapter.

THe brethren of the Jewes which be at Jerusalem & in the lande of Jewry / wish vnto those brethrē of þ Jewes that are thorow out Egypte: good fortune/ health & peace.

God the Lord be gracious vnto you/ and thincke vpō his couenaunt þ he made with Abraham/ Isaac & Jacob his faythfull seruauntes: and geue you all soch an hert / that ye maye loue and serue him / yee & perfourme hys wyll wyth an whole herte and of a willyng mynde: he open youre hertes in his lawe and in hys commaundementes / sende you peace: heare youre prayers/ be at one wt you/ and neuer forsake you in tyme of trouble. This is here oure prayer for you.

What tyme as Demetrius raigned/ in the Clxix. yeare/ we Jewes wrote vnto you in þ trouble and violence that came vnto vs. In those yeares after that Jason departed oute of the holy lande and kyngdome/ they brent vp the portes/ & shed innocent bloude. Then made we oure prayer vnto the Lorde/ and
B were hearde: we offred/ & lyghted the cādels/ lettyng forth cakes and bred. And now come ye vnto the feaste of tabernacles in the moneth Casleu.

In the Clxxviij. yeare the people þ was was at Jerusalem & in Jewry / the councell and Judas him self/ sent this wholsome salutacyon vnto Aristobolus kynge Ptolomys master/ which came of the generacion of the anoynted prestes: and to the Jewes þ were in Egypte: In so moch as God hath delyuered vs from greate perels/ we thancke hym hylie. In that we resisted so mightie a kyng. And why: he brought men out of Perlis by heapes to fyght agaynst vs & the holy cytie. For as he was in Perlis (namely / the Captayne with the great host) he perysshed in the tēple of Naneas / beynge disceaued thorow the deuyce of Naneas prestes. For as he was purposed to haue dwelt there / Antiochus and hys frendes came thyther / to receaue moch moneye for a dowry. So when Naneas prestes had layed forth the moneye/ he entred wt a small cōpany in to the cōpasse of the temple and so they shut the temple.

Now when Antiochus entred by opening
C the preuye intraūce of the tēple/ the prestes stoned the captayne to death/ hewed them in peces that were wyth hym / smote of their heades/ and threwe them out in all thynges. God be praysed / whych hath delyuered the wicked in to oure handes.

Where as we now are purposed to kepe þ purifycacion of the tēple vpon the .xxv. daye of the moneth Casleu / we thought necessary to certifye you therof: that ye also myght kepe the tabernacles feast daye / & the daye of the fyre / whych was geuen vs when Nehemiah offred/ after that he had set vp þ temple and the aulter. For what tyme as oure fathers were led awaye vnto Perlis/ þ prestes (whych then sought þ honoure of God) toke the fyre preuely from the aulter / and hyd it in a valley/ where as was a depe dreye pyt: & therin they kepte it/ because the place was vnknowen to euery man. Now after many yeares when it pleased God / þ Nehemiah shulde be sent frō the kynge of Perlia: he sent the chylders chyldren of those prestes (which had hyd þ fyre) to seke it. And as they tolde vs/ they founde no fyre/ but thicke water. Then cōmaunded he thē to drawe it vp/ & to bringe it him/ and þ offrynges wythall. D Now whē the sacrifices were layed on & ordred/ the prest Nehemiah commaunded to sprincle them & the wod wt the water. Whē this was done/ & the tyme come þ the Sunne shone/ which afore was hyd in þ cloude: there was a greate fyre kyndled. In so moch that euery man marueled. Now all þ prestes prayed/ whyle the sacrifyce was a makyng. Jonathas prayed first/ and the other gaue answere.

Leuit. vi. a. & xvi. a.

And Nehemias prayer was after this maner: O Lorde God maker of all thynges/ thou fearfull & stronge / thou ryghtuous & mercyfull / thou that art onely a gracyous kynge/ onely lyberall/ onely iust/ Almightie & euerlastynge/ thou that delyuerest Israel frō all trouble/ thou that hast chosen the fathers and halowed them: receaynge the offerynge for the whole people of Israel/ preserue thyne awne porcyon/ & halowe it. Gather those together / that are scatred abrode from vs: delyuer them that are vnder þ Heathens bondage / loke vpon them whych are despysed & abhorred / that the Heathē maye knowe and se / how that thou art oure God: Punisshe thē that oppresse/ & proudly put vs to dishonoure. Set thy people agayne in thy holy place/ like as Moses hath spokē.

Deut. xxx. a

And the prestes longe Psalmes of thanckesgeuynge/ so longe as þ sacrifice endured. E Now when the sacrifyce was brent / Nehemiah commaunded the greate stones to be sprinckled wt the residue of þ water. Which whē it was done/ there was kyndled a flāme

of them

of them also: but it was consumed thorowe the lyght/that shyned from the aulter. So when this matter was knowen/it was tolde the kynge of Persia/that in the place where the prestes/which were led awaye/ had hyd fyre/there apeared water in steade of fyre/ & that Nehemias & his company had purified the sacrifyces withall. Then the kynge consyderynge & ponderynge the matter dyligētly/made him a temple to proue the thynge that was done. And when he founde it so in dede/he gaue the prestes many gyftes & dyuerse rewardes: yee he toke them wyth hys awne hand/and gaue them. And Nehemias called the same place Nephthar/which is as moch to saye as a clensynge: but many men call it Nepht.

¶ How Jeremy hydde the tabernacle/the Arcke/ and the aultare in the hyll. Of the. v. bokes of Jason contayned in one.

¶ The. ij. Chapter.

A 2. Mach. i. c. Jere. xxix. b Baruc. vi. a

IT is founde also in the writinges of Jeremy the prophet/that he cōmaunded them which were caried awaye to take fyre/as it is sayde afore. He commaunded them also/ that they shulde not forget the lawe and commaundementes of the Lorde / and that they shulde not erre in their myndes/ when they se Images of syluer and golde with their ornamentes. These and soch other thynges commaūded he them/& exhorted them/that they shulde not lett the lawe of God go out of their hertes.

Deut. xxvij. a

It is wrytten also/how the prophet(at the commaundement of God)charged them / to take the tabernacle & the arcke with them: & he wente forth vnto the mountayne / where Moses clymmed vp/& sawe the heretage of God. And whē Jeremy came there/he founde an open caue/wherin he layed ỹ tabernacle/ ỹ arcke & the aulter of incense/ & so stopped the hole. There came certayne men together also folowyng him/to marck the place/ but B they coulde not fynde it. Which when Jeremy perceaued/he reproued them sayng: As for that place /it shalbe vnknowne/ vntyll ỹ tyme ỹ God gather his people together agayne/ & receaue thē vnto mercy. Then shal God shew them these thynges/ & the maiesty of ỹ Lorde shall appeare/ & the cloude also/ like as it was shewed vnto Moses: & lyke as when Salomon desyred ỹ the place myght be sanctifyed/ & it was shewed him.

Exodi. xl. d iij. Reg. viij. b.

For he beyng a wyse man/handled honorably and wysely offeringe vnto God in the halowinge of the temple/when it was finisshed. And lyke as when Moses prayed vnto the Lorde / the fyre came downe from heauē/ and consumed the burnt offerynge: Euen so prayed Salomon also / and the fyre came downe from heauen/and consumed ỹ burntofferinge. And Moses sayde: because the sinofferinge was not eaten / therfore it is consumed. In lyke maner Salomon kepte the dedycacion(or halowinge)eight dayes.

Leui. ix. d

ij. Para. vij. d

In the Annotacyōs & writynges of *Jeremy/ were these thinges put also: & how he made a lybrary/& how he gathered out of all countrees the bokes of the prophetes / of Dauid/the epistles of the kynges/and of the presentes. Euen so Judas also/loke what he lerned by experyēce of warre/ & soch thynges as hath happened vnto vs/ he gathered them all together / and so we haue them by vs. If ye now desyre to haue the same / sende some body to fetch them vnto you. Where as we then are aboute to celebrate the puryfycacyon / we haue written vnto you. Therfore ye shall do well / yf ye kepe the same dayes. We hope also/that the God(which delyuered his people / and gaue them all the heritage/ kyngdome/ presthode & Sanctuary that he promised them in the lawe) shal shortly haue mercy vpon vs/and gather vs together from vnder the heauen in to his holy place: for he hath saued vs from greate perels / and hath clensed the place.

¶ The. C. *Some reade: Nehemias.

Deut. xxx. a

As concernynge Judas Machabeus and his brethren/the purifycacyon of the greate temple/the dedicacion of the aulter/ yee & of the warres that cōcerne noble Antiochus & Eupator his sonne/of the sygnynges ỹ cam down from heauen vpon those / which mānfully defended the Jewes. For though they were but fewe / yet defended they the whole lande/droue awaye the enemyes host / recouered agayne the temple / that was spoken of thorowe out all the worlde / delyuered the citie/ doynge their best that the lawe of the Lord which was put downe/might with all trāquilyte be restored agayne vnto ỹ Lord/ ỹ was so mercifull vnto them. As touchyng Jason also of Cyren/ we haue vnder take cōpendiously to bringe in to one boke/ ỹ thyngs that were comprehended of him in fyue. For we cōsyderynge the multitude of the bokes/ and how harde it shulde be for them ỹ wolde medle with storyes and actes(& that because of so diuerse matters)haue vnder taken so to comprehende the storyes: that soch as are disposed to reade/myght haue pleasure and pastyme therin: & that they which are dilygent in soch thinges/myght the better thinke vpō thē: yee and that whosoeuer read thē/ mighe haue profit therby.

1. Mach. vi. a.

Neuertheles we oure selues that haue medled with this matter for the shortenynge of it/haue taken no smal labour/but great diligence/ watchynges and trauayle. Lyke

as they that make a feast / wolde fayne do other men pleasure: Euē so we also (for many mens sakes) are very well contēt to take the laboure / where as we maye shortly comprehende / the thynges that other men haue truly wrytten.

For he ỹ buyldeth an house anew / must prouyde for many thinges / to ỹ whole buyldynge: but he that paynteth it afterwarde / seketh but only what is comly / mete & conuenient to garnysh it withall. Euen so do we also in lyke maner. And why? He that beginneth to wryte a story for the fyrst / must with his vnderstandynge gather the matter together / set hys wordes in ordre / and diligently seke out of euery parte: But he ỹ afterwarde wyll shorten it / vseth few wordes / and toucheth not the matter at the largiest. Let thys be sufficient for a Prologe / now will we begynne to shewe the matter: for it is but a folysh thinge to make a longe Prologe / and to be shorte in the story it selfe.

¶ Of the honour done vnto the temple by the kynges of the Gentyles. Symon vttereth what treasure is in the temple. Heliodorus is sent to take thē awaye. He is strycken of God & healed at the prayer of Onias.

¶ The.iij. Chapter.

WHat tyme as the holy cyte was inhabyted in all peace & wealth / & whē the lawes were yet very well kepte. (For so was it ordened by Onias the hye prest & other godly men / that were enemyes to wickednesse) It came ther-
ij. Mach. i. c. to / that euen the kinges & princes thē selues dyd the place greate worshippe / & garnished the temple with greate gyftes: In so moch ỹ
ij. Mach. iiij. a. Seleucus kynge of Asia of his awne rētes bare all the costes belongyng to the seruyce of the offringes. Then Symon of the tribe of Benjamin / a ruler of the temple / laboured to worcke some mischefe in the cite: but the hye prest resisted him.

Nevertheless when he myght not ouercome Onias / he gat him to Appolonius the
ij. Mach. iij. b. sonne of Therla (which then was chefe lorde in Celosyria and Phenices) & tolde him / that the treasury in Jerusalem was full of innumerable money / and how that the comons goodes (wich belonged not vnto the offerinages) were exceadinge greate also: yee & how it were possyble / that all these myght come vnder the kynges power.

Now when Appolonius had shewed the
B kynge of the moneye / as it was tolde hym: the kinge called for Heliodorus his stewarde / & sent him with a cōmaundement / to bringe him ỹ same money. Immediatly Heliodorus toke hys iourney / but vnder a coloure / as though he wolde go thorow Celosyria & Phenices to viset the cities / but his purpose was to fulfyll the kynges pleasure. So when he came to Jerusalem / & was louyngly receaued of the hye prest into ỹ cyte: he tolde what was determed concernynge the moneye / and shewed the cause of his cōmyng: he asked also / yf it were so in dede. Then ỹ hye prest tolde him / that there was soch money layed vp for the vpholdynge of weddowes and fatherlesse chyldren / & how that a certayne of it belonged vnto Hyrcanus Tobias a noble man: & that of all the moneye (which that wycked Symon had bewrayed) there were .iiij. hundreth talentes of syluer / and .ij. hundreth of golde: yee & that it were vnpossible for those mens meanynge to be dysceaued / ỹ had layed vp their money in the place and tēple (which is had in worshype thorow the whole world) for the mayntenaunce and honoure of the same. Whervnto Heliodorus answered / that the kynge had cōmaunded him in any wyse / to bringe hym in the moneye.

So at the daye appoynted / Heliodorus C entred in to the temple to ordre thys matter. But there was no small feare thorowout ỹ whole cytye. The Prestes fell downe before the aulter in their vestymentes / and called vnto heauen vpon hym / whych had made a lawe concernynge stuffe geuen to kepe / that Exod. xxij. b. they shulde be safely preserued / for soch as committe them vnto keppynge. Then who so had loked the hye prest in the face / it wolde haue greued his herte: For his countenaūce and the chaunginge of his coloure / declared the inwarde sorowe of hys mynde. The man was all in heuynesse / and hys body in feare: wherby they that loked vpō him / myght perceaue the greke of hys herte. The other people also came out of their houses by heapes vnto the comō prayer / because the place was lyke to come in to confusyon. The wemen came together thorow ỹ stretes / with hearrie clothes aboute their brestes.

The virgyns also that were kepte in / rāne D to Onias / some to ỹ walles / other some looked out of the wyndowes: yee they all helde vp their handes towarde heauē / and prayed. A mysserable thinge was it / to loke vpon the comen people / & the hye prest beinge in soch trouble. But they besought almyghty God / that the goodes which were committed vnto them / myght be kepte whole / for those that had delyuered them vnto their keppynge. Neuertheles the thynge that Heliodorus was determed to do / that perfourmed he in the same place / he hym selfe personally beinge about the treasury wyth his men of warre. But the spyrete of almyghty God shewed him selfe openly / so ỹ all they which presumed to

obeye

obeye Heliodorus/kell thorow the power of God into a greate fearfulnesse & drede. For
2.Mach.x.c. and.xi.b there apeared vnto thē an horse/ with a terrible man sitting vpon him/decke in goodly araye/ and the horse smote at Heliodorus with his fore fete. Now he that sat vpon the horse/had harnesse of golde vpon him.

Moreouer there appeared.ij.fayre & beautyfull yōg men in goodly araye/which stode by him/scourged hym of both the sydes/ and gaue hym many stripes without ceassynge.
2.Mach.v.c. With that fell Heliodorus sodenly vnto the grounde. So they toke him vp (beinge compased aboute with greate darcknesse) & bare
C hym out vpon a beare. Thus he that came with so many runners and men of warre in to the sayde treasury was borne out/ where as no man myght helpe hym: & so the power of God was manyfest and knowne. He laye still domme also by the power of God/destitute of all hope and lyfe. And they prayed ỹ Lord/that he had shewed his power vpō his place and tēple/which a lytle afore was full of feare & trouble: and that thorow the reuelacyon of the almyghtye Lorde it was fylled with ioye and gladnesse.

Then certayne of Heliodorꝰ frēdes prayed Onias / that in all haste he wolde call vpon God/to graūte him his lyfe/ which was geuynge vp the goost. So the hye prest consydered the matter/and lest the kinge shuld suspecte that the Jewes had done Heliodorus some euell: he offred an healthofferynge for him. Now when the hye Prest had opteyned his peticion/ the same yonge men in ỹ same clothinge appeared/ & stode besyde Heliodorus/sayinge: Thancke Onias the hye prest/
Actu.xxvij.c. F for for his sake hath ỹ Lorde graunted ỹ thy lyfe: therfore seing ỹ God hath scourged the/ geue him prayse & thanckes/ & shewe euery man his myght & power. And when they had spoken these wordes they appeared nomore.

So Heliodorus offered vnto God / made greate vowes vnto him/ which had graūted him his lyfe/thācked Onias/toke his hoost/ & wente agayne to the kynge. Then testified he vnto euery man of the greate workes of God/ ỹ he had sene with his eyes. And when the kynge asked Heliodorus who were mete to be sent yet once agayne to Jerusalem/ he sayde: yf thou hast any enemy or aduersary vnto thy realme/sende him thyther/ and thou shalt haue hym punysshed/ yf he escape with his lyfe: for in that place (no doute) there is a specyall power & worckinge of God. For he ỹ dwelleth in heauē/ bysyeth & defendeth that place: and al that come to do it harme/ he punysheth & plageth thē. This is now the matter concernyng Heliodorus/ & the kepyng of the treasury at Jerusalem.

C Simon reporteth euell of Onias. Jason desyrynge the office of the hye Prest corrupteth the kynge with rewardes. The wycked intent of Jason.

C The.iiij.Chapter.

THis Simon now (of whō we spake afore) beinge a bewrayer of ỹ money & of his awne naturall contre/ ỹ.Ma.iij.a. reported the worst of Onias: as though he had moued Heliodorus vnto this/ & as though he had bene a brīger vp of euel. Thus was he not ashamed to call hym an enemye of the realme/ that was so faythfull an ouerseer & defender of ỹ cite & of his people: yee & so feruent in the lawe of God. But whē the malice of Symō increased so farre/ that thorow his frendes there were certayne manslaughters cōmitted: Onias considered the parell ỹ might come thorow this stryfe/ & how that Appolonius (namely ỹ chefe lorde in Celosyria and Phenices) was all set vpon tyrranny/ and Symons malyce increased ỹ same: He gat hym to the kinge/ not as an accuser of the cytezins/ but as one that by hym self intended the comon wealth of the whole multitude. For he sawe it was not possible to lyue in peace/ nether Symon to leaue of frō his folysshnesse/ except ỹ kynge dyd loke therto. But after the deeth of Seleucus/ when B Antiochus (which is called the noble) toke ỹ kingdome: Jason the brother of Onias laboured to be hye prest: For he came vnto the kynge/ and promised hym thre hundreth & .lx talentes of syluer/ & of the other rentes .lxxx. talentes. Besides this he promysed hym yet an. C. & .L. yf he myght haue the scole of the chyldren/ & that he myght call them of Jerusalem Antiochians. Which when the kynge had graunted/ & he had gotte the superiorite/ he begāne immediatly to drawe his kynsmen to the custome of the Heathen/ put downe ỹ thynges that the Jewes had set vp of loue/ by John the father of Eupolemius/ whych was sent embassytoure vnto Rome / for to make the bonde of frendshyppe and loue. He put downe all the Jewes & Lyberties of the Jewes/ and set vp the wycked statutes. He durst make a fyghtynge scole vnder the castell/ and set fayre yōge men to lerne the maners of whores and brodels. C

This was now the begynnyng of ỹ Heathenysh & straunge conuersacyō/ brought in thorow the vngracyous & vnherde wyckednesse of Jason/ which shulde not be called a Prest/ but an vngodly personne. In so moch that the prestes were now nomore occupyde about the seruyce of the aulter/ but despysed the temple / regarded not the offrynges: yee gaue their dylygence to lerne to fyght / to wrastle/ to leape/ to daunce/ & to put at the stone: not settynge by the honour of the fa-

thers/but liked the glory of the Grekes best of all: for the which they stroue perlously/ & were gredy to folowe their statutes/yee their lust was in all thinges to be lyke thē/which afore were their enemyes & destroyers. How be it to do wyckedly agaynst ỹ law of God/ shall not escape vnpunyshed: but of thys we shall speake here after.

D

* These were kepte euery fyfty peare.

What tyme as the* Olympiades sportes were played at Tyrus (the kynge him selfe beinge present) this vngracyous Jason sent wicked men/bearyng from them of Jerusalem (whych now were called Antiochyans) iij.C. drachmas of syluer for an offerynge to Hercules. These had they that caryed them/ desyred vnder soch a fashion / as though they shulde not haue bene offred/but bestowed to other vses. Neuertheles he that sent them/ sent them to the intent that they shulde be offred vnto Hercules. But because of those that were present/they were geuen as to the makynge of shyppes. And Appolonius the sonne of Nesteus was sent in to Egypte/because of the noble men of Kynge Ptolomy Philometor. Now when Antiochus perceaued ỹ he was put out from medlynge in the realme/he sought his awne profyt/departed from thence/came to Joppa/ & then to Jerusalem: where he was honorably receaued of Jason & the cite/ & was brought in wt torche lyght and with greate prayse: and so he turned his hoost vnto Phenices.

E

ỹ. Mach. iiij. b

After iij. yeare Jason sent Menelaus/the forsayde Symons brother/ to beare ỹ money vnto ỹ kyng/ & to bringe him answere of other necessary matters. But he (when he was prayed of the kinge for magnyfying of his power) turned ỹ prestlhode vnto him self/ layinge vp. iij. C. talentes of syluer for Jason. So whē he had gotten cōmaundemētes frō the kynge/he came hauinge nothinge ỹ becōmeth a prest/but bearinge ỹ stomack of a cruell tyraunt/ & ỹ wrath of a wylde brute beest. Then Jason (which had dysceaued his awne brother) seinge that he him selfe was begyled also/was fayne to fle into the lande of the Ammonites/ & Menelaus gat the domynyon. But as for the money ỹ he had promysed vnto ỹ kynge/he dyd nothinge therin/ when Sostratus the ruler of the castell requyred it of him. For Sostratus was ỹ man that gathered the customes: wherfore they were both called before the king. Thus was Menelaus put out of the prestlhode/ & Lysimachus his brother came in his steade. Sostratus also was made lorde of the Cyprias.

F

It happened in the meane season / ỹ the Tharsians & Mallocias made insurrecciō/ because they were geuen for a present vnto kynge Antiochus concubyne. Then came ỹ kinge in all the haste/to styll them agayne/ & to pacyfye the matter/ leauing Andronicus there to be his debyte/as one mete therfore. Now Menelaus supposing ỹ he had gotten a ryght conuenient tyme/ stole certayne vessels of golde out of the temple/ & gaue them to Andronicus for a present: & some he solde at Tyrus and in the cytyes therby.

Which when Onias knewe of a suertye/ he reproued him: but he kepte him in a Sanctuary besyde Daphnis/ that lyeth by Antioche. Wherfore Menelaus gat hym to Andronicus/ & prayed hym that he wolde slaye Onias. So whē he came to Onias/ he counceled him craftely to come out of the Sanctuary/geuynge him his hande with an othe (how be it he suspecte him) and then he slew Onias/without any regarde of rightuousnesse. For the which cause not only ỹ Jewes/ but othernacyons also toke indygnacyon/ & were displeased for the vnrightuous death of so godly a man.

G

And when the kynge was come agayne from Cilicia/ the Jewes and certayne of the Grekes wente vnto him/ complayninge for the vnrightuous death of Onias. Yee Antiochus hī self was sory in his mynde for Onias/ so that it pitied him/ & he wepte/ remembringe his soberneſſe & manerly behauoure. Wherfore he was so kyndled in his mynde/ ỹ he cōmaunded Andronicus to be stryped out of his purple clothinge/ & so to be led thorow out all the cite: yee & the vngracyous man to be slayne in the same place/ where he cōmytted hys wyckednes vpon Onias. Thus the Lorde rewarded him his punyshment/as he had deserued. Now when Lysimachus had done many wicked dedes in the tēple thorow the coūcell of Menelaus/ & the voyce came abrode: the multytude gathered them together agaynst Lisimachus / for he had caryed out now moch golde.

So when the people arose/and were full of dyspleasure / Lysimachus armed. iij. M. vnthryftes to defende him: a certayne tyraūte beinge their captayne / which was growen both in age & woodnesse. But whē the people vnderstode the purpose of Lysimachus/ some gat stones/some good strōge clubbes/ & some cast asshes vpon Lysimachus. Thus there were many of thē wounded/some being slayne/ & all the other chaced awaye. But as for the wycked churchrobber hym self / they kylled hym besyde ỹ treasury. Of these matters therfore there was kepte a courte a- H gaynst Menelaus. Now when the kynge came to Tyrus/they made a complaynte vnto him of Menelaus/concernyng this busynesse/and the embassytours were thre. But Menelaꝰ wēt & promesed Ptolomy to geue

him

him moch money/yt he wolde persuad ỹ king. So Ptolomy wēt to the kyng in to a courte/ (where as he was sett to coole him) & broght him out of that mynde. In so moch that he discharged Menelaus from the accusacyons/ that not withstandynge was cause of al myscheke: and those poore men / whych yt they had tolde theyr cause / yee before the Scythiās/ they shulde haue bene iudged innocēt/ them he condemned to death.

Thus were they soone punysshed / whych folowed vpon the matter for ỹ cytye / for the people / and for the holy vessell. Wherfore they of Tyrus toke indygnacyon / and buryed them honorably. And so thorow the couetousnesse of them that were in power/ Menelaus remayned styll in authorite / increasynge in malyce / to the hurte of the cytesyns.

¶ Of the sygnes and tokens sene in Jerusalem. Of the ende and offence of Jason. The pursute of Antiochus agaynst the Jewes. The spoylinge of the temple.

¶ The.v. Chapter.

ABout the same tyme Antyochus made hym ready to go agayne in to Egypte. Then were there sene at Jerusalem / xl. days longe / horsmen runnynge to and fro in the ayre / whych had rayment of golde / and speares. There were sene also whole hoostes of men weapened / & horses runnynge in an ordre / how they came together / how they held forth theyr shildes / how the harnessed men drew out their swerdes / and shott their dartes.

The shyne of the golden weapens was sene / and of all maner of armure. Wherfore euery man prayed / that those tokens myght turne to good. Now when there was gone forth a false rumour / as though Antyochus had bene deed: Jason toke a. M. men / and came sodenly vpon the cytye. The cytesyns ranne vnto the walles / at the last was the cytye taken / & Menelaus fled in to the castell.

B As for Jason / he spared not his awne citesyns in the slaughter / nether considered he what greate euell it were / to destroye ỹ prosperite of hys awne kynsmen: but dyd as one that had gotten the victory of hys enemyes / and not of hys frendes. For all thys gatt he
1. Mach. iiii. c. not the superiorite / but at the last receaued confucyon for hys malyce / and fled agayne lyke a vagabunde in to the lande of the Ammonytes.

Fynally / for a rewarde of his wickednesse / he was accused before Aretha the kynge of the Arabians: In so moch that he was fayne to flee from cytye to cytie / beynge despysed of euery man as a forsaker of the lawes / and an abhominable personne. And at the last (as an open enemy of his awne natural countre and of the cytesyns) he was dryuen in to Egypte.

Thus he that afore put many out of their awne natyue land / perished from home himselfe. He wēt to Lacedemō / thynckinge there to haue gotten succoure by reason of kynrede. And he that afore had casten many one out vnburyed / was throwen out hym selfe / no man mournynge for hym / ner puttynge him in his graue: so that he nether enioyed ỹ burial of a straunger / nether was he partaker of his fathers sepulcre.

Now when this was done the kynge sulpecte / that the Jewes wolde haue fallē from hym: wherfore he came in a greate displeasure out of Egypte / and toke the cytie by violence. He commaunded hys mē of warre also / that they shulde kyl & not spare / but slaye downe soch as withstode them / or clymmed vp vpon the houses. C 1. Mach. i. c.

Thus was there a greate slaughter of yonge men / olde men / wemen / chyldren and virgines. In. iiij. dayes were there slayne lxxx. M. fourty thousande put in prison / and no lesse solde. Yet was he not content with this / but durst go in to the most holy temple (Menelaus that traytoure to the lawes and to his awne naturall countre / beyng his gyde) and with his wicked handes toke the holy vessel / which other kynges & cyties had geuen thyther for the garnysshinge & honour of the place: them toke he in hys handes vnworthely / & defyled them.

So madd was Antiochus / that he consydered not / how that God was a lytle wroth D for the synnes of them that dwelt in the citie / for the which soch confucyō came vpon that place. And why? yf it had not happened them to haue bene lapped in many synnes / thys Antiochus (as soone as he had come) had sodenly bene punysshed / and shott out for hys Judit. v. d presumpcyon / lyke as Helyodorus was / whō Seleucus the kyng sente to robbe the ii. Mach. iii. d. treasury. Neuertheles God hath not chosen the people for the places sake / but the place for the peoples sake: and therfore is the place become partaker of the peoples trouble / but afterwarde shall it enioye the wealth of them. And lyke as it is now forsaken in the wrath of Allmyghty God / so when the greate God is reconcyled / it shall be set vp in hys worshippe agayne.

So when Antiochus had taken a M. and E viij. C. talentes out of the temple / he gat him to Antioche in all the haste / thinckīng in his pryde / that he myght make men sayle vpon ỹ dry land / and to go vpon the see / soch an hye mynde had he. He lefte debytes there to vexe the people: At Jerusalem left he Philyppe a

Phrigian/in maners more cruell thē him self
ȳ set him there: At Garysim he left Andronycus and Menelaus / whych were more greuous to ȳ citezins then other. Now as he was thus set in malice agaynst ȳ Jewes / he sent Appollonius an hated prynce / wt iij. M. cō maūding him to slaye all those ȳ were of perfect age / & to sell ȳ wemē / maydes & childrē. Whē he cam now to Jerusalē / he fained peace / & kepte hī stil vntil ȳ Sabboth daye. And then he cōmaūded his mē to take thē to their weapēs (for ȳ Jewes kepte holy daye) & so he slew al thē ȳ were gone forth to ȳ opē playe / rūning here & there thorow ȳ citie wt his mē weapened / & murthured a great nōbre. But Judas Machabey whych was the tenth / fled into ȳ wilderneſſe / ledhis life there wt his cōpany amōge ȳ wilde beastes & vpon ȳ mountaynes / dwellynge there / and eatinge grasse / lest they shuld be partakers of ȳ fylthynesse.

¶ The Jewes are compelled to leaue the law of God. The temple is defyled. The readers are monyshed that they shal not abhorre the aduersytie wherwyth ȳ Lord afflicteth thē. The greuous payne of Eleazarus.

¶ The. vj. Chapter.

A NOt longe after this / sent ȳ king a messaūger of Antioche / for to cōpel ȳ Jewes to altre ȳ ordinaūces of ȳ fathers & ȳ law of God / to defile ȳ tēple ȳ was at Jerusalē / & to cal it ȳ tēple of Jupiter Olimpius: & ȳ they shulde be in Gazarim / as those which dwell at ȳ place of Jupiter ȳ herberous. Thys wycked sedicīō of ȳ vngodly was heuy vpō al ȳ people: for ȳ tēple was ful of voluptuousnes / bibbinge & bolling of ȳ Heathē / of ribaudy & harlotry togeather. The wemē wēt into ȳ holy place / & bare in that was not laufull. The auiter also was full of vnlauful thingy which ȳ law forbydeth to laye vpō it. The Sabbothes were not kepte / ȳ other solēpne feastes of ȳ lāde were not regarded. To be playne / there durst nomā be a knowne ȳ he was a Jewe. In ȳ daye of ȳ kingy byrth they were cōpelled parforce to offre: & whē ȳ feast of Bachy was kepte / they were cōstrayned to weere garlādes of yuye / B & so to go aboute for ȳ honoure of Bachus.

Moreouer thorow ȳ coūcell of Ptolomy / there went out a cōmaundmēt in ȳ nexte cityes of ȳ Heathē / ȳ they shuld intreate ȳ Jewes in like maner: namely / to cōpell thē for to do sacrifyce after ȳ lawes of ȳ Gētiles: & who so wolde not / to put them to death. A pyteous thynge was it to se. There were. ij. wemen accused to haue circūcided their sonny / whō when they had led roūde aboute ȳ cytie (the babes hāgyng at their brestes) they cast thē downe headlyngy ouer ȳ walles. Some ȳ were crepte in to denny & had kepte ȳ Sabboth / were accused vnto Philippe / & brent in ȳ fyre: because ȳ for ȳ feare of God they kepte ȳ cōmaundmēt so stidly / & wolde not defende thē selfy. Now J beseche all those which reade this boke / ȳ they refuse it not for these fallyz of aduersite: & iudge ȳ thinges (ȳ are happened) for no destruccyō / but for a chastenyng of oure people. And why? Whē God suffreth not sinners lōge to folow their awne mynde / but shorthly punisheth thē / it is a tokē of his greate louyng kyndnes. For this grace haue we of God more then other people / ȳ he suffreth not vs longe to synne vnpunished lyke other nacyons / that when ȳ daye of iudment cōmeth / he maye punish thē in the fulnes of their synnes. If we synne / he correcketh vs / but he neuer withdrayeth his mercy frō vs: & though he punish wt aduersyte / yet doth he neuer forsake his people. But lett this ȳ we haue spokē now wt few wordy / be for a warning & exhortaciō of ȳ Heathē. Now will we come to ȳ declaryng of ȳ matter. Eleazar one of the principall Scribes / an aged mā & of a welfauored coūtenaūce / was cōstrayned to gape wt opē mouth & to eate swyny flesh. But Leui xi.a he delyzyng rather to dye glorioufly then to lyue wt shame) offred him self willingly to ȳ martyrdome. Now whē he saw ȳ he must nedy go to it / he toke it pacyently: for he was at a poynte wt hī self / ȳ he wold cōsente to no vnlaufull thing for eny pleasure of life. They ȳ stode by being moued wt pite (but not aright) for ȳ olde frēdshype of ȳ mā / toke him asyde D. pryuely / & prayed him ȳ he wold let soch flesh be brought him as were laufull to eate / & thē to make a coūtenaūce as though he had eatē of ȳ flesh of ȳ sacrifice like as ȳ king commaunded / for so he might be deliuered from death: & so for ȳ olde frendshipe of ȳ mā / they shewed him this kyndnes. But he begāne to cōsidre his discret & honorable age / his noble & worshipful stoke / & how ȳ frō his youth vp he had bene of an honest & good cōuersacyō: yee & how cōstantly he had kepte ȳ ordinaūces & lawes cōmaūded by God / wherfore he gaue thē this answere / & sayde: Yet had J rather first be laied in my graue. For it becom- i. Thes.v.e meth not myne age (sayde he) in eny wyse to dissēble / wherby many yōg personnes might thincke / ȳ Eleazar being lxxx. yeare olde & .x. were now gone to a straūge like: also thorow myne ypocrisy (for a lytle tyme of a trāsitory life) they might be disceaued: by this meanes also shuld J defile myne age / & make it abhominable. For though J were now delyuered frō ȳ tormētz of men / yet shuld J not escape ȳ hād of almighty God / nether alyue ner deed. Wherfore J will dye mākully / & do as it becō E meth mine age: Wherby J may peraduēture leaue an exāple of stedfastnes for soch as be yōge / yf J wt a ready mynde & mākully dye an honest death / for ȳ most worthy & holy lawz.

When

When he had layde these wordes / immediatly he was drawen to the tormente. Now they that ledhym & were mylde a litle afore / beganne to take displeasure because of the words that he layde: for they thought he had spoken them of an hye mynde. But when he was in his martirdome / he mourned and layde: Thou (O Lord) which hast ỹ holy knowlege / knowest openly: that where as I might be delyuered from death / I suffre these sore paynes of my body: but in my mynde I am wel content to suffre them / because I feare the. Thus thys man dyed / leauynge the memorial of his death for an example / not only vnto yonge men / but vnto all the people / to be stedfast and manly.

¶ The punishmēt of ỹ vij. brethren & of their mother.

¶ The .vij. Chapter.

Gen.xli.a

IT happened also ỹ there were vij. brethrē (with their mother) takē) & cōpelled by the kinge agaynst ỹ law / to eate swynes flesh: namely with scourges & lethren whippes. And one of them which was the chefe / layde: What seekest thou / & what requyrest thou of vs? As for vs / we are ready rather to suffre death / then to offende the lawes of God and the fathers. Then was the kinge angrye / and bad heate cauldrons and brasen pottes. Which when they were made hote / immedyatly he commaūded the tonge of him that spake first to be cut out / to pul the skynne ouer his heade / to pare of the edges of his handes & fete: yee and that in the syght of hys mother and the other of hys brethren. Now when he was cleane marred / he commaunded a fyre to be made / and so (whyle there was eny breath in him) to be fryed in the caudron / In the which when he had bene longe payned / the other brethren wyth theyr mother exorted hym to dye manfully / sayenge: The Lorde God shall regarde the treuth / and comforte vs / lyke as Deut.xxxij.c. Moses testifieth and declareth in his longe / sayenge: and he will haue compassyon on his seruauntes.

B So when the fyrst was deed after this maner / they brought the seconde to haue him in derysyon / pulled the skynne with the hearre ouer his heade / & asked him / yf he wolde eate swynes flesh / or he were payned in the other membres also thorow out hys body. But he answered boldly / and sayde: I wyll not do it. And so was he tormented lyke as the first / & when he was euen at the geuyng vp ỹ goost he sayde: Thou most vngracyous personne puttest vs now to death / but the kyng of the worlde shall rayse vs vp (whych dye for hys lawes) in ỹ resurrection of euerlastinge life.

After hym / was the thyrde had in derysion: and when he was requyred / he putt out hys tonge / and that ryght soone / holdynge forth his handes manfully / and spake wyth a stedfast faith: These haue I of heauen / but now for the lawe of God I despyse them / for my trust is / that I shall receaue them of him agayne. In so moch that the kynge and they which were with hym / marueled at the yonge mans boldnesse / that he nothynge regarded the paynes. C

Now when he was deed also / they vexed the fourth with tormētes in lyke maner. So when he was now at his death / he sayde: It is better that we beynge put to death of mē / haue oure hope and trust in God / for he shal rayse vs vp agayne. As for the / thou shalt haue no resurrection to lyfe. Joh.v.b.

And when they had spoken to the fyfth / they tormented him. Then loked he vnto the kinge / & sayde: thou hast power amonge mē / for thou art a mortall man also thyself / to do what thou wilt / but thinke not / that God hath forsaken oure generacyon. Abyde the / tary still a whyle / and thou shalt se the great power of God / how he wyll punysh the & thy sede. After hym they brought ỹ syxte / whych beinge at the poynte of death / sayde: Be not disceaued (O kinge) for this we suffre for our owne sakes / because we haue offended oure God / & therfore maruelous thynges are shewed vpon vs. But thynke not thou / whych takest in hande to stryue agaynst God / that thou shalt escape vnpunysshed.

This excellent mother (worthy to be well D reported of / and had in remembrance) sawe her seuen sonnes dye in one daye / and suffred it paciently / because of the hope that she had in God: yee she exorted euery one of them in especyall / and that boldly and stedfastly wt parfyte wysdome / wakynge vp her wyuysh thought with a manly stomacke / and sayde vnto them: I can not tell how ye came in my wombe / for I nether gaue you breth ner soule / no ner lyfe. It is not I ỹ ioyned ỹ mēbres of your bodies together / but the maker of ỹ worlde / which fashioned ỹ byrth of man / & begāne al thinges. Euen he also of his awne mercy shal geue you breath and life agayne like as ye now regarde not oure awne selues for his lawes sake.

Now thought Antyochus that she had despised him / therfore he lett her go wyth her reproues / and beganne to exorte the yongest sonne (which yet was left) not only wt wordes but swore vnto him wt an ooth / ỹ he shulde make hym a rich & welthy man (yf he wolde forsake ỹ lawes of his fathers) yee and ỹ he shulde geue him / what so euer were necessary for him. But when ỹ yōge mā wolde not be moued / for all these thinges / he called his E mother / and coūceled her to saue her sonnes

lyke. And whē he had exhorted her wyth many wordes/she promesed him that she shulde speake vnto her sonne. So she turned her vnto hym(laughynge the cruell tyraunte to scorne)and spake with a bolde voyce: O my sonne/haue pitie vpon me/ that bayre ỹ ix. monethes in my wōbe/that gaue the sucke/ norished the & brought the vp vnto this age.

I beseche the(my sonne)loke vpon heauē and earth and all that is therin / and consydre/that God made them and mans generacyon of nought: so shalt thou not feare thys hangman / but suffre death stedfastly / lyke as thy brethren haue done: that I maye receaue the agayne in the same mercy with thy brethren.

Whyle she was yet speakynge these wordes/the yonge mā sayde:Whom loke ye for? Wherfore do ye tary? I wyll not obeye the kynges commaundement/but the lawe that God gaue vs by Moses. As for the that ymagynest all myschefe agaynst the Iewes/ thou shalt not escape the hande of God/ for we suffre these thinges/because of our sinne.

Leui.xi.a. Deut.xxv.a.

And though God be angrye wyth vs a lytle whyle(for our chastenynge and reformacyon)yet shall he be at one agayne wyth hys seruauntes. But thou.(O shamefull and most abhominable personne.)Pryde not thy selfe thorow vayne hope / in beynge so malycious vpon the seruauntes of God: for thou hast not yet escaped the iudgment of the God whych is allmyghty/ and seyth all thynges. My brethren that haue suffred a lytle payne are now vnder the couenaunt of euerlastyng lyfe:but thorow the iudgment of God / thou shalt be punyshed ryghteously for thy pryde.

As for me(like as my brethren haue done) I offre my soule and my body for the lawes of our fathers / callynge vpon God/ that he wyll soone be mercyful vnto our people: yee and wyth payne and punyshement to make the graunte/that he only is God.In me now and in my brethren the wrath of allmyghty God is at an ende/ whych ryghteously is fallen vpon all our people.

ij.Macha.ij.c.

Then the kynge beynge kyndled in anger was more cruell vpon hym then vpon al the other/and toke indygnacion/that he was so lyghtly regarded. So thys yonge man dyed vndefyled/& put hys trust styll in the Lorde. Last of all after the sonnes/was the mother put to death also. Lett thys now be ynough spoken/concernynge the offrynges / and extreme cruelnesse.

Judas gathereth together hys hoost. Nicanor is sent agaynst Judas. Judas exhorteth his soudyars to constantnes Nicanor is ouercome. The Iewes geue thākes after they haue put their enemyes to flyght/dyuidyng the spoyles vnto the fatherles and vnto the wydowes. Nicanor flyeth vnto Antiochus.

¶ The.viij. Chapter.

When Judas Machabeus and they A that were with hym/ wente pryuely in to the townes / called theyr kynsfolkes and frendes together / toke vnto them all soch as contynued yet in the fayth and lawe of the Iewes / & brought forth vj.M.men.

So they called vpon the Lorde / that he wolde haue an eye vnto hys people / whych was trodden downe of euery man:to be gracyous vnto the temple / that was defyled of the vngodly:to haue compassion vpon the destruccyon of the cytye / whych was shortly lyke to be layed waste / to heare the voyce of the bloude that cryed vnto hym:to remembre the most vnryghteous deathes of yonge innocent thyldren/the blasphemyes also done vnto hys name/and to punysh them. i.Macha.ij.a

Now when Machabeus had gathered thys multytude together / he was to myghtye for he Heathen (for the wrath of the Lorde was turned in to mercy) he fell vpon the townes and cytyes vnwarres / brent them toke the most commodyous places / and slewe many of the enemyes. But specyally he made soch chases by nyght / in so moch that hys manlynesse was spoken of euery were.

So when Philippe sawe that the man B increased by litle and litle/ and that the matter prospered wyth hym for the most parte: he wrote vnto Ptolomy(whych was a captayne in Celosyria & Phenyces)to helpe him in the kynges busynes.Then sent he Necanor Patrocly(a specyall frende of hys) in all the haste / and gaue hym of the comen sorte of the Heathen no lesse then xx. M. harnessed men / to rote out the whole generacyon of the Iewes / hauynge to helpe hym one Gorgias a man of warre/ which in matters concernynge battayls had great experience. Nycanor ordened also ỹ trybute (whych the Romaynes shulde haue had)to be geuen vnto the kynge/out of the captyuite of the Iewes / namely ij. M.talentes. And immediatly he sent to the cyties of the see coost/requyrynge them for to bye Iewes to be their seruauntes & bonde men/promisynge to sell thē lxxx.and ten for one talente: but he consydered not the wrath of allmyghty God/ ỹ was to come vpon hym.

When Judas knewe of thys / he tolde the C Iewes that were wyth hym of Nicanors commynge. Now were there some of them fearfull/not trustynge vnto the ryghtuousnes of God and fled their waye.

But the other that remayned / came togethet and besought the Lorde / to delyuer them from that wycked Nicanor/whych had solde

had solde them or euer he came nye them: & though he wolde not do it for their sakes/ yet for the couenaunt that he made wyth theyr fathers/ & because they called vpon hys holy & glorious name. And so Machabeus called his men together/ namely aboute vj. M. exorting them not to agree vnto their enemies nether to be afraied for ỹ multitude of their aduersaries cõminge agaynst them vnrighteously: but to fight manly/ consideringe the reproke that they had done to the holy place without cause / how they had despysed and oppressed the cytie/ yee & destroyed the lawes of the fathers. For they (sayde he) trust in their weapens and boldnesse / but oure confidence is in the allmyghty Lorde / whych in the twynclynge of an eye maye both destroye them that come agaynst vs / and all the worlde.

Jere.xvij.b
Psal.xx.b.

He exorted them also to cal to remẽbraunce the helpe / that God shewed vnto their fathers: as when there perished an C. & lxxxv. M. of Sẽnacheribs people: And of ỹ batail ỹ they had in Babilõ against ỹ Gallacyans: how ỹ all the Macedonyãs ỹ came to helpe thẽ/ stode in feare: & how they being but only vj. M. slewe an C. & xx. M. thorow the helpe that was geuen them from heauen/ wherby they also had receaued many benefites.

D
iiij.reg.xix.g
Esa.xxxvij.k.
i.Mach vij.c.

Thorow these wordes the men toke good hertes vnto them/ ready to dye for the lawe & the coũtre. So he sett vpon euery company a captaine/ one of his awne brethrẽ: Simõ/ Joseph & Jonathas: geuynge ech one xv. C. men. He caused Eldras also to reade the holy boke vnto them/ and to geue them a token of the helpe of God.

1.Mac.iij.b

Then he himself beinge captayne in ỹ fore front of the battayll/ buckled wyth Nicanor And God was their helpe / in so moch that they slewe aboue ix. M. men & compelled ỹ more parte of Nicanors hoost to flie/ they were so wounded & feable. Thus they toke the money from those that came to bye them / & followed vpon them on euery syde. But whẽ the tyme came vpon them/ they returned/ for it was the Sabbath/ and therfore they followed nomore vpon them. So they toke their weapens & spoyles & kepte the Sabbath/ geuynge thankes vnto the Lord/ whych had delyuered them that daye / and shewed them his mercy. After the Sabbath they distributed the spoyles to the sicke/ to the fatherlesse and to wyddowes / and the residue had they them selues wyth theirs. When this was done/ and they all had made a generall prayer: they besought the mercyfull Lorde to be at one with his seruauntes.

Nume.xxxi.d.
ij.reg.xxx.c.
Deut.xx.b.

Of those also that were with Timotheus and Bachides/ which fought agaynst them/ they slewe xx. M. wanne hye and stronge holdes/ and deuided moo spoyles: euer geuynge an equal porcion vnto ỹ sicke/ to ỹ fatherless to wyddowes & to aged persons. And when ỹ they had dylygently gathered their weapens together/ they layed them all in conueniente places/ & the remnaunt of ỹ spoyles brought they to Jerusalem. They slewe Phylarches that wicked personne/ which was wyth Tymotheus / and had vexed many Jewes. And when they helde the thãkesgeuinge at Jerusalẽ for the victory/ they brent those that had sett fyre on the portes of the temple: namely Callisthenes/ which was fled in to an house: and so they gatt a worthy reward for their wyckednesse. As for that most vngracyous Nicanor/ wich had brought a thousande marchauntes/ to bye the Jewes/ he was thorow the helpe of the Lorde brought downe euen of them whom he regarded not: in so moch ỹ he put of hys gloryous rayment/ fled by see/ and came alone to Antyoche / wyth greate shame and dishonour/ which he gatt thorow the destruccyon of hys hoost. Thus he ỹ promysed the Romaynes to paye them their tribute/ when he toke Jerusalem: begãne now to saye planely / that God was the defender of the Jewes/ & therfore not possible to woũd them/ because they folowed the lawes which God had made.

Antiochus willing to spoyle Persepolis is dryuen to flyght. As he persecuteth the Jewes / he is strycken of the Lorde. The fayned repentaunce of Antiochus. He dyeth.

The.ix. Chapter.

1 Mach.vi.

AT the same tyme came Antiochus agayne wt dyshonoure out of Persis. For when he came to Perlepolis / and vnder toke to robbe the tẽple and to subdue the citie/ the people ranne together and defended thẽselues/ in so moch that he and his were fayne to flie with shame. And so after that flyght / it happened / that Antiochus came agayne wyth dyshonoure. But when he came to Egbathana / he gatt knowlege what was happened vnto Nycanor & Tymotheus. Now as he was auauncynge hymself in hys wrath / he thought he was able to avenge the iniury that was done to them / vpon the Jewes: and therfore commaunded to make ready hys charet / haystynge on hys iourney wythout ceassynge / the iudgement of God prouokinge him/ because he had spoken so proudly/ that he wolde come to Jerusalem / and make it a graue of the Jewes. But the Lorde God of Israell / that seyth all thynges / smote hym wyth an inuysyble plage / whych no man coulde heale.

For as soone as he had spoken these wor-
B des/there came vpon hym an horrible payne of hys bowles / and a sore grefe of the tharmes. And that was but right: for he had martyred other mens bowels with dyuerse and straunge tormentes / how be it he wolde in no wyse ceasse from his malyce. Yee he was yet the prouder and more malycious against the Iewes: But whyle he was commaundynge to make haste in the matter/it happened that he fell downe violently from the charet/so that it broled hys body / and dyd hym greate payne.

And so he that thought he myght commaunde the floudes of the see (so proude was he beyonde the condicyon of mã) and to weye the hye mountaynes in a payre of scoales / was now brought downe to the grounde / & caried vpon an horslytter / knowlegynge the manyfeste power of God vpon hym: so that the wicked body of hys was ful of wormes/ whych in hys payne fell quyck out of hys Act.xij.d. flesh: In so moch that hys hoost was greued with the smell and stynche of hym. Thus he that a lytle a fore thought he myght reach to the starres of heauen / hym myght no man now abyde ner beare / for the behemence of C stynche.

Therfore he beynge brought from hys greate pryde/beganne for to come to ỹ knowlege of hym selfe: for the punyshment of God warned hym /and hys payne increased euer more and more. And when he hym selfe might not abyde hys awne stynche / he sayde these wordes: It is reason to be obedient vnto God and that a man desyre not to be lyke vnto hym. Thys wycked personne prayed also vnto the Lorde / of whom he shulde haue optayned no mercy. And as for the cytie that he came vnto so hastely/to bryng it downe to the grounde/and to make it a graue for deed mẽ: now he desyreth to delyuer it fre.

And as touchinge the Iewes/whom he had iudged not worthy to be buryed / but wolde haue cast thẽ out for to be deuoured of ỹ foul & wilde beastes/sayenge/that he wolde haue destroyed both olde and yonge: Now he promyseth / to make them lyke the cytesyns of Athens. And where as he had spoyled the holy temple afore / now he maketh promyse to garnish it with greate giftes/to increase the holy ornamentes / and of hys awne rentes to beare the costes / and charges belonginge to the offeringes: yee and that he wolde also become a Iewe hym selfe / to go thorow euery place of the worlde / and to preach the power D of God.

But when hys paynes wolde not ceasse/ (for the ryghteous iudgmẽt of God was come vpon hym) out of a very despayre he wrote vnto the Iewes a lettre of intercession/cõteynynge these wordes: The kynge and prince Antiochus wysheth vnto the vertuous citesyns of the Iewes / moch health and good prosperite.

If ye and youre children fare well / and yf all thinges go after youre mynde: we geue greate thankes. In my sickneſſe also do I remembre you louyngly: for as I came out of Persya/ and was taken with sore dysease: I thought it necessary to care for ỹ comen wealth. Nether despare I in my self/ but haue a good hope to escape this sickness.

But consyderynge that my father led an hoost sometyme in the hyer places/ and shewed who shulde raygne after hym / that (yf there happened any cõtrouersy/or eny harde thyng were declared) they in the lande might knowe their chefe lorde/ that there shulde be E no insurrection: Agayne/ when I pondre by my self / how that all the myghtye men and neghbours rounde aboute/are layenge wayte/and loke but for oportunyte to do harme: I haue ordened that my sonne Antyochus shall raygne after me/whom I oft commended to many of you / when I was in the hyer kyngdomes/ and haue wrytten vnto hym as it foloweth herafter. Therfore I praye you & requyre you / to remembre the benefytes that I haue done vnto you generally and in especyall. For I hope that he shal be of sober & louynge behauoure/& yf he folowe myne aduyce/he shall be indyfferent vnto you. Dante.bij.c

Thus that murthurer and blasphemare of God was sore smytten: & lyke as he had intreated other men / so he dyed a myserable death in a straunge countre vpon a mountayne. And his body dyd Philyppe (that went wyth hym) cary awaye: whych fearynge the sonne of Antyochus / wente into Egypte to Ptolomy Philometor.

¶Judas Machabeus taketh the cytie & the temple. He beginneth to shewe the actes of Eupator. The Iewes feyght agaynst the Idumeans: Timotheus inuadeth Iewrye/with whom Judas ioyneth battell. V. men apeare in the ayre to the helpe of the Iewes. Timothy is slayne.

¶The.x.Chapter.

MAchabeus now and hys company (thorow the helpe of the Lorde) wanne the temple and the cytye agayne/destroyed the aulters and chapels ỹ the Heathen had buylded thorow the stretes: clensed the temple/made another aulter of bryche stone/& after .ij. yeares they offered sacrifyces/set forth the incense / the lyghtes & shewe bred. When that was done/ they fell downe flat vpon the grounde / and besought the Lorde/ that they myght come nomore in to soch trouble: but yf they synned eny mo-

A i. Mach. iij.e.

Exod.xx.d

enymoze agaynſt him / he him ſelf to chaſtē them wyth mercy / and not to come in the hādes of thoſe aleauntes and blaſphemous men.

Now vpon the ſame daye that ỹ ſtraungers poluted the temple / it happened that on the very ſame daye it was clenſed agayne: namely / the .xxiij. daye of the moneth called Calleu. They kepte .viij. dayes in gladneſſe / lyke as in ỹ feaſt of the tabernacles: remembryng that not longe afoze / they helde the feaſt of the tabernacles vpon the mountaynes and in dennes lyke beaſtes. And to the ſame token they bare grene bowes / braunches and palmes befoze him that had geuen them good foztune to clenſe his place. They agreed alſo together / and made a ſtatute / ỹ euery yeare thoſe dayes ſhulde be ſolemply kepte of all the people of the Jewes. 1. Mach. iiij. k. B

How Antiochus then (that was called the noble) dyed / it is ſufficiently tolde. Now will we ſpeake of Nicanoz the ſonne of that wicked Antiochus / how it happened wyth him: and ſo with few wozdes to comprehende the aduerſyte that chaunſed in ỹ warres. When he had takē in the kyngdome / he made one Lyſias (which had bene captayne of the hoſt in Phenices and Siria) ruler ouer the matters of the realme. Foz Ptolomy that was called Macron / beynge a ruler foz the Jewes (and ſpecially / to ſyt in iudgment foz ſoch wzonge as was done vnto them) vnder toke to deale peaceably wyth them. Foz the which cauſe he was accuſed of the frendes befoze Eupatoz: and when he was ſuſpecte to be a traytoure (becauſe he had left Cyprꝛes C that Philometoz had committed vnto hym: and becauſe he departed from noble Antiochus / that he was come vnto) he poyſoned him ſelfe / and dyed.

Now when Gozgias was gouernoure of the ſame places / he toke ſtraungers and vnder toke of tymes to warre wyth the Jewes. 1. Mac. v. a. Moreouer the Idumeans that helde ỹ ſtrōge holdes / receaued thoſe that were dzyuen from Jeruſalem / and toke in hande to warre alſo. But they that were with Machabeus beſought and prayed vnto the Lozde / that he wolde be their helper: and ſo they fell in to the ſtronge holdes of the Idumeans / and wanne many places by ſtrength: Soch as came agaynſt them they ſlew / and kylled no leſſe (of all together) then twentye thouſande. Neuertheleſſe ſome / no leſſe then nyne thouſande / were fled in to two ſtronge towzes / hauynge all maner of ozdynaunce to withſtande them.

Then Machabeus leauing Symon / Joſephus / Zachaus and thoſe that were wyth them (which were very many) wente to beſege them / and to fyght where moſt nede was. Now they that were wyth Symon beynge led wyth couetounelle / were intreated foz money / thozow certayne of thoſe that laye in ỹ towzes: toke .lxx. M. Dzachmas / & let ſome of them eſcape. But when it was tolde Machabeus what had happened / he called the captaynes of the people together / accuſynge thoſe perſonnes / ỹ they had ſolde the bzethzen foz money / and lett their enemyes go. So he ſlewe thoſe traytours / and immediatly wente in hande wyth the .ij. towers. And whē they had ozdzed them ſelues manly with their weapens and handes, they ſlewe in the two caſtels moo then twentye thouſande.

Now Timotheus whom the Jewes had 1. Mac. v. f. ouercome afoze / gathered a multytude of v. Mac. viij. c ſtraunge people / bzought an hoſte alſo of hozſmen of the Alians / to wynne Jewzy by ſtrength. But when he dzewe nye / Macha- E beus & they that were with hym fell to their v. Mach. xi. b. prayer / ſprenckled aſſhes vpō their heades / beyng gyrded with hearrie cloth about their loynes / fell downe befoze the aulter / and beſought the Lozde that he wolde be mercyfull to them / but an enemye vnto their enemyes / and to take parte agaynſt their aduerſaries / accozdynge as it is promyſed in ỹ lawe. So after the prayer / they wente on further from the cytie: and when they came nye the enemyes / they prepared them ſelues agaynſt them. Jere. xvij. d

And by tymes in the moznynge at ỹ breake of the daye / both the hooſtes buckled together. The one parte had the Lozde foz their refuge / whych is the geuer of proſpꝛyte / ſtrength and byctozy. The other had a manly ſtomack / whych is a captayne of warre.

The battayll now beynge greate / there iiij. reg. vi. a apeared vnto the enemyes from heauen. vi. i. Mac. iij. d. men vpō hozſbacks wyth bzydels of golde / and. xi. b. ledinge the Jewes / and two of them hauyng Machabeus betwixte them / that kepte him ſafe on euery ſyde wyth theyr weapens / but ſhot dartes and lightenynges vpon the enemyes: where thozow they were confounded with blyndneſſe & ſo ſoze afrayed / that they fell downe. There were ſlayne of fote men twentie thouſande and fyue hundzeth / and F fyxe hundzeth hozſmen. As foz Timotheus him ſelfe / he fled vnto Gazar a very ſtronge holde / wherin Cereas was captayne. But Machabeus and his company layed ſege to it chearfully .iiij. dayes.

Now they that were wythin truſtynge to the ſtrength of the place / curſed and banned exceadyngly / and made greate crakynge wyth wycked wozdes. Neuertheleſſe

vpon the xxth daye in ỹ mornynge. xx. yong men of Machabeus company / beynge / sett on fyre in their myndes because of the blasphemy: came manfully vnto the wall / and with bolde stomackes they and their other companyons clymmed vp vpon the towres / vndertakynge to set fyre vpon the portes / & to burne those blasphemous personnȝ quicke. Two dayes were they destroying the castell / whych when they founde Timotheus (that was crepte in to a corner) they kylled him / & slewe Cereas his brother in lyke maner with Appollophanes. When this was done / they sunge Psalmes / wyth prayses & thanckesgeuynges vnto the Lorde / which had done so greate thynges for Israel / and geuen them the victory.

Lysias góeth about to ouercome the Jewes. Succour is sent from heauen vnto the Jewes. The letter of Lysias to the Jewes. The letter of kyng Antiochus vnto Lysias. A letter of the same vnto the Jewes. A letter of the Romaynes to the Jewes.

The. xi Chapter.

A NOt longe after thys / Lysias the kynges stewarde and a kynsman of his) which had ỹ gouernaunce of his matters (toke sore displeasure for the thynges that had happened: and when he had gathered. lxxx. M. men of fote with all the hoste of the horsmen / he came agaynst the Jewes / thynckynge to wynne ỹ cytie / to make it an habytacion for the Heathen / and the temple wolde he haue to be an house of lucre / lyke as the other goddes houses of the Heathē are / & to sell the prestes of fyce euery yeare: Not consyderyng ỹ power of God / but was wylde in hys mynde / trustynge in the multitude of fote men / in thousandes of horsmē / & in his. lxxx. Elephantes.

Jhon. ỹ. b

Esa. xxxvi. b

B So he came in to Jewry & then to Bethsura (a castell of defence lyinge in a narow place. v. furlonges from Jerusalem) & wāne it. Now when Machabeus and his cōpany knewe that the stronge holdes were taken / they fell to their prayers with weppynge and teares before the Lorde: and all the people in lyke maner besought him / that he wolde sende a good angell to delyuer Israel. Machabeus hym selfe was the fyrst that made him ready to ỹ battayll / exortyng the other that were with him / to ieoperde them selues and to helpe their brethren. And when they were goyenge forth of Jerusalem together with a redy and wyllyng mynde / there apeared before thē vpō horsbacke a mā in whyte clothynge with harnesse of golde / shakynge his speare. Then they praysed the Lorde all together / which had shewed them mercy / & were comforted in their myndes: in so moch that they were ready / not only to fyght with men / but with the most cruell beestes / yee & to runne thorow walles of yron.

5. Ma. x. a

ỹ. Mach. ỹ. d.

Thus they wente on willyngly hauynge an helper from heauen / and the Lorde mercyfull vnto them. They fell myghtely vpon their enemyes lyke lyōs / brought downe. xj. M. fote men. xvj. C. horsmen / put all ỹ other to flyght / many of them beynge wounded / and some gat awaye naked. Yee Lysias himselfe was fayne to flie shamefully / and so to escape. Neuertheles the mā was not wyth out vnderstandynge / but consydered by hym selfe that his power was mynished and pondred how the Jewes beynge defended by the helpe of Almighty God / were not able to be ouercome: wherfore he sent thē worde / and promysed / ỹ he wolde cōsente to all thynges which were reasonable / and to make ỹ kyng their frende. To the which prayer of Lysias Machabeus agreed sekynge in all thynges the comen wealth: and whatsoeuer Machabeus wrote vnto Lysias concernynge the Jewes / the kyng graūted it. For there were lettres wrytte vnto the Jewes from Lysias cōteynynge these wordes.

Lysias sendeth gretynge to the people of the Jewes. Jhon and Absalon whych were sent from you / delyuered me wrytynges / & requyred me to fulfyll the thynges concernynge their earande. Therfore loke what might be graunted / I certifyed ỹ kyng therof: & whatsoeuer was conuenient. I agreed therto. If ye now wyll be faythfull in ỹ matters / I shal endeuer my selfe hereafter also to do you good. As concernynge other thynges by euery artycle therof: I haue cōmytted thē to youre messaungers / and to those whom I sent vnto you / to comen with you of ỹ same / fare ye well / In the hundreth & xlviij. yeare / ỹ. xxiiij. daye of ỹ moneth Dioscorinthius.

D Now the kynges lettre conteyned these wordes. Kynge Antiochus sendeth gretinge vnto his brother Lisias. For so moch as oure father is now deed / oure wyll is / that they which are in oure realme / lyue without eny insurrecc̄yon / and euery man to be dyligent in his awne matters. We vnderstande also / that the Jewes wolde not consent to oure father / for to be brought vnto the custome of the Gentyles / but stykly to kepe their awne statutes: for the which cause they requyre of vs also / to lett them remayne styll by their awne lawes.

E Wherfore oure minde is / that this people shalbe in rest: we haue concluded and determed also / to restore thē their temple agayne: that they maye lyue accordynge to the vse & custome of their fore fathers. Thou shalt do vs a pleasure therfore / yt thou sende vnto them and agre with them: that whē they are certi-

certified of oure minde/they maye be of good chere/and loke to their awne wealth.

And this was the lettre / that the kynge wrote vnto the Jewes: Kyng Antiochus sendeth gretynge vnto the councell and ỹ other people of ỹ Jewes. If ye fare well/ we haue oure desyre: as for vs/we are in good health. Menelaus came and tolde vs/how ỹ youre desyre was to come downe to youre people/ which are with vs.

Wherfore those that wyll come/ we geue them fre lyberte / vnto the. xxx. daye of the moneth of Aprill/that they maye vse ỹ meates of the Jewes and their awne lawes/lyke as afore: and none of them by eny maner of wayes to haue harme / for thynges done in ignorannce. Menelaus whom we haue sent vnto you/ shall cõme with you at large / fare ye well. In the. Cxlviij. yeare/the. xv. daye of the moneth of April.

The Romaynes also sent a lettre/ conteynynge these wordes: Quintus Mennius & Titus Manilius embassitours of the Romaynes / sende gretynge vnto the people of the Jewes. Loke what Lysias the kynges kynsman hath graunted you / we graunte you the same also. But as concernynge the thynges which he referred vnto the kynge/ sende hyther some with spede: and ponder the matter dyligently amonge your selues/ that we maye cast ỹ best to youre profite / for we must departe now vnto Antioche. And therfore wryte shortly agayne/ ỹ we maye know youre mynde Fare well. In ỹ hũdreth. xlviij. yeare/ the. xv. daye of the moneth of April.

¶ Timotheus troubleth the Jewes. The wycked deade of the Jeppytes agaynst the Jewes. Judas is auenged of them. He setteth fyre on the yate of Jamnia. The pursute of the Jewes agaynst Tymothye. Timothye is take & let go vnhurt. Judas pursueth Gorgias. Judas offring sacrifice for the deed/sheweth the hope of the resurrection.

¶ The. xij. Chapter.

When these couenauntes were made Lysias wente vnto the kyng/ & the Jewes tylled their grounde. But Timotheus/ Appollonius ỹ sonne of Gemei/ Jerome and Demophon ỹ proude/ Nicanor the captayne of Cypers/ & they that laye in those places: wolde not lett them lyue in rest and peace. They of Joppa also dyd euen soch a shamefull dede. They prayed the Jewes that dwelt amonge them/ to go with their wyues and chyldren in to ỹ shyppes which they had prepared / and dyd wyth them/ as though they had ought thẽ no euell wyll. For so moch then as there was gone forth a generall proclamacion thorow ỹ cytie because of peace/ they cõsented therto/ & suspecte nothynge: but when they were gone forth in to the depe / they drowned no lesse then. ij. C. of them.

When Judas knew of this cruelte shewed vnto his people / he commaunded those that were with him to make thẽ ready/ exhortyng them to call vpon God the ryghtuous iudge: went forth agaynst those murthurers of his brethren/ set fyre in the hauẽ by nyght/ brẽt vp the shyppes / and those that escaped from the fyre/ he slewe with the swearde. And whẽ ỹ he had done thys / he departed as though he wolde come agayne/ and rote out all them of Joppa. But when he had gotten worde that the Jamnites were mynded to do in lyke maner vnto the Jewes which dwelt amõge thẽ/ he came vpon the Jamnites by nyght/ & sett fyre in the hauen with the shyppes: so that the lyght of the fyre was sene at Jerusalem/ vpon a. ij. C. and. xl. furlonges.

Now when they were gone from thence ix. furlonges / in their iourney towarde Timotheus. v. thousande men of fote and. v. hundreth horsmen of the Arabians fought with hym. So whẽ the battell was earnest/ and prospered with Judas thorow the helpe of God: the residue of the Arabyans beinge ouercome / besought Judas to be at one w them/ & promysed to geue hym certayne pastures/ and to do hym good in other thynges. Judas thynckynge that they shulde in dede be profytable concernynge many thynges/ promysed them peace: wherupon they shoke handes/ and so they departed to their tentes. Judas wente also vnto a cytye/ whych was very faste kepte with brydges/ fensed round aboute wyth walles/ and dyuerse kyndes of people dwellynge therin/ called Calpin.

They that were within it/ put soch trust in the strẽgth of the walles/ & in their store of bytales: that they were the slacker in their doynges / cursynge and reuylynge Judas w blasphemyes / and speakynge soch wordes as it becommeth not. But Machabeus callynge vpon the greate Prynce of the worlde (whych wythout any battayll rammes or ordynaunce of warre / dyd cast downe the walles of Jericho/ in the tyme of Josue) fell manfully vpon the walles / toke the cyte/ & (thorow the helpe of the Lorde) made an exceadynge greate slaughter: In so moch that a lake of two fourlonges brode whych laye therby / semed to flowe wyth the bloude of the slayne. Josue. vi. C

Then departed they from thence. vij. C. & L. furlonges / and came to Caraca vnto the Jewes that are called Cubianei. But as for Timothes / they coulde not get him there: for (not one matter dyspatched) he was departed from thence / and had lefte certayne

men

men in a very stronge holde. But Dositheus & Sosipater / which were Captaynes wyth Machabeus / slewe those ỹ Timotheus had lefte in the house of defence / euẽ. x. M. men. And Machabeus prepared him with the. vj M. men ỹ were aboute him / set them in ordre by companyes / and wente forth agaynst Timotheus / which had with him an. C. and xx. M. men of fote. ij. M. and. v. C. horsmen.

D When Timotheus had knowledge of Judas commynge / he sent the women / chyldren and the other baggage vnto a castell called Carnion. (For it coulde not be wõne / & was harde to come vnto / the wayes of the same places were so narow) and whẽ Judas company came fyrst in syght / the enemyes were smytten with feare / thorow the presence of God / which seyth all thynges: In so moch ỹ they fleynge one here / another there / were rather discomfited of their awne people / and wounded wt ỹ strokes of their awne sweardes. Judas also was very earnest in folowynge vpon them punishynge those vngodly / and slewe. xxx. M. men of them. Timotheus also him selfe fell in to the handes of Dositheus and Sosipater / whom he besought wt many prayers / to let him go with his lyfe: because he had many of the Jewes fathers & brethrẽ in prison / which (yf they put hym to death) myght be disapoynted. So whẽ he had promysed faythfully to delyuer thẽ agayne accordyng to the condicyon made / they let him go without harme / for the health of the brethren. And when Judas had slayne. xxb. M. he wente from Carnion.

judith. viij. c. i. Reg. xiiij. c. ij. Paral. xx. d

Now after ỹ he had chased awaye & slayne E his enemyes / he remoued the hoste towarde Ephron a stronge cytie / wherin dwelt many dyuerse people of the Heathen / & the stronge yonge men kepte the walles / defendyng thẽ myghtely. In this cytie was moch ordinaũce / and prouysion of dartes. But when Judas and hys company had called vpon Almighty God (which wt hys power breaketh the strength of the enemyes) they wanne the cytie / and slewe. xxb. M. of them / that were within. From thence wente they to the cytye of the Scythians / whych lyeth. vi. C. furlonges from Jerusalem. But whẽ ỹ Jewes which were in the cytie testifyed / that ỹ citesyns dealte louyngly with them / yee and intreated them kyndly in the tyme of their aduersite / Judas and his company gaue them thanckes / desyrynge them to be frendly still vnto them: and so they came to Jerusalem the hye feast of the wekes beynge at hande. And after the feast they went forth agaynst Gorgias the gouernoure of Idumea / wyth iij. M. men of fote & iiij. C. horsmen. Which when they met together / it chaunced a fewe of the Jewes to be slayne. And Dositheus & one of the Bachenors a mighty horsmã toke holde of Gorgias / and wolde haue takẽ him quycke. But an horsmã of Thracia fell vpõ him / and smote of his arme / so that Gorgias escaped & fled in to Moresa. When they now ỹ were of Gorgias syde / had foughtẽ longe & were weary: Judas called vpon the Lorde that he wolde be their helper / & captayne of the felde: and with that / he beganne wyth a manly voyce to take vp a songe of prayse / & a crye: In so moch that he made the enemies afrayed / and Gorgias men of warre toke their flyght. So Judas gathered his hoste / & came in to the cytie of Odolla. And when the seuenth daye came vpõ them / they clensed them selues (as ỹ custome was) & kepte the Sabboth in the same place. And vpon ỹ daye folowynge / Judas & his company cam to take vp the bodies of thẽ that were slayne / and to bury thẽ in the fathers graues. Now vnder the cotes of certayne Jewes whych were slayne / they founde Jewels that they had takẽ out of the temple & from the Idols of the Jamniters: which thynge is forbyddẽ the Jewes by the lawe. Then euery mã saw that this was the cause / wherfore they were slayne.

Deute. viij. c. Josu. vij. a.

And so euery man gaue thanckes vnto ỹ G Lorde for his ryghtuous iudgment / whych had opened the thynge that was hyd. They fell downe also vnto their prayers / and besought God / ỹ the fawte which was made / might be put out of remembraũce. Besydes that / Judas exorted the people earnestly / to kepe thẽ selues from soch synne: for so moch as they sawe before their eyes / ỹ these men were slayne for the same offence. So he gathered of euery one a certayne / in so moch ỹ he brought together two thousande drachmas of syluer / which he sent vnto Jerusalẽ / that there myght a sacrifyce be offred for the mysdede. In the which place he dyd well and ryght: for he had some consyderacyon & pondryng of the lyfe that is after this tyme. For yf he had not thought that they / which were slayne / dyd yet lyue / it had bene superfluous and vayne / to make eny bowe or sacrifyce / *for thẽ / that were deed. But for so moch as he sawe / that they which dye in the fauoure & beleue of God / are in good rest and ioye / he thought it to be good & honorable for a recõcylynge / to do ỹ same for those whych were slayne / ỹ the offence myght be forgeuen.

* Judge vpon this place whether the opinion hath bene to prayse for the deed / as to be baptised for thẽ i. Corint xv. d. which thynge was onely done to cõfirme the hope of the resurrecyon of the deed / not to delyuer thẽ frõ any payne. S. Paul dyd not alowe the ceremonye of Christenyng for the deed / nomoare dothe any place of the canonycall Scripture alowe the ceremonye of offerynge for the deed. Furthermore: This hole boke of the Machabees / and specially thys second / is not of sufficient authoritie to make an artycle of our faith: as it is before sufficiẽtly proued by the authoritye of S. Jerome in the prologe of these bokes called Apocripha.

¶ The

¶ The cõmynge of Eupator in to Jewry. The deeth of Menelaus. Machabeus goyng to feyght agaynst Eupator/moueth his soudiars vnto prayer. He killeth xiiii. thousande men in the tentes of Antiochus. Rhodocus the betrayer of the Jewes is taken. Antiochus retayneth frēdship with the Jewes.

¶ The.xiii. Chapter.

A
i. Macha. vi. d. IN the. Cxlix. yeare gatt Judas knowlege/that Antiochus Eupator was commynge wyth a greate power in to Jewry / & Lysyas the stewarde and ruler of his matters with him: hauynge an. C. and. x. M. men of fote. v. M. ii. Mach. iiii. d horsmen. xxij. Elephantes / and. iij. C. charettes. Menelaus also ioyned him self wyth them (but wyth greate dyscreate) and spake fayre to the kynge / not for eny good of the countre / but because he thought to haue bene made some greate man / of auctorite. But the kinge of kinges moued Antiochus mynde agaynst thys vngodly personne / and Lysias informyd the kynge/that thys Menelaus was the cause of all mischefe: so that the kynge commaunded to take him/and(as the maner of them is) to put hym vnto death in the same place.

There was also in the same place a tower of. L. cubytes hye/heapped with alshes: but aboue it was so made / that men myght loke downe on euery syde. Where in to the kynge commaunded that shamefull person to be cast amonge the alshes / as one that was cause of all vngraciousnesse. And reason it was / that ỹ vnthryft shulde dye soch a death/
B and not to be buryed: for he had done moch
ii. Macha. x. e mischefe vnto the aulter of God (whose fyre & alshes were holy) therfore was it right / ỹ he him self also shulde be destroyed wt alshes.

But the kynge was woode in his mynde and came to shewe hym self more cruell vnto the Jewes / then hys father was. Which when Judas perceaued / he commaunded the people to call vpon the Lorde nyght and daye: that he wolde now helpe them also / lyke as he had done allwaye: For they were afrayed to be put from their lawe/from their naturall countre and from the holy temple: and not to suffre the people (whych a lytle whyle afore beganne to recouer) to be subdued agayne of ỹ blasphemous nacions.

So when they had done thys together /
¶ and besought the Lord for mercy/ with wepynge and fastynge thre dayes longe / flatt vpon the grounde: Judas exhorted them / to make them selues ready. But he and the elders together deuysed / to go forth first wyth their people / afore the kynge brought hys hoost in to Jewry / and afore he beleged the citye / & so to commytte the matter vnto God.

Wherfore he alcrybed the power of all thynges vnto God the maker of the worlde/ exhortynge hys people to fyght manfully/ (yee euen vnto death) for the lawes/ the temple/ the cytye / their awne natyue countre/ and to defende the cytesyns: and set his hoost before Modyn. He gaue them also that were wyth hym / a token of the victory of God/ chosynge out the manyest yonge men/ i. Macha. vi. f. wente by nyght in to the kynges pauylyon/ slewe of the hoost. xiiii. M. men / & the greatest Elephantes / wyth those that satt vpon D them.

Thus when they had brought a greate feare and rumour amōge the tentes of their enemyes / and all thynges went prosperously wyth them / they departed in the breake of the daye / God beynge their helper and de- ii. Mach. xi. a fender. Now when the kynge perceaued the manlynesse of the Jewes / he wente aboute to the take the stronge places by craft / and remoued hys hoost vnto Bethsura / whych was a well kepte house of defence of the Jewes: but they were chaced awaye / hurte and discomfyted.

And Judas sent vnto them that were in it / soch thynges as were necessary. In the Jewes hoost also there was one Rhodocus/ whych tolde the enemyes their secretes: but they sought him out / and when they had gotten hym / they put hym in prison. After thys dyd the kynge comen wyth them that were in Bethsura / toke truce wyth them / departed / and stroke a battayl wyth Judas / which ouercame him.

But when he vnderstode / that Physippe (whō he had left to be ouerseer of hys busines E sines at Antioche) begāne to rebel agaīnst hym / he was astonnyed in hys mynde: so that he yelded hym self to the Jewes / and made thē an othe / to do whatsoeuer they thought ryght.

Now when he was reconcyled wyth them / he offred / made moch of the temple / gaue greate gyftes vnto it / enbraced Machabeus / makynge hym captayne and gouernour frō Ptolomays vnto the Gerrenes.

Neuertheles when he came to Ptolomays / the people of the cytye were not content wyth that bonde of frendshype: for they were afrayed / that he wolde breake the couenaunt. Then wente Lysyas vp in to the seate / and enfourmed the people / shewed thē the cause why / and pacifyed them. So he came agayne to Antyoche. Thys is now the matter concernynge the kynges iourney / & his returne.

¶ By the mocyon of the Lorde/ Demetrius sendeth Nicanor to kyll the Jewes. Nicanor maketh a compact wt the Jewes/ which he yet breaketh through the mocyon of the kynge. Nicanor cōmaundeth Razia to be taken. The boldnes of Razia.

¶ The.xiiij. Chapter.

After

A Fter thze yeares was Judas informed/how that Demetrius the sonne of Seleucus was come vp with a greate power and shyppes/ thorow the hauen of Tripolis/to take certayne commodyous places and countrees/ agaynst Antiochus & his captayne Lysias. Now Alcimus(which had bene hye Prest/ & wylfully defyled hym selfe/in the tyme of the myrtynge)seing/ ỹ by no meanes he coulde be helped/ner haue any more intraunce to the aultare:he came to kynge Demetrius in the hundreth and one & fyfftye yeare/ presentynge vnto him a crowne of golde/a palme & an olyue tree: which(as men thought)belonged to the temple/ & that daye he held his tonge. But whē he had gottē oportunyte for his madnesse/Demetrius called hym to counsell/ and asked hym/what thinges or councels the Jewes leaned vnto? He answered: The Jewes that be called Assidei(whose captayne is Judas Machabeus)maynteyne warres/make insurrecctyons/ and wyll not let the realme be in peace.

B For I beynge depryued of my fathers honoure(I meane the hye presthode) am come hyther:partly because I was faythfull vnto the kynge/and partly because I sought the profyt of ỹ cytesins. And why? all oure people/thorow the wickednesse of them/are not a lytle troubled. Wherfore I beseche the(O kynge)consyder all these thynges dilygently/ and then make some prouisyon for the lande and the people/accordynge to ỹ kyndnesse that thou hast offred vnto them. For as longe as Judas hath the vpperhāde/it is not possible that men can lyue in peace.

When he had spoken these wordes/ other frendes also haunynge euell wyll at Judas/ sett the kynge Demetrius on fyre agaynst him. Which immediatly sent Nicanor (ruler of the Elephantes) a captayne/ into Jewry:cōmaundynge him/ to take Judas him selfe alyue/but to slaye them that were with him/and to make Alcimus hye preste of the temple.

Then the Heathen whych fled oute of Je- C wry from Judas/ came to Nicanor by flockes/thynckynge the harme and decaye of ỹ Jewes to be their welfare. Now when the Jewes herde of Nicanors commynge/ and the gatheryng together of the Heathen:they sprēckled thē selues with earth/ & besought hym/which made them hys people/ & euer defended his awne porcion with euydent tokens/that he wolde preserue them styll. So as the commaundemēt of the captayne/ they remoued from thence/ and came to a towne called Dessalan. And Symon Judas brother fell in hande with Nicanor/but thorow the sodane commyng of the enemyes/he was afrayed.

1.Macha.7.c

Neuertheles Nicanor hearinge the manlynes of them that were with Judas/ & the bolde stomackes that they had to fyght for their naturall countre/durst not proue the matter wyth bloudsheddynge. Wherfore he sent Possidonius/Theodocius & Mathias before/to geue and to take peace. So when they had taken longe aduysement there vpō/ and the captayne shewed it vnto the multytude:they were agreed in one minde/to haue peace. And they appoynted a daye to syt vpō these matters quyetly amonge them selues/ the stoles also were brought and set forth. Neuertheless Judas commaunded certayne men of armes to wayte in conuenient places/ lest there shulde sodenly aryse any euell thorow the enemyes. And so they commoned reasonably together.

Nicanor/ whyle he abode at Jerusalem/ D ordred him selfe not vnreasonbly/ but sent awaye the people that were gathered together. He loued Judas euer with his hert/and fauoured him. He prayed him also to take a wyfe/and to brynge forth chyldren. So he maryed/lyued in rest/ and they led a comen lyfe. But Alcimus perceaunynge the loue ỹ was betwyxte them/ and how they were agreed together/came to Demetrius/ & tolde him that Nicanor had taken straunge matters in hande/and ordened Judas(an enemy of the realme)to be the kynges successoure. Then the kynge was sore displeased/ & thorow ỹ wycked accusacyōs whych Alcimus made of Nicanor/he was so prouoked/ that he wrote vnto Nicanor/saying: that he was very angrie for ỹ frendshippe and agremēt/ which he had made wyth Machabeus. Neuertheles he commaunded him in all ỹ haste/ that he shulde take Machabeus preseoner/ and sende him to Antioche.

Whych lettres when Nicanor had sene/ E he was at his wyttes ende/and sore greued/ that he shulde breake the thynges wheryn they had agreed:specially/ sayenge Machabeus was the man/that neuer dyd hym harme. But because he myght not wyth stande the kynge/he sought oportunite to fulfil his commaundement. Not wythstanding when Machabeus sawe that Nicanor beganne to be churlysh vnto hym/ and that he intreated him more rughly then he was wonte/he perceaued ỹ soch vnkyndnes came not of good/ and therfore he gathered a few of his men/ & withdrewe him selfe from Nicanor. Which when he knewe that Machabeus had mankully preuented him/he came in to the great and most holy temple:and commaunded the prestes(which were doynge their vsuall of-

krynges

kringes)to delyuer hym the man. And when they ſware that they coulde not tell where the man was whom he ſought / he ſtretched out his hande / & made an othe / ſayinge: If ye wyll not delyuer me Judas captyue / I ſhall remoue this tēple of God into ỹ playne felde / I ſhall breake downe the aulter / and conſecrate this temple vnto Bachus. After theſe wordes he departed. 1. Mach. vij. c

F Then the prieſtes lyft vp their handes towarde heauen / and beſought hym that was euer the defender of their people / ſayinge: Thou O Lorde of all / which haſt nede of nothynge / woldeſt that the temple of thy habytacyon ſhulde be amonge vs. Therfore now O mooſt holy Lorde / kepe thys houſe euer vndefyled / whych lately was clenſed. Now was there accuſed vnto Nicanor / one Razis an Alderman of Jeruſalem / a louer of the whole cyte / and a mā of good reporte: which for the kynde herte that he bare vnto the people / was called a father of the Jewes. Thys man oft tymes / when the Jewes were mynded to kepe thē ſelues vndefyled / defended & delyuered them / beinge content ſtedfaſtly to ſpende his body and his lyfe for his people. 1. Mach. iiij. c. v. Mach. x. a.

G So Nicanor wyllynge to declare ỹ hate / that he bare to the Jewes / ſent fiue hundreth men to take hym: for he thought / yf he gat him / he ſhulde bringe the Jewes in great decaye. Now when the people begāne to ruſhe in at hys houſe / to breake the dores / & to ſet fyre on it: he beinge now taken / wolde haue defended himſelf with his ſwearde: choſynge rather to dye manfully / then to yelde hymſelf to thoſe wicked doers: & becauſe of his noble ſtocke / he had rather haue bene put to extreme cruelte. Notwithſtandyng what tyme as he miſſed of hys ſtroke for haſte / & ỹ multitude fell in byolētly betwixte the dores: he rāne boldly to the wal / & caſt himſelf downe manfully amonge the heape of thē / which gaue ſoone place to his fall / ſo that he fel vpon his bely. Neuertheleſſe whyle there was yet breath wythin hym / he was kyndled in hys mynde / and whyle hys bloude guſhed out exceadingly (for he was very ſore wounded) he ranne thorow the myddeſt of the people / and gat hym to the toppe of a rocke. So whē hys bloude was now gone / he toke out hys awne bowels with both his handes / & threw them vpon the people: callynge vpon ỹ Lord of lyfe & ſpyrete / to reward him this agayne / and ſo he dyed.

¶ Nicanor goeth aboute to come vpon Judas on the Sabboth daye. The blaſphemye of Nicanor. Machabeus expoundynge vnto the Jewes the vyſyon / boldeneth their hertes. The prayer of Machabeus. After the hoſte of Nicanor is ones ouercome / Machabeus commaundeth his heed and hys handes to be cut of / & his tonge to be geuen vnto fowles.

¶ The.xv. Chapter.

NOw when Nicanor knewe that Judas was in the countre of Samaria / he thought wyth all hys power to ſtryke a felde wyth hym vpon a Saboth daye. Neuertheleſſe the Jewes that were compelled to go wyth hym / ſayde: O do not ſo cruelly and vnkyndly / but halowe the Sabboth daye / and worſchyppe hym that ſeyth all thinges. For all thys / yet ſayde the vngracyous perſonne: Is there a myghtye one in heauen / that cōmaunded the Sabboth daye to be kepte? And when they ſayde: yee the lyuynge God / the myghtye Lorde in heauen commannded the ſeuenth daye to be kepte / he ſayde: And I am myghty vpon earth / to commaunde them for to arme them ſelues / and to perfourme the kynges buſyneſſe. Notwithſtandynge he myght not haue his purpoſe. 1. Mach. viij. d. 1. Reg. xx. c. Exo. xx. d

A Nicanor had deuyſed wyth greate pryde to ouercome Judas / and to bryngе awaye the victory. But Machabeus had euer a faſt confydence and a parfecte hope in God that he wolde helpe him / and exhorted his people / not to be afrayed at the cōmynge of the Heathen: but alwaye to remembre the helpe that had bene ſhewed vnto them from heauen / yee and to be ſure now alſo / that almyghtye God wolde geue them the victory. He ſpake vnto them out of the lawe and prophetes / putting thē in remembraūce of ỹ battayls / that they had ſtrycken afore / and made them to be of a good corage. B

So when their hartes were plucte vp / he ſhewed them alſo the diſceatfulneſſe of the Heathen / and how they wolde kepe no couenaunt nor othe. Thus he weapened thē not with the armoure of ſhylde and ſpeare / but with wholſome wordes and exhortacyōs. He ſhewed them a dreame alſo / wherthorow he made thē al glad / which was this: he thought that he ſawe Onias (whych had bene hye preſt / a bertuous and louynge man / ſad and of honeſt conuerſacyon / well ſpoken / & one that had bene exercyſed in Godlynes from a chylde) holdyng vp his handes towarde heauen / and prayenge for his people. After this there apeared vnto hym another mā / whych was aged / honorable and glorious. And Onias ſayde: This is a louer of the brethren / and of the people of Iſraell. This is he that prayeth moch for the people / and for all the holy cytie: Jeremy the prophete of God. He thought alſo ỹ Jeremy helde out hys ryght hande / and gaue hym (namely vnto Judas) a ſwearde of golde / ſayenge: Take this holy ſwearde / a gyfte from God / wherwith thou ſhalt ſmyte downe the enemyes of the people of Iſrael. C

And

And so they were well comforted thorow the wordes of Judas / and toke corage vnto them / so that the yonge men were determed in their myndes to fyght / and to byde stifly at it: In so moch that in the thynges whych they toke in hande / their boldnesse shewed ỹ same / because the holy cytie and the temple were in parell: for the which they toke more care / then for their wyues / chyldren / brethrē and kynsfolckes. Agayne / they that were in the cytye / were most carefull for those which were to fyght. Now when they were all in a hope that the iudgment of ỹ matter was at hand / and the enemyes drew nye / the host beynge set in araye / the Elephantes and horsmen euery one standynge in hys place: Machabeus consydered the commyng of ỹ multytude / the ordynaunce of dyuerse weapens / the crueltes of the beestes / & helde vp his handes towarde heauē / callyng vpō the Lorde that doth wonders / which geueth not the victory after the multytude of weapens and power of the host (but to them that please hym) accordynge to hys awne wyll. Therfore in his prayer he sayd these wordes.

ij. para. xiij. c
Judic. vij. b

O Lorde / thou that dyddest sende thyne Angell in the tyme of Ezechiah kyng of Juda / and in the hoste of Sennaherib slewest an hundreth and fyue and foure score thousand: sende now also thy good angell before vs (O Lorde of heauens) in the fearfulnesse and drede of thy myghtye arme / that they which come agaynst thy holy people to blaspheme thē / maye be afrayed. And so he made an ende of his wordes. Then Nicanor & they ỹ were with hym / drewe nye with shawmes and songes: but Judas & his company wyth prayer and callinge vpon God.

iiij. Reg. xix. g
Esa. xxxvij. f
i. Mach. vij. c.
v. Ma. viij. d.

Wyth their handes they smote / but wyth their hertes they prayed vnto the Lorde / and slew no lesse then .xxxv. M. men: For thorow ỹ present helpe of God they were gloriously comforted.

Now when they left of / & were turnynge agayne with ioye / they vnderstode that Nicanor hym selfe was slayne wyth the other. Then they gaue a greate shoute and a crye / prayesynge the Almighty Lord with a loude voyce. And Judas (which was euer ready to spende his body and lyfe for his citesyns) cōmaunded to smyte of Nicanors head / wyth hys arme & hande / & to be brought to Ierusalem. When he came there / he called all the people / and the prestes at the aulter wyth those that were in the castell / and shewed thē Nicanors head / and his wycked hāde / which he had presumptuously holden vp agaynst ỹ temple of God. He caused the tonge also of ỹ vngodly Nicanor to be cut in lytle peces / & to be cast to the fowles / and the cruell mās hande to be hanged vp before the temple.

So euery man gaue thanckes vnto the Lorde / sayinge: blessed be he / that hath kepte hys place vndefyled.

As for Nicanors head / he hanged it vp vpon the hye castell / for an euydent & playne tokē of the helpe of God. And so they agreed all together / to kepe that daye holy / namely the .xiij. daye of the moneth Adar / which in the Syrians language is called the nexte daye before Mardocheus daye. Thus was Nicanor slayne / & from that tyme forth the Jewes had the cytie in possession: And here wyll I now make an ende.

The ende of the seconde boke of the Machabees.

The *Gospell of S. Mathew.

*That is/glad tydynges.

¶ The genealogye of Christ/& maryage of his mother Mary. The aungell satisfieth Josephs mynde.



¶ The fyrst Chapter. ✠

THys is the boke of the generacion of a*Jesus Christ ye sonne of b*Dauid/ye sonne also of Abraham.

a *Or after ye Hebr. Jesua/ is/Sauiour.

b *Dauid and Abraham are fyrst rehersed: because that Christ was specially promysed vnto them/ to be of their seed. Gene. xxij.

Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas and his brethren:
Judas begat Phares & Zaram of Thamar.
Phares begat Hesrom:
Hesrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat Dauid the kynge:
Dauid the kynge begat Salomon/of her that was the wyfe of Vry:
Salomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Joram:
Joram begat Osias:
Osias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses:
Manasses begat Amon:
Amon begat Josias:
Josias c*begat Jechonias and his brethren aboute the tyme they were caryed awaye to Babylon.

c *Here is lefte oute in the bokes of oure tyme (as it apereth. 1. Par. iijc

And after they were brought to Babylon/ Jechonias begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achin:
Achin begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbande of Mary/ of whom was borne that Jesus/ that is called d*Christ. ✠

d *Jn Hebr. Messiah/ it ¶ signifyeth/ annoynted. Jesus Christ then is the earnest & pledge of Goddes promes/ by whom ye grace and fauoure of God is promesed to vs/ wyth the holy goost: whych illumineth lyghteth renueth oure hertes to fulfyll the lawe.

All the generacions fro Abraham to Dauid are fourtene generacions. And fro Dauid vnto the captiuite of Babilon/ are fourtene generacions. And fro ye captiuite of Babilo to Christ/ are also fourtene generacions

✠ The byrth of Jesus Christ was on this wyse. When his mother Mary was maryed to Joseph/ before they came to dwell to gether/ she was founde with chylde by the holy goost. Then Joseph her husbande beinge a perfect man/ & loth to make an e*ensample of hyr/ was mynded to put her awaye secretly. Whyll he thus thought/ beholde the f*angel of the Lorde appered vnto him in a dreame/ sayinge: Joseph ye sonne of Dauid/ feare not to take vnto the Mary thy wyfe. For ye which is conceaued in her is of the holy goost. She shall bringe forth a sonne/ and thou shalt call hys name Jesus. For he shall saue his people from their synnes.

e *Ensample is to saye/ to bringe hir oute to punyshemet for ye ensample of other.

f *Aungell/ is/messenger.

All this was done to fulfyll ye which was spoken of ye Lorde by the Prophet/ sayinge: Beholde a mayde shall be with chylde/ & shal bringe forth a sonne/ and they shall call hys name g*Emanuel/ whych is by interpretacyon/ God wyth vs. ✠

g *Christ is called Emanuel in that he toke ye flesshe of man & Joyned & knyte him selfe to vs/ & became oure brother. Heb. ij. c

And Joseph as sone as he awoke out of slepe/ dyd as the angell of ye Lorde bade him/ and toke hys wyfe vnto hym/ and knewe her not till she had brought forth h*hyr fyrst sonne/ and called hys name Jesus.

h *Her fyrst sonne/ not because she had any after/ but because she had none before.

¶ The tyme and place of Christes byrth. The wyse men offre their presentes. Christ flyeth in to Egypte/ ye pore chyldre are slayne/ Christ turneth in to Galile.

¶ The. ij. Chapter.

WHen Jesus was borne at Bethleem in Jury/ in the tyme of Herode the kynge. Beholde ther came a* wyse men from the East to Jerusalem

a *There were nother kynges nor princes/ but as Strabo saith (whych was in their tyme) sage men amonges Perciens as Moses was amonge the Hebrues/ he sayth also ye they were the prestes of ye Perciens.

sayinge: where is he that is borne kynge of Jewes? We haue sene hys starre in the East/ and are come to worshyp him.

When Herode the kynge had hearde this/ he was troubled/ & all Jerusalem with hym/ & he gathered all ye chefe Prestes & Scribes of the people/ & asked of them where Christ

shulde be borne. And they sayde vnto hym: at Bethleem in Jewry. For thus it is wrytten by the Prophet. And thou Bethleem in the lande of Jewry/ art not the b* leest concernynge the Pynces of Juda. For out of the shal come the captayne/ that shall c* gouern my people Israel.

b *Understãde because Christ was born there Bethleem beto weneth ỹ Christe: which in the eyes of the worlde is lytell & vyle: but in̄ eyes of god is great & precious.

c *To gouerne is/ to order and rule the people by lernyng and example. Act. xx.f.a: Timot. v.a. where he speaketh of wedowes.

Then Herode preuely called the wyse mẽ B and dylygently enquyred of them/ the tyme of the starre that appered/ and sent them to Bethleem sayinge: Go and searche dylygẽtly for the chylde. And whẽ ye haue founde hym/ bringe me worde/ that I maye come and worshyppe hym also.

d *The Hebrues do ofte vse this worde worshippe for doyng reuerence wyth inclynacyon and bowyng of the bodye/ as ye haue. Ge. xxxiij. a & i. Reg. xx. g. &c

When they had heard the kynge/ they departed: and lo the starre whych they sawe in the Este wẽt before thẽ/ tyll it came & stode ouer the place where the chylde was. When they sawe the starre/ they were maruelously glad: and went into the house/ and found the chylde with Mary his mother/ & kneled doune and d* worshypped hym/ and opened their treasures/ and offered vnto hym gyftes/ gold franckynsence & myrre. And after they were warned of God in a dreame/ that they shuld not go agayne to Herode/ they returned into their awne countre another waye. ✠

When they were departed: behold the angell of ỹ Lord appered to Joseph in a dreame sayinge: aryse and take the chylde and hys mother/ and flye into Egypte/ & abyde there tyll I bringe the worde. For Herode wyll seke ỹ chylde to destroye hym. Then he arose and toke the chylde and hys mother by nyght and departed in to Egypte/ and was there vnto the deeth of Herod to fulfyll that which was spoken of the Lorde by the Prophet whych sayeth/ out of Egypte haue I called my sonne.

e *Of this is also mencion made in Macrobius/ in the seconde boke & fourt Chapt. of his saturnalies how Augustus Cesar/ hearing that Herode had lyke wise killed his awne sonne sayde: It is better to be Herodes swyne thã his sonne.

Then Herode perceauynge ỹ he was mocked of the wyse men was exceadinge wroth & sent forth and e* slue all the chyldren ỹ were in Bethleem/ and in all the costes there of/ as many as were two yere olde & vnder/ accordynge to the tyme which he had diligently searched oute of the wyse men.

f *That is because they were all put to death and remayned not vnto hir.

Then was fulfylled that whych was spoken by the Prophet Jeremy sayinge: On the hylles was a voyce hearde/ mourninge/ wepinge/ and greate lamentacyon: Rachel wepynge for her chyldren/ and wolde not be cõforted/ because they f* were not. ✠

D ✠ When Herode was deed: behold/ an angell of the Lorde appered in a dreame to Joseph in Egypte sayinge: aryse and take the chylde and his mother/ and go into the lande of Israel. For they are deed which sought the chyldes lyfe. Then he arose vp/ and toke the chylde and hys mother/ and came into the lande of Israel. But when he hearde that Archelaus dyd raygne in Jewry/ in the rowme of hys father Herode/ he was afrayde to go thither. Notwithstandynge after he was warned of God in a dreame he turned a syde into the parties of Galile/ and went & dwelt in a citie called Nazareth/ to fulfyll ỹ which was spoken by the Prophetes: he shalbe called a * Nazarite. ✠ Judi. xiij. a.

¶ The baptyme/ preachyng and office of Jhon/ & how Christ was baptysed of him in Jordane.

¶ The. iij. Chapter. ✠

A

IN those dayes John the Baptyst Marc. i. a. came & preached in the wyldernes Luke. iij. a of Jewry/ saying: Repent/ ỹ kyngdome of heauen is at hande. Thys is he of whome it is spoken by the Prophet Esay/ which sayeth: The voyce of a cryer in wyldernes/ prepare the Lordes waye/ and make hys pathes straycht. Thys John had hys garment of camels hearre/ and a gyrdell of a skynne aboute hys loynes. Hys meate was a* locustes and wylde hony. Then went oute to hym Jerusalem and all Jewry/ and all the regyon rounde aboute Jordan/ and were baptysed of hym in Jordan/ confessyng their synnes. ✠

a *They be certen beastes/ B which the people of Parthia and of Ethiopia did cõmenly vse to eate as affyrmeth Plin. in ỹ. iiij. boke ỹ. xxix Chapt. and xvi boke and. xxx. Chapter. yet ds some holde opinion/ ỹ they be the toppes or (as we cal thẽ) buddes/ of trees or frutes.

✠ When he sawe many of the Pharises & of ỹ Saduces come to his baptyme/ he sayd vnto them: O generacyon of b* vypers/ who hath taught you to flie from the vengeaunce to come? Brynge forth therfore the frutes belongynge to repentaunce. And se that ye ons thynke not to saye in youre selues/ we haue Abrahã to oure father. For I saye vnto you/ ỹ God is able of these stones to rayse vp chyldrẽ vnto Abraham. Euen now is the axe put vnto the rote of the trees: so that euery tree which bryngeth not forth good frute/ is hewen downe and cast into the fyre.

b *They be certen serpentes ỹ breake their mothers belyes at their byrth and so kil thẽ: Plin in tenth boke. Chap. xxvi.

I baptyse you in water in token of repentaunce: but he that cometh after me/ is mightier then I/ whose shoes I am not worthy to beare. He shall baptyse you wt the holy goost and with fyre: which hath also his fan in hys hand/ and will pourge his floure/ and gether the c* wheet into his garner/ and wyll burne the chaffe with vnquencheable fyre. ✠

c *By the wheate and the D chaffe are vnderstande the good and the euell.

✠ Then cam Jesus from Galile to Jordã vnto John to be baptised of him. But John forbade him/ sayinge: I ought to be baptised of the: & cõmest thou to me? Jesus answered and sayde to him. Let it be so now. For thus it becõmeth vs to fulfyll d* all rightewesnes. Then he suffred hym. And Jesus as sone he was baptised/ came streyght out of ỹ water And lo/ heauẽ was open ouer him: and John sawe the spirite of God descende lyke a doue & lyght vpõ him. And loo/ there came a voyce frõ heauen sayinge: This is that my beloued sonne in whom is my delyte. ✠ Luke. iij. c.

d *All ryghteousnes: that is/ to do all the ordynaunces of God for suche purpose as god ordayned thẽ for.

¶ Christ

¶ Chryst fasteth and is tempted: he calleth Peter/ Andrew/ James/ and Jhon/ and healeth all the sycke.

¶ The.iiij. Chapter. ✠

A Jesus fasteth.

THen was Jesus led awaye of ỹ spirite into wyldernes/ to be tẽpted of the deuyll. And when he had fasted fourty dayes & fourty nyghtes/ he was afterward an hũgred. Then came to hĩ ỹ tẽpter/ & sayde: yf thou be the sonne of God commaunde ỹ these stones be made bred. He answered and sayde: it is wrytten/ man shall not lyue by bred onlye/ but by euery worde ỹ proceadeth out of the mouth of God.

Then the deuyll toke him vp into the holy citie/ & set him on a pinacle of the tẽple/ and sayde vnto hym: yf thou be the sonne of God/ cast thy selfe doune. For it is wrytte̅: he shall geue his angels charge ouer ỹ/ & wyth their handes they shall holde ỹ vp/ that thou dashe
B not thy fote agaynst a stone. And Jesus sayde
Deut.vi.c. to hym/ it is wrytten also: *Thou shalt not tempte thy Lorde God.

The deuyll toke hym vp agayne and ledde him in to an exceadynge hye mountayne/ and shewed him all the kingdomes of ỹ worlde/ & all the glorye of them/ and sayde to hym: all these wyll I geue the/ yf thou wilt fall doune
Dut.vi.c.x.f.d and worshipe me. Then sayde Jesus vnto him Auoyde Satan. For it is wrytte̅/ *thou shalt worshyp the Lorde thy God/ and hym only shalt thou serue.

Then the deuyll left hym/ and beholde/ the angels came and ministred vnto hym. ✠

✠ When Jesus had hearde that John was take̅/ he departed into Galile and left Nazareth/ & went & dwelt in Capernaum/ whych is a citie by̅ the see/ in the coostes of zabulo̅ & Nephtalim/ to fulfill ỹ which was spoken
C by Esay ỹ Prophet/ sayinge: *The lande of
Esa.ix.a. Zabulon & Nephtalim/ the waye of the see beyonde Jordan/ Galile of the Gentyls/ the people whych sat in darcknes/ sawe great lyght/ & to the̅ which sate in the region & shadowe of deeth/ lyght is begone to shyne.

From that tyme Jesus begãne to preache/ and to saye: a * repent/ for the kyngdome of heauen is at hande. ✠

a * To repent/ is/ to forthynck and to leue and chaunge their euell lyfe/ for ỹ loue of vertue & hate of synne. as in. Marc.i.b Actes.iij.d.

✠ As Jesus walked by the see of Galile he sawe two brethren: Simon whych was called Peter/ & Andrew his brother/ castinge a neet into the see/ for they were fischers/ and he sayde vnto the̅/ folowe me/ & I wyll make you fyschers of men. And they streyght waye lefte their nettes/ and folowed hym.

D And he went forth from thence/ and sawe other two brethren/ James the sonne of Zebede/ & John his brother/ in the shyppe wyth Zebede their father/ mẽdinge their nettes/ & called them. And they without taryinge lefte the shyp and their father and folowed him. ✠

✠ And Jesus went aboute all Galile/ teachyng in their synagoges/ & preachynge the b * gospell of ỹ kyngdome/ & healed all maner of sycknes/ and all maner dyseases amõge ỹ people. And his fame spreed abroode throughout all Syria. And they brought vnto him al sycke people that were take̅ with diuers dyseases and gripinges/ & them that were possessed with deuyls/ & those which were lunatyke/ & those that had the palsye: & he healed them. And ther folowed him a greate nõbre of people/ from Galile/ & from the ten cities and from Jerusale̅/ and from Jewry/ & from the regions that lye beyonde Jordan.

b * The gospel is an open shewyng and preachyng of ỹ grace and redempcio̅ obtayned & geuen thorow Chryst.

¶ In thys Chapter and in the two nexte folowynge is conteyned the moste excellent & louinge Sermon of Christ in the mount: Which sermon is the very keye that openeth the vnderstandynge in to the lawe. In this fyfth Chapter specyally he preacheth of the.viij. beatitudes or blessynges/ of manslaughter/ wrath and anger: of aduoutrye/ of sweringe/ of sufferynge wrõge and of loue euen towarde a mans enemyes.

¶ The.v. Chapter. ✠

A WHen he sawe the people he wẽt vp into a mountayne/ & when he was set/ his disciples came to hym/ and he opened hys mouth/ and taught thẽ sayinge: blessed are the a * poore in spryte for theirs is the kyngdome of heuen. Blessed are they that morne: for they shalbe conforted. Blessed are the meke: for they shall enheret the erth. Blessed are they whych b * honger and thurst for ryghtewelnes: for they shalbe fylled. Blessed are the mercyfull: for they shall obteyne mercy. Blessed are ỹ pure in herte: for they shall se God. Blessed are the peacemakers: for they shalbe called the c * chyldren of God. Blessed are they whych suffre persecucion for ryghtwelnes sake: for theirs is the kyngedome of heuẽ. Blessed are ye when men reuyle you/ and persecute you/ and shall falsly say all maner of euyll sayng agaynst you for my sake. Reioyce & be glad/ for greate is youre d * rewarde in heuen. ✠ For so persecuted they the Prophetes whych were before youre dayes.

a * Of these poore in spryte is sayde. Luc.vi.d.

b * To haue hõgre and thrist of rightwelnes/ is/ to desire the pure and true Innocencye/ of which desyre be those greuously troubled & sore perpiered that knowe their synnes/ wherof it is
B sayd. Luke.i.e.

c * Those be called the chyldren of God/ vnto whom the Lorde by hys promes hath done hys godly benyfytes more aboundantly than to other. as in Deu.xiiij.a John.i.b/c.

d * Rewarde is geuen to men for their worcke/ but it is not due to the worcke: as it is sayde after in the.xx.a.

✠ Ye are the salt of the erthe: but yf the salt haue lost hir saltnes/ what can be salted therwyth? It is thence forthe good for nothinge/ but to be cast oute/ and to be troaden vnder fote of men. Ye are ỹ lyght of ỹ worlde. A cite that is set on an hyll/ cannot be hyd/ nether do men lyght a candell/ and put it vnder a bushell/ but on a candelstyck/ and it lyghteth all that are in the house. Let youre lyght so shyne before men/ that they maye se youre good worckes/ and glorify youre father which is in heuen. ✠

✠ Thinke not that I am come to destroye the lawe/ or ỹ Prophetes: no I am not come

C to destroye them/but to fulfyll the. For truely I saye vnto you/tyll heuen and erth perysshe/ one iott or one tytle of the lawe shall not scape/tyll all be fulfylled. Luke.xvi.d.

Whosoeuer[e] breaketh one of these lest commaundmentes/ and teacheth men so/ he shalbe called the lest in the kyngdome of heuen. But whosoeuer[f] obserueth and teacheth/ the same shalbe called greate in the kyngdome of heuen. H

e * That do as many as saye/ that these Christes cõmaundemẽtes/ contayned in the .v.vi.and.vij. Chapters are but councelles/in as moche as Christ himselfe calleth them here cõmaũdementes.

f * To obserue the lawe/ is/ to do that the lawe byddeth with free & lyberall hert/ that is/gladly to lyue to God/and to do well/ yee though we had no lawe. Joh. viij.c.Rom.xiij.c Gal.v.b.

For I saye vnto you/except youre righteweslnes exceade the ryghteweslnes of the Scribes and Pharises/ye cannot entre into the kyngdome of heuen.

Ye haue herde howe it was sayd vnto thẽ of the olde tyme: Thou shalt not kyll. For whosoeuer kylleth, shall be in daũger of iudgement. But I say vnto you/ whosoeuer is angry wyth hys brother/ shalbe in daunger of iudgement. Whosoeuer sayeth vnto hys brother[g] *Racha, shalbe in daũger of a coũsell. But who soeuer sayeth thou fole, shalbe in daunger of hell fyre.

g * Christ sayth that it is a word of the Syriens speache/by which is shewed that the mynde is moued to angre. But vnder thys worde fole / do. S. Austyne and Christ.vnderstãde all maner of Iniurye of opprobrious and spitefull wordes.

Therfore when thou offrest thy gyfte at the aultare/ and there remembrest that thy brother hath ought agaynst the: leue there thyne offrynge before the aultre / and go thy waye fyrst and be reconcyled to thy brother/ and then come and offre thy gyfte. H

C Agre with thyne aduersary quickly/ whyles thou arte in the way with him, lest ỹ aduersary delyuer the to the iudge/ and the iudge delyuer the to the mynyster/ and then thou be cast into prison. Verely I say vnto ỹ: thou shalt not come out thence[h] * tyll thou haue payed the vtmost farthinge.

h * Tyll thou haue payde &c/this proueth not that he shal come out after/ no moare then these wordes Matt.i.c. tyll she had brought forth her fyrst sonne/ proue that she had one after/ or Genes.xlvij.that a nother raun shall come. Loke the places.

Ye haue hearde howe it was sayde to thẽ of olde tyme. Thou shalt not commit aduoutrye. But I say vnto you/that whosoeuer looketh on a wyfe/lustinge after her/hath cõmitted aduoutrie with her alredy in his hert.

Wherfore yf thy ryght eye offende the y* pluche him out/& cast him from ỹ. Better it is for the that one of thy membres perisshe then ỹ thy hole body shuld be cast into hell. Also yf thy ryght hande offende the/ cut hym of and cast him frõ the. Better it is that one of thy membres perysshe/ then that all thy body shulde be caste in to hell. H

y * To pluck oute the eye is/to mortifye the concupiscence of the hert proceading by the meanes of the eye/ and lyke wyse to cut of handes and fete/ as Matth.xix.v. Marc.ix.a. Luc.vi.d.

It is sayd/ who soeuer put awaye his wife/ let him geue her a testimonyall also of the deuorcement. But I saye vnto you: whosoeuer put awaye his wyfe (except it be for fornycacyon) causeth her to breake matrymony. And whosoeuer maryeth her that is deuorced/breaketh wedlocke.

Agayne ye haue hearde how it was sayd to them of olde tyme/thou shalt not forswere thy selfe/ but shalt performe thyne othe to God. But I saye vnto you/ swere not at all: Swere.

nether by heauen/for it is Goddes seate: nor yet by the erth/ for it is hys fote stole: nether by Jerusalẽ: for it is the cyte of that greate kynge: nether shalt thou sweare by thy heed/ because thou cãst not make one whyte heare or blacke. But youre cõmunicacion shalbe/ ye/ye: nay/nay. For what soeuer is more then that/ commeth of euyll.

Exo.xxi.c.Deute.xix.d.Leuit.xxiiij.c.Luc.vi.c

Ye haue hearde how it is sayde/ an eye for an eye: a toth for a toth. But I saye to you/ ỹ ye resist not wronge. But whosoeuer geue the a blowe on thy right cheke/ turne to hym the other. And yf eny man wyll sue the at the lawe/and take awaye thy coote/ let him haue thy cloocke also. And whosoeuer will cõpell the to go a myle/go with him twayne. Geue to him that asketh/and from him that wolde borowe turne not awaye.

Right cheke G

C Ye haue heard how it is sayde: thou shalt loue thine neyghbour,[k] * & hate thyne enemy But I saye vnto you/ loue youre enymyes. Blesse them that curse you. Do good to thẽ that hate you. Praye for them whych do you wrõge and persecute you/ that ye maye be ỹ children of youre father that is in heauen: for he maketh hys sunne to aryse on the euell/ & on the good/ & sendeth hys rayne on the iuste and vniuste. For yf ye loue them/ which loue you: what rewarde shall ye haue? Do not the Publicans euen so? And yf ye be frendly to youre brethren onlye: what synguler thynge do ye? Do not the Publicans lyke wyse? ye shall therfore be perfecte, euen as youre father which is in heauen/is perfecte.

k * Thys / had the Scribes & Pharyses added to themselues, because of that whych is written Exod. xxxiiij.b. Deut. vij.a. Josu.xxiij c. of hauyng no famylyaritie or amitie with the nacyons.

C Of Almes/prayer & fastynge. He forbyddeth the carefull seking of worldly thynges.

C The.vi. Chapter. H

Take hede to youre almes. That ye geue it not in the syght of men/ to the intent that ye wolde be sene of them. Or els ye get no rewarde of youre father which is in heauẽ. Whẽ soeuer therfore thou geuest thyne almes/ thou shalt not make a trõpet to be blowẽ before the as the ypocrites do in the synagoges & in ỹ stretis/ for to be praysed of mẽ. Verely I say vnto you/ they haue their rewarde. But whẽ thou doest thine almȝ/[a] * let not thy lyft hãd knowe what thy righte hand doth/ that thyne almes may be secret: and thy father whych seyth in secret/ shall rewarde the openly. H

a * By this sheweth oure sauiour Christ/ that he wylleth not vs to be esteamed or honoured of men for the gyfte: but ỹ it shulde suffyce vs that we be alowed of God.

And when thou prayest/ thou shalt not be as the ypocrytes are. For they loue to stande & praye in the synagoges/ and in the corners of the stretes/ because they wold be sene of mẽ. Verely I saye vnto you/ they haue their rewarde. But whẽ thou prayest/ entre into thy b * chamber/ & shut thy doore to the/ & praye to thy father whych is in secrete: and thy father whych seyth in secret/ shall rewarde ỹ opẽly.

b * Chãbre here signifieth a secret place separate from all worldly noyse/ where we go about soche thinges as we wold noman shulde know of/ as it is sayde Esay. xxvi. d. Soche a chambre mayst thou make of thyne awne hert/ any where praye.

And when

And when ye praye/ bable not moche/ as ỹ hethen do: for they thincke that they shalbe heard/ for their moche bablynges sake. Be ye not lyke them therfore. For youre father knoweth wherof ye haue neade before ye aske of hī. After this maner therfore praye ye.

O oure father which arte in heuen/ halowed be thy name. * That is that we which before haue serued the worlde/ here after may come vnder the dompynon and kyngdome of Christ/ as he promeseth Mathew. xxv. c. * Let thy kingdome come. Thy will be fulfylled/ as well in erth/ as it is in heuen. Geue vs this daye oure dayly bred. And forgeue vs oure treaspases/ euen as we forgeue oure trespacers. And leade vs not in to temptacion: but delyuer vs frō euyll. For thyne is the kyngedome & the power/ and the glorye for euer. Amen. For & yf ye shall forgeue other men their trespases/ youre heuēly father shall also forgeue you. But & ye wyll not forgeue mē their trespases/ no more shal youre father forgeue you youre trespases.

d. * By thys it appereth that the true fast is to put awaye attonce all wanton desyres and lustes. & ce. and to rule the bodye by coueniēt chastices mortifying/ as it is sayde in ỹ .xxviij. psal. xxxiij. c. & Esa. lviij. a.

† Moreouer when ye faste/ d * be not sad as the ypocrites are. For they disfigure their faces/ ỹ they myght belene of men how they faste. Verely I say vnto you/ they haue their rewarde. But thou/ when thou fastest/ annoynte thyne heed/ and washe thy face/ that it appere not vnto men howe ỹ thou fastest: but vnto thy father whych is in secrete: and thy father whych seyth in secrete/ shall rewarde the openly.

Treasure. Se that ye geather you not treasure vpon the erth/ where rust & moulthes corrupte/ & where theues breake through & steale. But geather ye treasures to gether in heuē where nether rust nor moulthes corrupte/ & where theues nether breake vp nor yet steale. For where soeuer youre treasure is/ there wyll youre hertes be also. ¶

e * The bodye here signifyeth the lyfe with ỹ workes/ & the eye sygnyfyeth the thought & entent. The light of the e * body is thyne eye. Wherfore yf thyne eye be syngle all thy body shalbe full of lyght. But & yf thyne eye be wycked then all thy body shalbe full of derckenes. Wherfore yf the lyght ỹ is in the/ be derckenes: how great is that derckenes.

Two maisters. ¶ No man can serue two maisters. For either he shall hate ỹ one & loue ỹ other: or els he shall leane to the one & despise ỹ other: ye cannot serue God & Mammon. Therfore I saye vnto you/ be not carefull for youre lyfe/ what ye shall eate/ or what ye shall drincke/ nor yet for youre body/ what ye shall put on. Is not the lyfe more worth then meat/ & the body more of value then rayment? Beholde

Foules. the foules of the ayer: for they sowe not/ nether reepe/ nor yet cary into the barnes: and yet youre heuenly father fedeth them. Are ye not moche better then they.

Which of you (though he toke thought therfore) coulde put one cubit vnto hys stature? And why care ye then for raymēt? Con-

Lylyes. syder the lylies of the felde/ how they growe. They labour not nether spynne. And yet for all that I saye vnto you/ that euen Salomō in all hys royalte was not arayed lyke vnto one of these. Wherfore yf God so clothe the grasse/ which is to daye in the felde/ & tomorowe shalbe caste into the fournace/ shall he not moche more do the same vnto you/ O ye of lytle fayth?

f * It is cōmaunded vs the swet of oure face to winne our bred/ that trauayle must we dayly/ dilygently & cr-nestly do: but not be carefull what proffet shall come vnto vs therof/ for that were to care for to morow: we must therfore cōmyt that to God/ which is readye to prospere oure laboures wyth his blessyng/ and that aboundauntly/ so that most shall we proffet when we are lest carefull.

Therfore take no thought sayinge: what shall we eate/ or what shall we drincke/ or wherwith shall we be clothed? After all these thinges seke ỹ gentyls. For youre heuēly father knoweth that ye haue neade of all these thinges. But rather seke ye fyrst ỹ kingdome of heuen & the rightwisnes therof/ & all these thinges shalbe mynistred vnto you ¶

f * Care not then for the morow/ but let the morow care for it selfe: for the daye present hath euer ynough of his awne trauayle.

The forbiddeth foolysh & temerarious iudgement/ reproueth ypocrysye/ exhorteth vnto prayer/ warneth to beware of false prophetes/ & so concludeth his sermon.

The .vij. Chapter.

Iudge not/ ỹ ye be not iudged. For as ye iudge so shall ye be iudged. And with what mesure ye mete/ it the same shall it be mesured to you agayne. Why seyst thou a moote in thy brothers eye/ & perceauest not ỹ beame that is in thyne awne eye. Or why sayest thou to thy brother: suffre me to plucke oute the moote oute of thyne eye/ & beholde a beame is in thyne awne eye. Ypocryte/ fyrst caste oute ỹ beame oute of thyne awne eye/ & then shalt thou se clearly to plucke oute ỹ moote out of thy brothers eye.

a * Thys holy thinge is Godes worde. Dogges are they that persecute the worde: by Swyne vnderstande thē that walowe thē selues in ỹ dyrte of fleshly lustes & regarde not ỹ worde Philip. iij. a

Geue not that which is a * holy/ to dogges nether caste ye youre pearles before swyne/ lest they treade them vnder their fete/ and the other turne agayne and all to rent you.

Aske and it shalbe geuen you. Seke & ye shall fynd. Knocke and it shalbe opened vnto you. For whosoeuer asketh receaueth/ & he that seketh findeth and to him that knocketh it shalbe opened. Is there any mā amōge you which yf his sonne asked him bred/ wolde offer him a stone? Or yf he asked fysshe/ wolde he proffer hym a serpent? If ye then whych are euyll can geue to youre chyldren good gyftes how moche more shall youre father whych is in heuen geue good thynges to thē that aske hym?

Therfore whatsoeuer ye wolde that men shuld do to you/ euen so do ye to them. Thys Prophetes. Lawe and is the lawe and the Prophetes.

Enter in at the strayte gate: for wyde is the gate/ and broade is the waye that leadeth to destruccyon: and many ther be whych go in therat. But strayte is ỹ gate/ and narowe is the waye which leadeth vnto lyfe: & feawe

ther be that fynde it. ✝ Beware of b* false Prophetes/which come to you in shepes clothynge/but inwardly they are rauenynge wolues. Ye shall knowe thē by their frutes. Do men gather grapes of thornes? or figgs of bryers? Euen so euery good tree bryngeth forth good frute. But a corrupte tree/bryngeth forth euyll frute. A good tree cānot bringe forthe bad frute: nor yet a bad tree cā bryng forth good frute. Euery tree that bryngeth not forth good frute/shalbe hewen downe/ and cast into the fyre. Wherfore by their frutes ye shall knowe them.

b* False Prophetes are preachers that peruert & wrest ỳ worde of God. Shepe clothynge signifye ỳ apearaunce of outwarde holynes. Rauenynge wolues/are tyrauntes ỳ delite in persecucyon and shedinge of innocēt bloude Act.xx.f.

Not all they ỳ saye vnto me/Lorde/Lorde shall enter in to the kyngdome of heauē: but he that dothe my fathers wyll which is in heauen. ✝* Many wyll saye to me in thy daye: Lorde/Lorde/haue we not in thy name prophesyed? And in thy name haue caste oute deuyls? And in thy name haue done many miracles? And then will I knowlege vnto thē that I neuer knewe thē. * Departe from me/ye workers of iniquite.

Luc.xiij.e.f.

✠ Psalm.vi.b. Luk.xiij.f.

Whosoeuer heareth of me these sayinges & doth the same/I will liken him vnto a wise mā which c* bilt his house on a rocke: & aboundance of rayne descended/& the fludes came and the wyndes blewe & bet vpon that same house & it fell not/because it was grounded on the rocke. And whosoeuer heareth of me these sayinges & doth thē not/shalbe lykened vnto a folysh man whych bylt hys house vpō the lande: and aboundaunce of rayne descended/and the fludes came/and the wyndes blewe and beet vpon that house/and it fell/ and great was the fall of it.

c* This symilytude of buyldinge is to reare vp and to construct mennes cōsciences by ỳ worde of ỳ lawe and the Gospell Roma.xiij.d.

And it came to passe/that when Jesus had ended these sayinges/* ỳ people were astonnyed at hys doctryne. For he taught them as one hauinge power/and not as the scrybes.

Marci.i.c. Luce.iiij.e.

✠ Christ clenseth the leper/healeth the captaynes seruaunt and many other dyseases/ helpeth Peters mother in law/stylleth the see and the wynde/& dryueth ỳ deuels out of the possessed in to the swyne.

✠ The.viij.Chapter.

A Marc.i.d.

When he was come downe from the moūtayne/moche people folowed him. And lo/ther came a leper and worshipped him sayinge: Master yf thou wylt thou canst make me clene. And Jesus put forth his hand & touched him sayinge: I will/be thou clene/& immediatly hys leprosye was clensed. And Jesus sayde vnto him: se thou tell no man/but go & shewe thy selfe to the preste/& * offer ỳ gyfte that Moses cōmaunded in wytnes to them.

A leper.

Leui.xiiij.a. Luc.v.a.

✠ When Jesus was entred into Capernaum ther came vnto hym a certayne Centurio/and besought hym sayinge: * Master/ my seruaunt lyeth sycke at home of the palsye/ and is greuously payned. And Jesus sayd vnto hym: I wyll come and heale hym. The Centurion answered and sayde: Syr I am not worthy ỳ thou shuldest come vnder my rofe/but speake the worde only & my seruaunt shalbe healed. For I also my selfe am a man subiect to the authorytye of another/ and haue soudyers vnder me/ and I saye to one go/ and he goeth/ and to another come & he cometh: and to my seruaunt/ do thys/& he doeth it. When Jesus hearde that/ he marueled and sayd to thē that folowed hym: Verely I saye vnto you/I haue not founde so great fayth: no/not in Israel. * I say therfore vnto you that many shal come frō the eest & weest and shall rest with Abraham/Isaac & Jacob in the kyngdome of heauen: and the chyldren of the kyngdome shalbe cast out in to vtter darckenes: there shalbe weppynge and gnasshyng of teth. Then Jesus sayde vnto ỳ* Centurion/go thy waye/and as thou beleuest so be it vnto the. And hys seruaunt was healed the selfe houre. ✠

Centurion. Luke.vij.a. John.iiij.g.

Luc.xiij.g.

Vtter darckenes.

And then Jesus went to Peters house/& sawe his wyues mother lyinge sycke of a feuer/& touched her hande/& the feuer left hir: and she arose/and mynystred vnto them.

Marc.i.c. Luc.iiij.f.

When the euen was come/they brought vnto hym many that were possessed with deuyls. And he cast out ỳ spyrites with a worde/ & healed all that were sycke/to fulfyll that which was spoken by Esayas the Prophet sayinge: * He toke on him oure infyrmities/ and bare oure sycknesses. ✠

Esa.liij.b.

When Jesus sawe moche people about hym/he cōmaunded to go ouer ỳ water. And ther came a Scribe & sayde vnto him: * Master/I wyll folowe the whyther soeuer thou goest. And Jesus sayde vnto hym: the foxes haue holes/and the bryddes of the ayer haue nestes/but the a* sonne of ỳ mā hath not wher on to rest hys heed. Another that was of hys Disciples sayde vnto hym: master/suffre me fyrst to go and burye my father. But Jesus sayde vnto him: folowe me/& let the dead burye their deed.

Luc.ix.g.

a* Christ calleth him selfe ỳ sonne of man: ỳ is very naturall man/the wynge in ỳ hys humilyte & goodnes/ which humbled hym selfe so lowe for oure saluacion.

✠ And he entred into a shyppe/& his Disciples folowed hym. And beholde there arose a great tempest in the see/in so moche that the shippe was couered with waues/ & he was a sleepe. And hys Disciples came to hym/& awoke hym sayinge: Master saue vs/we perysshe. And he sayd to them: why are ye fearfull/O ye of lytell fayth? Then he arose/and rebuked the wyndes and the see/ and ther folowed a greate calme. And ỳ men marueyled and sayd: what mā is thys/that both wyndes and see obey hym? ✠

And whē he was come to the other syde/in to the coūtre of the Gergesites/ther met him two

two possessed of deuylles/which came out of the graues/& were out of measure fearce/so ꝑ no man myght go ꝑ ꝑ waye. And beholde they cryed out sayīg: * O Jesu thou sonne of God what haue we to do with the? Art thou come hither to torment vs before the tyme be come? And ther was a good waye of frō thē a greate heerd of swyne fedyng. Then the deuyls besought him sayinge: yf thou cast vs out/suffre vs to go oure waye into the heerd of swyne. And he sayde vnto them: go youre wayes. Then went they out/ & departed into the heerd of swyne. And beholde the whoale heerd of swyne was caryed with violēce hedlynge into the see/ and perysshed in ꝑ water.

Marci.v.a Luke.viij.d.

Mar.v.b.

* Then the heerdmē fleed & wēt their wayes in to the citie/and tolde euery thinge/& what had fortuned vnto the possessed of the deuyls. And beholde all the cytie came out & met Jesus/ and when they sawe him/they besought him to departe out of their coostes.

He healeth the palsye/ called Mathew from ꝑ custome/answered for his disciples/ healeth the woman of the bloudy yssue. helpeth Jairus daughter/geueth.ij. blyndmē their syght/maketh a domme mā to speake/ and dryueth out a deuell.

¶ The.ix. Chapter. ✠

Palseye.

And when he entred into a shyppe and passed ouer & came into hys awne cytie. And lo/they brought to hym a man sycke of the palsie/lyinge in hys bed. And when Jesus sawe the fayth of them/he sayde to the sycke of the palsie: sonne be of good chere/thy sinnes be forgeuē the. And beholde certayne of the Scribes sayde in them selues/this man blasphemeth. And when Jesus sawe their thoughtes/ he sayde: Wherfore thyncke ye euyll in youre hertes? Whether is easyer to saye/thy synnes be forgeuen the/or to saye: aryse and walke? That ye maye knowe that the sonne of man hath power to forgeue synnes in erth/ then sayde he vnto the sycke of the palsye: * aryse/ take vp thy bed/and go home to thyne house. And he arose & departed to hys awne house. And when the people sawe it/ they marueyled and glorysyed God which had geuē suche power to men. ✠

This myracle shalbe a sygne to you/ that I haue power to forgeue synnes.

Marci.ij.b. Luke.v.c. John.v.b

✠ And as Jesus passed forth frō thence/he sawe a man syt a receauyng of custome/named Mathew/and sayde to hym: folowe me. And he arose & folowed hym. And it came to passe as he sat at meate in the house: beholde many Publycans and synners came and sate downe also with Jesus and hys Disciples.

Mathew.

Publicans eate wt Jesus.

When the Pharises sawe that/ they sayd to hys Disciples: why eateth youre master with Publycans and synners? When Jesus hearde that/he sayde vnto them: The whole neade not the Phisicyō/but they ꝑ are sicke. Goo & learne what ꝑ meaneth: I haue pleasure in mercy/and not in offrynge. For I am not come to call the ryghtewes/ but the synners to repentaunce. ✠

Mercie and not sacrifice Ose.vi.c.

✠ Then came ꝑ Disciples of John to him sayīg: why do we & the Pharises faste ofte: but thy Disciples faste not? And Jesus sayd vnto thē: can the weddynge chyldrē mourne as longe as the brydegrome is with them? The tyme wyll come when the brydgrome shalbe taken from them/ & then shall they faste. No man peceth an olde garment with a pece of newe cloothe. For then taketh he awaye the pece agayne from the garment/ & the rent is made greater. Neither do men put new wyne into olde vessels. for then ꝑ vessels breake/ & the wyne runneth oute/ & the vessels perysh. But they powre new wyne into new vessels and so are bothe saued to gether. ✠

Johns disciples fast.

New & olde agree not.

Marci.v.c. Luce.viij.f

✠ Whyle he thus spake vnto thē/ * beholde ther came a certayne ruler/ and worshipped him/sayīg: my daughter is euē now deceased/but come & lay thy hād on her & she shall lyue. And Jesus arose and folowed him with his disciples. And beholde a woman whych was diceased with an yssue of bloude. xij. yeres/came behinde him & touched the heme of his vesture. For she sayd in her selfe: yf I may touche but euen hys vesture only/ I shalbe safe. Then Jesus tourned hym aboute/ & beheelde her sayīg: Daughter be of good comforte/thy a* fayth hath made ꝑ safe. And she was made whole euen that same houre.

a* Fayth is ꝑ rightwesnes of a Christen mā which setteth at peace the cōscience/and receaueth the herytage euerlastynge. Galat. iij. a. D

And whē Jesus came into ꝑ rulers house/ and sawe ꝑ minstrels & ꝑ people raginge/ he sayde vnto them: get you hence/ for the mayde is not deed/but slepeth. And they laughed him to scorne. As sone as ꝑ people were put forth/he went in & toke her by the hande/ and the mayde arose. And thys was noysed thrōugh out all that lande.

And as Jesus departed thence/two blynde men folowed hym cryinge and sayinge: O thou sonne of Dauid haue mercy on vs. And when he was come home/the blinde came to him. And Jesus sayde vnto them: Beleue ye that I am able to do this? And they sayde vnto hym: ye Lord. Then touched he their eyes/ sayinge: accordynge to youre fayth be it vnto you. And their eyes were opened. And Jesus charged them sayinge. See that no man knowe of it. But they as sone as they were departed/ spreed abroade his name thrōugh out all the lande.

Two blynde are cured.

Marci.viij.d. Luc.xi.c

As they went out/ * beholde/ they brought to him a dome man possessed of a deuyll. And as sone as ꝑ deuyll was cast out/the domme spake. And the people merueyled/sayinge: it was neuer so sene in Israel. But the Pharises sayde: he casteth oute deuyls/ by ꝑ power of the chefe deuyll.

Domme.

Thefe deuill

And Jesus wēt about al cyties & tounes/ teachynge in their synagoges & preachynge the glad tydinges of ỹ kyngdome/ & healing all maner sycknes and dysease amonge the people. But when he sawe the people/ he had compassion on thē/ because they were pyned awaye/ and scattered abroade/ euen as shepe hauynge no shepherd.

Then sayde he to his disciples/ the b* heruest is greate/ but the labourers are seawe. Wherfore praye the Lorde of the haruest/ to sende forthe labourers into his haruest.

b* The heruest are the hertes of mē prepared to heare ỹ word as it appereth of the Samarytanes. Johan iiij.f.

¶ Christ sendeth out his .xij. Apostles to preach in Jewry/ geueth them charge/ teacheth them/ and cōforteth them agaynst persecucyon and trouble.

¶ The .x. Chapter.

A Mar.vi.b. and Luk.ix.a.



And he called his .xij. disciples vnto him/ & gaue them power ouer vnclene spyrites/ to cast thē oute/ and to heale all maner of sicknesses/ & all maner dyseases.

The Apostles are sent.

The names of the .xij. Apostles are these. The fyrst/ Simon called also Peter: and Andrew his brother. James ỹ sonne of Zebede and John his brother. Philip & Bartlemew. Thomas and Mathew the Publican. James ỹ sonne of Alphe/ and Lebbeus other wyse called Taddeus. Simō of Cane/ and Judas Iscarioth/ which also betrayed him.

These .xij. dyd Jesus send/ & commaunded them sayinge: Go not into the wayes ỹ leade to gentyls/ & in to the cyties of the Samaritans enter ye not. But go rather to the lost shepe of ỹ house of Israel. Go and preache/ saying: ỹ the kyngdome of heauē is at hande Heale the sycke/ clense the lepers/ rayse the deed/ caste oute the deuyls. Frely ye haue receaued/ frely geue agayne. Possesse not golde

B a* That is/ money of brasse.

nor syluer/ nor a* brasse in youre gyrdels/ nor yet scrip towardes your iorney: nether two cotes/ nether shoes/ nor yet a staffe. For the workman is worthy to haue his meate. In to whatsoeuer citie or towne ye shall come/ enquyre who is worthy in it/ & there abyde tyll ye go thence. And when ye come in to an house/ salute the same. And yf the house be worthy/ youre peace shall come vpon it. But yf it be not worthy/ youre peace shall retourne to you agayne.

Luc.x.b. And whosoeuer shall not receaue you/ nor will heare youre preachinge: whē ye departe oute of ỹ house or that cytie/ shake of ỹ duste of youre fete. Truly I saye vnto you: it shalbe ealier for the lād of Sodoma & Gomorra in the daye of iudgement/ then for that cytie.

Duste.

Shepe amōge wolues. Wyse as serpentes. Innocēt as doues.

Beholde I sende you forth as shepe amōge wolues. Be ye therfore wyse as serpētes/ and innocent as doues. Beware of men/ for they shall delyuer you vp to the coūcels/ and shall scourge you in their synagoges. And ye shall be brought to the heed rulers & kynges for my sake/ in witnes to thē & to ỹ Gentyls.

But when they delyuer you vp/ take no thought how or what ye shall speake/ for it shalbe geuen you/ euen in that same houre/ what ye shall saye. For it is not ye ỹ speke/ but ỹ spyryte of youre father which speaketh in you. The brother shall betraye the brother to deeth/ & the father the sonne. And the chyldren shall aryse agaynst their fathers & mothers/ and shall put thē to deeth: and ye shall be hated of all men for my name. But he ỹ endureth to the ende/ shalbe saued.

¶ The spyryte speaketh in vs.

Whē they persecute you in one cytie/ flye in to another. I tell you for a truthe/ ye shall not fynysshe all the cyties of Israel/ tyll the sonne of man be come. The disciple is not aboue his master: nor yet the seruaūt aboue his Lorde. It is ynough for the disciple to be as his master is/ and that the seruaunt be as his Lorde is. If they haue called the Lord of ỹ house b* Beelzebub: how moche more shall they call them of his housholde for? Feare thē not therfore. There is no thyng so closse/ that shall not be opened/ and no thynge so hyd/ ỹ shall not be knowen.

Disciple.

b* Beelzebub is the name of an Idoll/ signyfyinge the master or Lorde of a flee: by which name ỹ Jewes called ỹ deuell.

What I tell you in derckenes/ ỹ speake ye in lyght. And what ye heare in the eare/ that preache ye on the house toppes.

And feare ye not them which kyll ỹ body/ and be not able to kyll the soule. But rather feare hī/ which is able to destroye both soule & body into hell. Are not two sparowes solde for a farthynge? And none of thē dothe lyght on the grounde/ without youre father. And now are all the heres of youre heades numbred. Feare ye not therfore: ye are of more value then many sparowes.

Feare.

Sparowes.

Whosoeuer therfore shall knowledge me before mē/ him will I knowledge also before my father which is in heuē. But whosoeuer shall denye me before men/ hym wyll I also denye before my father which is in heuen.

Confesse.

Denye.

Think not/ ỹ I am come to sende peace into the erth. I came not to send peace/ but a swearde. For I am come to set a man at baryaunce agaynst hys father/ and ỹ daughter agaynst her mother/ and ỹ daughter in lawe agaynst her mother in lawe: And a mannes foes shalbe they of his awne housholde.

D Alwerde

He that loueth his father/ or mother more then me/ is not mete for me. And he ỹ loueth his sonne/ or daughter more then me/ is not mete for me. And he ỹ taketh not hys crosse and foloweth me/ is not mete for me. He that *fyndeth his lyfe/ shall lose it: and he that loseth his lyfe for my sake/ shall fynde it.

c* To finde his lyfe/ is to satisfye the desyre of his herte.

Receaue

He ỹ receaueth you/ receaueth me: & he that receaueth me/ receaueth him ỹ sent me. He that receaueth a Prophet in ỹ name of a Prophet/

Prophet shall receaue a Prophetes rewarde And he that receaueth a ryghteous man in the name of a ryghteous man/ shall receaue the rewarde of a righteous mā.* And whosoeuer shall geue vnto one of these litle ones to drynche / a cuppe of colde water only in the name of a discyple: I tell you of a trueth / he shall not lose his rewarde.

Mar.ix.f.

¶ John Baptist sendeth hys discyples vnto Christ/ which geueth them their answere/rebuketh the vnthankfull cyties and louyngly exhorteth men to take his yocke vpon them.

¶ The.xi. Chapter.

AND it came to passe whē Jesus had made an ende of commaundynge his.xij.disciples / that he departed thence/to teache and to preache in their cyties.

Luk.vij.e. ✠* When John beynge in prison hearde the workes of Christ/he sent two of his disciples and sayde vnto him. Arte thou he ỏ shall come: or shall we loke for another. Jesus answered and sayde vnto them. Go and shewe John what ye haue hearde & sene. The blynde se/the halt go/ the lepers are clensed: the deef heare/the deed ryse agayne/and the glad tydinges is preached to the poore. And happy is he that is not offended by me.

And as they departed / Jesus began to speake vnto the people of John. To se what/ a* The rede is a figure of the doctrine that is not of God/ which waueth w euery winde went ye out into the wylderners? wēt ye out to se a a* rede shaken wyth the wynde? other what went ye out for to se? A man clothed in softe raymēt? Beholde they ỏ weare softe clothing are in kyngs houses. But what wēt ye out for to se? A prophete? Ye I saye to you and more then a Prophete. For thys is he of B whom it is wrytte. Beholde/I sende my messenger before thy face / whych shall prepare thy waye before the. ✠

✠ Verely I saye vnto you/ amōge the children of wemen arose there not a greter then John the Baptist. Notwithstandyng he that is lesse* in the kyngdome of heuen/is greter then he. From the tyme of John Baptist hytherto the kyngedome of heuen suffreth violence/and they that doo to it with violence pluck it vnto them. For all the Prophetes & the lawe prophesyed vnto the tyme of John. And also yf ye wyll receaue it / thys is Helias which shuld come. He that hath eares to heare let him heare. ✠

* Christ which humbled hym selfe to ỏ crosse was lesse. Luke xvi.

But wher vnto shall I lyken this generacion? b* It is lyke vnto chyldren which syt in the market and call vnto their felowes / and saye: we haue pyped vnto you/ & ye haue not daunced: We haue mourned vnto you / & ye haue not sorowed. For John came nether eatynge nor drynckyng/and they saye/ he hath the deuyll. The sonne of man came eatynge and drynckynge / and they saye / beholde a glutton and dryncker of wyne / and a frende vnto publicans and synners. Neuertheiater c* wysdome is iustifyed of her chyldren.

b* Here is a prouerbe as is sayd Esa.xxvi. a. sygnyfynge / by dyuers wayes haue we gone aboute to styre you to thāckes geuyng/ but ye haue by no meanes bene moued therto.

c* wysdome is iustifyed &c. That is/they ỏ are the chyldre of God/receaue his doctrine and his worde as truthe and wysdome / all though the contrary parte do not so receaue it.

✠ Then began he to vpbrayd ỏ cyties / in which most of hys myracles were done/ because they mended not. Wo be to the Chorazin. Wo be to ỏ Bethsaida: for yf ỏ myracles which were shewed in you/had bene done in Tyre and Sidon/they had repented longe agone in sack cloth & asshes. Neuertheles I saye to you: it shall be easier for Tyre & Sidon at the daye of iudgement / then for you. And thou Capernaum/which art lyft vp vnto heuen/shalt be brought downe to hell. For D yf the myracles which haue bene done in ỏ / had bene shewed in Sodom: they had remayned to thys daye. Neuertheles I saye vnto you: it shalbe easier for the land of Sodom in the daye of iudgement/then for the. ✠

The wyse knewe not.

✠ At that tyme Jesus answered and sayde: I prayse the o father Lord of heuē and erth/ because thou hast hid these thynges from the wyse and prudent/and hast opened thē vnto babes: euē so father/for so it pleased the. All thynges are geuē vnto me of my father. And noma knoweth ỏ sonne but thy father: nether knoweth eny mā the father / saue the sonne/ and he to whome the sonne wyll open him.

Come vnto me all ye that d* labour & are ladē and I will ease you. Take my yocke on you & lerne of me/for I am meke & lowly in herte: & ye shall fynde rest vnto youre soules. For my yocke is easy/& my burdē is light. ✠

d* ye that labour &c. Those are herecōted to labour that knowledge their synnes & are poore in spyte

¶ The disciples plucke ỏ eares of corne / he excuseth them/healeth the dried hande / helpeth the possessed ỏ was blynde and dōme/rebuketh the vnfaythfull that wolde nedes haue tokens/and sheweth who is his brother/syster and mother.

¶ The.xij.Chapter. ✠

AT that tyme Jesus went on ỏ Sabboth dayes thorow the corne and hys disciples were an hongred/ & began to plucke ỏ eares of corne/ & to eate. Whē ỏ Pharises sawe ỏ / they sayde vnto him: Beholde/ thy disciples do ỏ which is not lawfull to do vpon the Saboth daye. Ye sayde vnto them. Haue ye not read what Dauid dyd/whē he was an hongred / & they also which were with him? How he entred into the house of God/ & ate the halowed loues whych were not lawfull for hym to eate nether for thē which were with hym / but only for ỏ prestes. Or haue ye not read in ỏ lawe/ how ỏ the prestes in the temple breake the Saboth daye/and yet are blamelesse? But I saye vnto you: that here is one greater then ỏ temple. Wherfore yf ye had wyst what thys sayīg meaneth: I require mercy/ & not sacrifice: ye wold neuer haue cōdemned innocētz. For ỏ sonne of mā is lord euē of ỏ saboth daye.

Mercie and not sacrifice

And

And he departed thence/ and wēt into their synagoge: and beholde ther was a mā which had his hande dryed vp. And they asked hym/ sayinge: is it lawfull to heale vpon the Saboth dayes? because they myght accuse him. And he sayde vnto them: whych of you wolde it be/ yf he had a shepe fallen into a pytte on the Saboth daye/ that wolde not take him & lyft him out? And how moche is a mā better then a shepe? Wherfore it is lefull to do a good dede on the Saboth dayes. Then sayde he to the man: stretch forth thy hand. And he stretched it forth. And it was made whole agayne lyke vnto the other.

Marci.iii.a. John.v.g

✠* Then the Pharises wēt out/ & helde a counsell agaynst hym/ how they myght destroye him. When Jesus knewe that/ he departed thence/ & moche people folowed him/ and he healed thē all/ & charged thē that they shuld not make him knowen: to fulfyll that

Esaie.xlii.a.

which was spokē by Esay ỹ Prophet/ which sayeth.* Beholde my childe/ whō I haue chosen/ my beloued/ in whom my soule delyteth. I will put my spryte on him/ & he shall shewe iudgemēt to the gentyls. He shall not stryue/ he shall not crye/ nether shall eny man heare hys voyce in the streetes/ a broised rede shall he not breake/ and flaxe that begynneth to burne/ he shall not quēche/ till he sende forth iudgement vnto victorie/ & in his name shall the gentyls truste. ✠

Luke.xi.e.

Then was brought to hym/ one possessed wt a deuyll which was both blynde/ & dōme: and he healed hym/ in somoch that he whych was blynde & domme/ both spake and sawe.

Marci.iij.c. Luke.xi.c.

And all the people were amased/ & sayde:* Is not this that sonne of Dauid? But when the Pharises hearde that/ they sayd: This felow dryueth ỹ deuyls no nother wyse out but by the helpe of Belzebub the chefe of ỹ deuyls.

But Jesus knewe their thoughtes & sayde to them. Euery kyngdome deuided with in it selfe/ shalbe brought to naught. Nether shall eny cytye or housholde deuyded agaynst it ¶ selfe/ contynue. So yf Satan cast out Satan/ then he is deuyded agaynst hym selfe. How shall then his kyngdome endure? Also yf I by ỹ helpe of Belzebub cast out deuyls: by whose helpe do youre chyldren cast them out? Therfore they shalbe youre iudgē. But yf I cast out the deuyls by the spryte of God: then is the kyngdome of God come on you?

Ether how can a man enter into a stronge mannes house/ & violently take awaye hys goodes: excepte he fyrst bynde the strōge mā/ and then spoyle his house? ✠ He that is not with me/ is agaynst me. And he that gathereth not wt me/ scattereth abrode. Wherfore I saye vnto you/ all maner of synne & a* blasphemy shalbe forgeuē vnto men: but ỹ blasphemy of the spryte/ shall not be forgeuē vnto men. And whosoeuer speaketh a worde agaynst the sonne of man/ it shalbe forgeuē hym. But whosoeuer speaketh agaynst the holy gost/ it shall not be forgeuen him/ no nether in this worlde b* nether in the worlde to come. Ether make the tree good/ & his frute good also: or els make the tree euyll/ and his frute euyll also. For the tree is knowē by his frute. O generacion of vypers/ how can ye saye well/ when ye youre selues are euyll? For of the aboundāce of the hert/ the mouth speaketh. A good mā out of the good treasure of his hert bringeth forth good thynges. And an euyll man out of his euyll treasure/ bringeth forth euyll thyngs. But I say vnto you/ that of euery ydell worde that men shall haue spokē: they shall geue a countes at ỹ daye of iudgement. For by thy wordes thou shalt be iustyfyed: and by thy wordes thou shalt be condemned. ✠

a* Blasphemy is/ whē mē se & knowe the open & manifest truthe of God and his worde/ their consciences beynge fully certefyed therof. And yet not withstandyng will rayle vpon it & persecute it to the vttermost of their power/ sayinge it is of the deuell & not of God. Marc. iij.d. Luk.xii.b

b* That is nether/ as sayut Marcke dothe well expounde it in the iiirde Chapter.b.

✠ Then answered certayne of ỹ Scribes & of ỹ Pharises saying:* Master/ we wolde fayne se a sygne of the. He answered & sayde to thē: The c* euyll & aduouterous generacyon seketh a sygne/ but ther shall no sygne be geuē to thē/ saue the sygne of the Prophet Jonas. For as Jonas was thre dayes & thre nyghtes in the whales belly: so shall ỹ sonne of mā be thre dayes & thre nyghtes in ỹ herte of the erth. The men of Ninive shall ryse at the daye of iudgement with thys nacion/ and condemne them: for they amended at ỹ preachinge of Jonas. And beholde/ a greater then Jonas is here.* The quene of the south shall ryse at the daye of iudgemēt with thys generacyon/ and shall condemne thē: for she came frō the vtmost parties of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomon is here.

Luce.xi.b. Marci.viii.b.

c* Euell and adulterous generacion are all those that beleue not in God & in hys sonne Jesus Christ. Mar.ix.c. Luke.ix.k.

Jonn.iij.b iij.Regum.x.a ii.Para.ix.a

When the vnclene spryte is gone out of a man/ he walketh thrughout dry places/ seking reest & fyndeth none. Then he sayeth: I wyll retourne agayne into my house/ from whence I came oute. And when he is come/ he fyndeth the house empty & swepte & garnished. Then he goeth his waye/ & taketh vnto him seuen other spryetes worse then hym selfe/ & so entre they in & dwell there. And the ende of that man is worse then ỹ beginning. Euen so shall it be with this euell nacyon.

Whyl he yet talked to ỹ people:* beholde his mother & his brethrē stode without/ desyringe to speake with him. Then one sayd vnto him: beholde thy mother and thy brethren stande without/ desyringe to speke with the.

Marci.iii.b. Luke.viii.c.

He answered & sayde to hym & tolde him: Who is my mother? or who are my brethrē? And he stretched forth his hand ouer his disciples and sayd: beholde my mother & my brethren.

thzen. Foz whosoeuer doth my fathers wyll which is in heauen/the same is my bzother/ syster and mother. ✠

¶ The parable of the seede/of the tares/of the mustarde sede/of the leuen/of the treasure hyd in ỹ felde/ of the perles/and of the nette.

The.xiij.Chapter.

Marci.iiij.a Luke.viij.a

THe same daye went Jesus out of ỹ house/and sat by the see syde/and moch people resozted vnto hym/so gretly ỹ he went/& sat in a shippe/ and all the people stode on the shooze. And he spake many thynges to thē in symilytudes/ sayīg: Beholde/the sower wēt fozth to sowe. And as he sowed/some fell by ỹ wayes syde/ & the fowles came & deuoured it vp. Some fell vpō stony groūde where it had not moche erth/and anone it spzonge vp/because it had no depth of erth: and when the sunne was vp it caught heet/and foz lacke of rotynge wydzed awaye. Some fell amonge thoznes/& ỹ thoznes spzonge vp and chooked it. Parte fell in good ground/and bzought fozth good frute: some an hundzed fold/some syrtie fold some thirtie folde. Whosoeuer hath eares to heare let him eare.

B And the disciples came and sayde to hym: Why speakest thou to thē in parables? He answered and sayde vnto them/it is geuen vnto you to knowe the secretes of the kyngdome of heuen/but to them it is not geuen.

a * That is/ To him ỹ hath a good hert towarde godes wozde to fulfyll it/shalbe moze grace geuē. And to him that hath not/ shalbe taken awaye euen the same knowledge that he hath/ and hys herte so hardened ỹ he shall not repent.

a * Foz whosoeuer hath to him shall be geuē: and he shall haue aboundance. But whosoeuer hath not: from him shalbe taken awaye euen that he hath. Therfoze speake I to thē in symlitudz: foz though they se/they se not: & hearinge they heare not: neyther vnderstāde. And in them is fulfylled the Pzophecye of Esaias/which pzophesye sayth: with ỹ eares ye shall heare and shall not vnderstande/and with ỹ eyes ye shall se/& shall not perceaue. Foz this peoples hertz are wexed grosse/and their eares are dull of herynge/& their eyes haue they closed lest they shuld se with their eyes/and heare with their eares/and shulde vnderstāde with their hertes/& shuld tourne that I myght heale them.

C But blessed are youre eyes/foz they se: & youre eares/foz they heare. Verely I saye vnto you/ỹ many pzophetes/and perfayt men haue desyzed to se those thynges which ye se/ & haue not sene thē: & to heare those thynges which ye heare/& haue not herde thē. Heare ye therfoze the symlitude of ỹ sower. Whosoeuer heareth the wozde of the b * kyngdom & vnderstandeth it not/ther cometh ỹ euyll man & catcheth awaye ỹ whych was sowne in his hert. And this is he which was sowne by the waye syde. But he that was sowne in the stony grounde/is he whych heareth the wozde of God/and anone wyth ioye receaueth it/yet hath he no rotes in him selfe/and therfoze dureth but a season: foz as sone as trybulacyon oz persecucion aryseth because of the wozde/by & by he falleth. He that was sowne amonge thoznes/is he that heareth ỹ wozde of God: but the care of this wozlde/& the dissaytfulnes of ryches choke the wozde/ and so is he made vnfrutefull. He whych is sowne in the good grounde is he that heareth the wozde and vnderstandeth it: whych also bereth frute and bzyngeth fozth/some an hundzed folde/some syrtye folde/and some thirtye folde.

b * Kyngedom signyfieth here the gospell: by whych God raigneth in the hertes of the faythfull: & the same signifieth Christ whych is oure kynge & oure kyngdō/ raigning in vs/ and in whome we raygne as we pzaye. Mat. vi. b.

Another symilitude put he fozth vnto thē sayinge: ✠ The kyngdome of heauen is lyke vnto a mā which sowed good seed in his feld. D But whyll men c * slept there came hys foo & sowed tares amonge the wheate/& went hys waye. When the blade was spzonge vp and had bzought fozth frute/then appered the tares also. Then came the seruauntes to the housholder/and sayde vnto him: Syz sowedest not thou good seed in thy closse/frō whēce then hath it tares? He sayde to thē: the enuious mā hath done this. Then the seruaūtes sayde vnto him: wylt thou then that we go & wede them oute? But he sayd/nay/lest whill ye go aboute to wede out ỹ tares/ye plucke vppe also with them the wheate by ỹ rottes: let bothe growe to gether tyll haruest come/ and in tyme of haruest/I wyll saye to the repers/gather ye fyzst the tares/and bynde thē in sheues to be bzent: but gather the wheete into my barne. ✠

c * This slepe signifieth/the negligence and ignozance that men haue of God/whych cōmeth by the carefulnes of ryches & pleasures of thys wozlde.

✠ Another parable he put fozth vnto them sayinge: The kyngdome of heauē is lyke vnto a grayne of mustard seed/which a man taketh and soweth in his felde/which is ỹ leest of all seedes. But when it is growne/it is ỹ greatest amonge yerbes/and it is a tree: so ỹ the bzyddes of the ayer come and bylde in the bzaunches of it. Marci.iiij.d.

Another symylitude sayde he to them. The E kyngdome of heauē is lyke vnto leuē which a woman taketh and hydeth in.iij. peckes of of meele/tyll all be leuended.

All these thinges spake Jesus vnto ỹ people by symilitudes/& with oute similitudes spake he nothynge to thē/to fulfyll ỹ which was spoken by the Pzophet saying: * I wyll open my mouth in symilitudz/& wyll speake fozth thynges which haue bene kepte secrete from the begynnynge of the wozlde. ✠ Marci.iiij.c. Psal.lxxviij.a

✠ Then sent Jesus the people awaye/& came home. And hys dyscyples came vnto hym/sayinge: declare vnto vs the symilitude of the tares of the felde. Then answered he & sayd to them. He that soweth the good seed is the sonne of mā. And the felde is ỹ wozlde. Tares are expounded.

And

And the chyldren of the kyngdome / they are the good seed. And the tares are the chyldren of the wycked. And the enemye that soweth them / is the deuyll. The haruest is the ende of the worlde. And the repers be the Angels. For euen as the tares are gathered & brent in the fyre: so shall it be in the ende of thys worlde. *The sonne of man shall sende forth Apoca. xiiij. c. his Angels / and they shall gather out of his kyngdome all thynges that offende / and thē which do iniquite / and shall cast them into a furnes of fyre. There shalbe waylinge and Sapien. iiij. gnasshyng of teth. *Then shall the iuste men shine as bryght as the sonne in the kyngdom of their father. Whosoeuer hath eares to hear re / let him heare. ✠

✠ Agayne the kyngdom of heauen is lyke vnto treasure hydde in the felde / the whych a man fyndeth and hydeth: and for ioye therof goeth & selleth all ỹ he hath / & byeth ỹ felde.

Agayne the kyngdome of heauē is lyke to a marchaūt that seketh good pearles / which whē he had founde one precious pearle / wēt and solde all that he had / and bought it.

Agayne the kyngdom of heauē is lyke vnto a neet cast in to the see / ỹ geathereth of all kyndes of fysshes: which when it is full / men drawe to lande / & sytte & geather ỹ good in G to vessels / & cast the bad awaye. So shall it be at the ende of ỹ worlde. The Angels shall come oute & seuer the bad from the good / & shall cast thē into a furnes of fyre: there shal be waylinge and gnasshinge of teth.

Jesus sayde vnto them. Understāde ye all these thynges? They sayde: ye Lorde. Then sayde he vnto them: Therfore euery d* Scribe which is taught vnto the kyngedome of heauen is lyke an housholder / which bryngeth forth / out of his treasure / thinges bothe new and olde. ✠

d* Scribe after Eralmus in his annotaciōs was he that had the office of interpretyng & answeryng vnto the sentēces of the prophet / as it apereth of Herode alkynge the Scribes in ỹ thirde Chapt. afore c.

And it came to passe whē Jesus had fynished these similitudes / ỹ he departed thence / & came in to his awne countre / & taught thē in their synagoges / in so moche ỹ they were astonyed and sayde: whence cometh all thys wysdome & power vnto him? Is not this the Carpenters sonne? Is not his mother called Mary? and hys brethren be called James & Joses and Simon and Judas? And are not his systers all herewith vs? Whence hath he all these thynges. And they were offended by hym. Then Jesus sayde to them / a Prophete is not wythout honoure / saue in hys awne countre / and amonge hys awne kynne. And he did not many myracles there / for there vnbeleefes sake

John is taken and headed. Christ feedeth fyue thousande men with. v. loues and two fysshes / and appeareth by nyght vnto his disciples vpon the see.

¶ The. xiiij. Chapter.

AT that tyme Herode the a* Tetrarcha hearde of ỹ fame of Jesu and sayde vnto his seruauntes: this is John the Baptist. He is rysen agayne from deeth and therfore are soche myracles wrought by him. For Herode had take John / & bound him / & put him in prison for Herodias sake / hys brother Philips wyfe. For John sayd vnto him: it is not lawfull for the to haue her. And when he wold haue put hym to deeth / he feared the people / because they counted him as a Prophet.

a* Tetrachas: that is a Lorde of the fourth parte / of Juda: for Juda was deuided into. iiij. partes. as sayth Eusebius Libr. i. capit. x.

But when Herodes byrth daye was come the daughter of Herodias daūsed before thē / & pleased Herode. Wherfore he promysed w an othe / that he wolde geue her whatsoeuer she wolde aske. And she beynge informed of her mother before / sayde: geue me here John Baptistes heed in a platter. And the kynge sorowed. Neuertheles for his othes sake / & for their sakes which sate also at the table / he cōmaunded it to be geuen her: & sent & beheeded John in the prison / and his heed was brought in a platter and geuē to the damsell / and she brought it to her mother. And his disciples came and toke vp his body / & buryed it: and went and tolde Jesus.

John baptist is headed B

When Jesus hearde ỹ / he departed thēce by shyppe into a desert place out of ỹ waye. Lu. ix. b. And when the people had hearde therof / they folowed hym a fote oute of their cyties. And Jesus went forth & sawe moche people / and his herte dyd melte vpon them / and he healed of thē those that were sycke. When euē was come / his disciples came to him saying: thys is a deserte place / & the daye is spent: let the people departe / that they maye go in to the townes / and bye them bytalles. But Jesus sayde to them: They haue no neade to go awaye. Geue ye them to eate. Then sayde they vnto him: we haue here but. v. loues and two C fysshes. And he sayde: bryng thē hyther. And he cōmaunded the people to syt downe on the grasse / and toke the. v. loues & the. ij. fysshes / & loked vp to heauen and b* blessed / & brake & gaue the loues to his disciples / & the disciples gaue thē to the people. And they dyd all eate / & were suffised. And they gethered vp of the gobets that remayned. xij. baskets full. And they that ate / were in nombre about. v. M. men / beside wemen and chyldren.

b* To blesse in moost places of the new testament is / to prayse God & to geue hi thākes as after in the. xxvi. Mar. iiij. Luke. xxiiij. John. vi. b. Mar. vi. k.

*And streyght waye Jesus made his disciples enter into a shippe / and to goo ouer before him / whill he sent ỹ people awaye. And as sone as he had sent the people awaye / he went vp into a mountayne alone to praye. And whē night was come / he was there him selfe alone. And the shyppe was now in the middes of ỹ see / and was toost wyth waues / for it was a cōtrary wynde. *And in ỹ fourth watche e* The hebrewes deuyded ỹ

nyght into .iiij. partes, whych they called the iiij. watches: Wherfore the fourth watche was next to the mornynge and was called the mornyng watche/ as in the .i. Reg. xi. c.

watche of the nyght Jesus cam vnto them walckyng on the see. And when his disciples sawe hym walckynge on the see / they were troubled/saying: it is some spyte / and cryed out for feare. And streyght waye Jesus spake vnto them sayinge: be of good cheare, it is I/ be not afrayed.

Peter answered him/and sayd: master / yf thou be he/ byd me to come vnto the on ỹ water. And he sayd/ come. And when Peter was come doune out of the shippe/ he walched on the water/ to go to Jesus. But when he saw a myghty wynde/ he was afrayed. And as he beganne to syncke/ he cryed sayinge: master saue me. And immediatly Jesus stretched forth his hand/ & caught hum/ & sayd to him: O thou of lytell fayth/ wherfore diddest thou dout? And assone as they were come into the shippe/ the wynde ceased. Then they ỹ were in the shyppe / came and worshypped hym/ saying: of a truthe thou arte ỹ sonne of God. And when they were come ouer / they went into the lande of Genazareth. And when the
D men of ỹ place had knowledge of him / they sent out into all that countre rounde about/ and brought vnto him all that were sycke/ & besought him / that they myght touche the hemme of his vesture only. And as many as touched it were made safe.

¶ Christe excuseth his disciples/ & rebuketh the scrybes and Pharises for transgressynge Gods cõmaundement thorow their awne tradicions. The thynge that goeth into the mouth defyleth not the man. He delyuereth the womã of Cananees daughter/ healeth the multitude/ & with .v. loaues & a fewe lytle fyshes fedeth .iiij. M. men/ besyde wemen and chyldren.

¶ The .xv. Chapter. ✠

A Then came to Jesus Scribes and Pharises from Jerusalem saying: why do thy disciples transgresse ỹ tradicions of the elders? for they wesshe not their handes when they eate bred. He answered & sayde vnto them: why do ye also transgresse the commaundement of God/ thorow youre tradicions? For God cõmaunded saying: honoure thy father & mother and he that curseth father or mother shall suffer deeth. But ye saye/ euery mã shall saye to his father or mother: that which thou desyrest of me to helpe the with: is geuẽ God: & so shalt he not honoure his father or his mother. And thus haue ye made / that the cõmaundemẽt of God is without effecte/ through youre tradicyons. Ypocrites / wel prophesyed of you Esayas saying: This people draweth nye vnto me with their lyppes/ how be it their hertes are farre from me: but in vayne they worshyppe
B me teachynge doctrines/ which are nothyng but mens precepts.

And he called the people vnto him/ & sayd to them: heare and vnderstande. That whych goeth into the mouth / defyleth not the man: but that which commeth out of the mouth/ defyleth the man.

Then came his disciples / and sayde vnto him: Perceauest thou not/ how that the Pharises are offended in hearing this saying? He answered and sayde: a* all plantes which my heauẽly father hath not planted/ shalbe plucked vp by the rotes. Let thẽ alone / they be ỹ blynde leaders of the blynde. If the blynde leade the blynde/ both shall fall into ỹ dyche.

a * Origen and Chrisostom vnderstande thys of the Pharises because of their euell opinions. Hilarius And Erasmus vnderstand it of mennes tradicions.

Then answered Peter & sayd to him: declare vnto vs this parable. Then sayde Jesus: are ye yet without vnderstãdinge? perceaue ye not / ỹ whatsoeuer goeth in at ỹ mouth/ descendeth doune into the bely/ & is cast oute into the draught? But those thynges whych procede out of the mouth/ come frõ the hert/ and they defyle the man. For out of the herte come euill thoughtes, murder/ breakyng of wedlocke whordom/ theefte/ false witnesberynge / blasphemye. These are the thynges which defyle a man. But to eate wyth vnwasshen handes/ defyleth not a man. ✠

✠ And Jesus went thence/ & departed into the costes of Tyre and Sydon. And beholde a woman which was a Cananite cam out of the same coostes/ & cryed vnto hym sayinge: haue mercy on me Lorde thou sonne of Dauid/ my daughter is pyteously vexed wyth a deuyll. And he gaue her neuer a worde to answer. Then cam to him his disciples/ and besought him sayinge: sende her awaye/ for she foloweth vs cryinge. He answered/ & sayde: I am not sent/ but vnto the loost shepe of the house of Israel. Then she cam & worshipped him/ sayinge: master helpe me. He answered & sayde: it is not good / to take the chyldrens breedde/ and to cast it to b* dogges. She answered & sayde: truthe Lorde/ neuertheles the dogges eate of the crõmes/ which fall frõ their masters table. Then Jesus answered & sayde vnto her. O womã greate is thy fayth/ be it to the / euen as thou desyrest. And her daughter was made whole euen at that same houre. ✠

b * The Jewes calle the Hethẽ & gentyles dogges/ because of their ydolatry.

Then Jesus went awaye from thence / &
D cam nye vnto the see of Galile/ & went vp into a moũtayne & sat doune there. And moche people came vnto him/ hauinge with them/ halt/ blynde/ domme/ maymed/ and other many: and cast them doune at Jesus fete. And he healed them/ in so moche that the people wõdred/ to se the the dõme speake / the maymed whole/ the halt to go/ & the blynde to se. And they glorifyed the God of Israel.

Then Jesus called his disciples to him / & sayde: I haue compassyon on the people be-

cause

cause they haue continued with me now .iij. dayes/ & haue nought to eate: and I will not let the departe fastynge / leste they perysshe in the waye. And his disciples sayd vnto him: whence shulde we get so moche breede in the wyldernes/ as shuld suffyse so greate a multitude? And Jesus sayde vnto them: how many loues haue ye? And they sayde: seuen/ and a feawe lytle fyshes. And he cōmaunded the people to syt doune on the grounde: and toke the seuē loues/ & the fyshes/ & gaue thankes/ and brake them/ and gaue to his disciples/ & the disciples gaue them to the people. And they dyd all eate and were suffysed. And they toke vp of the broken meate that was lefte vij. baskettes full. And yet they that ate were iiij.M. men/ beside wemen and chyldre. And he sent awaye the people/ and toke shyppe & came into the parties of Magdala.

¶ The Pharises requyre a token. Jesus warneth hys disciples of the Pharises doctrine. The confessyon of Peter. The keyes of heauen. The faythfull must beare the crosse after Christ.

¶ The .xvi. Chapter.

A Marc. viij. b Joh. vi. d. Luke. xij. g.

THen cam the Pharises and Saduces/ & dyd tempte him/ desyring him to shewe them some sygne frō heuen. He answered & sayde vnto them. *At euen ye saye/ we shall haue fayre wedder and that because the skye is reed: and in the mornyng ye saye/ to daye shalbe foule wedder/ and that because the skye is cloudy & reed. O ye ypocrites/ ye can discerne ye fassyon of the skye: & can ye not discerne the signes of the tymes? The frowarde nacion & adultrous seketh a sygne/ & there shall no nother sygne be geuē vnto the but ye sygne of ye Jona. ij. a *Prophet Jonas. So lefte he the & departed

And when his disciples were come to the other syde of the water/ they had forgottē to take breed with the. Then Jesus sayde vnto them: Take hede & beware of the a* leuē of ye Pharises & of ye Saduces. And they thought in the selues sayīg: because we haue brought no breed wt vs. When Jesus vnderstode that/ he sayd vnto them. O ye of lytell faith / why are youre myndes cumbred because ye haue brought no breed? Do ye not yet perceaue/ nether remember those .v. loues when there were .v. M. men/ & how many baskettes toke ye vp? Nether the .iij. loues whē there were iiij. M. & how many baskettes toke ye vp? Why perceaue ye not then/ that I spake not vnto you of breed/ when I sayde/ beware of the leuē of the Pharises & of the Saduces? Then vnderstode they / how that he bad not the beware of the leuē of breed: but of ye doctrine of the Pharises/ and of the Saduces.

¶ When Jesus* cam into the coostes of the citie which is called Cesarea Philippi/ he asked his disciples sayinge: whō do men saye ye I the sonne of man am? They sayde / some saye that thou arte John Baptist/ some Helyas/ some Jeremias/ or one of ye prophetes. He sayde vnto the: but whom saye ye that I am? Simon Peter answered & sayde: *Thou arte Christ ye sonne of the lyuynge God. And Jesus answered & sayde to hym: happy arte thou Simon ye sonne of Jonas/ for flesche & bloud hath not opened vnto ye that/ but my father which is in heuē. And I saye also vnto ye ye thou arte Peter: & b* vpon this rocke I wil bylde my congregacio. And c the gates of hell shall not preuayle agaynst it. And d I wil geue vnto the/ the keyes of the kyngdō of heuē: whatsoeuer thou byndest vpō erth/ shall be & bounde in heuē: & whatsoeuer thou loosest on erthe/ shalbe lowsed in heuen. ✠

Mar. viij. d Luke. ix. c.

b* Upon thys rocke / that is/ as sayth sayncte Austen vpon the confessyon whych thou hast made/ knowledgynge me to be Christ the sonne of the lyuynge God: I wylde my congregacion or churche.

c* By the gates of hell are signified death/ hell/ desperacio synne/ violent & tyrannious hādelynge/ persecucyon &c.

d* To the I wyll geue the keyes &c. Origen wrytynge vpon Mathew in his fyrst homilie/ affirmeth that these wordes were as well spoke to all the rest of the Apostles as to Peter/ & proueth it by that christ Joh. xx. c sayth. Receaue ye the holy goost/ whose synnes soeuer ye remyt &c. and noe thou remyttest &c. In the same opinio are Tertullia/ Cipzian/ Austen & Jerome/ & with dyuers other olde auncyent doctours.

e* To forsake him selfe &c. is vtterly to do agaynst the will of hys flesshe/ mortifyeng the affectiōs of his mynde/ workig the glory of God & the profyt of hys neybourc as is sayde Rom. xv. Philip. ij.

Then charged he hys disciples/ that they shulde tell no mā/ that he was Jesus Christ. From that tyme forth Jesus began to shewe vnto his disciples/ how that he must go vnto Jerusalem/ & suffer* many thinges of the elders/ & of the hye Prestes/ & of the Scribes/ & must be kylled/ & ryse agayne ye thyrde daye But Peter toke him a syde/ and began to rebuke him saying: master fauer thy selfe/ this shall not come vnto ye. Then turned he aboute/ & sayde vnto Peter: come after me Satan thou offendest me / because thou sauourest not godly thinges/ but worldly thinges.

Jesus then sayde to his disciples. If eny mā will folowe me c let him forsake him selfe & take vp his crosse and folowe me. For who soeuer wyll saue hys lyfe/ shall loose it. And who soeuer shall loose hys lyfe for my sake/ shall fynde it. What shall it profyt a man/ though he shulde wynne al the whole worlde yf he loose his awne soule? Or els what shal a man geue to redeme his soule agayne with all? For the sonne of man shall come in the glory of his father/ with hys angels: & then shall he rewarde euery mā accordinge to his dedes. *Verely I saye vnto you/ some ther be amonge them that here stande/ whych shall not taste of deeth / tyll they shall se the sonne of man come in his kyngdome.

¶ The transfyguracion of Christe vpon the mount of Tabor. He healeth the lunatyke/ & payeth tribute.

¶ The .xvij. Chapter. ✠

Mar. viij. c Luc. ix. b.

AND after .vi. dayes Jesus toke Peter and James & John his brother/ & brought the vp into an hye mountayne out of the waye / and was transfygured before them: and his face dyd shyne as the sunne/ and hys clothes were as whyte as ye lyght. And beholde ther appered vnto the/ Moses & Helyas/ talkyng wt him. Then answered Peter/ & sayd to Jesus: master here

a* Leuē is some tyme taken in the scripture in an euell sence/ as here/ & some tyme in a good sence/ as aboue in the .xvj. chapter.

here is good beynge for vs. If thou wylt/ leet vs make here .iij. tabernacles/ one for the / & one for Moses & one for Helias. Whyll he yet spake/ beholde a bright cloude shadowed thē. B And * beholde there came a voyce out of that cloude sayinge: this is my deare sonne/ in whom I delyte/ heare him. And when the disciples hearde that/ they fell on their faces and were sore afrayed. And Jesus came & touched them/ and sayde: aryse and be not afrayed. And when they looked vp / they saw no man/ saue Jesus only.

Mat. iij. d. Mar. i. b. ix. a. Luke. iiij. & ix. e

And as they came doune from the mountayne/ Jesus charged them saying: se that ye shewe the vision to no man / vntyll the sonne of man be rysen agayne from deeth. ✠ And his disciples asked of him/ sayīg* Why then saye ỳ Scribes/ ỳ Helias muste fyrst come? Jesus answered/ & sayde vnto them: Helias shall fyrst come/ and restore all thynges. And I saye vnto you that Helias is come alredy/ and they knewe him not: but haue done vnto hym whatsoeuer they lusted. In lykewyse shall also the sonne of mā suffre of thē. Then the disciples perceaued ỳ he spake vnto thē of Johñ Baptist. And when they were come to the people / ther came to hym a certayne man/ and kneled doune to him/ & sayd: Master haue mercy on my sonne for he is lunaticke: & is sore vexed. And oft tymes he falleth into the fyre/ and oft into the water. * And I brought hym to thy disciples/ & they coulde not heale him. Jesus answered & sayd: O generacion faythles & croked: how longe shall I be with you? how longe shall I suffre you? bring him hyther to me. And Jesus rebuked the deuyll/ & he cam out of him. And ỳ childe was healed euen that same houre. ✠

Mar. ix. b.

Marci. ix. c. Luke. ix. c

Then came ỳ disciples to Jesus secretly/ D & sayde: Why could not we cast him out? Jesus sayd vnto thē: Because of your vnbelefe. For I saye verely vnto you: * yf ye had fayth as a grayne of musterd seed/ ye shulde saye vnto this mountayne/ remoue hence to yonder place/ & he shuld remoue: nether shuld eny thinge be vnpossible for you to do. How be it this kynde goeth not out/ but by prayer and fastinge. As they passed the tyme in Galile/ Jesus sayde vnto thē: * the sonne of man shal be betrayed into the handes of men/ and they shall kyll him/ & the thyrde daye shall he rise agayne. And they sorowed greatly.

Luke. xviij. b.

Mat. xvi. c Mar. viij. d. Luke. ix. c.

✠ And when they were come to Capernaū/ they that were wont to gether polle money/ cam to Peter & sayd: Doth your master paye tribute? He sayde: ye. And whē he was come into the house / Jesus spake fyrst to hym/ saying: What thinke st thou Simon? of whō do ỳ kynges of the erth take trybute or polle monye? of their chyldren / or of straungers?

Peter sayde vnto him: of straungers. Then sayd Jesus vnto him agayne: Then are ỳ children fre. Neuertheles: lest we shuld offende thē: go to ỳ see/ & cast in thyne angle/ & take the fysshe ỳ fyrst cometh vp: & whē thou hast opened his mouth/ thou shalt fynde a pece of twentie pence: ỳ take & paye for me & the. ✠

The teacheth his disciples to be humble & harmeles: to auoyde occasyons of euell. and one to forgeue anothers offence.

The. xviij. Chapter. ✠

AT the same tyme the disciples came vnto Jesus sayinge: * who is the greatest in the kyngdom of heuē? Jesus called a chylde vnto him / & set him in the middes of them/ & sayde: Verely I saye vnto you: * except ye tourne / & become as chyldren / ye cannot enter in to the kyngdō of heuen. Whosoeuer therfore hūble him selfe as this chylde/ the same is the greatest in the kingdō of heuē. And whosoeuer receaueth such a chyld in my name/ receaueth me. * But whosoeuer offende one of these lytelons/ which beleue in me: it were better for him that a mylstone were hanged aboute his necke/ & that he were drowned in ỳ depthe of the see. Wo be vnto the worlde because of offenses. How be it/ it cānot be auoyded but ỳ offenses shalbe geuē. Neuertheles wo be to the man/ by whom the offence cometh.

A Mar. ix. e. x. b. Luke. ix. f

Mar. x. b Luke. xviij.

Luke. xvij. a.

Wherfore yf thy hande or thy fote offende B the/ * cut him of & cast him from the. It is better for the to enter into lyfe halt or maymed/ rather then thou shuldest hauinge two hādes or two fete/ be cast into euerlasting fyre. And yf also thyne eye offende the/ pluche hyt oute & caste hyt frō the. It is better for ỳ to enter into lyfe with one eye/ then hauing two eyes to be cast into hell fyre. Se ỳ ye despyse not one of these lytelones. For I saye vnto you/ that in heuē their angels alwayes behold the face of my father/ which is in heuē. For ỳ sonne of man is come to saue that which is lost. How thinke ye? If a man haue an hundred shepe/ & one of them be gone astraye/ doth he not leue nynty & nyne in the mountayns/ & go & seke that one which is gone astraye? * If it happē that he fynd him / verely I saye vnto you: he reioyseth more of ỳ shepe / then of ỳ nynty & nyne which wēt not astray. Euē so it is not the wyll of youre father in heuen/ that one of these lytelons shulde perysshe.

* Cut him of. This is exponded in Mat. v. c

Luke. xv. a.

C

✠ Moreouer * yf thy brother treaspce agaynst the. Go & tell him his faute betwene him and the alone. If he heare the / thou hast wone thy brother: But yf he heare the not/ then take yet wt ỳ one or two/ ỳ * in ỳ mouth of two or thre witnesses/ all thinges maye be stablysshed. If he heare not thē/ tell it vnto ỳ congregacion. If he heare not the cōgrega-

Luke. xvij. a Leui. xix. c. Eccle. xix. b

Iacobi. v. d i. Corin. xiij. a. Hebre. x. e

B cion.

ction/take him as an hethen mā & as a pub=
b* Whatsoe: lican. Verely I saye vnto you/ b* whatsoeuer
uer ye binde &c. ye bynde on erth/ shalbe bounde in heuē. And
that is what- whatsoeuer ye lowse on erth/ shalbe lowsed
soeuer ye con- in heuen. Agayne I saye vnto you/ ỹ yf two
demne by my of you shall agre in erthe vpon eny maner
worde in erthe/ thynge/ whatsoeuer they shall desyre: it shal
the same is con be geuen thē of my father which is in heuē.
demned in he- For where two or thre are gathered together
uen. And that in my name/ there am I in the myddes of thē.
ye alowe by my Then came Peter to hym/ & sayde: master
worde in erth/ howe ofte shall I forgeue my brother/ yf he
is alowed in he- synne agaynst me/ seuē tymes? Iesus sayde
uen. vnto him: I saye not vnto ỹ seuē tymes: but
D seuenty tymes seuētymes. ✝ Therfore is
ỹ kyngdom of heuē lykened vnto a certayne
kyng/ which wolde take a countes of his ser=
uauntes. And when he had begone to reckē/
one was brought vnto him which ought him
ten thousand talentes: whom because he had
nought to paye/ his master cōmaunded hym
to be solde/ & his wyfe/ & his chyldre̅/ & all ỹ
he had/ & payment to be made. The seruaunt
fell doune & besought him sayīg: Sir/ geue
me respyte/ & I will paye it euery whit. Then
had the Lorde pytie on that seruaunt/ & low=
sed him/ and forgaue him the det.

And the sayde seruaunt went out & fou̅de
one of his felowes which ought him an hun
dred pence/ and leyed handes on him/ & tobe
him by the throote/ sayīg: paye me that thou
owest. And his felowe fell doune & besought
him saying: haue pacience with me/ & I wyll
paye ỹ all. And he wolde not but wēt & cast
him into prison/ tyll he shulde paye the det.
Whē his other felowes sawe what was done/
they were very sory/ and came and tolde vnto
their Lorde all that had happened. Then his
Lord called him and sayd vnto him. O cuyll
seruaunt I forgaue the all that det/ because
thou praydest me: was it not mete also that
thou shuldest haue had compassion on thyfe=
low/ euē as I had pytie on the? And his lorde
was wroth/ & delyuered him to the iaylers/
tyll he shuld paye all that was due to hym.
So* lykewyse shall my heuenly father do vn
Matth.vi.b. to you/ except ye forgeue with youre hertes/
Mar.xi.d eache one to his brother their trespasses. ✝

¶ Christ geueth answere concernynge mariage/ and teacheth not to be carefull nor to loue worldly ryches.

¶ The.xix. Chapter.

A And it came to passe/ when Iesus had fynished those sayings/ he gat him from Galile/ and came into ỹ coostes of Iewry beyonde Iorda̅/ and moche people folowed hym/ & he healed them there.

Mar.x.a *Then came vnto him the Pharises temp=
tinge him/ & saying to him: Is it lawfull for
a man to put awaye his wyfe for all maner
of causes? He answered and sayd vnto them:
Haue ye not redde/ how ỹ he* which made mā Gene.i.d
at the begynninge/ made thē man & woman
and sayd: * for this thinge/ shall a mā leue fa= Gene.ij.d.
ther & mother & cleue vnto hys wyfe/ & they Ephe.v.g.
twayne shalbe one flesshe. Wherfore now i.Cor.vi.d.
are they not twayne/ but one flesshe. Let not
mā therfore put a sunder/ ỹ which God hath
couppled together. Then sayde they to him:
why dyd Moses cōmaunde to geue a testimo
niall of dyuorsement and to put her awaye?
He sayde vnto them: Moses because of the
hardnes of youre hertes suffered you to put
awaye youre wyfes: But frō the beginning
it was not so. I saye therfore vnto you who=
soeuer putteth awaye his wyfe (except it be
for fornicacion) & marieth another breaketh
wedlocke. And whosoeuer marieth her which
is dyuorsed/ doeth cōmyt aduoutry.

Then sayde his disciples to him: yf the ma= B
ter be so betwene man & wyfe/ then is it not
good to mary. He sayde vnto thē: all men can
not awaye with that saying saue they to whō
it is geuen. Ther are chaste/ which were so
borne out of their mothers belly. And ther are
chaste/ which be made of men. And ther be
chaste/ which haue made them selues chaste
a* for the kyngdome of heuens sake. He that a * For ỹ king
cā take it/ let hī take it. Then were brought dome of heuens
to him yonge children/ that he shuld put hys sake/ that is to
handes on them & praye. And the disciples re the entent that
buked them. But Iesus sayde: suffre ỹ childre̅ they maye the
& forbid them not to come to me: for of suche more quyetly &
is the kingdome of heauen. And when he had frely worke the
put hys handes on them he departed thence. wyll of God.

And beholde one came/ & sayde vnto hym:
good master/ what good thynge shall I do/ ỹ
I maye haue eternall lyfe? He sayd vnto him:
why callest thou my good? there is none good
but one/ & ỹ is God. But yf thou wilt entre C
into lyfe/ kepe the cōmaūdemētes. The other
sayde to him: Which? And Iesus sayd: breake
no wedlocke/ kyll not: steale not: beare not
false wytnes: honoure father & mother: and
loue thyne neybour as thy selfe. And ỹ youge
man sayd vnto him: I haue observed all the=
se thynges from my youth/ what lacke I yet? Marci.x.c.
And Iesus sayde vnto him * yf thou wylt be Luke.xviij.c
perfecte/ go & sell that thou hast/ and geue it and.xij.d.
to the poore/ and thou shalt haue treasure in
heuē/ & come & folowe me. When ỹ younge
mā herde that saying/ he went awaye mour=
nynge. For he had greate possessions.

Then Iesus sayd vnto his disciples: Vere= b* Theophi=
ly I say vnto you: it is harde for a ryche man lactus readeth
to enter into the kyngdō of heuē. And more= a cable/ the gre
ouer I saye vnto you: it is ealyer for b* a ca= ke worde sygni
mell to go through ỹ eye of a nedle/ then for fieth both e Ca=
a* ryche mā to enter into ỹ kyngdō of God. c* he is here mell and gable.
When his disciples hearde ỹ/ they were exce= called ryche ỹ
dyngly

putteth his cō-fydence in hys goodes/ which thynge they do/ ꝙ haue all their delyte and ioye therin/as in Luke.xij.c.

dingly amased/sayīg:who then can be saued: Jesus beheide thē/ & sayd vnto thē:with men this is vnpossible/but with God all thynges are possible.

✠ Then answered Peter / & sayde to hym: Beholde/we haue forsakē all & folowed the/ what shall we haue? Jesus sayde vnto them: verely I saye to you:when the sonne of man shall syt in the seate of his maieste/ye which folowe me in ꝯ seconde generacion shall syt also vpō.xij.seates/& iudge the.xij.trybes of Israel. And whosoeuer forsaketh houses / or bretherē/or systers/other father/or mother/or wyfe/or chyldrē/or lāds/for my names sake/ ꝯ same shall receaue an hūdred folde/ & shall inheret euerlastynge lyfe. ✠ Many that are fyrste shalbe laste/& the laste shalbe fyrste.

Christ teacheth by a symilitude that God is detter vnto no man/and how he is alwaye callynge men to his labour. He teacheth his disciples to be lowlye/ & geueth two blynde men their syght.

The xx. Chapter.

A For the kyngdome of heuen is lyke vnto an housholder / which went out erly in the mornyng to hyer labourers into his vyneyard. And he agreed with ꝯ labourers for a peny a daye/ & sent thē into his vineyarde. And he wēt out about ꝯ thirde houre / & sawe other stādyng ydell in the market place/& sayd vnto thē/go ye also into my vyneyarde: & whatsoeuer is ryght/I will geue you. And they went their waye. Agayne he went out about the syxte & nynthe houre/and dyd lykewyse. And he wēt out aboute ꝯ eleuēth houre & founde other standynge ydell / & sayde vnto thē: Why stāde ye here all the daye ydell? They sayde vnto him:because no man hath hyred vs. He sayde to thē:go ye also into my vyneyarde/ & whatsoeuer is ryght/that shall ye receaue.

When euē was come/the Lorde of the vyneyarde sayde vnto his steward:call ꝯ labourers/and geue thē their hyer/ begynninge at the laste/tyll thou come to ꝯ fyrste. And they which were hyred aboute ꝯ eleuenth houre/ came & receaued euery mā a peny. Then cam B the fyrst/ supposyng that they shuld receaue moare/& they lykewyse receaued euery man a peny. And when they had receaued it / they murmured agaynst ꝯ goodman of the house sayinge: These laste haue wrought but one houre/& thou hast made thē equall vnto vs / which haue born the burthē & heet of ꝯ daye.

He answered to one of them saying:frende I do the no wronge: dyddest thou not agre wᵗ me for a pēny? Take that which is thy duty/ and go thy waye. I will geue vnto this laste/as moche as to the. Is it not lawfull for me to do as me lysteth with myne awne? Is thyne eye euyll because I am good? * So the laste shalbe fyrste/and the fyrste shalbe laste. For many are called and feawe be chosen. ✠ Luke.xiij.f Mar.x.c.

✠ And Jesus ascēded to Jerusalē and toke the.xij.disciples a parte in the waye/ & sayde to them. * Beholde we goo vp to Jerusalem/ and the sonne of man shalbe betrayed vnto ꝯ chefe Prestes/and vnto the Scribes/ & they shall condemne him to deeth / and shall delyuer hym to the gentyls / to be mocked / to be scourged/and to be crucifyed: and the thirde daye he shall ryse agayne. C Mar.x.c Luke.xviij.c

✠ Then came to him ꝯ mother of Zebedes chyldrē with her sonnes/ * worshippyng him & desyryng a certayne thynge of him. And he sayde vnto her: what wilt thou haue? She sayde vnto him: Graunte that these my two sonnes may syt/the one on thy ryght hande & the other on the lyfte hand in thy kyngdome. Mar.x.c.

Jesus answered & sayde: Ye wot not what ye aske. Are ye able to drynke of the cuppe ꝯ I shall drynke of/and to be baptised with ꝯ baptyme/that I shalbe baptised with? They answered to him/that we are. And he sayde vnto thē: Ye shall drynke of my cup & shalbe baptised with the baptyme that I shalbe paptised with. But to syt on my right hande & on my lyft hād/is not myne to geue: but to thē for whom it is prepared of my father. ✠ D

* And whē the ten hearde this/they disdayned at the two bretherē: But Jesus called thē vnto him & sayde: * Ye knowe that the lordes of the gentyls haue dominacion ouer them. And they ꝯ are great / exercyse power ouer thē. It shall not be so amōge you. But whosoeuer wyll be greate amōge you/ let him be youre mynister: and whosoeuer wilbe chefe/ let him be youre seruaunt/ euē as * ꝯ sonne of man came/not to be ministred vnto/but to minister/and to geue his lyfe for the redempcion of many. ✠ Mar.x.k. Luke.xxii.c. Mar.x.g.

And as they departed frō Hiericho / moche people folowed him. * And beholde two blynde men syttynge by the way syde / when they hearde Jesus passe by/cryed sayinge: Thou Lord the sonne of Dauid haue mercy on vs. And the people rebuked them / because they shulde holde their peace. But they cryed the moare sayinge: haue mercy on vs thou Lord which arte the sonne of Dauid. Then Jesus stode styll/& called thē/& sayde: what wyll ye that I shulde do to you: They sayde to hym: Lorde that oure eyes maye be opened. * Jesus had compassion on them/& touched their eyes & ymediatly their eyes receaued syght. And they folowed him. Mar.x.g. Luke.xviij.g. Mar.x.g.

The rydeth into Jerusalem/dryueth the marchaūtes out of the temple/curseth the fygetre/and rebuketh the Pharises with the symilitude of the two sonnes and of the husbandmen/that slewe suche as were sent vnto them.

The.xxi.Chapter.

The Gospell

Marci.xi.a. Luke.xix.c

AWhen they drewe nye vnto Jerusalem / & were come to Bethphage/vnto moũte Olyuete: then sent Jesus two of his disciples/ saying to thẽ: Go into ỹ towne ỹ lyeth ouer agaynst you/ & anõne ye shall fynde an asse bounde/ & her colte with her: lose thẽ & bringe thẽ vnto me. And yf eny mã saye ought vnto you/ saye ye ỹ the Lorde hath neade of thẽ: & streyght waye he will let thẽ go. All this was done/ to fulfyll ỹ which was spokẽ by the prophete/

Esaie.lxij.d Zacha.ix.b. John.xij.c. Luke.xix.f.

saying: Tell ye ỹ daughter of Sion: *beholde thy kynge cometh vnto the/ meke & syttinge vpõ an asse & a colte/ ỹ fole of an asse vsed to the yocke. The disciples wẽt & dyd as Jesus cõmaunded thẽ/ & brought the asse & ỹ colte/ & put on thẽ their clothes/ & sett him theron. And many of ỹ people spreed their garmẽtes in ỹ waye. Other cut doune braunches frõ ỹ trees/ & strawed thẽ in ỹ waye. Moreouer the people ỹ wẽt before / & they also ỹ came after/ cryed saying: Hosanna to the sonne of Dauid. Blessed be he that cometh in the name of the Lorde/ a* Hosanna in the hyest.

a* Hosanna/ in Hebrue Hosiahna / that is to saye. I praye the geue helthe.

✠ And whẽ he was come to Jerusalẽ/ all the citie was moued saying: who is this? And the people sayde: this is Jesus ỹ Prophet of Nazareth a cytie of Galile. And Jesus wẽt in to the tẽple of God/ & cast out all thẽ ỹ soulde & bought in ỹ tẽple/ & ouerthrew the tables of ỹ mony chaũgers/ & the seates of thẽ ỹ solde doues/ & sayde to thẽ: It is wrytte̅/ *my house shalbe called ỹ house of prayer. But ye haue made it a denne of theues. And ỹ blynde & the halt came to him in ỹ tẽple/ & he healed thẽ.

Hiere.vij.c.

When the chefe Prestes & Scribes sawe ỹ marueylles ỹ he dyd/ & the chyldrẽ cryinge in the tẽple & sayinge: Hosanna to ỹ sonne of Dauid/ they disdayned/ & sayd vnto him: hearest thou what these saye? Jesus sayde vnto thẽ yee: haue ye neuer redde/ *of the mouth of babes and suckelynges thou haste ordeyned prayse? And he lefte thẽ/ & went out of ỹ citie vnto Bethanie/ & had his abydinge there.

Psal.viij.a.

In ỹ morynge as he returned into ỹ citie agayne/ he hungred/ & spyed a b* sygge tree in the waye/ & came to it/ & founde nothinge theron/ but leues only/ and sayde to it/ neuer frute growe on ỹ hence forwarde. And anon the sygge tree widdered awaye. And whẽ his disciples sawe ỹ/ they marueled saying. How sone is the sygge tree wyddered awaye? Jesus answered/ & sayd vnto thẽ: Verely I saye vnto you/ yf ye shall haue faith and shall not dout ye shall not only do ỹ which I haue done to ỹ sygge tree: but also yf ye shall saye vnto this moũtayne/ take thy selfe awaye / & cast thy selfe into ỹ see/ it shalbe done. And whatsoeuer ye shall aske in prayer (yf ye beleue) ye shall receaue it.

b * By thys sygge tre/ christ dothe sufficiẽtly shewe that the Jewes / although they had an apparence of holynes by their cerymonyes: yet neuer thelesse they had not ỹ frute of charite: By which thynge he signifyed ỹ they shuld shortly be depryued

✠ And when he was come in to ỹ tẽple/ the cheefe Prestes & the elders of ỹ people/ came vnto him as he was teachinge/ and sayde by what auctorite doest thou these thinges? and who gaue the this power? Jesus answered & sayde vnto thẽ: I also will aske of you a certayne questiõ/ which yf ye assoyle me/ I in lykewyse will tell you by what auctorite I do these thinges. The baptime of John: whẽce was it? frõ heuẽ or c* of mẽ? Then they reasoned amõge thẽ selues saying: yf we shall saye frõ heuẽ/ he will saye vnto vs: why dyd ye not then beleue him? But & yf we shall saye ✠ of men/ then feare we ỹ people. For all mẽ helde John as a prophet. And they answered Jesus & sayd: we cãnot tell. And he likewyse sayd vnto thẽ: nether tell I you by what auctorite I do these thynges. ✠ What saye ye to this? ✠ A certayne mã had two sonnes/ & cam to ỹ elder & sayde: sonne go & worke to daye in my vyneyarde. He answered & sayd/ I will not: but afterward repented & wẽt. Then cam he to ỹ seconde/ & sayd lykewise. And he answered & sayde: I will syr: yet wẽt not. Whether of thẽ twayne dyd ỹ will of ỹ father? And they sayd vnto him: ỹ fyrst. Jesus sayd vnto thẽ: verely I saye vnto you ỹ the publicans & ỹ harlotes shall come into ỹ kyngdõ of God before you. For John cam vnto you in ỹ waye of righteweines/ & ye beleued him not. But ỹ publicãs & ỹ harlotes beleued him. And yet ye (though ye sawe it) were not yet moued vnto repẽtaũce/ ỹ ye might afterwarde haue beleued him.

c* Put frõ thys false apparence by ỹ destruccyon of Jerusalem. Mar.xij.d. Luk.xx.a

c* In ỹ scripture is ỹ counted to be of men the which is is ymagyned & inuẽted of mẽ: and of heauen when it is of God.

D

✠ Herken another similitude. *Ther was a certayne housholder / which planted a vyneyarde/ & hedged it rounde about & made a wynepresse in it/ & bilt a tower/ & let it out to husbandmen/ & wẽt into a straung countre. And whẽ the tyme of the frute drewe neare/ he sent his seruaunts to ỹ husbandmen to receaue ỹ fruts of it. And ỹ husbãdmen caught his seruaũtes/ & bet one/ killed another/ and stoned another. Agayne he sent other seruaũtes/ moo then ỹ fyrst: & they serued thẽ lykewyse. But last of all / he sent vnto them hys awne sonne sayĩg: they will feare my sonne. But whẽ ỹ husbãdmen sawe the sonne/ they sayd amõge thẽ selus. *This is ỹ heyre: come/ let vs kyll him/ & let vs take his inheritaũce to oure selues. And they caught him & thrust him out of ỹ vineyarde/ & slewe him. Whẽ ỹ Lord of ỹ vyneyard cometh/ what will he do vnto those husbãdmen? They sayd vnto him: he will cruelly destroye those euyll persons / & will let out his vineyard vnto other husband mẽ/ which shall delyuer him ỹ frute at tymes cõuenient. Jesus sayd vnto thẽ: dyd ye neuer reade in ỹ scripturs: The stone which ỹ d* byl ders refused/ ỹ same is set in ỹ principall part of ỹ corner: this was the Lordes doinge/ & it is mer-

Mar.xij.a. Luke.xx.b Esaie.v.a. Hiere.ij.d

Gene.xxxvij.d

d * Of these buylders is spokẽ in the.c.xviij. Psalm.c.

is meruelous in oure eyes. Therfore saye I vnto you/the kyngdome of God shalbe take from you/and shalbe geuen to the Gentyls/ which shall bringe forth the frutes of it. And whosoeuer shall fall on this stone/he shalbe broken/but on whosoeuer it shall fall vpon/ it will grynde him to powder. And when the chefe Prestes and Pharises hearde these symylytudes/ they perceaued that he spake of them.* And they went about to laye handes John.vij.d on him/but they feared the people/ because they tooke him as a Prophet. ✠

¶ The mariage of the kynges sonne. Trybute to be geuen to the Emperour. Christ confuteth the opinion of the Saduces cõcernyng ỹ resurrecciõ/and answereth the Scribe vnto his question.

¶ The.xxij.Chapter.

And Jesus answered/and spake vnto them agayne/in symylytudes/ Luce.xiiij.d. sayinge. ✠ The kyngdome of heuẽ is lyke vnto a certayne kynge/ which maryed his sonne/& sent forth his seruauntes/to call thẽ that were byd to ỹ weddynge/and they wolde not come. Agayne he sent forth other seruaũtes/sayinge. Tell thẽ which are bydden: beholde I haue prepared my dynner/myne oxen & my fatlynges are kylled/& all thynges are redy/come vnto the mariage. But they made lyght of it/& went their wayes: one to his ferme place/another about his marchaundise/the remnaunt toke his seruauntes & intreated thẽ vngodly and slewe thẽ. When the kyng hearde ỹ/he was wroth/& send forth his warryers & destroyed those murtherers/and brent vp their cytie.

Then sayde he to his seruauntes: the weddynge was prepared. But they which were byddẽ/were not worthy. Goo ye therfore out into the hye wayes/and as many as ye fynde byd thẽ to the mariage. The seruauntes wẽt out into the hye wayes/& gathered to gether as many as they couldе fynde/both good and bad/and the weddynge was furnisshed wyth gestes. Then the kynge came in/to byset the gestes/& spyed there a mã which had not on a* a weddynge garment/& sayde vnto hym: * Of this weddynge garment is spoken Esaie.lxi.d. frende/how fortuned it ỹ thou camest in hyther & hast not on a weddynge garmẽt? And B he was euẽ spechlesse. Then sayde ỹ kyng to his ministers: take & bynde him hand & fote/ and caste him into vtter darcknes/there shal be wepynge & gnasshynge of teth. For many are called and feawe be chosen. ✠

Marci.xii.a ✠* Then wẽt the Pharises & toke coũsell how they myght tangle hym in hys wordes. And they sent vnto him their disciples wyth Herodes seruauntes sayinge:* Master/we Luke.xx.d. knowe ỹ thou art true/& teachest the waye of God truly/nether carest for eny man/for thou cõsyderest not mẽs estate. Tell vs therfore: how thynckest thou? Is it lawfull to geue trybute vnto Cesar or not? Jesus perceaued their wyckednes/& sayde: Why tẽpte ye me ye ypocrites? Let me se ỹ trybute money. And they toke him* a peny. And he sayde vnto thẽ: whose is this Image & superscripciõ? They sayd vnto him: Cesars. Then sayde he vnto thẽ: Geue therfore to Cesar/ỹ which is Cesars: and geue vnto God/that which is Goddes. ✠ When they hearde that/they marueled/and left him/and went their waye.

C * A peny is euer taken for that the Jewes call a sycle: and is worth x.pẽce sterlyng.

The same daye the Saduces came to him (which saye that there is no resurreccyon) & asked him sayinge: Master/ Moses bade/ỹ if a man dye hauynge no chyldren/that the brother mary his wyfe/and reyse vp seed vnto hys brother. Ther were with vs seuẽ brethren & the fyrste maried & deceased without yssue & lefte his wyfe vnto his brother. Lykewyse the seconde and the thirde vnto the seuenth. Laste of all the woman dyed also. Now in ỹ resurreccyon whose wyfe shall she be of the seuen? For all had her. Jesus answered and Mar.xii.b sayde vnto them* ye are deceaued and vnderstande not the scriptures/nor yet the power of God. For in the resurreccyon they nether mary nor are maryed: but are as the Angels in heauen.

As touchyng the resurrection of the deed: haue ye not redde what is sayde vnto you of Exodi.iii.b. God/which sayth:* I am Abrahams God/& Jsaacs God/and the God of Jacob? God is not the God of the deed: but of the lyuynge. And when the people hearde that/they were astonyed at his doctryne.

✠ When the Pharises had hearde/how ỹ he had put the Saduces to sylence/they drewe to gether/& one of them which was a doctour of lawe/asked him a question tẽptinge him & saying: Master which is the chefe cõmaundemẽt in the lawe? Jesus sayde to him: Loue the Lord thy God with all thyne herte/ with all thy soule/and wyth all thy mynde. This is the fyrst and the chefe commaundement. And ther is another lyke vnto thys. Loue thyne neyboure as thy selfe. In these two commaundementes hange all the lawe and the Prophetes.

Whyll the Pharises were gathered toge ther/Jesus asked them saying: what thynke ye of Christ? Whose sonne is he? They sayde vnto him/the sonne of Dauid. He sayde vnto them: how then doeth Dauid in spyrite/call hym Lorde sayinge: The Lorde sayde to my Lorde/syt on my ryght hande b* tyll I make thyne enemyes thy fote stole. If Dauid call him Lord: how is he then his sonne? And none couldе answere hym agayne one worde: nether durste eny from that daye forth/aske him any moo questions. ✠

D b * Untyll I make thyne enemyes thy fote stole. ỹ is. thys argueth not when the enemyes of Christ are subdued/ỹ then Christ shal no more syt on the right hand/ but sygnyfyeth no ende thalbe of that tyme/as it oft dothe accordyng to the maner of ỹ Hebrewes/as in Mat.i.d.x.b.d so ỹ thys worde vntyll is taken for a tyme without ende/or els shulde Christ haue an ende of syttynge with hys father in heauen.

¶ Christe cryeth wo ouer the Phariſes Scribes and ypocrites/& prophecieth the deſtruccion of Jeruſalē.

¶ The.xxiij.Chapter.

THen ſpake Jeſus to the people / & to his diſciples ſayīg: a* The Scribes and ỳ Phariſes ſyt in Moſes ſeate. All therfoze whatſoeuer they byd you obſerue/that obſerue and do: but after their wozkes do not: foz they ſaye/ and do not. Ye they bynde heuy burthens and greuous to be bozne/ & ley thē on mēnes ſhoulders: but they thē ſelfes will not heaue at thē with one of their fyngers. All their wozckes they do/ foz to be ſene of mē. They ſet abzoade their philateries/ & make large bozders on their garmentes/ & loue to ſytt bppermoſte at feaſtes and to haue ỳ cheſe ſeates in ỳ ſynagoges/and gretynges in the marketes/ & to be called of men Rabbi.

a* The Scribes and Phariſes ſyt in Moſes ſeate &c. Erasmus in his annotaciōs noteth thē that weſteth thys text to that purpoſe / that we ſhuld obaye all thynges ỳ biſchoppes commaunde/oz rulers (though they be wicked) foz ỳ offyce ſake wherin they are: where as Chriſt (ſayth he) ſpeaketh of thē that do truly teache ỳ lawe of Moſes/and not of ſoche as wzappe them in the cōſtytucyons of men. And euen now baply / muſt ỳ byſſhop be heard ỳ doth truly teache ỳ goſpell/though he lyue vnlyke Goſpell lyke: But who can ſoffer them agaynſt Chriſtes doctryne foz their awne profytes to make & vnmake lawes/ exercisyng vpō ỳ people playne tyrannie / and meaſuryng all thyng (foz their awne aduauntage & auctoryte? They that with tradycios ymagyned foz their awne lucre & tyrannye do hamper the people / do not lyt in ỳ chere of ỳ Goſpell / but in the chayre of Symon Magus and Cayphas. These are the very wordes of Erasmus vpon this place.

B But ye ſhall not ſuffre youre ſelues to be called Rabbi. Foz one is youre maſter / that is to wit Chriſt / and all ye are bzethzen. And call no man youre father vpon the erthe/ foz there is but one your father/ & he is in heauē Be not called maſters / foz there is but one youre maſter/ & he is Chriſt. He ỳ is greateſt amōge you/ ſhalbe youre ſeruaūt. But whoſoeuer exalteth hym ſelfe / ſhalbe bzought lowe. And he ỳ humbleth him ſelfe/ ſhalbe exalted. Wo be vnto you Scribes & Phariſes/ypocrites/foz ye ſhutte vp the kyngdome of heauē befoze men: ye youre ſelues go not in/nether ſuffre ye thē that come to enter in.

Wo be vnto you Scribȝ & Phariſes/ ypocrites: ye deuoure widdowes houſes: & that vnder a coloure of pzayinge longe pzayers wherfoze ye ſhall receaue ỳ greater dānaciō.

Wo be vnto you Scribes and Phariſes ypocrites/whych compaſſe ſee and lande / to bzynge one into youre beleke: and whē he is bzought ye make hym two folde moare the chylde of hell/then ye youre ſelues are.

Wo be vnto you blynde gydes/which ſaye whoſoeuer ſweare by the temple: it is nothynge: but whoſoeuer ſweareth by ỳ golde of ỳ temple/he offendeth. Ye foles & blynde: whether is greater/the gold oz the tēple that ſanctifieth ỳ gold? And whoſoeuer ſweareth by the aulter/it is nothynge: but whoſoeuer ſweareth by the offeryng that lyeth on ỳ aulter/offendeth. Ye foles and blynde: whether is greater the offerynge/ oz the aultre which ſanctyfieth the offerynge? Wholoeuer therfoze ſweareth by the aultre / ſweareth by it/ and by all that there on is. And whoſoeuer ſweareth by the temple / ſweareth by it & by him that dwelleth therin. And he ỳ ſweareth by heauen ſwereth by the ſeate of God & by him that ſytteth theron.

Wo be to you Scribes & Phariſes ypocrites/which tyth mynt/anyſe/& cōmyn/and leaue the wayghter matters of the lawe vndone: iudgemēt/mercy/& fayth. Theſe ought ye to haue done / & not to haue left the other vndone. Ye blynde gydes which ſtrayne out a gnat and ſwalowe a cammell.

Wo be to you Scribes & Phariſes ypocrites/which make clene the vtter ſyde of the cuppe/& of the platter: but wythin they are full of bzybery & exceſſe. Thou blynde Phariſe/clenſe fyrſt ỳ ynneſyde of ỳ cup & platter/that ỳ outeſyde of thē maye be clene alſo.

Wo be to you Scribes & Phariſes ypocrites/ foz ye are lyke vnto paynted tombes which appere beautifull outwarde: but are within full of deed bones & of all fylthynes. So are ye/foz outward ye appere righteous vnto men/whē within/ye are full of ypocriſye and iniquite.

Wo be vnto you Scribes & Phariſes ypocrites: ye bylde the tombes of the Pzophetes / & garniſhe the ſepulchzes of ỳ ryghteous/ & ſaye: yf we had bene in the dayes of oure fathers/we wolde not haue bene parteners wt thē in the blonde of the Pzophetes. So then ye be wytneſſes vnto youre ſelues / ỳ ye are the chyldzen of thē which kylled the Pzophetes. Fulfill ye lykewyſe the meaſure of youre fathers. Ye ſerpētes & generaciō of b* vipers/ how ſhuld ye ſcape the dampnacion of hell?

b* Of vipers is ſpoken afoze in Mat.iij.d.

✝ Wherfoze/beholde I ſende vnto you pzophetes/wyſe men & ſcribes/of them ye ſhall kyll & crucifye: and of thē ye ſhall ſcourge in youre ſynagoges/and perſecute frō cytie to cytie/that vpon you maye come all ỳ ryghteous blonde that was ſheed vpon the erthe/ frō the blonde of ryghteous Abel / vnto that blonde of Zacharias ỳ ſonne of Barachias/ whō ye ſlewe betwene the tēple & the aultre. Verely I ſaye vnto you / all theſe thynges ſhall lyght vpon this generacion. Jeruſalē/ Jeruſalē which kylleſt Pzophetes/& ſtoneſt them which are ſent to the: how often wolde I haue gathered thy chyldzen together / as the henne gathereth her chyckēs c* vnder her wynges/but ye wolde not: Beholde youre habitacion ſhalbe lefte vnto you deſolate. Foz I ſaye to you / ye ſhall not ſe me hence fozth/ tyll that ye ſaye: bleſſed is he that cōmeth in the name of the Lozde. ✝

c* Under her wynges. we are hyd vnder the the wynges of Chriſt / when euen wyth all oure herte we put oure truſt to hys deſeruyng and mercye. Pſal.xvi.c

¶ Chriſt ſheweth his diſciples the deſtruccion of the temple/the ende of the wozlde the tokens of the latter dayes/and warneth them to wake/foz the wozlde ſhall ſodenly perylſhe.

¶ The.xxiiij.Chapter.

ANd Jeſus went out & departed frō the temple: & his diſciples came to him/foz to ſhewe him the byldyng of the tēple. Jeſus ſayde vnto thē: ſe ye not all theſe thynges? Verely I ſaye vnto

your ther shall not be here lefte one stone vpō another/that shall not be cast doune.

Luke.xix.g. And as he sat vpō the moūt Oliuete/hys disciples came vnto him secretly sayīg. Tell vs when these thynges shalbe: & what sygne shalbe of thy cōmyng & of ỹ ende of ỹ worlde? Ephe.v.b And Iesus answered & sayd vnto thē: *take hede ỹ no man deceaue you. For many shall come in my name sayinge: I am Christ: and shall deceaue many. Ye shall heare of warrs/ & of the fame of warres: but se that ye be not troubled. For all these thynges must come to passe/but the ende is not yet. For nacīō shall ryse agaynst nacyō/and realme agaynst realme: and ther shalbe pestilence/honger and erthquakes in all quarters. All these are the begynnynge of sorowes.

Then shall they put you to trouble/ & shall kyll you: & ye shalbe hated of all nacions for my names sake. And then shall many be offended/ & shall betraye one another/ & shall hate one ỹ other. And many false prophetes shall aryse/and shall deceaue many. And because iniquite shall haue the vpper hand/ ỹ loue of many shall abate. But he that endureth to ỹ ende/the same shalbe safe. And this B glad tydynges of the kyngdome shalbe preached in all the worlde/ for a wytnes vnto all nacyons: and then shall the ende come.

When ye therfore shall se ỹ abhominacīō that betokeneth desolacion/spokē of by Daniel the Prophet/stande in the holy place: let him that redeth it/vnderstande it. Then lett them which be in Jury/ flye into ỹ moūtaynes. And let him which is on ỹ house toppe/ not come downe to fet eny thynge out of hys house. Nether let him which is in ỹ felde/ returne backe to fetche his clothes. Wo shalbe in those dayes to thē that are with chylde/ & to thē that geue sucke. But praye that youre flight be not in ỹ a* winter/nether on ỹ Saboth daye. For then shalbe great tribulacīō/ suche as was not from the beginning of the worlde to this tyme/nor shalbe. Ye & except those dayes shuld be shortened/there shulde b* no flesshe be saued: but for the chosens sake/those dayes shalbe shortened.

Then yf eny man shall saye vnto you: lo/ here is Christ/or there is Christ: beleue it not. For there shall aryse false Christes/ & false prophetes/ & shall do great miracles & wonders. In so moche that yf it were possible/the verie electe shuld be deceaued. Take hede/ I haue tolde you before. Wherfore yf they shall saye vnto you: *beholde he is in the desert go not forth: beholde he is in the secret places/ beleue not. For as the lightninge cometh out of the East/and shyneth into ỹ west: so shall the cōmynge of ỹ sonne of mā be. For where soeuer a deed karkas is/euē thyther will the egles resorte. Immediatly* after the tribula- Mar.xiij.c. cions of those dayes/shall ỹ sunne be derke- Luke.xxi.c ned: & the mone shall not geue her lyght/ & ỹ Joel.ij.c. starres shall fall frō heauē/ & the powers of heauē shall moue. And then shall appere the sygne of ỹ sonne of man in heauen. And then shall all ỹ kynredes of the erth mourne/ and they shall se ỹ sonne of mā come in ỹ cloudes Daniel.xij.a. of heauen with power & greate glorie. *And he shall sende his Angels w the greate voyce of a trompette/ & they shall gather to gether his chosen/from the fower wyndes/ & from the one ende of the worlde to the other.

Learne a symilitude of ỹ fygge tree: whē his braūchs are yet tender & his leues sprōg/ ye knowe that sommer is nye. So like wise ye/when ye se all these thinges/be ye sure ỹ it is neare/euen at the dores. Verely I saye vnto you/that this generacīō shall not passe tyll all these be fulfylled. Heauē & erth shall perisshe/but my woordes shall abide. But of that daye and houre knoweth no mā/ no not the angels of heauen/but my father only.

D Genesis. vij.b. Luke.xvij.f. *As ỹ tyme of Noe was/so lyke wyse shall the cōmynge of the sonne of man be. For as in the dayes before the floud: they dyd eate & dryncke/mary/ & were maried/ euē vnto the daye that Noe entred into ỹ shippe/ & knew of nothinge/tyll the floud came and toke thē all awaye. So shall also the cōmynge of the sonne of mā be. Then two shalbe in ỹ feldes/ the one shalbe receaued/and the other shalbe refused/two shalbe gryndinge at the myll ỹ one shalbe receaued/ & the other shalbe refused. *Make therfore/ because ye knowe not Luke.xii.e what houre youre master will come. Of this be sure/ ỹ yf the good mā of the house knewe what houre the theefe wolde come: he wolde suerly watche/and not suffre his house to be broken vppe. Therfore be ye also redy/for in the houre ye thynke he wolde not: wyll the sonne of man come. If there be any faythfull seruaūt & wyse/whom his master hath made ruler ouer his housholde to geue thē meate in season conuenient: happy is that seruaūt whō his master (when he cometh) shall finde so doynge. Verely I saye vnto you/ he shall make him ruler ouer all hys goodes. But & yf that euyll seruaunt shall saye in his herte/ my master wyll defer his commyng/ and begynne to smyte his felowes/ye and to eate & to dryncke with the dronckē: ỹ seruauntes master wyll come in a daye when he loketh not for hym/ & in an houre ỹ he is not ware of/and wyll deuyde him/and geue him his reward with ypocrites. And there shalbe wepinge and gnasshynge of teth.

a* In the winter because it was euyll trauaylynge/ & on the Saboth because they were cōmaunded as that daye ỹ they shuld go no farther then a myle/ and in that daye dyd Domicius take thē/ Strabo.xvi.bo. ke. And so dyd Titus & Vespasian also/ of whom Frontonius writeth

b* No flesshe/ for no men.

¶ The ten virgins. The talentes delyuered to the seruauntes/and of the generall iudgement.

¶ The.xxv. Chapter.

Mar.xiij.c. Luke.xvij.c

The Gospell

a * The kyngdome of heuen in thys place/ sygnifyeth the whole congregacion of beleuers/beyng yet cõuersaant in this lyfe/which God doth gouerne inuysybly/as Luk.vij.c

b * By lampes wout oyle/vnderstande workes wythout fayth / whych cãnot shyne because they are without lyght.

c * Not so least there be not ynough=c. Note here ỳ their awne good workes sufficed not for thẽ selues/ and therfore re mayned none to be destrybuted vnto their felowes.

* Mat.xxiiij.d. Luke.xij.c. Luke.xix.b. Marci.xiij.d

THen ỳ a * kyngdõ of heauẽ shalbe lykened vnto ten virgins/which toke their lampes/ & went to mete the brydgrome: fyue of them were folysshe/ & fyue were wyse. The folysshe toke their b * lampes/but toke none oyle with thẽ. But the wyse toke oyle with thẽ in their vessels with their lampes also. Whill the brydgrome tarved/all slombred & slepte. And euẽ at mydnyght/there was a crye made: behold/ the brydgrome cometh/go out agaynst him. Then all those virgins arose / and prepared their lãpes. And the folysshe sayde to ỳ wyse: geue vs of youre oyle for oure lampes goo out. But ỳ wyse answered sayinge: * c not so/ lest ther be not ynough for vs & you: but goo rather to them that sell & by for your selues. And whyll they went to bye/the brydgrome came: & they that were redy/wẽt in with him to the weddyng/ & ỳ gate was shut vp. After wardes came also the other virgins saying: Master master/open to vs. But he answered & sayde/verely I saye vnto you: I knowe not you. Watche therfore: for ye knowe neither the daye nor yet the houre/when ỳ sonne of man shall come. ✠

✠ Lykewyse as a certeyne mã redy to take his iorney to a straũge coũtre/called his seruauntes & delyuered to thẽ his goodes. * And vnto one he gaue.v.talentes/to another.ij. & to another one: to euery mã after his abilite/ and streyght waye departed. Then he ỳ had receaued the fyue talentes/ wẽt & bestowed them and wanne other fyue talentes. Lykewyse he ỳ receaued two / gayned other two. But he that receaued that one / went & dygged a pyt in ỳ erth/and hyd his masters money. After a longe season the Lorde of those seruaũtes came and rekened with thẽ. Then came he that had receaued fyue talentes / & brought other fyue talentes sayinge: master thou delyueredst vnto me fyue talentes: beholde I haue gayned with thẽ fyue talentes moo. Then his master sayde vnto hym: well good seruaũt and faythfull. Thou hast bene faythfull in lytel/I will make the ruler ouer moche: d * entre in into thy masters ioye. Also he that receaued two talentes / came and sayde: master thou delyueredst vnto me two talentes: beholde/I haue wone two other talentes with them. And his master sayde vnto him/well good seruaũt and faythfull. Thou hast bene faythfull in lytell/ I wyll make ỳ ruler ouer moche / goo in into thy masters ioye. ✠

d * Enter into thy masters ioye/ is as moche to saye as possesse ỳ kyngdome prepared for all soche as are faythfull.

¶ Then he which had receaued the one talent came and sayde: master / I consydered that thou wast an harde man / whych repest where thou sowedst not / & gatherest where thou strawedst not/ & was therfore afrayde/ & wẽt and hyd thy talent in the erth: beholde/ thou hast thyne awne. His master answered and sayde vnto him: thou euyll seruaunt and slowthfull/thow knewest that I repe where I sowed not & gather where I strawed not: thou oughtest therfore to haue had my money to the chaungers/ & then at my cõmynge shulde I haue receaued myne awne wyth vauntage. Take therfore the talent frõ hym/ and geue it vnto him which hath ten talentz.

e * For vnto euery mã that hath shalbe geuẽ/ and he shall haue aboundance/and from him that hath not/shalbe taken awaye/ euẽ that he hath. And cast that vnprofytable seruaũt into f * vtter derckenes: there shalbe wepynge and gnasshinge of teeth.

e * To hym ỳ hath/shalbe geuen/looke afore Matth.xiij.b.

f * Vtter darcknes/ doth not here sygnifye hell / but ỳ troubles ỳ payne in this worlde/ as in Esa.v.g.

✠ When the sonne of mã cometh in his glorie/ & all the holy angels with him/then shall he syt vpon the seate of his glorie/and before him shalbe gathered all nacyõs. And he shall seperate thẽ one from another / as a shepher de deuydeth the shepe from the gootes. And he shall set the shepe on his ryght hande/and the gotes on the lyfte. Then shall the Kynge saye to them on hys ryghte hande: Come ye blessed chyldren of my father / inheret ye the kyngdome prepared for you from the beginnynge of the worlde. For I was an hongred/ and ye gaue me meate. I thrusted/ & ye gaue me drynke. I was herbourlesse / & ye lodged me. I was naked & ye clothed me. I was sicke & ye visited me. I was in prison and ye came vnto me. Then shall the ryghteous answere him saying: master/whẽ sawe we the an hongred/and feed the? or a thurst / and gaue the drynke? when sawe we the herbourlesse/ and lodged the? or naked and clothed the? or whẽ sawe we the sycke or in prison and came vnto the? And the kyng shall answere and saye vnto thẽ: verely I saye vnto you: in as moche as ye haue done it vnto one of the leest of these my brethren/ye haue done it to me.

Then shall the kynge saye vnto them that shalbe on the lyfte hand: departe from me ye courssed/into euerlastynge fyre: which is prepared for the deuyll & his angels. For I was an hũgred/and ye gaue me no meate. I thursted/ & ye gaue me no drynke. I was herbourlesse/and ye lodged me not. I was naked/and ye clothed me not. I was sycke & in prison/ and ye visyted me not.

Then shall they also answere him saying: master / when sawe we the an hungred/ or a thurst/or herbourlesse/or naked/or sycke/ or in prison/ & dyd not minister vnto the? Then shall he answere them & saye: Verely I saye vnto you in as moche as ye dyd it not to one of the leest of these / ye dyd it not to me. And these shall go into euerlastynge payne: & the ryghteous into lyfe eternall. ✠

¶ The

¶ The Magdalene anoynteth Chryst. They eat the Easter lambe and the supper of the Lorde/ Chryste prayeth in the garden/ Judas betrayeth hym/ Peter smyteth of Malcus eare/ Chryst is accused by false wytnesses/ Peter denyeth hym.

¶ The.xxvi. Chapter.

Mar.xiiij.a. Luke.xxij.a.

AND it came to passe/ whē Jesus had finished all these sayinges/ he sayd vnto his disciples: ✠ *Ye knowe ꝑ after two dayes shalbe ester/ & the sonne of mā shalbe deliuered to be crucifyed. Then assembled to gedder the chefe prestes & the scrybes and the elders of the people to the palice of the hye preste/ called Cayphas/ and helde a counsell/ how they myght take Jesus by suttelte and kyll him. But they sayde/ not on ꝑ holy daye/ lest eny vproure aryse amōge the people.

Mar.xiiij.a. Luke.vij.a.

When *Jesus was in Bethany/ in ꝑ house of Simon the leper/ ther came vnto hym a woman/ which had an alabaster boxe of precious oyntmēt/ and powred it on his heed/ as he sate at ꝑ bourde. When his disciples sawe that/ they had indignacion sayinge: what needed thys waste? Thys oyntment myght haue bene well solde/ & geuen to the poore. When Jesus vnderstode that/ he sayde vnto them: why trouble ye ꝑ womā? She hath wrought a good worcke vpō me. For ye shal haue pore folcke alwayes with you: but me shal ye not haue all wayes. And in that she casted thys oyntmēt on my bodye/ she dyd it to burye me with all. Verely I saye vnto you/ where soeuer this gospell shalbe preached throughout all the worlde there shall also thys that she hath done/ be tolde for a memoriall of her.

Then one of the twelue called Judas Iscarioth went vnto the chefe prestes/ & sayde: what will ye geue me/ * & I will delyuer him vnto you? And they apoynted vnto him thyrty peces of syluer. And frō ꝑ tyme he sought opportunite to betraye hym.

Mar.xiiij.b. Luke.xxij.a.

*The fyrst daye of swete breed ꝑ disciples came to Jesus sayinge vnto him: where wilt thou that we prepare for the to eate the paschall lambe? And he sayd: go into the citie/ to soche a mā/ & saye to him/ ꝑ master sayeth my tyme is at hande/ I will kepe myne ester at thy house with my disciples. And the disciples dyd as Jesus had apoynted them/ and made redy the esterlambe.

Mar.xiiij.c. Luke.xxij.b. Joh.xiij.c.

*When the euē was come he sate doune w̄ ꝑ .xij. And as they did eate/ he sayd: Verely I saye vnto you/ ꝑ one of you shall betraye me. And they were exceadinge sorowful/ & begāne euery one of thē to saye vnto him: is it I master? He answered & sayde: he ꝑ deppeth hys hande w̄ me in ꝑ dishe/ ꝑ same shall betraye me. *The sonne of mā goeth as it is wrytten of him: but wo be to ꝑ mā/ by whō the sonne of man shalbe betrayed. It had bene good for ꝑ mā/ yf he had neuer bene borne. Then Judas which betrayed hym/ answered & sayd: is it I master? He sayde vnto hym: thou hast sayde. As they dyd eate/ Jesus toke breed and gaue thankes/ brake it/ & gaue it to the disciples/ and sayde: *Take/ eate/ this is my body. And he toke the cup/ & thanked/ and gaue it them/ sayinge: drincke of it euery one. For this is my bloude of the new testament/ that shalbe shedde for many/ for the remyssyon of synnes. I saye vnto you: I wyll not drincke hence forth of thys frute of the vyne tree/ vntyll that daye/ when I shall drincke it new wyth you in my fathers kyngdome.

1.Cor.xi.e. Luke.xxii.b. Mar.xiiij.c.

And when they had sayde grace/ they wēt out into mounte oliuete. Then sayde Jesus vnto them: all ye shalbe offended by me thys night. For it is writtē: *I will smyte ꝑ shepe herde/ & the shepe of ꝑ flocke shalbe scattered abroade. But after I am rysen agayne/ I will go before you into Galile. Peter answered/ & sayde vnto hym: though all mē shulde be offended by the/ yet wolde I neuer be offended. Jesus sayde vnto him: Verely I saye vnto ꝑ/ that this same night before the cocke crowe/ thou shalt denye me thryse. Peter sayde vnto him *If I shulde dye with ꝑ/ yet wolde I not denye ꝑ. Like wyse also sayde al ꝑ disciples.

Zach.xiij.c. Mar.xiiij.c. Luke.xxij.d. Joh.xiij.d.

Then went Jesus wyth them into a place which is called Gethsemane/ & sayde vnto ꝑ disciples/ syt ye here whyll I go and praye yonder. And he toke w̄ hym Peter & the two sonnes of Zebede/ & begā to wexe sorowfull & to be in an agonye. Then sayde Jesus vnto them: *my soule is heuy euen vnto the deeth. Tary ye here: & watche with me. And he wēt a lytell aparte/ and fell flat on hys face/ and prayed sayinge: O my father/ yf it possyble/ *let this cuppe passe from me: neuertheles/ not as I will/ but as thou wilt. And he came vnto the disciples/ and founde them a slepe/ and sayde to Peter: what/ coulde ye not watche with me one houre: watche: and praye ꝑ ye fall not into temptacīō. The spryte is willinge/ but the flesche is weake.

Mar.xiiij.d. John.xij.d. Luke.xxij.e. Mar.xiiij.d.

He wēt awaye once moare & prayed/ sayinge: O my father/ yf this cuppe cānot passe awaye from me/ but that I drincke of it/ thy will be fulfylled. And he came/ & founde thē a slepe againe. For their eyes were heuy. And he lefte thē & went agayne/ & prayed ꝑ thyrd tyme sayinge the same wordes. Then came he to hys disciples & sayde vnto thē: [a] Slepe hence forth & take youre reest. Take hede the houre is at hande/ & ꝑ sonne of mā shalbe betrayed into ꝑ handes of synners. Ryse/ let vs be goinge: beholde/ he is at hande ꝑ shall betraye me. Whyl he yet spake: lo/ Judas one of the .xij. came/ & wyth hym a greate multitude

a Slepe hence forth and take youre reest. This is an yrony/ whych is one thinge spoken & another meāt. As here in bidde ye them slepe

he kygnyfyed þ it had bene moze meter for them to haue gone about other bu sines then to fall to sleppnge at this tyme.

with swerdes & staues/ sent from the chefe prestes & elders of þ people. And he þ betrayed him/ had geuē a token/ sayinge: whosoeuer I kysse/ þ same is he/ laye handes on him. And forth w all he came to Jesus/ & sayde/ hayle Master: & kyssed him. And Jesus sayde vnto hym: frende/ wherfoze arte thou come. Then came they & layed handes on Jesus & toke him.

And beholde/ one of thē which were wyth Jesus/ stretched oute his hande and drue his swearde/ & stroke a seruaūt of the hye preste/ & smote of hys eare. Then sayde Jesus vnto him: put vp thy swearde into hys sheathe.

Gene. ix.a. John.xviij.b. *Foz all that ley hand on þ swearde/ shall perisshe with þ swearde. Ether thinkest thou þ I cannot now praye to my father/ & he shall geue me moo then. xij. Legions of angels? But how then shulde þ scriptures be fulfilled: foz so must it be. The same tyme sayde Jesus to the multitude: ye be come out as it were vnto a theefe/ w swerdes & staues foz to take me. I sate daylie teachinge in þ tēple amōge you/ & ye toke me not. All this was done þ the scriptures of the Prophetes myght be fulfilled.

Mar.xiiij.f. Luke.xxij.f. Joh.xviij.b. *Then all þ disciples forsoke him & fleed. And they toke Jesus & leede him to Cayphas the hye Preste/ where þ Scribes & þ elders

F were assembled. And Peter folowed hym a farre of/ vnto the hye prestes place: and wēt in/ & sate with the seruaūtes to se the ende.

The chefe Prestes & the elders/ & all þ coūcell/ sought false witnes agaynst Jesus/ foz to put hym to deeth/ but founde none: in so moche that whē many false witnesses came/ yet foūde they none. At þ last came two false witnesses/ & sayde: This felowe sayde: I can destroye þ tēple of God/ & bylde it agayne in iij. dayes. And the chefe Preste arose/ & sayde to him: answerest thou nothinge? How is it þ these beare witnes agaynst the? But Jesus helde his peace. And þ chefe preste answered/ and sayde to him: I charge the in þ name of þ lyuinge God/ that thou tell vs/ whether thou be Christ þ sonne of God. Jesus sayde to him: thou hast sayd. Neuertheles I saye vnto you* hereafter shall ye se the sonne of man

Mar.xiiij.g. Luke.xxij.g. syttinge on the right hande of power/ and come in the cloudes of the skye.

Mar.xiiij.g. Luke.xxij.f. *Then þ hye preste rēt his clothes sayinge:

G he hath blasphemed: what nede we of eny moo witnesses? Behold now ye haue hearde his blasphemy: what thynke ye? They answered and sayde: he is worthy to dye. Then spat they in hys face and bufeted hym wyth fistes. And other smote him with þ palme of their handes on the face/ sayinge: tell vs thou Christ/ who is he that smote the?

Peter sate without in the palace. And a dā sell came to hym sayinge: Thou also waste wyth Jesus of Galile: but he denyed before them all saying: I woot not what thou sayst. When he was goone out into the poorche/ another wenche sawe hym/ & sayde vnto thē that were there. This felowe was also wyth Jesus of Nazareth. And agayne he denyed with an othe that he knew the man. And after a while came vnto hym they that stode by and sayde vnto Peter *suerly thou arte euen one of them/ foz thy speache bewrayeth the. Mar.xiiij.g. Luke.xxij.f. John.xviij.f. Then begane he to course & to sweare/ þ he knewe not the mā. And immediatly the cocke krewe. And Peter remembred the wordes of Jesu which sayde vnto him: before the cocke crowe/ thou shalt denye me thryse: and went out at the dores and wepte bitterly.

¶ Christ is delyuered vnto Pilate. Judas hāgeth him selfe. Christe is crucyfyed amonge theues. He dyeth & is buried. Watchmen kepe the graue.

¶ The.xxvij. Chapter.

When the morynge was come/ all the chefe prestes and the elders of þ people helde a coūsayle agaynst Jesus/ to put hym to deeth/ and brought him bounde and deliuered him vnto Poncius Pylate the debite. Mar.xv.a. Luke.xxiij.a.

Then when Judas whych betrayed hym/ sawe that he was condēpned/ he repēted him selfe/ and brought agayne the. xxx. plates of syluer to the chefe Prestes & elders sayinge: I haue synned betrayinge the innocēt bloud. And they sayde: what is that to vs? Se thou to þ. And he cast doune þ syluer plates in þ tē ple & departed/ and went & hounge him selfe.

And the chefe prestes toke þ syluer plates & sayd: it is not lawfull foz to put thē into þ treasure/ because it is þ pryce of bloud. And they toke counsell/ & bought w thē a potters felde to bury straūgers in. Wherfoze þ felde is called the felde of bloud/ vntyll this daye. Then was fulfylled/ þ which was spoken by Jeremy the Prophet sayinge: & they toke. xxx syluer plates/ the prise of hym þ was valued whō they bought of þ childrē of Israel/ & they gaue thē foz þ potters felde/ as the Lorde appoynted me. *Jesus stode before þ debite: & þ debite asked him sayinge: arte thou þ king of the Jues? Jesus sayd vnto hym: Thou sayest. And whē he was accused of the chefe prestes & elders/ he answered nothynge. Then sayd Pilate vnto hym: hearest thou not/ how many thinges they laye agaynst the? And he answered him to neuer a worde: in so moche þ the debite marueylled greatlye.

B Mar.xv.a. Luke.xxiij.a. John.xviij.f.

At that feest/ the debite was wonte to deliuer vnto the people a prisoner/ whom they wolde desyer. He had then a notable prisoner called Barrabas. And when they were gadered together/ Pilate sayd vnto thē: *whether wil ye þ I geue loose vnto you/ Barrabas or Jesus which is called Christ? Foz he knewe well/ Mar.xv.a John.xviij.g.

well/that for enuie they had delyuered hym
When he was set doune to geue iudgemēt his wyfe sent to hym sayinge: haue thou nothinge to do with ỹ iuste mā. For I haue suffered many thynges thys daye in a dreame about hym. But ỹ chefe prestes & the elders had perswaded ỹ people/that they shulde aske ℭ Barrabas/and shulde destroye Iesus. Then ỹ debite answered & sayde vnto thē: whether of the twayne will ye ỹ I let loose vnto you? And they sayd/Barrabas. Pilate sayde vnto thē: what shall I do then with Iesus which is called Christ? They all sayde to him: let hym be crucifyed. Then sayde ỹ debite: what euyll hath he done? And they cryed ỹ more sayinge: let him be crucyfyed. ¶ Whē Pilate sawe that he preuayled nothinge/but ỹ moare busines was made/he toke water & washed hys hādes before ỹ people sayinge: I am innocēt of ỹ bloud of thys *iuste person/& ỹ ye shall se. Then answered all ỹ people & sayd: his bloud be on vs/& on oure chyldrē. Then let he Barrabas loose vnto them/and scourged Iesus/ and delyuered hym to be crucyfyed.

*This iudge cōfesseth hym to be iust.

Then ỹ soudeours of ỹ debite toke Iesus vnto the comen hall/& gathered vnto him al the company. And they stripped him and put on him a purpill roobe/and platted a croune of thornes and put vpon his heed/& a rede in his ryght hande: & bowed their knees before hym and mocked hym/saying: hayle kyng of the Iewes: and spitted vpō hym/and toke the rede and smote hym on the heed.

℞ And when they had mocked him/they toke the robe of hym agayne/ and put hys awne rayment on him/& led him awaye to crucify him. And as they came out/they foūde a mā of Cyren/named Simon: hym they cōpelled to beare his crosse. And when they came vnto the place/called Golgotha (that is to saye/a place of deed mens sculles) they gaue him ve neger to drincke mēgled with gall. And whē he had tasted therof/he wolde not drincke.

When they had crucifyed him/they parted his garmentes/& dyd cast lottes: to fulfyll ỹ was spoken by the Prophet. *They deuyded my garmētes amonge thē: & vpō my vesture dyd cast lottes. And they sate & watched hym there and they set vp ouer hys heed the cause of hys deeth wrytte. This is Iesus the kynge of the Iewes. *And there were two theues crucyfyed wyth hym/one on the ryght hande ℭ and another on the lyfte.

℔ Psal.xxi.d. Mar.xv.c.

Mar.xv.c. Luke.xxiij.e.

They ỹ passed by/reuyled him waggynge their heeddes & sayinge: thou ỹ destroyest the tēple of God & byldest it in thre dayes/ saue thy selfe. If thou be the sonne of God/ come doune frō ỹ crosse. Likewyse also ỹ hye prestes mockinge him with the Scrybes and elders sayde: He saued other/hym selfe he cannot saue. If he be ỹ kynge of Israel: let hym now come doune from the crosse/ & we will beleue him. He trusted in God/ let hym deliuer hym now/yf he will haue him: for he sayde/ I am the sonne of God. That same also the theues which were crucified wt him/cast in his tethe

From the fyrste houre was there derckines ouer all ỹ lande vnto the nynth houre. And about ỹ nynth houre Iesus cryed wt a loude voyce/sayinge: Eli Eli lama asbathani. That is to saye: *my God/ my God/ why hast thou forsaken me? Some of thē that stode there/ when they herde that/sayde: This mā calleth for Helias. And streyght waye one of thē rāne & toke a sponge & fylled it full of veneger/ & put it on a rede/ and gaue hym to drincke. Other sayde/let be: let vs se whether Helyas will come & delyuer him. Iesus cryed agayne with a loude voyce and yelded vp the goost.

℣ Mar.xv.d. Luke.xxiij.g.

And beholde the *vayle of the temple dyd rent in twayne frō the toppe to the bottome/ and the erth dyd quake/& the stones dyd rent and graues dyd open: and the bodies of many saīctes which slept/arose & came out of the graues after his resurreccion/& came into ỹ holy citie/& appered vnto many. *Whē ỹ Cē- turion & they that were with him watchinge Iesus/sawe ỹ erth quake and those thinges which happened/they feared greatly/sayīge. Of a surete this was the sonne of God.

Mar.xv.b. Luke.xxiij.g.

*And many wemē were there/beholdinge him a farre of/which folowed Iesus frō Galile/mynistrynge vnto hym. Among whych was Mary Magdalen/& Mary ỹ mother of Iames & Ioses/ and the mother of Zebedes childrē. *Whē ỹ euē was come/there came a riche mā of Aramathia named Ioseph/which man also was Iesus dyscyple. He went to Pilate & begged the body of Iesus. Then Pilate commaunded the bodye to be delyuered. And Ioseph toke the body/and wrapped it in a clene lynnen clooth/ and put it in hys newe tombe/which he had hewen out/ euen in the rocke/& rolled a greate stone to ỹ doore of ỹ sepulcre and departed. And there was *Mary Magdalene & the other Mary syttinge ouer agaynste ỹ sepulcre. The nexte daye ỹ folowed ỹ daye of preparinge ỹ Saboth/ ỹ hye prestes & Pharises gat thē selues to Pilate & sayd: Syr/we remēbre/ ỹ this deceauer sayde whyll he was yet alyue. After thre dayes I wyll aryse agayne. Cōmaunde therfore ỹ the sepulcre be made sure vntill ỹ thyrd daye/lest paraduēture his disciples come & steale hym awaye & saye vnto the people/he is rysen frō ỹ deeth/& the laste errour be worse then the fyrst. Pylate sayde vnto them. Take watche men: Go and make it as sure as ye can. And they went and made the sepulcre sure wyth watche men/and sealed the stone. ¶

℣ Mar.xv.d.

℣ Mar.xv.b. Luke.xxiij.g. Mar.xv.b. Luke.xxiij.g. Io.xix.g.

℣ Mar.xv.d.

℣ Mar.xv.b.

℣ Mar.xv.d.

℣ Mar.xv.d.

℣ Mar.xv.d

¶ The resurrecyō of Christe. The hye prestes gene the soudiers large money to saye that Christ was stollen out of hys graue. Christ appeareth to hys disciples/ and sendeth them forth to preach & to baptyse.

¶ The.xxviij Chapter. ✠

Mar.xvi.a. Luke.xxiij.a. John.xx.a.

AThe Sabboth daye at euen whych dauneth the morowe after the sabboth/ Mary Magdalene & ỹ other Mary came to se the sepulcre.

And beholde ther was a greate erth quake. For the angell of the Lorde descended frō heuen and came & rowlled backe the stone frō the doore/ and sate vpon it. Hys countenaūce was lyke lyghtnynge/ & hys rayment whyte as snowe. And for feare of hym the kepers were astunnyed/ and became as deed men.

Mar.xvi.b. Luke.xxiij.a. *The angell answered & sayde to the wemen/ feare ye not. I knowe ỹ ye seke Jesus which was crucified: he is not here: he is rysen as he sayde. Come/ and se the place where the Lorde was put: and go quickly & tell his B disciples that he is rysen from deeth. And beholde/ he wil go before you into Galile/ there ye shall se him. Lo I haue tolde you. ✠

Mar.xvi.b. ✠ And they departed quickly from the sepulcre with feare & greate Joye: & dyd runne to bryng hys dyscyples worde. And as they went to tell his disciples: beholde, Jesus met thē sayinge: All hayle. And they came & held him by ỹ fete & worshipped him. Then sayde Jesus vnto thē: be not afrayde. Go & tell my a brethrē/ ỹ they go into Galile/ & there shall they se me. Whē they were gone: beholde/ some of the kepers came into ỹ citie/ & shewed vnto ỹ hye prestes/ all ỹ thinges ỹ were happened. And they gaddered thē to geder wyth ỹ elders/ & toke coūsell/ & gaue large money vnto ỹ soudiers sayinge: Saye that hys disciples came by nyght/ and stole hym awaye whill ye slept. And yf thys come to the rulers eares/ we will pease him/ & saue you harmeles. And they toke the money and dyd as they were taught. And thys sayinge is noysed amonge the Jewes vnto this daye. ✠

a Go shewe my brethrē &c/ that is shew thē that beleue in me/ as in.Ro. viij.f.

B ✠ Then the.xi. disciples wēt awaye into Galile/ into a mountayne where Jesus had appoynted thē. And whē they sawe him/ they Mar.xvi.d. *worshypped hym. But some of thē douted. And Jesus came and spake vnto thē sayinge All power is geuen vnto me in heuen/ and in erth. Go therfore and teache all nacios/ baptisynge thē in the name of the father/ and the sonne/ and the holy goost: Teachynge thē to obserue all thinges/ what soeuer I cōmaunded you. And lo/ I am with you all waye/ euē vntyll the ende of the worlde. ✠

¶ Here endeth the Gospell of S. Mathew.

The Gospell of S. Marke.

¶ The office of Jhon the baptist. The baptyme of Christ/ his fastinge/ his preachinge/ and the callynge of Peter/ Andrew/ James & Jhon. Christ healeth the mā wyth the vncleane spryte/ helpeth Peters mother in lawe/ and cleuseth the leper.



¶ The fyrst Chapter. ✠

THe begynnynge of the Gospel of Jesu Christ ỹ sonne of God/ as it is writtē in the Mala.iij.a. Prophetes/ * beholde I sende my messenger before thy face which shal prepare thy waye before the. The voyce of a cryer in the wildernes: * prepare ye the waye of the Lorde/ make his pathes streyght. Esaie.xl.a. John dyd baptyse in the wyldernes/ & preache the baptime of repentaunce/ for the remission of synnes. And all that lande of Jurie & they of Jerusalem/ went out vnto hym/ and were all baptised of him in ỹ ryuer Jordā/ cōfessinge their synnes

John was clothed wyth camilles heer/ & wt a gerdyll of a skyn about hys loynes. And he did eate a locustes & wilde hony/ & preached a.Locustes/ loke in.Mat.iij.a. sayinge: a stronger then I cōmeth after me/ B whose shoo latchet I am not worthy to stoupe doune & vnlose. I haue baptised you wt ỹ holy goost

And it came to passe in those dayes/ ỹ Jesus cā frō Nazareth/ a citie of Galile: & was baptised of John in Jordan. And assone as he was come out of ỹ water: b John sawe heauē open/ & the holy goost descendinge vpon him/ like a doue. And ther came a voyce frō heauē Thou arte my dere sonne in whom I delyte.

And immediatly the spryte draue him into wildernes: & he was there in ỹ wyldernes. xl. dayes/ & was tēpted of Satā/ & was wt wilde beestes. And the angels ministred vnto hym. After John was takē/ Jesus came into Galile/

b. John sawe heauen open/ ỹ is he had many fest knowledge of the Godhed of Christ/ and was fully certifyed ỹ it was euen he ỹ was sent of God to be the sauiour of all that shuld beleue in hym. as. Ezechiel.i.a.

lile/preachinge ỹ Gospell of ỹ kyngdome of God/& saying: ỹ tyme is come/& ỹ kingdome of God is at hande/repēt & beleue ỹ Gospell.

As he walked by the see of Galile/he sawe Simon & Andrew his brother/castinge nettes into the see for they were fyschers. And Jesus sayde vnto them: folowe me/ & I wyll make you fyschers of men. And straycht waye/ they forsoke their nettes and folowed hym. And when he had gone a lytell further thence/he sawe James the sonne of Zebede/ and John hys brother/ euen as they were in the shyppe mendinge their nettes. And anone he called them. And they leeft their father Zebede in the shyppe with his hyred seruaūtes/and went their waye after him.

And they entred into Capernaū: & streyght ¶ waye on ỹ Saboth dayes/he entred in to the synagoge & taught. And they merueled at his learnynge. For he taught them as one ỹ had power wyth him/and not as the Scribes.

And there was in their Synagoge a man vexed wt an vnclene spirite/ ỹ cryed sayinge: let be/what haue we to do with the thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte/ euen that holy of God. And Jesus rebuked him sayinge holde thy peace and come out of him. And the vnclene spirite tare him/& cried with a loude voyce/and came out of hym. And they were all amased/in so moche that they demaunded one of another amōge them selues sayinge: what thing is this? * What newe doctrine is thys? For he cōmaundeth the foule spirites with power/and they obeye him. And immediatly hys fame spreed abroade through oute all the region borderinge on Galile.

* c. What new doctrine is this It was thē newe/and now after. xv. c. xxvi. yeres is yet new/when will it then be older

And forth with/assone as they were come out of the Synagoge/ they entred into the house of Symon and Andrew/ with James and John. And Symons mother in lawe lay sycke of a feuer. And anone they tolde him of her. And he came and toke her by the hande and lyfte her vp: and the feuer forsoke hyr by and by: and she mynystred vnto them. And at euen when ỹ sonne was doune/they brought to hym all that were dyseased/ and them that were possessed with deuyls. And all the cytye D gaddred to gedder at the doze/ and he healed many that were sycke of dyuers deseases.

Luke. iiij. g. Marci. iij. b. * And he cast out many deuyls/ & suffred not ỹ deuyls to speake/because they knewe him.

And in ỹ mornynge very erly/Jesus arose and went out into a solitary place/and there prayed. And Symō and they that were with hym folowed after hym. And when they had founde him/they sayde vnto him: al men seke for the. And he sayd vnto them: let vs go into the next tounes/ that I maye preache there also: for truly I cam out for that purpose. And he preached in their Synagogs/through out all Galile/and cast the deuyls out.

* And ther came a leper to him/beseechinge him/ and kneled doune vnto hym/ & sayde to him: yf thou wilt/thou cānest make me clene And Jesus had cōpassion on him/& put forth his hāde/touched him/& sayde to him: I will/ be thou clene. And assone as he had spoken/ immediatly ỹ lepry departed frō him/& lent him awaye forth with & sayde vnto him: See thou saye nothynge to any man: but get the hence/& shewe thy selfe to the Preste/& offer for thy clensynge/those thinges which Moses cōmaunded/for a testimoniall vnto thē. But he (assone as he was departed) begāne to tell many thinges/and to publysche the dede: in so moche ỹ Jesus coulde no more openly entre into the citie/but was without in desert places. And they came to him frō euery quarter.

Mat. viij. a. Luke. v. c.

¶ He healeth the man of the palsye/ calleth Leui the custumer/eateth with open synners/ and excuseth hys dysceples.

¶ The. ij. Chapter.

After a feawe dayes/he entred into Capernaū agayne/ & it was noysed ỹ he was in a house. And anone many gadered to geder/in so moche ỹ now there was no roume to receaue thē/no not so moche as about the doze. And he preached ỹ worde vnto thē. And there came vnto him ỹ brought one sicke of ỹ palsie borne of fower mē. And because they coulde not come nye vnto hym for preasse/ they vncouered the rofe of the house where he was. And when they had broken it open/ they let doune the beed wherin the sycke of the palsye laye. When Jesus sawe their fayth/ he sayde to the sicke of the palsye/ * sonne thy synnes are forgeuen the.

Mat. ix. a. Luke. v. d.

And ther were certayne of ỹ Scribes syt- B tynge there/ and reasonynge in their hertes: how doeth thys felowe so blaspheme? Who can forgeue synnes/but God only? And immediatly when Jesus perceaued in his spyrete that they so reasoned in them selues/he sayde vnto them: why thynke ye soche thynges in youre hertes? Whether is it easyer to saye to the sycke of the palsye/ thy synnes are forgeuen the: or to saye/ aryse take vp thy beed/ and walke? * That ye maye knowe that the sonne of man hath power in erth to forgeue synnes/he spake vnto the sycke of the palsie: I saye vnto the/ aryse and take vp thy beed/ and get the hense into thine awne house. And by and by he arose/toke vp the beed/and wēt forth before them all: in so moche that they were all amased/and glorifyed God sayinge: we neuer sawe it on this fassyon.

Mat. ix. a. Luke. v. e.

And he went agayne vnto the see/and all ỹ people resorted vnto him/ & he taught them.

And as

And as Jesus passed by/ he sawe Leuy the sonne of Alphey syt at the receyte of custome & sayde vnto hym: folowe me. And he arose & folowed hym. *And it came to passe/ as Jesus sate at meate in his house/ many publicans & synners sate at meate also with Jesus and his disciples. For there were many ꝑ folowed him. And whē the Scribes & Pharises sawe him eate w̄ publicans & synners/ they sayde vnto his disciples: how is it/ that he eateth & drincketh with publicans & synners? When Jesus hearde that/ he sayde vnto them. *The whole haue no nede of the Physiciō/ but the sycke. I came not to call the ryghtwyse/ but the synners to repentaunce.

Mat.ix.b. Luke.v.f. and xv.f.

Mat.ix.b. Luke.v.f.

And the disciples of John & the Pharises dyd faste: & therfore came & sayde vnto hym. Why do the dyscyples of John & of the Pharises faste/ and thy disciples fast not. And Jesus sayde vnto thē: can the children of a weddinge faste/ whils the brydgrome is with thē As longe as they haue the brydgrome wyth them/ they cannot faste. But the dayes wyll come when the brydgrome shalbe taken frō them & then shall they *a faste in those dayes.

*a Then shall they fast/ ꝑ is/ so longe as I am wyth the they shall not feale ꝑ trouble & gret persecucyon of the world but whē I am take from them then shall they fast/ that is thē shall they mourne for thē their persecucyon & trouble shall begynne.

Also no man soweth a pece of newe cloth vnto an olde garment/ for then taketh he awaye the newe pece frō the olde/ & so is the rent worse. In lyke wise/ no mā powreth newe wine into olde vessels: for yf he do/ ꝑ newe wyne breaketh ꝑ vessels/ & the wyne runneth out/ & the vessels are marred. But new wine must be powred into new vessels.

And it chaunsed that he went thorow the corne feldes on the Sabboth daye: & his disciples as they went in their waye/ begāne to plucke the eares of corne. And the Pharises sayde vnto hym: beholde/ why do they on the Sabboth dayes ꝑ which is not laufull? And he sayde to thē: haue ye neuer rede what Dauid dyd/ when he had nede/ & was an hongred bothe he & they that were with him? How he went into the house of God in the dayes of Abiathar the hye Preste/ and did eate the halowed loues/ whych is not lawfull to eate/ but for the Prestes only: & gaue also to them which were with hym? And he sayde to them the Sabboth was made for man/ & not man for the Saboth Wherfore the sonne of man is Lorde euen of the Saboth daye.

¶ He helpeth the man wyth the dryed hande/ choseth his Apostles/ & casteth out the vncleane spryte/ whych the Pharises ascrybe vnto the deuell. The brother-syster and mother of Chryst.

¶ The.iij. Chapter. ✠

Mat.xij.a.

And he entred agayne into ꝑ synagoge/ & ther was a mā there which had a *widdred hāde. And they watched hym to se/ whether he wolde heale him on the Saboth daye/ ꝑ they myght accuse him. And he sayde vnto the mā whych had ꝑ wyddred hande: aryse & stāde in ꝑ middes And he sayd to thē: whether is it laufull to do a good dede on ꝑ sabboth dayes/ or an euyll? to saue lyfe or kyll? But they helde their peace. And he looked rouñd aboute on thē angerly mournynge on the blyndnes of their hertes/ & sayde to the mā/ *stretch forth thine hande. And he stretched it oute. And hys hande was restored/ euen as whole as the other.

Mat.xii.b. Luke.vi.c

And the Pharises departed/ and streyght waye gadered a counsell/ with thē ꝑ belōged to Herode/ agaynst him ꝑ they might destroye him. And Jesus auoyded with his disciples to the see. And a greate multitude folowed hym from Galile & frō Jurie/ and from Jerusalē/ & frō Idumea/ & from beyonde Jordane/ * & they that dwelled about Tyre and Sidon a greate multitude: whych whē they had herde what thinges he dyd/ came vnto hym.

Mat.iiij.d. Luke.vi.c. John.vi.a.

And he cōmaunded his disciples/ ꝑ a shippe shuld wayte on him/ because of ꝑ people/ lest they shuld throunge hym. For he had healed many/ in somoche that they preased vpon him/ for to touche hym as many as had plages. And whē ꝑ vnclene sprytes sawe him/ they fell doune before hym/ & cryed sayinge: thou arte the sonne of God. And he straytly charged them that they shuld not vtter hym.

*And he went vp into a mountayne/ & called vnto hym whom he wolde/ and they came vnto hym. And he ordeyned the.xij. that they shuld be with him/ & that he myght sende thē to preache: and that they myght haue power to heale sykneses/ & to cast out deuyls. And he gaue Symon/ to name Peter. And he called James ꝑ sonne of Zebede & John/ James brother/ & gaue thē Bonarges to name/ which is to saye/ the sonnes of thounder. And Andrew/ and Philip/ & Bartlemew/ & Mathew & Thomas/ & James the sonne of Alphey & Taddeus/ and Symon of Cane and Judas Iscarioth/ whych same also betrayed hym.

Math.x.a. Luke.vi.c.

And they came vnto house/ and the people assembled togeder agayne/ so greatly ꝑ they had not leyser somoche as to eate breed. And when they that longed vnto him hearde of it/ they went out to holde him. For they thought he had bene beside him selfe. *And ꝑ Scribes which came frō Jerusalē/ sayde: he hath Belzebub/ and by the power of the cheke deuyll/ casteth out deuyls. And he called them vnto him/ and sayde vnto them in symilitudes.

Mat.xij.b. Luke.xi.c.

How can Satan dryue out Satā? For yf a realme be deuided agaynste it selfe/ ꝑ realme cannot endure. Or yf a house be deuided agaynste it selfe/ that house cannot cōtinue: So yf Satan make insurreccyon agaynst him selfe and be deuided/ he cannot continue but is at an ende. No man can entre into a stronge

stronge mans house / and take awaye hys goodes / excepte he fyrst bynde ỹ stronge mā & then spoyle his house. Verely I saye vnto you / all synnes shalbe forgeuen vnto mens childrē & blasphemy wherwith they blaspheme. But he ỹ *a blasphemeth the holy goost / shall neuer haue forgeuenes: but is in daunger of eternall dānacyō: because they sayde / he had an vnclene spyrete. Then came his mother & his brethrē / & stode wyth out / and sent vnto him and called him. And the people sate aboute him / and sayde vnto him: beholde thy mother & thy *brethrē seke for ỹ without. And he answered thē sayinge: who is my mother & my brethrē? And he loked rounde about on his disciples / whych sate in compasse about him / & sayde: beholde my mother & my brethrē For whosoeuer doeth the wyll of God / he is my brother, my syster and mother.

a * Of blasphemy reade. Mat. xij. b.

Gene. xiij. b. Mat. xij. d. Luae. viij. c.

¶ The parable of the sower. Thryst stilleth the tēpest of the see / which obeyed hym.

¶ The. iiij. Chapter. ✠

AND he began agayne to teache by ỹ see side. And there gadered to geder vnto him moche people / so greatly ỹ he entred into a ship / & sate in the see / & all the people was by the see syde on ỹ shoore. And he taught thē many thinges in similitudes & sayde vnto them in his doctrine. Herken to: beholde / there wēt out a sower to sowe. And it fortuned as he sowed / ỹ some fell by ỹ waye syde / & the fowles of the ayre came & deuoured it vp. Some fell on stony groūde where it had not moche erth: & by & by sprāge vp / because it had not deepth of erth: but as sone as the sunne was vp it caught heet / and because it had not rotynge / wyddred awaye.

a * Unto you: ỹ is / vnto you which are without deceyte and are not curious ner trust in any thinge that pertayneth to man / is it geuē of my father of hys mercyfull goodnes to knowe the mystery (ỹ is ỹ secrete) of ỹ kingedome of God: that is of the Gospell / in whych is taught ỹ kyngdome of God / whych is oure ryghteousnes peace and ioye in the holy ghoost. Roma. x. which is ỹ kyngedome of all mercy / & the kyngedome of forgeuenes of synnes for Thristes sake. But vnto them that are without: ỹ is / vnto soche as be curious & trust more in their awne workes then in the ryghteousnes of Thryst / are all thinges spoken in parables / ỹ is / all that they here is euen as obscure & darcke vnto thē / as though they were in dede parables: whych thynge God therfore forfreth to be done / ỹ when they se / they shall se & not decerne &c / as it folowethy in the text.

And some fell amonge the thornes / and the thornes grewe vp and choked it / so that it gaue no frute. And some fell vpon good grounde / and dyd yelde frute that sprong and grewe / and brought forthe: some thyrty folde some syxtye folde / and some an hundred folde. And he sayde vnto thē: he that hath eares to heare / let hym heare. ✠

And when he was alone / they that were aboute him with the. xij. asked him of ỹ similitude. And he sayde vnto them. To a *you is it geuē to knowe ỹ mistery of the kingdome of God. But vnto them ỹ are with out / shall all thinges be done in similitudes: ỹ whē they se they shall se / & not discerne: & whē they heare they shal heare / & not vnderstāde: leste at any tyme they shulde tourne / & their synnes shuld be forgeuen thē. And he sayde vnto them: perceaue ye not this similitude? how then shuld ye vnderstande all other symylytudes.

The sower soweth the worde. And they ỹ are by the wayes syde / where the worde is sowen / are they to whom assone as they haue herde it / Satā cometh immediatly / & taketh awaye ỹ worde ỹ was sowen in their hertes. And likewyse they that are sowen on the stonye grounde / are they: which when they haue heard ỹ worde / atonce receaue it with gladnes / yet haue no rotes in thē selues / & so endure but a tyme: & anone as trouble & persecucion aryseth for the wordes sake / they fall immediatly. And they that are sowen amōge the thornes / are soche as heare ỹ worde: & the care of this worlde & the disceytfulnes of ryches and the lustes of other thinges / entre in & choocke the worde / & it is made vnfrutfull And those that weare sowed in good groūde / are they that heare the worde and receaue it / & bringe forth frute / some thirty folde some syxty folde / some an hundred folde.

And he sayde vnto thē: is the cādle lyghted to be put vnder a bushell / or vnder the table / & not rather to be put on a candelstick? For there is nothynge so preuy / that shall not be opened: nether so secreet / but that it shall come abroade. If eny man haue eares to heare let hym heare. And he sayde vnto them: take hede what ye heare. Wyth what measure ye mete / with the same shal it be measured vnto you agayne. And vnto you that heare / shall more be geuē. For *vnto him that hath / shall it be geuen: & from him that hath not / shalbe taken awaye / euen that he hath.

Looke in Mat. xiij. b.

And he sayde: so is the kyngdome of God / euē as yf a mā shuld sowe seede in ỹ grounde and shulde slepe & ryse vp nyght & daye: and the seede shuld sprynge and growe vp / he not ware. For the erth bringeth forth frute of her selfe: first the blade / then the eares / after that full corne in the eares. And assone as ỹ frute is brought forth / anone he thrusteth in the sykell / because the heruest is come.

And he sayde: where vnto shall we lyken the kyngdome of God? or with what cōparison shall we cōpare it? It is lyke a grayne of mustardseed / whych when it is sowen in the erth / is the leest of all seedes that be in ỹ erth: but after that it is sowen / it groweth vp / and is greatest of all yerbes: and bereth greate braunches / so that ỹ fowles of the ayre maye dwell vnder the shadowe of it.

And with many soche similitudes he preached the worde vnto thē / after as they myght heare it. And without similitude spake he no thynge vnto them. But when they were a parte / he expounded all thynges to hys disciples. And the same daye when euen was come / he sayde vnto them: let vs passe ouer vnto the other syde. And they lefte the people and toke hym euē as he was in the ship. And ther were also with him other shippes.

And ther arose a great storme of wynde / & dasshed the waues into ỹ ship / so that it was full. And

full. And he was in the sterne a slepe on a pe-
lowe. And they awoke hym/ & sayde to hym:
Master/ carest thou not ỹ we perysshe? And
he rose vp/ & rebuked ỹ wynde/ & sayde vnto
the see: peace & be styll. And ỹ wynde alayed/
& ther folowed a greate calme. And he sayde
vnto them: why are ye so fearfull? How is it
that ye haue no fayth? And they feared exce-
dingly/ & sayde one to another: what felowe
is this? for booth wynde and see obey hym.

¶ He delyuereth the possessed from the vncleane spryte/
the woman from the bloudye yssue / and rayseth the
captaynes doughter.

¶ The .v. Chapter. ✠

AND they cam ouer to the other syde
of the see into the countre of ỹ Ga-
derenites. And when he was come
out of ỹ shippe/ there met him out
of the graues a man possessed of an vncleane
spryte/ which had his abydinge amõge ỹ grae-
ues. And no man coulde bynde him: no not w
cheynes/ because ỹ whẽ he was oftẽ bounde
with fetters & cheynes/ he plucked ỹ chaynes
a sundre/ & brake the fetters in peces. Nether
coulde eny mã tame him. And alwayes bothe
night & daye he cryed in the mountaynes and
in the graues/ and bet him selfe with stones.
When he had spyed Jesus a farre of/ he rãne
& *a worshipped him/ and cryed with a loude
voyce & sayde: what haue I to do with the Je
sus the sonne of the mooste hyest God? I re-
quyre the in the name of God ỹ thou tormẽt
me not. For he had sayd vnto him: come out of
the man thou foule spryte. And he asked him:
what is thy name and he answered sayyng:
my name is Legion/ for we are many. And
he prayed him instantly/ ỹ he wolde not sende
them awaye out of the countre.

*a. To worshipe here / is not to geue ỹ dew ho-
noure that pertayneth vnto God/ but soche reuerẽce as pertayneth vnto mẽ/ as bowinge the knee or making of curtesy

B And ther was there nye vnto ỹ mountayns
a greate heerd of swyne fedinge/ & all the de-
uyls besought him sayinge: sende vs in to ỹ
heerde of swine/ that we maye enter into thẽ.
And anone Jesus gaue them leaue. And the
vncleane spryts wẽt out & entred in to ỹ swyne.
And the heerd starteled/ & ran hedling in to ỹ
see. They were about .ij. M. swyne/ and they
were drouned in ỹ see. And the swyne heerds
fleed & tolde it in the citie and in the countre.
And they came out for to se what had happe-
ned: and came to Jesus/ & sawe him that was
vexed with the fende and had the Legiõ/ syt/
both clothed & in his ryght mynde/ and were
afrayed. And they that sawe it tolde thẽ/ how
it had hapened to hym that was possessed w
the deuyll: and also of the swyne. * And they
beganne to praye him/ that he wolde departe
frõ their coostes. ¶ And whẽ he was come into
ỹ shippe/ he ỹ had the deuyll/ prayed him ỹ he
myght be w him. Howbeit Jesus wolde not
suffre him/ but sayde vnto him: go home in to
thyne awne house & to thy frendes/ & shewe
them what great thinges ỹ Lorde hath done
vnto the/ & how he had cõpassion on the. And
he departed/ and beganne to publysshe in the
tẽ cities/ what greate things Jesus had done ¶
vnto him/ and all men dyd merueyle.

And when Jesus was come ouer agayne
by shyppe vnto the other syde/ moche people
gadered to him/ & he was nye vnto ỹ see * And
beholde / ther came one of the rulers of the
Synagoge/ whose name was Jairus: & whẽ
he sawe him/ he fell doune at his fete/ and be-
sought hym greatly sayinge: my daughter
lieth at poynt of deeth/ I wolde thou woldest
come & laye thy hande on her/ that she myght
be safe & liue. And he wẽt with him/ & moche
people folowed him/ and thronged him.

And ther was a certen womã/ whych was
diseased of an yssue of bloude .xii. yeres/ & had
suffred many thinges of many physycions/ &
had spent all ỹ she had/ & felte none amende-
mẽt at all/ but wexed worse & worse. When
she had herde of Jesus: she came into ỹ prea-
ce behinde him/ & touched his garmẽt. For she
thought: yf I maye but touche his clothes I
shall be whole. And streyght waye her foun-
tayne of bloude was dryed vp/ and she felt in
her body/ that she was healed of the plage.

And Jesus immediatly felt in him selfe/ ỹ
vertue that went out of him/ & tourned him
round aboute in ỹ preace/ & sayde: who tou-
ched my clothes? And hys disciples sayde vnto
him: seyst thou the people thrust the/ and yet
askest/ who did touche me? And he loked roũd
about/ for to se her that had done that thinge
The woman feared & trembled (for she knew
what was done wyth in her) & she came and
fell doune before hym/ & tolde hym the truth
of euery thinge. And he sayde to her: Daugh-
ter thy fayth hath made the whoale: go in
peace/ and be whole of thy plage.

D *Whyll he yet spake/ ther came frõ the ru- Mat.ix.c
ler of the Synagoges house/ certayne which Luke.viij.g.
sayd: thy daughter is deed: why diseasest thou
the Master eny further? Assone as Jesus
hearde that worde spoken/ he sayde vnto the
ruler of the Synagoge: be not afrayed/ only
beleue. And he suffred no man to folowe him
moare thẽ Peter & James & John ỹ brother
of James. *And he came vnto the house of ỹ Mat.ix.c.
ruler of the Synagoge/ & sawe ỹ wõdringe: Luke.viij.g.
& them that wepte & wayled greatly/ & went
in & sayde vnto thẽ: why make ye this a doo &
wepe? The mayden is not deed/ but slepeth.
And they lawght him to scorne. Then he put
them all out & toke the father & ỹ mother of
the mayden/ & them that were with him/ and
entred in where the mayden laye/ & toke the
mayden by the hande/ & sayde vnto hyr: Ta-
bitha / cumi: whych is by interpretacyon:

mayden

Luke.viij.e. Mat.viij.d.

maydē I saye vnto ỹ/aryse. And streyght the mayden arose/and went on her fete. For she was of ỹ age of twelue yeres. And they were astonied at it out of measure. And he charged thē straytely that no man shuld knowe of it/ and commaunded to geue her meate.

¶ Christ sendeth his Apostles to heale them that were diseased. Of John and Herode. Of the .v. loues and ii. fysches. And of the walkynge on the see.

¶ The .vi. Chapter. ✝

Math. xiij. g. Luke. iiij. e.

ANd he departed thence/ & cam into his awne countre/ & his dyscyples folowed him. And when ỹ Saboth daye was come/ he beganne to teache in the synagoge. And many ỹ heard him were astonyed/ & sayde: from whence hath he these thynges? & what wysdome is this ỹ is geuē vnto hī: & suche vertues ỹ are wrought by his handes? Is not this ỹ carpenter Maryes sonne a *the brother of James & Joses & of Juda & Simon? & are not his systers here with vs? And they were offended by him. And Jesus sayde vnto them: a Prophet is not despised but in his awne countre/ & amōge his awne kynne/ & amonge them that are of the same housholde. And he coulde there shewe no myracles/ but layde hys handes vpon a fewe sycke foulcke and healed them and he

a *Brether/ loke gene. xiij. b

B merueyled at their vnbelefe. ✝

And he went aboute by the tounes ỹ laye on euery syde/ teachinge. And he called the twelue/ & beganne to sende them two & two/ & gaue thē power ouer vnclene spretes. And commaunded them/ that they shuld take nothinge vnto their iorney saue b* a rodde only nether scrippe/ nether breed/ nether mony in their pourses/ but shuld be shood wyth sandals. And ỹ they shuld not put on two cootes. And he sayde vnto them: whersoeuer ye entre in to an house/ there abyde tyll ye departe thēce. And whosoeuer shall not receaue you nor heare you/ whē ye departe thence/ shake of the duste that is vnder youre fete/ for a wytnesse vnto thē. I saye verely vnto you/ it shalbe easier for Sodom & Gomor at ỹ daye of iudgement/ then for ỹ citie. And they wēt out & preached/ ỹ they shuld repēt: & they cast out many deuyls. And they annoynted many that were sycke with oyle/ and healed them.

b *Saue a rode only. Although in Mathew x. a. and Luke. ix. a. he shulde seme to forbyd thē a rode/ yet ỹ text meaneth not so in dede/ but forbyddeth cote/ shoes/ rode & by a figure/ repentent only that they shuld vtterly put frō thē all carefulnes of any sothe prouisions. For yf he had so meant ỹ they shuld haue taken no sothe thynges wyth thē/ then shuld it not now be lefull for any preacher to haue any of those thynges wyth them whē they go to preache. And therfore Marcke expresseth

And kynge Herode herde of hym (for hys name was spreed abroade) and sayde: John Baptiste is rysen agayne from deeth/ & therfore myracles are wrought by hym. Other sayde it is Helyas: & some sayde: it is a Prophet or as one of the Prophetes. But when Herode hearde of hym/ he sayde: it is John whō I beheaded/ he is rysen frō deeth agayne ✝ For Herode him selfe had sent forth & had takē John/ & bounde him & cast him into prison for Herodias sake/ which was his brother Philippes wife. For he had maryed her. John sayde vnto Herode: It is not lawfull for ỹ to haue thy brothers wife. Herodias layd waite for him/ and wolde haue kylled hym/ but she coulde not. For Herode feared John/ knowīg ỹ he was a iust man & an holy: & gaue hym reuerence: and when he hearde hym/ he dyd many thinges/ & hearde him gladly.

christes mynde more playnly geueth libertye to take a rode or a walkynge staffe to easethē selfe w all whē they are werye

But when a conuenyent daye was come: Herode on his byrth daye made a supper to ỹ lordes/ captayns & chefe estates of Galile. And the daughter of the sayde Herodias cam in & daunced/ & pleased Herode & them ỹ sate at bourde also. Then the kynge sayde vnto ỹ mayde: aske of me what ỹ thou wilt/ & I will geue it ỹ. And he sware vnto hyr/ whatsoeuer thou shalt aske of me/ I will geue it ỹ/ euen vnto the one halfe of my kyngdome. And she went forth & sayde to her mother: what shall I aske? And she sayde: John Baptistes heed. And she cā in streyght waye wyth haste vnto the kynge/ and asked sayinge: I will: ỹ thou geue me by and by in a charger the heed of John Baptist. And the kynge was sory: howbeit for hys othes sake/ and for their sakes D whych sate at supper also/ he wolde not put her beside her purpose. And immediatly ỹ kīg sent the hangman & cōmaunded hys heed to be brought in. And he went & beheeded hym in the preson and brought his heed in a charger/ & gaue it to the mayden and the mayden gaue it to her mother. And whē his disciples hearde of it/ they came and toke vp his body/ and put it in a toumbe. ✝

And the Apostles gaddered them selues together to Jesus/ & told him all thyngs/ booth what they had done/ & what they had taught. And he sayde vnto them* come aparte into ỹ wyldernes/ and rest a whyle. For there were many commers and goers/ that they had no leasure so moche as to eate. And he went by shyp out of ỹ waye into a deserte place. But the people spyed them when they departed: & many knewe him/ & rāne afote thither out of all cities/ & cam thither before thē/ & came together vnto hym. And Jesus wēt out & sawe moche people/ & had cōpassiō on thē/ because they were like shepe which had no shepherde And he beganne to teache thē many thinges.

Mat. xiiij. b. Luke. ix. c. John. vi. a.

Math. ix. d.

*And whē the daye was now farre spent/ & his disciples came vnto him sayinge: this is a desert place/ & now the daye is farre passed/ let thē departe/ ỹ they maye go into ỹ coūtrey round about & into ỹ toun/ & bye thē breed: for they haue nothinge to eate. He answered and sayd vnto them: geue ye thē to eate. And they sayde vnto hym: shall we go and bye .ij. C. penyworth of breed/ & geue thē to eate? He sayde vnto thē: how many loues haue ye/ Go & loke. And whē they had serched/ they sayde

Mat. xiiij. b. Luke. ix. b. John. vi. a.

¶ kyue and

b.and two fyshes. And he cõmaunded them to make thẽ all sit doune by cõpanies vpon ỹ grene grasse. And they sate doune here arowe & there arowe/by hundredȝ & by fyfties. And he toke the.v. loues & the two fyshes/ & lo-
e *Blessed/that is/he gaue thankes. ked vp to heauen *and blessed and brake the loues/& gaue them to his disciples to put before them: & the two fishes he deuided amõg them all. And they all dyd eate/& were satisfyed. And they toke vp twelue basshettes full of the gobbettes and of the fyshes. And they that ate were about fyue thousand men.

Mat.xiiij.c. And streyght waye he caused his disciples to go into the shyppe/ & to go ouer the water before vnto Bethsayda/whyll he sent awaye the people. Math.xiiij.c. John.vi.b. * And allone as he had sent them awaye/he departed into a mountayne to pray ✠ And when euẽ was come the shyppe was in the middes of the see/& he alone on ỹ lande and he sawe thẽ troubled in rowynge/for the wynde was cõtrary vnto thẽ. And aboute the
d *The fourth quarter is the iij. watche as in Mat.xiiij.c. fourth d *quarter of the night/he came vnto them/walkinge vpõ the see/and wolde haue passed by thẽ. Whẽ they sawe him walkynge vpõ the see/they supposed it had bene a spryte & cryed oute: for they all sawe him/and were afrayed. And anone he talked with thẽ & sayd
Math.xiiij.d. G vnto them: be of good chere/it is I/ be not afrayed. *And he went vp vnto them into the shippe & the wynde ceased/ & they were sore amased in thẽ selues beyonde measure/ and marueyled. For they remembred not/of the loues/because their hertes were blinded.

And they came ouer/& went into ỹ lande of Genezareth/& drue vp into the hauẽ. And assone as they were come out of the shyppe/ streyght they knewe hi/& rãne forth through out all the regyon rounde about/ & began to cary about in beddes all that were sycke/ to the place where they hearde tell that he was. And whither soeuer he entred into tounes cities/or villages/they layde their sycke in the streates/& prayed him ỹ they might touche/ and it were but the edge of his vesture. And as many as touched him/were safe. H

¶ The disciples eate with vnwesshen handes. The cõmaundemẽt of God is trãsgressed by mãnes tradicios. Of the woman of Syrophenicia. Of the Saboth.

¶ The.vij.Chapter.

Mat.xv.a. Then ỹ Pharises came to gedder vnto him/& diuers of ỹ Scribes which came frõ Jerusalẽ. And when they sawe certaine of his disciples eate breed w cõmen handes (ỹ is to saye/with vnwesshen handes) they cõplayned. For ỹ Pharises & all ỹ Jewes/excepte they washe their handes ofte/eate not/obseruinge ỹ tradicios of ỹ elders. And whẽ they come frõ ỹ market/ except they washe/they eate not. And many other thinges ther be/which they haue taken vpõ thẽ to obserue/as ỹ washinge of cuppes & crudes/and of brasen vessels and of tables.

B Then asked him the Pharises & Scribes why walke not thy disciples according to the tradicions of the elders/ but eate breed wyth vnwesshen handes? He answered & sayd vnto them: well prophesied Esaias of you ypocrites/as it is wrytten: *This people honoreth me with their lyppes/but their herte is farre frõ me: In vayne they worship me, teaching doctrines which are nothinge but ỹ cõmaundementes of men. For ye laye the cõmaunde-
Esa.xxix.b. Math.xv.b. ment of God aparte/& obserue ỹ tradicions of men/as the washinge of crudes & of cuppes/& many other suche lyke thynges ye do.

And he sayde vnto thẽ: well/ye cast a syde ỹ cõmaundemẽt of God/to mayntayne youre awne tradicios. *For Moses sayde: honoure thy father & thy mother: & whosoeuer curseth father or mother/ let hym dye for it. But ye saye: a mã shall saye to father or mother Corban: whych is: ỹ thou desyrest of me to helpe the with is geuẽ God. And so ye suffre him no more to do ought for his father or his mother makynge the worde of God of none effecte/ through youre awne tradicios whych ye haue ordeyned. And many soche thinges do ye.
Exod.xx.b. Deut.v.b. Ephe.vi.a. Exod.xxi.c. Leuit.xx.b. Deuer.xx.b.

And he called all the people vnto him/and sayde vnto thẽ: herken vnto me/ euery one of C you & vnderstande. *There is nothinge wythout a mã that can defyle hym whẽ it entreth into him: but those thyngs which procede out of him/are those whych defyle ỹ man. If eny man haue eares to heare/let him heare. And when he came to house awaye frõ ỹ people/ his disciples asked him of ỹ symilitude. And he sayde vnto them: are ye so without/vnderstandinge? Do ye not yet perceaue/ỹ what soeuer thynge from wythout/ entreth in to a man/it cãnot defyle him/ because it entreth not into his hert/but into ỹ belly: & goeth out into ỹ draught that purgeth out all meates?
Math.xv.b.

And he sayde: ỹ defyleth a man whych cometh oute of a man. For frõ with in/euẽ out of the herte of mẽ proceade euyll thoughtes/ aduoutry/fornicacio/murther/theeft/couetousnes/wickednes/deceyte/vnclennes/& a wicked eye/blasphemy/pryde/ folysshnes: all these euyll thinges come frõ w in/ & defyle a mã. *And from thence he rose & wẽt into the
Math.xv.c. borders of Tyre & Sydon: & entred into an house/& wolde ỹ no man shuld haue knowẽ. But he coulde not be hyd. For a certayne woman whose daughter had a foule spryte heard of him & came & fell at hys fete. The woman was a Greke oute of Syrophenicia/and she besought him that he wolde cast out ỹ deuyll oute of her daughter. And Jesus sayde vnto her: let the childzen fyrst be feed. For it is not mete to take ỹ chyldzens breed/and to caste it vnto

Dit vnto whelpes. She answered & sayd vnto
Mat.xv.c. him: euē so Master/* neuertheles/ ỹ whelpes also eate vnder the table of ỹ chyldrens crom̄s. And he sayde vnto her: for this sayinge go thy waye / the deuyll is gone out of thy daughter. And when she was come home to her house/ she founde the deuyll departed/ & her daughter lyinge on the beed.

Math.xv.c. Mat.ix.d. ✠ And he departed agayne frō ỹ costes of Tyre and Sydon/ & came vnto the see of Galile thorow the myddes of the costes of the.x. cyties. And they brought vnto hym one that ☞ was deffe & stambred in hys speche/ & prayde him to put his hande vpon him. And he toke him a side from the people/ & put his fingers in his eares & dyd spyt & touched his tounge & loked vp to heauē & sighted/ and sayd vnto him: Ephatha/ that is to saye/ be opened. And streyght waye hys eares were opened/ & the stringe of his tounge was loosed/ and he spake playne. And he cōmaunded them that they shulde tell no man. But the more he forbad them/ so moche the moare a greate deale they publysshed it: and were beyonde measure
Gene.i.d. Eccl.xxxix. astonyed/ sayinge:* He hath done all thynges well/ and hath made booth the deffe to heare and the domme to speake. ✠

¶ The myracle of the seuen loues. The Pharises aske a sygne. The leuen of the Pharises. The blynde receaueth hys syght.

¶ The.viij.Chapter. ✠

Math.xv.d. IN the dayes when ther was a very greate companye/ & had nothynge to eate/ Jesus called his dyscyples to him and sayde vnto them: I haue compassion on this people/ because they haue now bene with me.iij.dayes/ and haue nothinge to eate: and yf I shuld sende thē awaye fastynge to their awne houses/ they shulde faynt by the waye. For diuers of them came from farre. And hys dyscyples answered hym: where shulde a man haue breade here in ỹ wildernes to satisfie these? And he asked them: how many loues haue ye? They sayde/ seuen. And he commaunded the people to syt doune on the grounde. And he toke the.vij. loues/ gaue thankes/ brake & gaue to hys disciples/ to set before thē. And they dyd set thē before the people. And they had a fewe small fisshes. And he blessed thē & cōmaunded them also to be set before them. And they ate and were suffised. And they toke vp of the brokē meate that was lefte.vij. basshettes full. And they that ate/ were in nomber aboute fower thousand. And he sent them awaye. ✠

B And a none he entred into a shyp with his disciplȝ/ & came into ỹ parties of Dalmanutha.* And the Pharises came forth/ & begāne to dispute with hym/ seking of hym a sygne frō heauē & temptinge him. And he syghyng in his spyrete & sayd: why doth this generaciō seke a sygne? Verely I saye vnto you/ ther shall no signe be geuen vnto thys generaciō. And he lefte them and went into the shyp agayne/ and departed ouer the water.

Math.xvi.a. Luke.xi.d. John.vi.d. And they had forgotten to take breed with thē/ nether had they in ỹ shyp wyth thē more then one loofe. And he charged them sayinge ✠ Take hede/ & beware of the leuē of ỹ Pharises/ & of the leuē of Herode. And they reasoned amōge them selues sayinge: we haue no breed. And when Jesus knewe that/ he sayde vnto thē: why take ye thought because ye haue no bread? perceaue ye not yet/ nether vnderstande? Haue ye youre hertes yet blynded Haue ye eyes and se not? & haue ye eares and heare not? Do ye not remembre? When I brake.v. loues amōge.v.M. How many basshettes full of brokē meate toke ye vp? They sayde vnto him/ twelue. When I brake.vij. amonge iiij.M. How many basshettes of the leuinges of broken meate toke ye vp? They sayde/ seuen. And he sayde vnto them: how is it that ye vnderstande not?

Mat.xvi.a. Luke.xij.a.

✠ And he came to Bethsayda/ and they ¶ brought a blinde mā vnto him/ & desyred him to touche him. And he caught ỹ blinde by the hande/ and leade him out of the toune/ & spat in his eyes & put hys handes vpon hym/ and asked hym whether he saw ought. And he loked vp and sayde: I se the men: for I se thē walke/ as they were trees. After that he put his handes agayne vpon his eyes/ and made him se. And he was restored to his sight/ and sawe euery mā clerly. And he sent him home to hys house sayinge: nether go into the toune/ nor tell it to eny in the toune. ✠

And Jesus wēt out & hys disciples into ỹ tounes that longe to the citie called Cesarea Philippi. And by ỹ waye he asked his disciplȝ sayinge: whō do men saye ỹ I am? And they answered: some saye ỹ thou arte John Baptist: some saye Helyas: & some one of ỹ Prophetes. And he sayde vnto thē: but whō saye ye ỹ I am? * Peter answered & sayd vnto him Mat.xvi.c. Luke.ix.c. John.vi.g. thou arte very Christ. And he charged thē/ ỹ they shuld tel no man of it. And he begāne to D teache thē/ how that the sonne of man must suffre many thinges/ & shulde be reproued of ỹ elders & of the hye Prestes & Scribes/ and be kylled/ and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke him a syde/ and began to chyde hym. Then he tourned aboute / and loked on hys disciples/ and rebuked Peter sayinge. Go after me Satan. For thou sauerest not ỹ thingȝ of God but the thynges of men.

*And he called the people vnto him/ wyth Mar.xvi.d. and.x.d. Luke.ix.c. and.xiij.f. his disciples also/ & sayde vnto thē. Whosoeuer will folowe me/ let him forsake him selfe

& take vp hys crosse/ & folowe me. For who-
soeuer wyll saue hys lyfe/ shall lose it. But
whosoeuer shall lose his lyfe for my sake & ỹ
Gospels/the same shall saue it. What shall
it profet a mā/ yf he shuld wynne all ỹ world
& lose his awne soule? or els what shall a mā
geue to redeme his soule agayne? Whosoe-
uer therfore shall be ashamed of me & of my
wordes/amōge this aduoutrous & sinful ge-
neracīō: of him shall the sonne of man be as-
hamed/when he cometh in the glorye of hys
father with ỹ holy angels. And he sayde vnto
them: Verely I saye vnto you: There be some
of thē that stande here/whych shall not taste
of deeth/tyll they haue sene the kyngdome of
God come wyth power.

¶ The transfiguracion. The lunaticke is healed. The dysputacion who shuld be the greatest. Offences are forbydden.

¶ The.ix. Chapter.

Mat.xvij.a. Luke.ix.d.

AND after .vi. dayes Jesus toke Pe-
ter/James & John/ & ledde thē vp
into an hye mountayne out of the
waye alone/ & he was trāsfigured
before thē. And his raymēt dyd shyne/ & was
made very whyte/euē as snowe: so whyte as
no fuller can make vpon the erth. And there
apered vnto them Helyas with Moses: & they
talked with Jesu. And Peter answered and
sayde to Jesu: Master here is good beynge
for vs/ let vs make .iij. tabernacles/ one for
the/one for Moses/and one for Helias. And
yet he wyst not what he sayde: for they were
afrayde. And ther was a cloude that shadow-
wed them. And a voyce came out of the clou-
de sayinge: * Thys is my deare sonne/heare
him. And sodenly they loked rounde aboute
them/and sawe no man more then Jesus on-
ly wyth them.

Mat.iij.d.and xvij.b. Luke.iiij.e.and ix.e. Mar.i.b.

And as they came doune from the hyll/ he
charged them/ that they shulde tell no man
what they had sene tyll the sonne of man we-
re rysen from deeth agayne. And they kepte
that sayinge with them/ and demaunded one
of another/what ỹ rysinge frō deeth agayne
shuld meane? And they asked hym sayinge:
why then Saye the Scrybes/that Helyas
B must fyrst come? He answered & sayde vnto
thē: * Helyas verely shall fyrst come & restore
all thinges. And also the sonne of man as it
is wrytten/ shall suffre many thynges and
shalbe set at nought. Moreouer I saye vnto
you that Helias is come/and they haue done
vnto hym whatsoeuer pleased them/as it is
wrytten of hym.

Mala.iiij.a. Esai.liii.b. Math.xii.c. Luke.ix.c.

And he came to his disciples & sawe moche
people aboute them/ and the Scrybes dys-
putynge with them. And streyght waye all ỹ
people when they beheld hym/were amased
and ran to hym/ & saluted hym. And he sayde
vnto the Scrybes: what dyspute ye wyth
them? ✠ * And one of the cōpanye answered Mat.xvii.c.
and sayde: Master I haue brought my sonne Luke.ix.e
vnto the/ whych hath a domme spyryte. And
whensoeuer he taketh hym/ he teareth hym/
and he fometh/ and gnasheth wyth hys te-
the/ and pyneth awaye. And I spake to thy
disciples that they shuld caste hym out/and
they coulde not.

He answered hym and sayde: O generacīō
without fayth/how longe shall I be w̄ you?
How longe shall I suffre you? Brynge hym
vnto me. And they brought hym vnto hym.
And assone as the spryte sawe hym/ he tare
hym. And he fell doune on the grounde wa-
lowynge and fominge. And he asked hys fa-
ther how lōge is it a goo/sens this hath hap-
pened him? And he sayd/of a chylde: & ofte ty-
mes casteth him into the fyre/ & also into the
water/to destroye him. But yf thou canst do
eny thynge/haue mercy on vs/ and helpe vs.
And Jesus sayde vnto hym: yf thou coudest
beleue/all thynges are possyble to hym that
beleuith. And streyght waye the father of the
chylde cryed wyth teares sayinge: Lorde I
beleue/helpe myne vnbeleefe.

D When Jesus sawe that the people came
runnynge together vnto hym/ he rebuked
the foule spryte/ sayinge vnto hym: Thou
domme and deffe spryte/ I charge the come
oute of hym/ and entre no more into hym.
And the spryte cryed/ and rent hym sore and
came out: and he was as one that had bene
deed/in so moche that many sayde/he is deed.
But Jesus caught hys hande and lyfte hym
vp: and he rose. And when he was come into
the house/hys dyscyples asked hym secretly
why coulde not we caste hī out? And he saide
vnto them: this kynde can by no nother mea-
nes come forth/but by prayer & fastinge. ✠ €

✠ And they departed thens/ & toke their
iorney thorow Galile/ & he wolde not ỹ eny
man shuld haue knowē it. For he taught his
disciples/ & sayde vnto thē: * the sonne of mā Mat.xvi.c.
shalbe deliuered into ỹ handes of mē/ & they Luke.ix.c.
shall kyll hym & after ỹ he is kylled he shall
aryse agayne the thyrd daye. But they wiste
not what ỹ sayinge meāt/ & were afrayed to
aske him. And he came to Capernaum. And
whē he was come to house/he axed thē: what
was it ỹ ye disputed bitwene you by ỹ waye?
And they helde their peace: for by the waye
they reasoned amōge thē selues/ who shulde
be the chefest. * And he sate doune & called ỹ Math.xviii.a.
twelue vnto him/ & sayde to thē: yf eny man Luke.ix.f.
desyre to be fyrst/the same shalbe last of all/
& seruaunt vnto all. And he toke a chylde/ &
set him in ỹ myddes of thē/ & toke him in hys
armes and sayde vnto them: whosoeuer re-
ceaueth eny soche a chylde in my name/ re-
ceaueth me.

ceaueth me. And whosoeuer receaueth me/ receaueth not me/but him that sent me. ✠

John answered him sayinge: ✠ Master/ we sawe one castinge oute deuyls in thy name/which soloweth not vs/& we forbade him because he soloweth vs not. But Jesus sayd forbid him not. For ther is no man that shall do a myracle in my name/ that can lyghtely speake euyll of me. Whosoeuer is not agaīst you/is on youre parte. And whosoeuer shall geue you a cuppe of water to drynke for my names sake/because ye belonge to Chryste/ verely I saye vnto you/he shall not loose his *rewarde. And whosoeuer shall offende one of these lytelons/ that beleue in me/ it were better for hym/that a mylstone were hanged aboute hys necke/and that he were cast into the see. Wherfore yf thy hande offende the/ cut hym of. It is better for the/ to entre into lyfe maymed/ then hauynge two handes go into hell/into fyre that neuer shalbe quēched/ where their worme dyeth not/ and the fyre neuer goeth oute. Lykewyse yf thy fote offende the/ cut hym of. For it is better for the to go halt into lyfe/ then hauynge two fete to be cast into hell/ into fyre that neuer shalbe quenched: where their worme dyeth not/and the fyre neuer goeth oute. Euen so yf thyne eye offende ỹ/ pluckе him oute. It is better for the to go into the kyngedome of God wyth one eye/ then hauynge two eyes to be cast into hell fyre: where their worme dyeth not/ & the fyre neuer goeth oute. ✠

Euery man therfore shalbe salted wyth fyre. And euery sacrifyce shalbe sealoned wt salt. Salt is good. But yf the salt be vnsaue ry/what shall ye salte therwith? Se that ye haue salt in youre selues: & haue peace amōge youre selues/one with another.

¶ Of deuorcemēt. The ryche man questioneth wyth Chryst. Of the sonnes of Zebede. Barthimeus the blynde man.

The.x. Chapter. ✠

And he rose from thence and went into the coostes of Jurie through the region that is beyonde Jordan And the people resorted vnto hym a fresshe: and as he was wont/ he taught thē agayne. And the Pharyses came and asked hym a questyon: whether it were lawfull for a man to put awaye hys wyfe: to proue him. And he answered and sayd vnto them: * what dyd Moses byd you do? And they sayde Moses suffred to wryte a testimonyall of deuorsement/and to put her awaye. And Jesus answered and sayd vnto them: For the hardnes of youre hertes he wrote thys precept vnto you. But at the fyrst creacion God made thē man and woman. * And for thys thynges sake shall man leue his father and mother & byde by his wife and they twayne shalbe one flesshe. So then are they now not twayne but one flesshe. Therfore what God hath coupled/let not man separat.

And in the house his dyscyples asked hym agayne of that matter. And he sayde vnto thē ¶ Whosoeuer putteth awaye his wyfe & maryeth another/ breaketh wedlocke to herwarde. And yf a womā forsake her husband and be maryed to another/ she commytteth aduoutrye. * And they brought chyldren to hym/that he should touche them. And hys dyscyples rebuked thoose that brought thē. When Jesus sawe that/ he was dysplealed and sayd to them: Suffre the chyldren to come vnto me/ & forbyd thē not. For of suche is ỹ kyngdome of God. Verely I saye vnto you whosoeuer shall not receaue ỹ kyngedome of God as a chylde/he shal not entre therin. And he toke thē vp in his armes/ & put his handes vpon them/and blessed them. ✠

✠ * And when he was come into ỹ waye/ ther came one runnynge and kneled to hym/ & asked hym: good Master/what shall I do/ that I maye enheret eternall lyfe? Jesus sayde to hym: why callest thou me good? There is no mā good but one/whych is God. Thou knowest the cōmaundemētes: breake not matrimony: kyll not: steale not/ bere no false witnes: defraude no man: honoure thy father & mother. He answered & sayde to him master al these I haue obserued frō my youth Jesus beheld hym/ & had a fauour to hym & sayd vnto him: one thinge is lackinge vnto ỹ Go a* & sell al that thou hast/and geue to the poore & thou shalt haue treasure in heuē & come & folowe me/ & take vp the crosse. But he was discumforted with that sayinge/ & went awaye mournīge/ for he had great possessiōs

And Jesus looked rounde aboute/ & sayde vnto his dyscyples: what an harde thinge is it for thē that haue ryches/ to entre into ỹ kingdome of God. And his dyscyples were astonyed at hys wordes. But Jesus answered agayne & sayde vnto thē: chyldren how harde is it for thē/that trust in ryches/to entre into the kyngdome of God? It is easyer for a camell to go thorowe the eye of an nedle/then for a ryche man to entre into the kyngdome of God. And they were astōnyed out of measure/ sayinge betwene thē selues: who then can be saued? Jesus loked vpon thē/ & sayde: with men it is vnpossible/but not with God: for with God all thinges are possible.

And Peter beganne to saye vnto him: Lo/ we haue forsaken all/and haue folowed the. Jesus answered & sayde: Verely I saye vnto you/ther is no man that forsaketh house/ or brethren/or systers/or father/ or mother/or wyfe/ other chyldren/or landes for my sake

Fyer is tribulacion/and Salt is Godes worde

Mat.xix.a.

Deut.xxiiij.a. Math.xix.a.

Gene.ii.d. 1.Cor.vi.d. Math.v.e.and xix.a. Ephe.v.g.

Mat.xix.b. Luke.xviij.d.

Math.xix.b. Luke.xviii.d.

a * Go sell all ỹ thou hast/ ỹ is plucke thy hert from all ỹ thou doest possesse/ & forsake them wt all thy hert so that in thy mynde thou set thē: & be ready also in deade to sell them yf the D necessite of thy neyghboure requier it. The affect & trust in thinge possessed must we euer renosce or elles are we not perfect as Mat.xix.b.

* Whatsoeuer is done for chrystes sake shalbe rewarded with the rewarde ỹ Chryst hath deserued for vs.

C

and the Gospelles/ whych shall not receaue an hundred foolde nowe in this lyfe: houses and brethren/ and systers/ and mothers/ and chyldren/ and landes with persecutions: and in the worlde to come/ eternall lyfe. Many ꝑ are fyrst/ shalbe last: & ꝑ last/ fyrst. And they were in the waye goynge vp to Jerusalem. And Jesus went before them: and they were amased/ and as they folowed/ were afrayde.

And Jesus toke the .xij. agayne/ & begãne to tell them what thynges shuld happẽ vnto him. * Beholde we go vp to Jerusalem/ and the sonne of man shalbe deliuered vnto ẏ hye Prestes and vnto the Scribes: and they shall condempne him to deeth/ & shall delyuer him to the gentyls: and they shall mocke him/ and scourge him/ & spyt vpon him/ and kyll hym. And the thyrde daye he shall ryse agayne.

Math. xvi. c. xvij. c. & xxvi. c. Luke. xvii. f. and. xviii. f.

And then James and John the sonnes of Zebede came vnto hym/ sayinge: Master: we wolde that thou shuldest do for vs what soeuer we desyre. He sayde vnto them: what wolde ye I shuld do vnto you? They sayd to him: graunt vnto vs that we maye sytte one on thy ryght hande/ and the other on thy lyfte hande/ in thy glory. But Jesus sayd vnto thẽ: Ye wot not what ye aske. Can ye dryncke of the cup that I shall dryncke of/ and be baptised in the baptime that I shalbe baptised in? And they sayde vnto hym: that we can. Jesus sayde vnto them: ye shall dryncke of the cup that I shall dryncke of and be baptised wyth the baptyme that I shalbe baptised in: but to syt on my ryght hande and on my lyfte hande is not myne to geue/ but to them for whom it is prepared.

Math. xx. d. * And when the .x. hearde that/ they begã to disdayne at James and John. But Jesus called them vnto him/ and sayde to them: ye know ẏ they which seme to beare rule amonge the gentyls/ raygne as lordes ouer thẽ. And they that be greate amonge them/ exercyse auctorite ouer thẽ. So shall it not be amõge you/ but whosoeuer of you wylbe greate amõge you/ shalbe youre minister. And whosoeuer wilbe chefe/ shalbe seruaunt vnto all. For euen the sonne of mã came not to be ministred vnto: but to minister/ and to geue his ¶ lyfe for the redempcion of many.

Math. xx. d. Luke. xviii. g. And they came to Hierico. * And as he wẽt oute of Hierico with his disciples/ & a great nombre of people: Barthimeus the sonne of Thimeus which was blynde/ sate by the hye wayes syde beggynge. And when he hearde that it was Jesus of Nazareth/ he began to crye and to saye: Jesus the sonne of Dauid/ haue mercy on me. And many rebuked hym/ that he shuld holde hys peace. But he cryed the more a greate deale/ thou sonne of Dauid haue mercy on me. And Jesus stode styll/ and commaunded him to be called. And they called the blynde/ sayinge vnto hym: Be of good comforte: ryse/ he calleth the. And he threwe awaye hys clooke/ and roose & came to Jesus. And Jesus answered/ & sayde vnto him: what wilt thou that I do vnto the? The blinde sayde vnto him: Master/ that I might se. Jesus sayde vnto hym: go thy waye/ thy fayth hath saued ẏ. And by & by he receaued his sight/ and folowed Jesus in the waye.

¶ Christ rydeth to Jerusalem. The fygge tre dryeth vp. The byers and sellers are cast oute of the temple. The Pharises question with Christ.

¶ The .xi. Chapter.

Math. xxi. a. Luke. xix. e. AND when they came nye to Jerusalem vnto Bethphage and Bethanie/ besydes mount Olyuete/ he sent forth two of hys dyscyples/ and sayde vnto them: Go youre wayes into the toune that is ouer agaynst you. And assone as ye be entred into it/ ye shall fynde a coolte bounde/ wheron neuer man sate: lose hym and bringe hym. And yf eny man saye vnto you: why do ye so? Saye that the Lorde hath neade of hym: and streyght waye he wil sende hym hyther. And they went their waye & found a coolte tyed by ẏ dore with out in a place wher two wayes met/ & they losed him. And diuers of thẽ that stode there/ sayd vnto them: * what do ye loosynge the coolte? And they sayd vnto them euen as Jesus had commaunded thẽ. And they let them go. And they brought the coolte to Jesus/ and caste their garmẽtes on him: & he sate vpõ him. And many spredde their garmentes in ẏ waye. Other cut doune braunches of the trees/ & strawed thẽ in the waye. And they that went before and they that folowed/ cryed saying: a * Hosanna: blessed be he that cõmeth in the name of the Lorde. Blessed be the kingdome that cõmeth in the name of him that is Lorde of oure father Dauid: Hosanna in the hyest.

John. xii. b.

a * Hosanna Kede in Ma. xxi. h.

And the Lorde entred into Jerusalẽ & into the tẽple. And whẽ he had loked round about vpon all thynges/ and now the euẽ tyde was come/ he went out vnto Bethany/ wyth the twelue. And on the morowe when they were come out frõ Bethany/ he hungred/ & spied a b * fygge tree a farre of hauinge leues/ & wẽt to se whether he myght fynde eny thinge ther on. But when he came therto/ he founde nothinge but leues: for the tyme of fygges was not yet. And Jesus answered and sayde to it: neuer man eate frute of the here after whyll ẏ worlde standith. And his disciples hearde it

b * Fygge tree looke in Mat. xxi. b.

¶ And they came to Jerusalem. And Jesus went into the temple/ & beganne to cast out the sellers and byers in the temple/ & ouerthrewe the tables of the money chaungers/ and the stoles of them that solde doues: and wolde not

wolde not suffre that eny man caryed a vessell thorow the tẽple. And he taught sayinge
Esa.lvi.c. vnto them/*is it not writtẽ:my house shalbe called the house of prayer vnto all nacions? But ye haue made it a den of theues.

And the Scribes and hye prestes hearde it and sought howe to destroye him. For they feared hym/because all the people marueled at his doctrine. And when euẽ was come/he
Math.xxi.b. wẽt out of ỹ citie.*And in ỹ morning as they passed by/ they sawe the rygge tree dryed vp by the rotes. And Peter remembred/& sayde vnto him:master/beholde/ ỹ rigge tree which thou cursedest/is widdred awaye. And Jesus answered & sayde vnto thẽ: haue cõfydens in God. ✣ Verely I saye vnto you/ ỹ whosoeuer shall saye vnto thys mountayne: take awaye thy selfe/& cast thy selfe into the see & shall not wauer in his herte/but shall beleue those thinges whych he sayeth shall come to
D Math.xxi.c. John.xvi.c. passe/what soeuer he sayeth/ shalbe done to him. Therfore I saye vnto you/*whatsoeuer ye desyre whẽ ye praye/beleue ỹ ye shal haue it/and it shalbe done vnto you. And when ye stande & praye/forgeue/yf ye haue eny thinge agaynste eny mã: ỹ youre father also which is in heuẽ/maye forgeue you youre trespas.

Luke.xx.a. Math.xxi.c. And they came agayne to Jerusalẽ.*And as he walked in ỹ tẽple/ther came to him the hye Prestes/& ỹ Scribes/& ỹ elders/& sayd vnto him:by what auctorite doest thou these thinges? & who gaue ỹ thys auctorite/to do these thinges? Jesus answered & sayde vnto thẽ:I will also aske of you a certayne thinge & answere ye me/and I will tel you by what auctorite I do these thynges. The baptime
e * Of men or of heauẽ /looke Mat.xxi.c. of John / was it from heuen or *of men? Answer me. And they thought in thẽ selues sayinge: yf we shall saye frõ heuen: he wyll saye/why then dyd ye not beleue hym? but yf we shall saye/of men:then feare we ỹ people For all men counted John/that he was a verie Prophete. And they answered & sayd vnto Jesu:we cannot tell. And Jesus answered/ and sayd vnto them:nether will I tell you by what auctorite I do these thinges. F

¶ The vyneyarde is let oute. Geue to Cesar ỹ belongeth to Cesar. Of the Saduces/of the doctor of lawe. ypocrites must be eschewed/ỹ offring of ỹ pore wedowe

¶ The.xij.Chapter.

A Math.xxi.d. Luke.xx.b Esai.v.a. And he beganne to speake vnto thẽ in similitudes. A certayne mã plãted a vyneyarde/& cõpased it w̃ an hedge & ordeyned a wyne presse/& bylt a toure in it. And let it out to hyre vnto husbãdmẽ/& wẽt into a straũge coũtre. And whẽ the tyme was come/he sent to ỹ tenaũtes a seruaũt/ ỹ he myght receaue of the tenaũtes of ỹ frute of the vyneyarde. And they caught him & bet him/and sent him agayne emptye. And moreouer he sent vnto thẽ another seruaũt/& at hym they cast stones & brake hys heed/and sent him agayne all to reuyled. And agayne he sent another /& him they kylled: & many other/beetinge some & kyllinge some.

Yet had he one sonne whõ he ioued tenderly/him also he sent at ỹ last vnto thẽ sayinge they will feare my sonne.*But the tenaũtes Math.xxi.d. sayde amõgest thẽ selues:this is ỹ heyre:come Genes.xxxvij.d. let vs kil him & the inheritaũce shalbe oures Luke.xx.c. And they toke hym & kylled hym/ & cast hym oute of the vyneyarde. What shall then the Lorde of the vineyarde do? He will come and destroye the tenaũtes/& let out the vineyarde to other. Haue ye not redde thys scrypture? *The stone whych the bylders dyd refuse/ is Psal.cxvijc. made the cheke stoone in ỹ corner: thys was Math.xxi.d. done of the Lorde/and is meruelous in oure eyes. And they went about to take hym/but they feared the people. For they perceaued that he spake that symilitude agaynst them. And they left him and went their waye.

*And they sent vnto him certayne of ỹ Pha Math.xxij.b. rises with Herodes seruantes/to take him in Luke.xx.d. his worde. And assone as they were come they B sayd vnto hym: master we knowe that thou arte true/& carest for no mã: for thou consyderest not ỹ degre of mẽ/but teachest ỹ waye of God truly: Is it lawfull to paye tribute to Cesar/ or not? Ought we to geue/or ought we not to geue? He vnderstode their simulacion & sayde vnto them:Why tempte ye me? Bringe me a peny/ ỹ I maye se it. And they brought. And he sayde vnto them: Whose is thys ymage and superscrypcyon? And they sayd vnto him / Cesars. And Jesus answered and sayde vnto them:*Then geue to Cesar Roma.xiij.b. that whych belongeth to Cesar: and to God/ Math.xxij.c. that which perteyneth to God. And they merueuelled at hym.

Then came ỹ Saduces vnto hym/which saye/ther is no resurrecyon. And they asked hym sayinge:*Master/ Moses wrote vnto Math.xxij.a. vs yf eny mans brother dye/& leue hys wyfe Luke.xx.d. behynde him/and leue no chyldren:that then Deut.xxv.b. hys brother shuld take hys wyfe / and reyse vp seed vnto hys brother. There were seuen brethren:and the fyrst toke a wyfe/ and whẽ he dyed leeft no seed behynde hym. And the seconde toke hyr/and dyed:nether leeft eny seed And the thyrde lyke wyse. And seuen had her and leeft no seed behynde them. Last of all the wyfe dyed also. In the resurrecyon then whẽ they shall ryse agayne:whose wyfe shall she be of them? For seuen had her to wyfe. Jesus answered and sayde vnto them:Are ye not therfore deceaued and vnderstande not the scryptures/ nether the power of God? C For when they shall ryse agayne from deeth/ they nether mary/nor are maryed:but are as

the angels which are in heauē. As touchyng the deed/that they shall ryse agayne: haue ye not redde in the boke of Moses/howe in the bushe God spake vnto hym sayinge: *I am the God of Abraham and God of Isaac/ and the God of Jacob? He is not the God of the deed/but the God of the lyuynge. Ye are therfore greatly deceaued.

Exo.iij.b.

Mat.xxij.d. *And ther came one of the Scrybes that had hearde them disputynge to geder/& perceaued that he had answered them well/and asked hym: whych is the fyrste of all the cōmaundementes? Jesus answered hym: the fyrste of all the cōmaundementes is. Heare Jsrael: *The Lorde God/is one Lorde. And thou shalt loue the Lorde thy God wyth all thy hert/and wyth all thy soule/and wyth all thy mynde/and wyth all thy strength. Thys is the fyrste cōmaundment. And the seconde is lyke vnto thys: *Thou shalt loue thy neyghbour as thy selfe. Ther is none other commaundment greater then these.

Math.xxij.d. Erod.xx.a. Deut.vi.a. Leui.xix.d. Math.xxij.d. Roma.xiij.c. Gala.v.b.

And the Scrybe sayde vnto him: well master/ thou hast sayde the truthe/ that ther is one God & that ther is none but he. And to loue him with all the herte/& with all ỹ mynde & with all the soule/& wyth all ỹ strength: & to loue a mans neyghbour as hym selfe/is a greater thinge then all burnt offeringes & sacrifices. And whē Jesus sawe ỹ he answered discretly/he sayde vnto him: a*Thou arte not farre from the kyngdome of God. And no mā after that/durst aske hym eny question.

a *Thou art not farre from the kyngdome of God/ that is thou hast ỹ true knowledge of ỹ lawe & lackest nothig but fayth and trust in me/ by which only cōmeth euerlastynge lyfe.

And Jesus answered and sayd/ teachinge in the tēple: howe saye the Scrybes ỹ Chryst is the sonne of Dauid? for Dauid hym selfe inspyred with the holy goost/sayde: The Lord sayde to my Lorde/ syt on my ryght hande b*tyll I make thyne enemyes thy fote stole. Then Dauid him selfe calleth him Lorde: and by what meanes is he then hys sonne? And moche people hearde him gladly.

b *Tyll I make thyne enemyes thy fote stole. &c. looke in Mat.xxij.d.

And he sayde vnto them in his doctrine: beware of ỹ Scribes which loue to go in lōge clothynge: and loue salutacyons in the market places/ and the chefe seates in the synagoges/ and to syt in the vppermost roumes at feastes/ and deuoure wydowes houses/& that vnder a coloure of lōge prayinge. These shall receaue greater dampnacyon.

✠ And Jesus sat ouer agaynst the treasury/ and beheelde how the people put money into the treasury. And many that were ryche cast in moch. And ther cam a certayne poore wydowe/& she threwe in two mytes/ whych make a farthynge. And he called vnto hym his disciples and sayde vnto them: Verely I saye vnto you/that thys poore wydowe hath cast moare in/then all they which haue caste into the treasury. For they all dyd cast in of their superfluyte: but she of her pouerte/ dyd cast in all ỹ she had/ euen all her liuinge. ✠

¶ The ende of the worlde. The daye and the houre is vnknowen.

¶ The.xiij. Chapter. ✠

ANd as he wēt out of the tēple/ one of hys disciples sayde vnto hym: Master/se what stones/and what byldynges are here. And Jesus answered and sayde vnto him: Seyst thou these greate byldinges? There shall not be leefte one stone vpon a nother/ that shall not be throwen doune. And as he sate on mounte Olyuete/ouer agaynst the temple/ Peter/& James and John/and Andrew asked hym secretly: tell vs/ when shall these thinges be? And what is the sygne when all these thinges shalbe fulfylled? And Jesus answered them/ and began to saye: *take hede lest eny man deceaue you. For many shall come in my name sayinge: I am Christ/& shall deceaue many.

Mat.xxiiij.a. Luke.xxi.b.

When ye shall heare of warre and tydinges of warre/be ye not troubled. For soche thinges must nedes be. But the ende is not yet. For ther shall nacyon aryse agaynste nacyon/ and kyngdome agaynste kyngdome. And ther shalbe erth quakes in all quarters/ and famyshment and troubles. These are the begynnynge of sorowes. *But take ye hede to youre selues. For they shall bringe you vp to the counsels and into the synagoges/and ye shalbe beaten: ye and shalbe brought before rulers and kynges for my sake for a testimoniall vnto them. And the Gospell must fyrste be published amonge all nacyons.

B John.xvi.a.

*But when they leade you and present you take no thought afore hande what ye shall saye/nether ymagyon: but whatsoeuer is geuen you at the same tyme/ that speake. For it shall not be ye that shall speake/ but the holy goost. Ye and the brother shall deliuer ỹ brother to deeth/ and the father the sonne/& the children shall ryse agaynste their fathers and mothers/ and shall put them to deeth. And ye shall be hated of all men for my names sake. But whosoeuer shall endure vnto the ende/the same shalbe safe.

Math.x.c. Luke.xxi.c.

*Moreouer when ye se the abhominacyon that be tokeneth desolacion/wherof is spokē by Daniel ỹ prophet/stande where it ought not/let him ỹ redeth vnderstāde. Then let thē ỹ be in Jurie/flie to the mountaynes. And let hym that is on the house toppe not descende doune into the house/nether entre therin/to fetche eny thynge oute of hys house. And let him ỹ is in ỹ felde/not tourne backe agayne vnto the thinges which he leeft behynde him for to take hys clothes wyth hym. Wo shall be then to them that are wyth chylde/ and to them that geue soucke in those dayes. But

Mat.xxiiij.b. Luke.xxi.d. Danie.ix.g.

praye/

c * That your flyght be not in the winter lo ke in Matth. xxiiij.b.

praye* that youre flyght be not in ỹ winter. For ther shalbe in those dayes suche trybulacion/as was not frō the begynnyng of creatures which God created vnto this tyme/nether shalbe. And excepte that the Lord shuld shorten those dayes/no man shulde be saued But for the electes sake/ which he hath chosen/he hath shortened those dayes.

Mat.xxiiij.b. Luke.xvij.c. ¶ *And then/yf eny mā saye to you: lo/here is Christ: lo/he is there/beleue not. For false Christes shall ryse/& false prophetes/& shall shewe myracles & wondres/to deceaue yf it were possible/euē ỹ electe. But take ye hede: behold/I haue shewed you all thingꝭ before.

Mat.xxiiij.c. Joel.ij.c *Moreouer in those dayes/after that tribulacion/the sunne shall were darke/& the mone shall not geue her lyght/& the starres of heuē shall fall: & the powers which are in heuen/shall moue. And then shall they se the sonne of man cōmynge in the cloudes/with greate power and glory. And then shall he sende his angels/& shall gather to gether his electe from the fower wyndes/and from the one ende of the worlde to the other.

Learne a symilitude of ỹ fygge tree. When his braūches are yet tender/& hath brought D forth leues/ye knowe that sommer is neare So in lyke maner when ye se these thynges come to passe: vnderstand/that it is nye euen at the dores. Verely I saye vnto you/ ỹ thys generacion shall not passe/tyll these thinges be done. Heuen and erth shall passe/but my wordes shall not passe. But of the daye & the houre knoweth no man: no not the Angels which are in heuē: b* nether ỹ sonne him selfe: saue the father only.

b * Nether the sonne him selfe &c. As concernyng his manhode he was lesse then his father/and therfore knewe it not/although by his Godhed he knewe it.

Take hede/watche & praye/for ye knowe not whē the tyme is. As a mā which is gone into a straunge contrey/and hath lefte hys house/and geuē auctorite to hys seruauntes/ and to euery mā his worke/and cōmaunded the porter to watche. Watche therfore/for ye knowe not when ỹ master of the house will come/whether at euen or at midnyght/whether at the cocke crowyng or in ỹ daunynge: lest ỹ he come sodēly he shuld fynde you slepynge. And that I saye vnto you/I saye vnto all men/watche.

¶ Mary Magdalen anoynteth Christ. The ester lābe is eatē. Christ is takē. Peter denyeth him: with many other thynges that were demaunded of Christ.

¶ The.xiiij. Chapter. ✠

Mat.xxvi.a. Luke.xxii.a After two dayes folowed ester/and the dayes of swete breed. And the hye Prestes & the Scribes sought meanes how they myghte take him by crafte and put him to deeth. But they sayde: not in the feast daye/lest eny busynes aryse amonge the people.

Mat.xxvi.a. John.xii.a *When he was in Bethania/in ỹ house of Simon ỹ leper/euē as he sate at meate/ ther cam a womā hauyng an alabaster bore of oyntmēt called narde/that was pure and costly: & she brake the bore & powred it on is heed. And ther were some ỹ were not cōtent in thē selues/& sayde: what neded this waste of oyntment? For it myght haue bene soolde for more then thre hundred pens & bene geuē vnto ỹ poore. And they grudged agaynst her.

And Jesus sayde: lett her be in reest/why trouble ye her? She hath done a good worke on me. For ye shall haue poore with you all wayes: & when soeuer ye will ye maye do thē good: but me ye shall not haue alwayes. She hath done ỹ she coulde: she came a fore hande to anoynt my body to hys buryinge warde. Verely I saye vnto you: whereseuer this Gospell shalbe preached thorow out the whole worlde: this also ỹ she hath done/shal be rehearsed in remembraunce of her.

B Mat.xxvi.b. Luke.xxi.a *And Judas Iscarioth/one of the twelue/ went awaye vnto the hye Prestes/to betraye him vnto them. When they herde that/they were gladde/and promysed that they wolde geue hym money. And he sought/howe he myght conuenyently betraye him.

And the fyrste daye of swete breed/when men offer ỹ paschall lambe/his disciples sayd vnto him: where wilt thou ỹ we go & prepare/that thou mayst eate the ester lambe? And he sent forth two of his disciples/& sayde vnto them. Go ye into ỹ cytie/& ther shall a mā mete you beryng a pitcher of water/folowe him. And whither soeuer he goeth in/saye ye to the good mā of ỹ house/the master asketh where is the geest chambre/where I shall eate the ester lambe with my disciples. And he wyll shewe you a greate parlour/paued and prepared: there make ready for vs. And his disciples went forth and came to ỹ cytie and founde as he had sayde vnto them: and made ready the ester lambe.

Math.xxvi.b. Luke.xxii.b. John.xiii.c ¶ *And at euē he came with the.xij. And as they sate at borde and ate/Jesus sayde: Verely I saye vnto you: that one of you shall betraye me which eateth with me. And they beganne to morne/& to saye to him one by one: is it I? And another sayde: is it I? He answered & sayd vnto them: It is one of the.xij. and the same deppeth with me in the platter. The sonne of man goeth/as it is wrytten of hym: but wo be to that man/by whome the sonne of man is betrayed. Good were it for him: yf that man had neuer bene borne.

And as they ate/Jesus toke breed/blessed and brake and gaue to them and sayd: Take/ eate/this is my body. And he toke ỹ cup/gaue thankes/& gaue it to thē/& they all dranke of it. And he sayde vnto them: Thys is my bloude of the new Testament which is sheed

for many. Verely I saye vnto you: I wyll drincke no mooze of this frute of the vyne/ vntyll ỹ daye/ ỹ I drincke it new in ỹ kyngdome of God. And whē they had sayde grace: they went out to mount olyuete.

And Jesus sayd vnto thē: All ye shalbe offended thorow me this night. For it is writtē: I wyll smyte the shepherd / & the shepe shalbe scattered. But after ỹ I am rysen agayne/ I will go into Galile before you. * Peter sayd vnto him. And though all men shuld be offended / yet wolde not I. And Jesus sayde vnto him: Verely I saye vnto the/ this daye euē in this night before ỹ cocke crowe twyse/ thou shalt denye me thryse. And he spake boldlyer: no/ yf I shulde dye with the/ I wyll not deny the. Lykewyse also sayde they all.

D

*And they came into a place named Gethsemani. And he sayde to his disciples: Syt ye here whyll I go aparte & praye. And he toke with him Peter/ James & John/ & he began to waxe abashed & to be in an agonye & sayd vnto them: My soule is very heuy euen vnto the deeth/ tary here and watche. And he went forth a lytle and fell doune on the grounde & prayed: ỹ yf it were possible/ ỹ houre might passe frō him. And he sayde: * Abba father/ all thynges are possible vnto ỹ take awaye this cup from me. Neuertheless not that I wyll: but that thou wilt/ be done.

And he cam & founde thē slepyng/ & sayde to Peter: Simon slepest thou? Couldest not

E

thou watche with me one houre? watche ye/ & praye lest ye entre into tēptacion/ ỹ spyrete is redy/ but the flesh is weeke. And agayne he went awaye & prayde and spake the same wordes. And he returned & foūde thē a slepe agayne for their eyes were heuy: nether wist they what to answere him. And he came the thyrde tyme & sayde vnto them: slepe a * hens forth/ and take youre ease/ it is ynough. The houre is come/ beholde ỹ sonne of mā shalbe deliuered into ỹ handes of synners. Ryse vp/ let vs go. Lo he ỹ betrayeth me / is at hande.

a * Slepe hēce forth and take youre ease/ looke in Mat. xxvi.d

And immediatly whyll he yet spake/ came Judas one of the twelue / & wt him a greate nomber of people with sweardes and staues from the hye Prestes and Scribes & elders And he that betrayed hym had geuen them a generall token saying: whosoeuer I do kisse/ he it is: take him & leade him awaye warely. And as sone as he was come/ he wēt streight waye to him/ & sayde vnto him: master master/ & kyssed him. And they layde their hādes on him/ and toke hym. And one of them that stode by/ drue out a swearde/ and smote a seruaunt of the hye Preste/ and cut of his eare.

And Jesus answered & sayd vnto them: ye

F

become out as vnto a theke wt sweardes & wt staues/ for to take me. I was dayly with you in the tēple teachinge/ & ye toke me not: but ỹ the scriptures shuld be fulfylled. And they all forsoke him & ranne awaye. And ther folowed him a certayne yonge man/ clothed in lynnē vpō the bare / & the yongemen caught him/ & he lefte his lynnē/ & fleed from thē naked. * And they led Jesus awaye to the hyest Preste of all: & to him cam all ỹ hye Prestes/ and the elders/ and the Scribes. And Peter folowed him a greate waye of euen into the pallys of the hye preste/ and sat with the seruauntes/ and warmed him selfe at the fyre.

Math. xxvi. f. Luke. xxij. f. John. xviij. b

And ỹ hye Prestes & all ỹ counsell sought for witnes agaynst Jesu/ to put him to death & founde noone. Yet many bare false witnes agaynste him/ but their witnes aggreed not to gether. And ther arose certayne & brought false witnes agaynst him sayinge. We herde him saye: I will destroye thys temple made with handes/ and with in thre dayes I wyll bylde another/ made wythout handes. But their witnes agreed not to gether.

And ỹ hyeste Preste stode vp amōgest thē/ & asked Jesus sayinge: answerest thou nothinge? How is it that these beare witnes agaynst ỹ? And he held is peace / & answered nothing. Agayne ỹ hyeste Preste asked him & sayde vnto him: Arte thou Christ ỹ sonne of the blessed? And Jesus sayd: I am. * And ye

G

shall se the sonne of mā syt on the ryght hand of power/ & come in the cloudes of heauen. Then the hyest preste rent his clothes & sayd: what nede we eny further of wytnes? Ye haue heard blasphemy/ what thincke ye? And they all gaue sentence that he was worthy of deeth. And some begāne to spit at him/ & to couer his face/ & to bete him with fistes/ and to saye vnto him/ arede vnto vs. And the seruauntes bofeted him on the face.

Mat. xxvi. f. Luke. xxij. g.

And as Peter was beneeth in the pallys/ ther cam one of ỹ wenches of ỹ hyest preste: & * whē she sawe Peter warmynge him self/ she loked on him/ & sayde: wast not thou also with Jesus of Nazareth? And he denyed it sayīg: I knowe him not/ nether wot I what thou sayest. And he wēt out into the porche/ and ỹ cocke crewe. And a damsell sawe him: & agayne began to saye to thē ỹ stode by/ this is one of thē. And he denyed it agayne. And anone after / they that stode by / sayde agayne to Peter: suerly thou arte one of thē/ for thou arte of Galile/ & thy speache agreth therto. And he beganne to curse & to sweare sayinge: I knowe not thys man of whom ye speake. And agayne the cocke krewe/ * & Peter remembred the worde that Jesus sayde vnto him/ before ỹ cocke crowe twyse/ thou shalt denye me thryse/ & beganne to wepe.

Mat. xxvi. g. Luke. xxij. g. John. xviij. c.

Mat. xxvi. g. Luke. xxij. g.

¶ The passyon of Christ. Of his death and burpall.

¶ The. xv. Chapter.

And

Mat.xxvij.a. Luke.xxiij.a Joh n.xviij.e

AND anone in the dawninge the hye Prestes helde counsell wt ye elders & the Scribes / & the whole congregacion & bounde Jesus & ledde him awaye & delyuered hym to Pilate. And Pylate asked hym: arte thou the kynge of ye Jewes? And he answered and sayd vnto him: thou sayest it. And ye hye prestes accused him

Mat.xxvij.b. Luke.xxiij.b

of many thynges. Wherfore Pylate asked him agayne sayinge:* Answerest thou nothing? Beholde how many thynges they lay vnto thy charge. Jesus yet answered neuer a worde / so that Pylate merueled.

At that feast Pylate was wont to delyuer at their pleasure a prysoner: whosoeuer they wolde desyre. And ther was one named Barrabas / which laye bounde wt them ye made insurrection / & in the insurreccyon comitted murther. And the people called vnto him / and began to desyre accordynge as he had euer done vnto them. Pylate answered them and sayde: Will ye that I lowse vnto you ye kyng of ye Jewes? For he knewe ye the hye Prestes had delyuered him of enuy. But ye hye prestes had moued the people that he shulde rather delyuer Barrabas vnto them.

And Pylate answered agayne / and sayde vnto the:* What wyll ye then that I do with

Mat.xxvij.d Luke.xxiij.e

him who ye call the kyng of the Jewes? And they cryed agayne: crucifye him. Pylate sayd vnto the: What euyll hath he done? And they cryed the moare feruentlye: Crucifie hym. And so Pylate wyllinge to content ye people lowsed them Barrabas / and deliuered Jesus whe he had scourged him / for to be crucified.

B And the soudyers ledde him awaye into ye commen hall / and called together the whole multitude / & they clothed him with purple / & they platted a croune of thornes & crouned him with all / & begane to salute him. Hayle kynge of the Jewes. And they smote hym on the heed with a rede / and spat vpon him / and worshyped him.

And whe they had mocked him / they toke the purple of him / & put his awne clothes on

Math.xxvij.d Luke.xxiij.e.

him and ledde him out / to crucifie him.* And they compelled one that passed by / called: Simon of Cyrene (which cam oute of the felde / and was father of Alexander and Rufus) to beare his crosse. And they brought hym to a

C place named Golgotha (which is by interpretacion / the place of deed mens scoulles) and they gaue him to drinke / wyne mingled with myrre / but he receaued it not.

And when they had crucyfied hym / they parted his garmētes / castinge lotes for the / what euery man shulde haue. And it was aboute ye thirde houre / & they crucified him. And the tytle of his cause was wrytten: The kynge of the Jewes. And they crucified with him two theues: the one on the ryght hande / and the other on his lyfte. And the scripture was fulfilled which sayeth:* he was counted amonge the wycked.

Esaie.liij.d.

*And they ye wēt by rayled on him: waggynge their heedes and sayinge: A wretche / that destroyest the temple / and byldest it in thre dayes: saue thy selfe / & come doune from the crosse. Lykewyse also mocked him ye hye Prestes amonge them selues with the Scribes & sayde / he saued other men / him selfe he cannot saue. Let Christ the kynge of Israel now descende from the crosse / that we maye se and beleue. And they that were crucyfied with him / checked him also.

Math.xxvij.e. Luke.xxiij.e

And when ye sixte houre was come darcknes arose ouer all the erth vntyll the nynthe houre. And at the nynthe houre Jesus cryed wt a loude voyce sayinge: Eloi / Eloi / lamaasbathani / which is yfit be interpreted:* my God my God why hast thou forsake me. And some of the that stode by / when they herde that / sayd: beholde he calleth for Helias. And one ran and fylled a sponge full of veneger / and put it on a rede / & gaue him to drincke / sayinge: let him alone / let vs se whether Helyas will come and take him doune.

Psal.xxi.a

But Jesus cryed with a loude voyce / and gaue vp the Goost. And a* the vayle of the tēple dyd rent in two peces / frō the toppe to ye bottome. And when the Centurion whych stode before hym / sawe ye he so cryed & gaue vp the goost / he sayde: truly this mā was ye sonne of God. Ther were also wemen a good waye of beholdynge him: amonge whō was Mary Magdalen and Mary the mother of James the lytle / & of Joses / and Mary Salome: which also when he was in Galile / followed him & mynistred vnto him / and many other wemen which came vp with him vnto Jerusalem.

a* The vayle of ye tēple rent in two peces &c. This vayle was a certen clothe that hanged in the tēple dewydinge: the moost holyplace from ye reste of the temple / as oure clothe that is hanged vp in lent dewydeth the auitre from the reste of the churche. The rentynge of which vayle signyfyed that ye shadowes of Moses lawe shuld vanyshe awaye at ye florysshinge lyght of the Gospell.

And now when nyght was come (because it was the euē that goeth before the saboth) Joseph of Arimathia a noble Councellour which also loked for the kyngdome of God / came & wēt in boldely vnto Pilate / & begged the body of Jesu. And Pilate merueled that he was alredy deed / and called vnto hym the Centurion / and asked of him / whether he had bene eny while deed. And when he knewe the trueth of ye* Centurion / he gaue the body to Joseph. And he bought a lynnen clothe / and toke him doune / and wrapped him in the lynnen clothe / and layde hym in a tombe that was hewen oute of the sepulcre. And Mary Magdalen and Mary Joses behelde where he was layde. F

*Centurion is a Captayne of an hūdred men.

¶ Christ is ryssen agayne and apered to the Apostles to whom he cōmytteth the preachynge of the Golpell.

¶ The

The Gospell

¶The.xvi.Chapter. ✝

Matth.xxviij.a
Luke.xxiiij.a.
John.xx.a

AND when the Saboth daye was past/Mary Magdalen / & Mary Jacoby/& Salome/bought odoures/ ỹ they myght come & anoynt him. And erly in the morning the nexte daye after the Saboth daye / they came vnto the sepulcre/whē the sunne was rysen. And they sayde one to another: who shall rolle vs awaye the stone from the doze of ỹ sepulcre? And when they loked/they sawe how ỹ stone was rolled awaye: for it was a very greate one. And they went into ỹ sepulcre/and sawe a younge man syttyng on the ryghtsyde/clothed in a longe white garmēt/ and they were abashed. * And he sayde vnto them / be not

Math.xxviii.a
Luke.xxiiii.a.

B afrayed: ye seke Jesus of Nazareth / whych was crucyfied. He is rysen / he is not here. Beholde the place/where they put him But goo youre waye/and tell his disciples/ & namely Peter: he will go before you into Galile: there shall ye se him / as he sayd vnto you. ✝ And they went oute quyckly and fled from the sepulcre. For they trembled & were amased. Neither sayde they eny thynge to eny mā/ for they were afrayed.

✝ When Jesus was rysen ỹ morow after the Saboth daye/he appered fyrst to Mary Magdalen/out of whom he cast seuē deuyls

C And she went and tolde them that were with him/as they mourned & weapte. And though they herde that he was alyue and had appered to her/yet they beleued it not. * After ỹ/

Luke.xxiiij.b

he appered vnto two of thē in a straunge fygure/as they walked & went into the countrey. And they went & tolde it to the remnaūt. And they beleued them nether. ✝

✝ After that / he appered vnto the eleuē as they sate at meate: and cast in their teth their vnbeleefe & hardnes of herte: because they beleued not them which had sene him after hys resurreccion. And he sayde vnto them: a* Goo

D ye into all the worlde / and preache the glad tydinges to all creatures/he that beleueth & is baptised/shalbe saued. But he ỹ beleueth not/shalbe dampned.

* Go ye and preache ỹ glad tydynges vnto all creatures / that is vnto all nacions of the worlde.

And these thinges shall folowe thē that beleue. In my name they shall cast out deuyls/ & shall speake w newe tōges/& shall kyll serpentes. And yf they drinke any dedly thynge/ it shall not hurte them. They shall laye their handes on the sycke/& they shall recouer.

So then when the Lorde had spoken vnto them/he was receaued into heauen/& sate him doune on ỹ ryght hand of God. And they went forth/and preached euery where. And the Lorde wrought with them / & confyrmed the worde with myracles that folowed. ✝

¶The ende of the Gospell of
S. Marcke.

¶The Gospell of S. Luke.



FOr as moche as many haue take in hande to compyle a treates of those thynges / which are surely knowē amōge vs / euē as they declared thē vnto vs which frō the begynnyng sawe them their selues / and were ministers at the doynge: I determyned also as sone as I had searched out dyligently all thynges frō the begynnyng/that then I wolde wryte vnto the/good Theophilus: ỹ thou mightest knowe the certente of those thinges wherof thou arte informed.

¶The cōcepcion and byrth of John the baptist. The cōcepcion of Christe. The thankfull songes of Mary and Zachary.

¶The fyrst Chapter.

THere was in the dayes of Herode the Kynge of Jurie a certayne Preste named Zacharias / of the courle of Abia. And hys wyfe was of the daughters of Aaron: and her name was Elizabeth. Booth were perfect before God/and walked in all the lawes and ordynaunces of the Lorde / that no man coulde fynde fawte with them. And they had no chylde/because that Elizabeth was barrē and booth were well stricken in age. A

And it came to passe / as he executed the Preastes office before God / as hys course came (accordyng to the custome of ỹ Prestes office) his lot was to burne incense. And he went into the temple of the Lorde / and the whoale multitude of ỹ people were without in prayer whill the incense was aburnynge. And ther appered vnto him an Angell of the Lorde standynge on the ryght syde of ỹ aultare of incense. And when Zacharias sawe him

him/he was abalshed/& feare cam on him.

B And the Angell sayde vnto him: feare not
Gene.xviij.b. Zachary/for thy prayer is heard:* And thy wyfe Elizabeth shall beare the a sonne/and thou shalt call his name John/& thou shalt haue ioye and gladnes/& many shall reioyce at his byrth. For he shalbe greate in ỹ syght of the Lord/& shall nether drincke wyne ner stronge drincke. And he shalbe fylled with ỹ holy goost/euẽ in his mothers wombe: & many of the chyldrẽ of Israel shall he tourne to their Lorde God. And he shall go before him in the spryte & power of Helias/to tourne the
*To make the chyldren haue soche an harte to God as Abraham and the fathers had. *hertes of the fathers to the chyldrẽ/and the vnbeleuers to the wysdome of the iuste men: to make the people redy for the Lorde.

And Zacharias sayde vnto ỹ angell: wherby shall I knowe this? seyng that I am olde and my wyfe well strycken in yeres. And the angell answered and sayde vnto hym. I am Gabriel that stande in the presens of God/& am sent to speake vnto the: and to shewe the these glad tydinges. And beholde thou shalt be domme/& not be able to speake/ vntyll ỹ tyme ỹ these thynges be perfourmed/because thou beleuedst not my wordes which shalbe fulfylled in their season.

And the people wayted for Zacharias and merueyled that he taryed in the temple. And when he came out/ he coulde not speke vnto thẽ. Wherby they perceaued that he had sene some vysyon in the temple. And he beckened vnto them/& remayned speachlesse.

C And it fortuned/as sone as ỹ tyme of his office was oute/he departed home into hys awne house. And after those dayes/his wyfe Elizabeth cõceaued/& hyd her selfe fyue monethes sayinge: This wyse hath God dealte with me in the dayes whẽ a* he loked on me/
a* When he loked vpon me &c. that is whẽ he shewed fauoure or grace to me. to take frõ me the rebuke ỹ I suffred amõge men. And in the fyrte moneth the angell Gabriel was sent from God vnto a cytie of Galile/named Nazareth/to a virgin spoused to a mã whose name was Joseph/of ỹ house of Dauid/& the virgins name was Mary. And
b* Hayle full of grace: that is/hayle as one to whome the Lorde hath shewed aboundall fauoure. the angell wẽt in vnto her/& sayde: b* Hayle full of grace/ the Lorde is with the: blessed arte thou amonge wemen.

When she sawe hym she was abasshed at his sayinge: and cast in her mynde what maner of salutacion that shulde be. And the angell sayd vnto her: feare not Mary: for thou hast founde grace with God. Lo/ thou shalt conceaue in thy wombe/ and shalt beare a sonne/& shalt call his name Jesus. He shalbe greate/& shalbe called ỹ sonne of ỹ hyest. And the Lorde God shall geue vnto hym the seate of his father Dauid/& he shall raygne ouer the house of Jacob for euer/ and of hys kyngdome shalbe none ende.

Then sayde Mary vnto the angell: How D shall this be/seyng I knowe not a man? And the angell answered & sayd vnto her: The holy goost shall come vpon the/ & the power of the hyest shall ouer shaddowe the.* Therfore Esaie.vij.d also that holy thynge whych shalbe borne/ shalbe called the sonne of God. And beholde thy cosen Elizabeth she hath also conceaued a sonne in her age. And this is her fyrte moneth/ though she be called barren: for with God can nothinge be vnpossible. And Mary sayde: beholde the hande mayden of ỹ Lorde/ be it vnto me euen as thou hast sayde. ✠ And the angell departed from her.

✠ And Mary arose in those dayes/& went into the mountayns with haste/into a cytie of Jurie/& entred into the house of Zachary/ & saluted Elizabeth. And it fortuned/as Elizabeth hearde the salutacion of Mary/ the babe sprõge in her belly. And Elizabeth was fylled with the holy goost/ & cryed w a loude voyce/& sayde: Blessed arte thou amonge the E wemen & blessed is the frute of thy wombe. And whence hapeneth this to me that the mother of my Lorde shulde come to me? For lo/ as sone as ỹ voyce of thy salutaciõ sownded in myne eares/the babe sprange in my belly for ioye. And blessed arte thou that beleuedst: for those thynges shalbe perfourmed whych were tolde ỹ frõ the Lord. And Mary sayde:

My soule magnyfyeth the Lorde. And Magnificat my spryte reioyseth in God my sauiour. F For he hath loked on the poore degre of hys hande mayden. Behold now frõ hence forth shall all generacions calle me blessed. For he ỹ is myghty hath done to me greate thinges/ and holye is his name. And his mercy on thẽ that feare him thorow out all generacions. He sheweth strẽgth* with his arme/he scattereth them that are proude in the ymaginacyon of their hertes. He putteth doune the myghty from their seates/and exalteth them of lowe degre. He fylleth the hongry w good thynges: & sendeth awaye the ryche emptye. He remembreth mercy: and helpeth hys seruaunt Israel.
c* He sheweth strenght with his arme &c. The arme is Christ as it is expounded. Esaie.li.c

*Euẽ as he promysed to oure fathers/Abraham and to hys seede for euer. And Mary Gene.xxij.c F abode wyth her aboute a.iij. monethes/ and retourned agayne to her awne house.

✠ Elizabethes tyme was come ỹ she shuld be delyuered/ and she brought forth a sonne. And her neyghboures and her cosins hearde tell how the Lorde had shewed great mercy vpon her/and they reioysed with her.

And it fortuned the eyght daye: they came to circumcyse the chyld: and called hys name Zacharias/after ỹ name of his father. How be it his mother answered and sayde: not so/ but he shalbe called John. And they sayd vnto her:

to her: Ther is none of thy kynne / that is named with this name. And they made sygnes to his father / how he wolde haue hym called. And he asked for wryting tables and wroote saying: his name is John. And they maruelled all. And hys mouthe was opened immediatly / & his tonge also / & he spake lawdyng God. And feare came on all them that dwelt nye vnto them. And all these sayinges were noysed abroade throughout all the hyll countre of Jurie and all they that herde thē layde them vp in their hertes saying: What maner chylde shall this be? And the hande of ỹ Lord was with him.

And his father Zacharias was filled with the holy goost / and prophisyed sayinge.

Benedictus

Blessed be the Lorde God of Israel / for he hath * visited and redemed his people. ✠

c * He hath visited / that is he hath remembred his people as in Gene. i.d.

And hath reysed vp an horne of saluacion vnto vs in the house of his seruaunt Dauid.

Euen as he promysed by the mouth of his holy Prophetes which were sens the worlde began. That we shuld be saued frō oure enemyes & from the handes of all that hate vs.

To fulfyl the mercy promysed to oure fathers / and to remember his holy couenaunt.

Gene. xxij. c. * And to performe ỹ oothe which he sware to oure father Abraham / for to geue vs.

That we delyuered oute of the handes of oure enemyes / myght serue him whith oute feare / all the dayes of oure lyfe / in suche holynes & ryghtewelnes as are accept before him. And thou chylde shalt be called the Prophete of the hyest: for thou shalt go before ỹ face of the Lorde / to prepare his wayes: And to geue knowledge of saluacyon vnto hys people for the remission of synnes. Through the tender mercy of oure God / wherby the d * daye spryng from an hye hath visyted vs.

d * Christ is the daye spryng ỹ geueth lyght to them that syt in darcknes of the ignorance of God.

To geue lyght to thē that sate in darcknes and in shadowe of deth / & to gyde oure fete into the waye of peace. And the chylde grew and wexed stronge in spryte / and was in wildernes / tyll ỹ daye came whē he shuld shewe him selfe vnto the Israhelites.

¶ The byrth & circumcision of Christ. How he was receaued in to the temple / how Simeon & Anna prophecye of him / & how he was founde in the temple among the doctours.

¶ The seconde Chapter. ✠

A And it chaunced in those dayes: ỹ there went oute a cōmaundement from Auguste the Emperour / that all the worlde shuld be taxed. And this taxinge was the fyrst / and executed whē Syrenius was leftenaunt in Siria. And euery man went vnto hys awne cytye to be taxed. And Joseph also ascended from Galile / oute of a cytye called Nazareth / into Jurie: vnto the cytie of Dauid which is called Bethleem / because he was of the house & lynage of Dauid / to be taxed with Mary his spouled wyfe which was with chylde.

And it fortuned whill they were there / her tyme was come that she shulde be deliuered. And she brought forth her a * fyrst begotten sonne / and wrapped hym in swadlynge cloothes / & layde him in a manger / because ther was no roume for them within ỹ ynne.

a * First begotten sonne / loke in Math. i.d.

And ther were in ỹ same region shepherdes abydinge in the feld and watchyng their flocke by nyght. And lo the angell of ỹ Lord stode harde by them / and the brightnes of the Lorde shone rounde aboute thē / & they were sore afrayed. But the angell sayde vnto thē: Be not afrayed. For beholde / I bringe you tydinges of greate ioye / that shall come to all the people: for vnto you is borne this daye in ỹ cytie of Dauid / a saueoure which is Christ the Lorde. And take this for a sygne: ye shall fynde the chylde swadled & layed in a māger. And streyght waye ther was with the angell a multitude of heuenly sowdyers / laudynge God and sayinge: Glory to God on hye / and b * peace on the erth: & vnto men reioysing. ✠

b * And peace on the erthe. Peace here signifieth reconciliacīō & remission of oure synnes / as paul calleth Christ oure peace. Ephe. ij. c.

And it fortuned / as sone as ỹ angels were gone awaye from thē into heuen / ✠ the shepherdes sayde one to another: let vs go euē vn to Bethleem / & se this thynge ỹ is hapened / which the Lorde hathe shewed vnto vs. And they came with haste and founde Mary and Joseph and the babe layde in a manger. And when they had sene it / they publisshed abrode the sayinge which was tolde thē of ỹ chylde. And all ỹ hearde it / wondred at those thinges which were tolde thē of the shepperdes. But Mary kept all those sayinges / and pondered them in her hert. And the shepherdes retourned / praysynge and laudynge God for all ỹ they had herde and sene / euen as it was told vnto them. ✠

✠ And when the eyght daye was come that the chylde shuld be circūcised / his name was called Jesus / which was named of ỹ Angell before he was conceaued in the wombe. ✠ D

Leui. xij.

✠ And when the tyme of their purificacīō (after the lawe of Moses) was come / they brought him to Hierusalem / to present hym to the Lorde (as it is wrytten in the lawe of the Lorde: euery man chylde that fyrst openeth ỹ c * matrix / shalbe called holy to ỹ Lord) and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doues or two yonge pigions. And beholde ther was a man in Hierusalem whose name was Simeon. And ỹ same man was iuste & feared God & longed for the consolacion of Israel & the holy goost was in him. And an answer was geuen hym of the holy goost / that he shulde not se deeth / before he had sene the Lordes Christ. And he came

c * All that first open ỹ matrix / loke in Exo. xxxiij. c. and Gene. xxxviij. g

came by inspyracyon into the temple.

And when the father and mother brought in the chylde Jesus / to do for hym after the custome of the lawe / then toke he hym vp in his armes and sayd. Lorde / now lettest thou thy seruaunt departe in peace accordynge to thy promes. For myne eyes haue sene the saueour sent from the. Which thou hast prepared before the face of all people. A lyght to lighten the gentyls / and the glory of thy people Israel. ✠

Nunc dimittis.

✠ And his father and mother meruelled at those thynges which were spokē of him. And Simeon blessed them / and sayde vnto Mary his mother: beholde / this chyld shalbe ỹ fall and resurrection of many in Israel / & a signe which shalbe spokē agaynst. And moreouer b* the swearde shall pearce thy soule / that the thoughtes c* of many hertz maye be opened. ✠ And ther was a Prophetisse / one Anna / the daughter of Phanuel of ỹ trybe of Aser: which was of a greate age / & had lyued with an husbande. vij. yeres frō her virginite. And she had bene a wedowe aboute. iiij. scoore & iiij. yere / which went neuer out of the tēple / but serued God wyth fastinge and prayer nyght & daye. And the same came forth that same houre / and praysed the Lorde / & spake of hym to all that loked for redempcyon in Hierusalem.

b * The swerde shall pearce thy soule &c. ỹ is / because ỹ sonne of God / whom thou receyuest ỹ thou hast borne (and ỹ truthe which he shall preache / and those that shall leane vnto hym / shalbe a gayne sayde of the wycked: the swerde of great grefe & sorow shall pearce thy soule / ỹ is thy selfe.

c * That the thoughtes of many heartes maye be opened &c. The vnbeleuynge do agayne saye him: the faythfull are thrust thorow wyth the swerde of sorowfulnes / whē he is agayne sayde / and so by this signe Christ / are the dyuers thoughtes and affectes of mē dysclosed and made open / both of ỹ wycked and of the faythfull.

And as sone as they had perfourmed all thynges accordyng to the lawe of the Lorde / they returned into Galile to their awne citie Nazareth. And the chylde grewe and wexed stronge in spyrete / and was fylled wyth wysdome / and the grace of God was with him. ✠ And his father and mother went to Hierusalem euery yere at the feeste of ester. ✠ And when he was. xii. yere olde / they went vp to Hierusalem after the custome of the feeste. And whē they had fulfylled ỹ dayes / as they returned home / the chylde Jesus boode styll in Hierusalem vnknowing to his father and mother. For they supposed he had bene in the company / and therfore came a dayes iorney and sought hym amōge their kynsfolke and acquayntaunce. And when they founde hym not / they went backe agayne to Hierusalem / & sought him. And it fortuned after. iij. dayes that they founde him in the temple / syttynge in the middes of the doctours / both hearyng them and posynge them. And all that hearde him / meruelled at his wit and answers.

And when they sawe him / they were astonyed. And his mother sayde vnto him: sonne / why hast thou thus dealte with vs? Beholde thy father & I / haue sought the / sorowenge / And he sayde vnto thē: how is it ỹ ye sought me? Wist ye not that I must goo aboute my fathers busines? And they vnderstode not ỹ sayinge that he spake to thē. And he went w them / and came to Nazareth / & was obediēt to thē. But his mother kept all these thinges in her hert. And Jesus increased in wysdome and age and in fauoure with God & man. ✠

¶ The preachynge / baptyme / and prysonment of John The baptyme of Christ / and a rehearsall of the generacion of the fathers.

¶ The. iij. Chapter. ✠

IN the fyftene yere of the raygne of Tiberius the Emperoure / Pontius Pylate beynge lefetenaunt of Jurie / & Herode beynge Tetrach of Galile / and his brother Philip a* Tetrach in Iturea and in the region of Traconites / and Lysanias the Tetrach of Abyline / when Anna and Cayphas were the hye prestes the worde of God came vnto John the sonne of Zacharias in the wyldernes. And he came into all the coostes aboute Jordan / preachyng the baptyme of repentaūce for the remission of synnes / as it is wrytten in the boke of the sayinges of Elaias ỹ Prophet which sayeth *The voyce of a cryar in wyldernes: prepare ỹ waye of ỹ Lord / make his pathes strayght. Euery valley shalbe fylled / and euery mountayne and hyll shalbe brought lowe. And croked thinges shalbe made streight: & ỹ rough wayes shalbe made smoth: & all flesshe shall se the saueour sent of God. ✠

a * Tetrarcha / looke in Math. iij. a.

Esaie. xl. & John. i. c

Then sayde he to the people that were come to be baptised of him. b* O generacion of vypers / who hath taught you to flye from ỹ wrath to come? Bringe forth due frutes of repentaunce / & begynne not to saye in youre selues / we haue Abraham to oure father. For I saye vnto you: God is able of these stones to reyse vp chyldren vnto Abraham. Now also is the axe leyde vnto the rote of the trees: so that euery tree which bryngeth not forth good frute / shalbe hewen doune / and caste in to the fyre.

b * Generacio of vypers / lohe in Math. iij. b.

And the people asked him sayinge: What shall we do then? He answered and sayde vnto them: He that hath two cotes / lett hym parte with hym that hath none: and he that hath meate / let hym do lykewyse.

Then cam ther publicans to be baptised / and sayde vnto him: Master / what shall we do? And he sayd vnto them: requyre no more then that which is appoynted vnto you.

The soudyoures lykewyse demaunded of him sayinge: and what shall we do? And he sayde vnto them. Do violence to no man: neither trouble eny mā wrongfully: but be content with youre wages.

As ỹ people were in a doute / and all men disputed in their hertes of John / whether he were very Christ: John answered & sayde to them

thē all: I baptyse you with water but a strō-
ger then I cometh after me/ whose shoe lat-
chet I am not worthy to vnlouse: he wyll
baptise you with the holy goost/ & with fyre:
which hath his fanne in his hande/ and wyll
pourge his flooze/ & will gather the cozne in
to his barne: but the * chaffe wyll he bourne
with fyre that neuer shalbe quenched. And
many other thinges in his exhoztacion preа-
ched he vnto the people.

c * But the chaffe wyll he bourne / looke in Math. iij. c.

D Then Herode the Tetrach (when he was
rebuked of him foz Herodias his bzother Phi
lippes wyfe/ and foz all the euyls which He-
rode had done) added this aboue all / and leyd
John in prison.

Math. iij. a. Marke. i. b.

*And it fortuned as all ỹ people receaued
baptime (& when Jesus was baptysed & dyd
prayer) ỹ heauē was opened & the holy goost
cam doune in a bodely shape like a doue vpō
him/ and a voyce came from heauen saying:
Thou arte my dere sonne / in the do I delyte.

E And Jesus hym selfe was aboute thirty
yere of age whē he beganne/ beynge as men
supposed the sonne of Joseph: which was ỹ
sonne of Heli: which was the sonne of Ma-
that: which was ỹ sonne of Leui: which was
the sonne Melchi: which was ỹ sonne of Jan-
na: which was ỹ sonne of Joseph: which was
the sonne of Matatthias: which was ỹ sonne
of Amos: which was the sonne of Nahum:
which was the sonne of Esli: which was the
sonne of Nagge: whych was the sonne of
Maath:: which was ỹ sonne of Matathias:
which was the sonne of Semei: which was
the sonne of Joseph: which was the sonne of
F Juda: which was ỹ sonne of Johanna: which
was the sonne of Rhesia: which was ỹ sonne
of Zozobabel: which was the sonne of Sa-
lathiel: which was the sonne of Neri: whych
was the sonne of Melchi: which was ỹ sonne
of Addi: which was ỹ sonne of Cosam: which
was the sonne of Helmadami: which was ỹ
sonne of Her: which was the sonne of Jesu:
which was the sonne of Heliezer: which was
ỹ sonne Jozam: which was ỹ sonne of Mat-
tha: which was ỹ sonne of Leui: which was
the sonne of Simeon: which was the sonne
of Juda: which was ỹ sonne of Joseph: which
was the sonne of Jonam: which was ỹ sonne
of Heliachim: which was ỹ sonne of Melca:
which was the sonne of Menam: which was
the sonne of Mathathan: which was ỹ sonne
G of Nathan: which was the sonne of Dauid:
which was the sonne of Jesse: which was the
sonne of Obed: which was ỹ sonne of Boos:
which was ỹ sonne of Salmon: which was
the sonne of Naason: which was the sonne of
Aminadab: which was the sonne of Aram:
which was the sonne of Esrom: which was ỹ
sonne of Phares: which was the sonne of Ju
da: which was ỹ sonne of Jacob: which was
the sonne of Isaac: which was the sonne of
Abraham: which was the sonne of Tharra:
which was the sonne of Nachor: which was
the sonne of Saruch: whych was the sonne
of Ragau: which was the sonne of Phalec:
which was the sonne of Heber: which was ỹ
sonne of Sala: which was the sonne of Cai-
nan: which was ỹ sonne of Arpharat: which
was the sonne of Sem: wich was the sonne
of Noe: whych was the sonne of Lameth:
which was the sonne of Mathusala: which
was the sonne of Enoch: which was ỹ sonne
of Jareth: which was the sonne of Malale-
hel: wich was the sonne of Cainan: whych
was the sonne of Enos: which was the sonne
of Seth: which was ỹ sonne of Adam: which
was the sonne of God.

¶ Jesus is led in to the wyldernesse/ and fasteth all ỹ tyme of his temptacion/ ouercōmeth the deuell/ goeth into Galile/ preacheth at Nazareth and Capernaum: the Jewes despyse him/ the deuels knowledge hym: he commeth in to Peters houle/ healeth his mother in lawe/ and doth greate myracles.

¶ The. iiij. Chapter.

IEsus then full of ỹ holy goost re-
turnyd from Jozdan & was caried
of the spzete into wyldernes / and
was .xl. dayes tempted of ỹ deuyll.
And in those dayes ate he nothinge. And whē
they were ended / he after warde hongred.
And the deuyll sayde vnto him: yf thou be the
sonne of God cōmaunde this stone that it be
bzeed. And Jesus answered him saying: * It
is wzyttē/ man shall not lyue by bzeed only/
but by euery wozde of God.

A Math. iiij. a Marke. i. b

Deut. viij. a

And the deuyll toke him into an hye mou-
tayne/ and shewed him all the kyngdom of ỹ
wozlde euē in the twinckelyng of an eye. And
the deuyll sayde vnto him: all this power will
I geue the euery whit & the glozy of thē: foz
that is delyuered to me and to whosoeuer I
wyll/ I geue it. If thou therfoze wylt woz-
shyppe me/ they shalbe all thyne. Jesus an-
swered him and sayde: hence from me Sa-
tan. Foz it is wzytten: Thou shalt honoure ỹ
Lozde thy God and him only serue.

B

And he caryed him to Jerusalem/ & set him
on a pynacle of the temple/ & sayd vnto hym:
Yf thou be the sonne of God / cast thy selfe
doune from hens. Foz it is wzytten / he shall
geue his Angels charge ouer ỹ to kepe the/
and wyth their handes they shall stay the vp
that thou dasshe not thy fote agaynst a stone.
Jesus answered and sayde to him/ it is sayd:
* thou shalt not tempte the Lozde thy God.
As sone as the deuyll had ended all hys tem-
tacions: he departed from him foz a season.

Deut. vi. c.

C Math. iiij. c. Marke. i. c.

✝ And Jesus retourned by the power of ỹ
spzete in to Galile/ & there wēt a fame of him
thozow oute all ỹ region rounde aboute. And
he taught

he taught in their synagoges and was commended of all men.

Matth.xiij.b. Marck.vj.a. And he came to Nazareth where he was noursed & as his custome was, went into the synagoge on the Saboth dayes, & stode vp for to rede. And there was delyuered vnto hi the boke of the Prophete Esaias. And when he had opened the boke he founde the place, Esaie.lxi.a. where it was writte. The spirite of ỹ Lorde vpon me, bicause he hathe annointed me: to preache ỹ Gospell to the poore he hathe sente me: & to heale the brokē harted: to preache delyueraūce to the captyue, & syght to ỹ blynde & frely to set at lyberte thē that are brused, & preache the acceptable yere of the Lorde.

D And he closed the boke, & gaue it agayne to the minister, and sat downe. And the eyes af al ỹ were in the Synagoge, were fastened on him. And he began to saye vnto thē. This day is this scripture fulfylled in your eares. And all bare hym wytnes, & wondred at the gracious wordes which proceded out of hys mouth. ✠ & sayd: Is not this Josephs sōne?

And he sayde vnto thē: Ye maye very wel saye vnto me this prouerbe. Phisicion, heale thy selfe. ✠ What soeuer we haue herde done in Capernaum, do the same here likewyse in thyne owne countre. And he sayde, verely I say vnto you: No Prophet is accepted in his E owne countre.

3.Reg.17.b. Jacobi.5.d. But I tel you of a truth, many widowes were in Israell in the dayes of Helyas, when heuē was shut thre yeres and syxe monethes when, greate famyshmēt was throughe out all the lande, and vnto none of them was Helyas sent, saue in to Sarepta besydes Sidō 3.Reg.5.d. vnto a woman that was a wydow. And many lepers were in Israell in the tyme of Heliseus the Prophete: and yet none of them was heled, sauinge Naaman of Syria.

And as many as were in ỹ synagoge whē they herde that, were fylled with wrath: and rose vp, & thrust him out of the cytye, & ledde him euen vnto the edge of the hyll, where on their citie was builte, to cast him downe hedlynge. But he went his waye euē thorow the Matth.7.d. Marck.6.a. myddes of them: ✠✠ and came into Capernaum a cytie of Galile, & there taught them on the Saboth dayes. And they were astonyed at his doctrine: for his preachinge was Matth.7.d. Marcke.1.c. with power. And in the synagoge there was F a man which had a spirite of an vnclene deuell, & cryed w aloude voyce sayinge: let me alone, what hast thou to do with vs, thou Jesus of Nazareth? Arte thou come to distroye vs? I knowe the what thou arte, euen ỹ holy of God. And Jesus rebuked him sayēg: holde thy peace & come out of him. And the deuyll threwe him in the myddes of thē & came out of him, & hurt him not. And feare cam on thē all, & they spake amonge thē selues sayinge: what maner a thynge is this? For with auctorite and power he commaūdeth the foule spirites, and they come out? And the fame of him spreed abrode thorowe out all places of the countre rounde aboute. ✠

✠ And he rose vp & came out of the sinagoge, & entred into Symons house. And Si- Matth.8.b. mons mother ela we was taken with a great Marcke.1.c. feuer, & they made intercession to him for her And he stode ouer her, and rebuked ỹ feuer: and it lefte her. And immedyatly she arose and mynistred vnto them.

When the sonne was downe, al they that G had syeke taken w dyuers diseases, brought them vnto him: & he laide his hāds on euery one of them, and healed thē. And deuyls also Mar.1.d. and.3.b. came out of many of thē cryeng and saying: thou arte Christe the sonne of God. And he rebuked them & suffered them nat to speake: for they knewe that he was Christe.

As sone as it was day, he departed & wēt awaye into a desert place, & ỹ people sought him & came to him, & kept him that he shulde not departe frō them. And he saide vnto thē. I must to other cities also to preache ỹ kingdome of God: ✠ for therfore am I sent. And he preached in the synagoges of Galile.

¶ Christ preacheth in ỹ shippe. The disciples forsake all/and folowe him. He clenseth the leper/healeth the man of the palsey/calleth Mathew the customer/ and eateth with open synners.

¶ The.v.Chapytre.

IT came to passe as the people preased vpon hym, to here the worde of A Marcke.3.a. God, that he stode by the lake of Genezareth: and sawe two shippes stāde by the lake syde, but the fysshermen were gone out of them, and were washynge their nettes. And he entred into one of ỹ shippes, which perteyneth to Simō, and prayed him, that he wolde thrust out a lytell frō ỹ lande. And he sat downe and taught the people out of the shyp. When he had lefte speakynge, he sayd vnto Simon: Launche out into ỹ depe, & let slippe youre nettes to make a draught. B And Symon aunswered and sayde to hym: Mayster, we haue labored all nyght, & haue taken nothinge. Neuerthelater at thy worde I wyl lose forthe the net. And when they had so done, they inclosed a greate multitude of fysshes. And their net brake: but they made sygnes to theyr felowes whiche were in the other shyp, that they shuld come & helpe them And they came: and fylled bothe the shyppes that they soncke agayne.

When Symon Peter sawe that, he fell downe at Jesus knees sayinge: Lorde go frō me, for I am a synfull mā. For he was vtterly astonyed and al that were with him, at the

dzaught of fyſſhe whiche they toke: & ſo was alſo James & Johñ ỹ ſõnes of Zebedæ which were parteners w̃ Simon. And Jeſus ſaide vnto Simon: feare not, frõhencefozth thou ſhalt catche mẽ. And they bzought ỹ ſhippes to lande, & fozſoke all, and folowed him. ✠

C Watth. viij. a. Warcke. i. d. And it fortuned as he was in a certayne citie: beholde, there was a mã full of lepzoſy, & when he had ſpyed Jeſus, he fel on his face & beſought him ſayeng: Lozde yf thou wylt, thou canſt make me cleane. And he ſtretched fozth his hand, & touched him ſayng: I wyl, be thou cleane. And immediatly the lepzoſy departed frõ him. And he warned hym, that Leui. 14. a. he ſhuld tell no man: but that he ſhuld go * & ſhewe him ſelfe to the Pzeſte, & offre foz his clenſynge accozdyng as Moiſes cõmaundement was, foz a wytnes vnto them.

But ſo moche the moze went there a fame abzode of him, and moche people came together to here, and to be healed of hym, of theyz infirmities. And he kepte him ſelfe aparte in the wyldernelles, & gaue him ſelfe to pzayer. Warck. 2. a.

✠ And it happened on a certayne day, that D he taught: and ther ſat the Phariſes and doctours of the law, which were come out of al ỹ townes of Galile, Jury, & Jeruſalem. And Watth. 9. a. Warcke. 2. a. the power of ỹ Lozd was to heale thẽ. * And beholde, men bzought a man lyenge in his bed which was take with a palſey: & ſought meanes to bzynge him in and to laye him befoze him. And when they coulde not fynde by what waye they might bzinge him in bicauſe of the pzeaſe, they wẽt vpon the toppe of the houſe, & let him downe thozowe the tylynge beed & all, in ỹ myddes befoze Jeſus. When he ſawe their fayth, he ſayde vnto him. Mã, thy ſynnes are fozgeuẽ the. And the Scribes & ỹ Phariſes begane to thinke ſaieng: What felowe is this whiche ſpeaketh blaſphemy? E * Who can fozgeue ſynnes but God only? Watth. 9. a. Warck. 2. a.

When Jeſus perceaued their thoughtes, he anſwered & ſaide vnto thẽ: What thynke ye in your hertes? Whither is eaſyer to ſaye, thy ſynnes are fozgeuen the, oz to ſaye: ryſe & walke? But ỹ ye maye knowe that the ſonne of mã hath power to fozgeue ſynnes on erth, he ſayde vnto the ſycke of the palſye: I ſaye to the, ariſe, take vp thy bed and go home to thy houſe. And immediatly he roſe vp befoze thẽ, & toke vp his bed whereon he laye, & departed to his owne houſe pzaiſing God. And they were al amaſed & they lauded God, and were fylled with feare ſayeng: We haue ſene ſtraunge thinges to daye. ✠

F Watth. 9. a. Warck. 2. b. And after that he went fozth, and ſawe a publican named Leuy, ſyttynge at ỹ receyte of cuſtome, & ſaide vnto him folowe me. And he lefte all, roſe vp, & folowed him. And that ſame Leuy made him a great feaſte at home in his owne houſe. And ther was a great cõpany of Publicans & of other ỹ ſat at meate with him. * And ỹ Scribes & Phariſes mur Watth. 9. a. Warck. 2. b. mured agaynſt his diſciples, ſayenge: Why eate ye and dzincke ye with publicans & ſynners? Jeſus anſwered and ſayde vnto them: They that are whole nede not of ỹ phiſicion: but they that are ſycke. I came not to cal the ryghteous, but ſynners to repentaunce.

Then they ſaide vnto him: Why do ỹ diſciples of Johñ faſte often and pzaye, & ỹ dyſciples of the Phariſes alſo: and thyne eate & dzincke? And he ſayd vnto thẽ. * Cã ye make G Watth. 9. b. War. 2. c. the chyldzen of the weddynge faſte, as longe as the bzydgrome is pzeſent with them? The dayes wyll come, when the bzydgrome ſhalbe taken away from them: then ſhal they faſt in thoſe dayes.

Then ſpake he vnto thẽ a ſimilitude: No man putteth a pece of a newe garment, in to an olde veſture: foz yf he do, then bzeketh he the newe, & the pece that was taken out of ỹ newe, agreyth not with the olde. Alſo, no mã poureth newe wyne into olde veſſels. Foz yf he do, the newe wyne bzeaketh the veſſels, & rũneth out it ſelfe, & the veſſels periſhe: But newe wyne muſte be poured into newe veſſels, & both' are pzeſerued. Alſo, nomã ỹ dzynketh olde wyne, ſtraight way can away with newe foz he ſayeth, ỹ olde is pleaſaunter.

The erculeth the diſciples/that plucked the eares of cozne/he healeth the mã with the withzed hande/choſeth his twelue Apoſtles/maketh a ſwete ſermon/ and teacheth to do good foz euyll.

The. vj. Chappytre.

I Watth. 12. a. Warck. 2. d. T happened on an after Sabothe, that he went thozow the cozne felde and that his diſcypples plucked the eares of cozne, and eate and rubbed them in their handes. And certaine of ỹ Phariſes ſayd vnto them: Why do ye that which is not lawfull to do on the Saboth dayes? And Jeſus anſwered them and ſaide: Haue 1. Reg. 21. a. ye not redde what Dauid dyd, when he him ſelfe was an hungred, and they whiche were w̃ him: howe he went into the houſe of God, & toke & eate the loues of halowed bzead, and gaue alſo to them which were w̃ him: which was not lawfull to eate, but foz the Pzeſtes only. And he ſayde vnto them: The ſonne of man is Lozde of the Saboth daye.

✠ And it fortuned in another Saboth alſo, that he entred into the ſynagoge & taught B Matth. 12. a. Marck. 3. a. And ther was a man whoſe ryght hand was dzyed vp. And the Scribes & Phariſes watched him, to ſe whither he wolde heale on the Saboth day, that they might fynde an accuſacyon agaynſte him. But he knewe theyz thoughtes, & ſaide to the man which had the wyddzed hande: Ryſe vp, & ſtande fozth in ỹ

mydes. And he arose & stepped forthe. Then sayde Jesus vnto the: I will aske you a question: Whether is it lawfull on the Saboth dayes to do good or to do euill? to saue lyfe or for to destroye it? And he beheelde them all in compasse/ & sayde vnto the man: Stretche forth thy hande. And he dyd so: & his hande was restored/ & made as whole as ỹ other. And they were fylled full of madnes/ & comuned one wt another/ what they myght do to Jesu.

C * And it fortuned in those dayes/ that he wēt out into a mountayne for to praye/ and cōtinued all nyght in prayer to God. And as sone as it was daye/ he called his disciples/ and of them he chose twelue/ whych also he called Apostles. Simon whom he named Peter/ & Andrew his brother. James and John/ Philip and Bartlemew/ Mathew & Thomas/ James ỹ sonne of Alpheus & Simon called Zelotes/ and Judas James sonne/ & Judas Iscarioth/ which same was the traytour.

Matth.viij.a Marc.vi.d. John.vi.a

✝ And he came doune with them and stode in the playne felde with the company of hys disciples/ & a greate multitude of people out of all parties of Jurie and Jerusalem/ & frō the see coste of Tyre & Sidon/ which came to heare him/ and to be healed of their diseases: and they also that were vexed with foule spretes/ & they were healed. And all ỹ people preased to touche him: for there went vertue out of him/ and healed them all.

D And he lyfted vp his eyes vpō ỹ disciples/ and sayde: Blessed be ye a * poore: for yours is ỹ kyngdom of God. Blessed are ye that honger now: for ye shalbe satisfyed. Blessed are ye that wepe now: for ye shall laugh. Blessed are ye when men hate you/ & thrust you oute of their companye/ and rayle/ and abhorre youre name as an euyll thynge/ for ỹ sonne of mānes sake. Reioyce ye then/ & be gladde: for beholde/ youre rewarde is greate in heuen. ✝ After this manner their fathers entreated the Prophetes.

a * Christ calleth them here poore whych are poore in spirite: ỹ is/ which trust in no worldly thyng/ and are forsake and despyled of other/ beynge poore & cōtrite in hert/ whych often do not prosper in the worlde because they leade a godly lyfe: put their hole trust and cōfydence in God/ as in Matth.v.a

But wo be to you that are b * ryche: for ye haue therin youre cōsolacion. Wo be to you that are full: for ye shall hōger. Wo be to you that now laugh: for ye shall wayle and wepe. Wo be to you when all men prayse you: for so dyd their fathers to the false prophetes.

b * Wo be vnto you that are ryche &c. Of this ryches is spoken Matth. xix.c.

But I saye vnto you whych heare: Loue youre enemyes. Do good to them which hate you. Blesse thē ỹ curse you. And praye for thē which wrōgfully trouble you. And vnto him ỹ smyteth the on ỹ one cheke/ offer also ỹ other. And him ỹ taketh awaye thy goune/ forbyd not to take thy coote also. Geue to euery mā that asketh of the. And of him that taketh awaye thy goods/ aske thē not agayne.

E * And as ye wolde that men shuld do to you: so do ye to them lykewyse.

Matth.vij.b.

If ye loue thē which loue you: what thanke are ye worthy of? For the very synners loue their louers. And yf ye do for them whych do for you: what thancke are ye worthy of? For the very synners do euē the same. If ye lende to them of whome ye hope to receaue: what thancke shall ye haue: for the very synners lende to synners to receaue as moch agayne. Wherfore/ loue ye youre enemyes/ do good & lende/ lokynge for nothynge agayne: & youre rewarde shalbe greate/ and ye shalbe ỹ chyldren of the hyest: for he is kynde vnto the vnkynde and to the euyll.

F ✝ Be ye therfore mercyfull/ as youre father is mercyfull. * Judge not/ & ye shall not be iudged. Condemne not: and ye shall not be condemned. Forgeue/ and ye shalbe forgeuē. Geue/ and it shalbe geuen vnto you: good mesure/ prested doune/ shakē together and runnynge ouer/ shall men geue into youre bosomes. * For with what measure ye mete/ with ỹ same shall men mete to you agayne.

Matth.vij.a

Matth.vij.a Marck.iij.c

And he put forth a symilitude vnto them: Can the blynde leade ỹ blynde? Do they not both then fall into the dyche? The disciple is not aboue his master. Euery man shalbe perfecte/ euē as his master is. Why seyst thou a moote in thy brothers eye/ & consyderest not the beame that is in thyne awne eye? Ether how canst thou saye to thy brother: Brother/ let me pull out ỹ moote that is in thyne eye: whē thou perceauest not the beame that is in thyne awne eye? Ypocrite cast oute the beame out of thyne awne eye fyrst/ and then shalt thou se perfectly/ to pull out the moote out of thy brothers eye.

Matth.vij.

G * It is not a good tree that bringeth forthe euyll frute: nether is that an euyll tree/ that bringeth forthe good frute. For euery tree is knowen by his frute. Nether of thornes gather men fygges/ nor of busshes gather they grapes. A good mā out of the good treasure of his herte/ bryngeth forth ỹ which is good. And an euyll man oute of the euyll treasure of his hert/ bringeth forthe ỹ which is euyll. For of the aboūdaunce of ỹ hert/ hys mouth speaketh.

Why call ye Master Master: and do not as I byd you? Whosoeuer cometh to me/ and heareth my sayinges/ & doth the same/ I will shewe you to whome he is lyke. He is lyke a man which bylt an house: and dygged depe & layde the foundacyon on a rocke. When the waters arose/ the flud bet vpon that house/ & coulde not moue it. For it was grounded vpō a rocke. But he that heareth and doth not/ is lyke a man that without foundacion bylt an house vpon the erth/ agaynst which ỹ fludde dyd beat: and it fell by and by. And the fall of that house was greate.

The healeth the Captaynes seruaunt: rayseth vp the wedowes sonne from death to lyfe/ enfourmeth the disciples whom John baptist sent vnto him/ commendeth John/ and reproueth the Jewes for their vnkyndnes. He eateth wyth the Pharisee. The woman washeth his fete with her teares/ & he forgeueth her his synnes.

¶ The.vij. Chapter.

AWhen he had ended all his sayinges in the audience of ỹ people/ he entred into Capernaum. And a certayne *Centurions seruaunt was sycke & redy to dye / whō he made moche of. And whē he hearde of Jesu/ he sent vnto him the elders of the Jewes/ besechinge him ỹ he wolde come & heale hys seruaunte. And they cam to Jesus & besought him instātly sayīg: He is worthy ỹ thou shuldest do this for him. For he loueth oure nacyon / and hath bylt vs a synagoge. And Jesus went with them.

And when he was not farre frō the house/ the Centurion sent frendes to him: saying vnto him *Lorde trouble not thy selfe: for I am not worthy ỹ thou shuldest enter vnder my rofte. Wherfore I thought not my selfe worthy to come vnto the: but saye ỹ worde/ & my seruaunt shalbe whole. For I lykewyse am a man vnder power/ and haue vnder me soudyers/ & I saye vnto wone: go / and he goeth. And to another/ come: and he cometh. And to my seruaūt/ do this: & he doeth it. Whē Jesus herde this/ he merueyled at him / and turned him about & sayd to ỹ people ỹ folowed him: I saye vnto you/ I haue not founde so great fayth/ no/ not in Israel. And they that were sent/ turned backe home agayne/ and founde the seruaunt that was sycke/ whoole.

✠ And it fortuned after that/ that he went into a cytie called Naim/ & many of his disciples went with him & moche people. When he came nye to the gate of ỹ cytie: beholde ther was a deed mā caryed out which was ỹ only sonne of his mother/ & she was a wydowe / & moche people of the cytie was with her. And when the Lord sawe her / he had compassion on her/ and sayde vnto her: wepe not. And he wēt & touched the coffyn / and they that bare him/ stode styll. And he sayde: Yonge man/ I saye vnto the/ aryse. And the deed sate vp / & beganne to speake. * And he delyuered hym to his mother. And there came a feare on thē all. And they glorified God sayinge: a greate Prophet is rysen amonge vs/ & God hath visited his people. ✠ And this rumor of hym went forthe throughout all Jurie/ & thorow out all the regions which lye rounde about.

And ỹ disciples of John shewed him of all these thyngs. And John called vnto hym two of his disciples/ & sent thē to Jesus sayinge: Arte thou he ỹ shulde come: or shall we loke for another? When ỹ men were come vnto him they sayde: John baptiste sent vs vnto ỹ sayinge: Arte thou he ỹ shulde come: or shall we wayte for another? And at ỹ same tyme he cured many of their infirmites & plages/ & of euyll spyrites/ and vnto many that were blynde he gaue syght. And Jesus answered/ & sayd vnto thē: Go youre wayes and shewe John what thyngs ye haue sene & harde/ how that the blynde se/ the halt go/ the lepers are clensed/ the deafe heare/ the deed aryse / to ỹ poore is ỹ glad tydinges preached/ & a* happy is he/ that is not offended by me.

When ỹ messengers of John were departed/ he begā to speake vnto ỹ people of John What wēt ye out into ỹ wyldernes for to se? went ye to se a rede shaken with the wynde? But what wēt ye out for to se? A mā clothed in softe raymēt? Beholde they which are gorgeously appareiled/ and lyue delycatly / are in kynges courtes. But what went ye forth to se? A Prophete? Ye I saye to you/ & moare then a Prophete. This is he of whom it is writtē: Behold I sende my messenger before thy face/ to prepare thy waye before the. For I saye vnto you: a greater Prophete then John/ amonge wemens childrē is ther none. Neuertheles b* one that is lesse in the kyngdome of God/ is greater then he. ✠

And all the people that hearde/ & the publicans/ iustified God/ & were baptysed wyth the baptime of John. But the Pharises and Scribes despised ỹ counsell of God agaynst them selues/ and were not baptised of him.

And the Lorde sayd: Whervnto shall I lyken ỹ men of this generacion/ & what thinge are they lyke? They are lyke vnto childrē sittynge in the market place/ & cryinge one to another/ & sayinge: We haue piped vnto you/ & ye haue not daunced: we haue mourned to you/ & ye haue not wept. For John Baptist came/ nether eatynge breed ner dryncksynge wyne/ & ye saye: he hath ỹ deuyll. The sonne of mā is come & eateth & dryncketh/ & ye saye: beholde a mā which is a glottē/ & a dryncker of wyne/ a frende of publicans and synners. Yet is c* wysdome iustified of hir chyldren. ✠

✠ And one of the Pharises desyred hym ỹ he wolde eate with him. And he wēt into the Pharises house/ & sate doune to meate. And beholde a woman in that cytie/ which was a synner/ as sone as she knewe that Jesus sate at meate in the Pharises house/ she brought an alablaster boxe of oyntmēt/ & she stode at his fete behynde him weppynge/ & beganne to wesshe his fete with teares/ and dyd wipe thē with the heares of her heed/ & kyssed his fete/ and anoynted them with oyntment.

When the Pharise which bade him/ sawe that/ he spake wtin him selfe/ saying: If this man were a prophete/ he wolde surely haue knowen

a* Happie is he that is not offended by me. &c. To be offended in Christ/ is to wyll nether to knowe christ ner yet to beleue in hym: & not to be offended in him is to receaue hym & knowledge by a perfyt fayth that he is oure sayuyoure.

b* One ỹ is lesse in the kyngdome of heauē is greater then he &c. Looke in Matth. xi.b

c* Wysdome is iustyfyed of her chyldren. Loke in Matth. xi.c.

*Centurion/ is a Captayne ouer an hūdred men.

Matth. viij.a

Matth. viij.a

iiij. Regum. iiij.d

iiij. Reg. iiij.d.

knowen who & what maner woman thys is which toucheth him/ for she is a synner. And Jesus answered & sayde vnto him: Simon I haue some what to saye vnto ỹ. And he sayd: master saye on. There was a certayne lender which had two detters / the one ought fyue hundred pence & the other fyfty. When they had nothinge to paye he forgaue thē bothe. Which of thē tell me/ wyll loue him moost? Simon answered and sayd: I suppose/that he to whom he forgaue moost. And he sayde vnto him: Thou hast truly iudged.

G And he turned to the woman & sayde vnto Simon: Seist thou this womā? I entred in to thy house / & thou gauest me no water to my fete: but she hath wesshed my fete wt teares & wyped thē with the heeres of her heed. Thou gauest me no kysse: but she / sence the tyme I came in / hath not ceased to kysse my fete. Myne heed with oyle thou dydest not anoynte: but she hath anoynted my fete wyth oyntmēt. Wherfore I saye vnto the: d* many synnes are forgeuē her: for she loued moche To whō lesse is forgeuē / the same doeth lesse loue. And he sayde vnto her / thy synnes are forgeuen the. And they that sate at meate w him / beganne to saye with in them selues: Who is thys which forgeueth synnes also? And he sayd to the womā: Thy fayth hath saued the: Go in peace ✠

d* Many synnes are forgeuen her because she loued moche &c. Not that her loue obtayned remissiō of her synne/ but faith oute of which loue proceaded: and therfore Christ openly affirmeth/ thy fayth hath made the safe. For as sayth saynt Paul/ without fayth is it impossible to please god. Hebr. xi a And what soeuer is not of fayth the same is synne. Rom. xiiij.d.

C Christ with his Apostles goeth frō towne to towne and preacheth/ sheweth the parable of the sede/ telleth who is his mother & his brother/ stylleth ỹ ragyng of the see/ delyuereth ỹ possessed / & dryueth the deuels in to the heerde of swyne / helpeth the syck woman and Jairus daughter.

C The. viij. Chapter.

A And it fortuned after that / that he him selfe went through out cytyes and tounes/ preachynge/ and shewynge the kyngdome of God / and the twelue with him. And also certayne wemen/ whych were healed of euell spretes / & infirmities: Mary called Magdalen/ out of whom went seuē deuyls/ and Joanna ỹ wyfe of Chusa Herodes stewarde / & Susanna & many other: which ministred vnto thē of their substaunce. ✠* Whē moch people were gathered to gether / & were come to him oute of all cyties/ he spake by a symilitude. A sower went out to sowe his seede: and as he sowed some fell by the waye syde/ and it was trodē vnder fete/ and the foules of the ayre deuoured it vp. And some fell on stone / and as sone as it was spronge vp/ it widered awaye/ because it lacked moystnes. And some fell amōge thornes/ and the thornes sprange vp with it/ and choked it. And some fell on good groūde and sprange vp/ and bare frute / an hundred foolde. And as he sayd these thynges/ he cryed: He that hath eares to heare/ let him heare.

Matth. xij. c. Marc. iiij. a

B And his disciples asked him saying: what maner symilitude is this? And he sayde: a* vnto you is it geuē to knowe the secretes of the kyngdom of God: but to other in similitudes: that when they se they shuld not se / and whē they heare they shuld not vnderstande.

The symilytude is this. The seede is the worde of God. Those ỹ are besyde the waye/ are they that heare / and afterwarde cometh the deuyll and taketh awaye the worde oute of their hertes lest they shuld beleue and be saued. They on ỹ stōnes/ are they which whē they heare/ receaue ỹ worde with ioye. But these haue no rotes/ which for a whyle beleue/ and in tyme of temptaciō go awaye. And ỹ which fell amōge thornes/ are they whych heare/ and go forth/ & are choked with cares and with ryches/ and volupteous lyuinge/ & bringe forth no frute. That in ỹ good groūde/ are they which with a good and pure herte/ heare the worde and kepe it and bringe forth frute with pacience. ✠

C *No mā lighteth a candell/ & couereth it vnder a vessell/ nether putteth it vnder the table but setteth it on a cādelsticke / that they that enter in/ maye se the lyght. No thinge is in secret that shall not come abroode: Nether eny thinge hyd/ that shall not be knowē / & come to lyght. Take hede therfore how ye heare. For whosoeuer hath / to hym shalbe geuen: And whosoeuer hath not / frō him shalbe takē/ euē ỹ same which he supposed ỹ he hath.

Matth. v. b Marcke. iiij. b

b* Whosoeuer hath / to hym shalbe geuē &c. Loke in Mat. xiij. b.

Then came to him his mother and his brethren/ and couldе not come at him for preasе And they tolde him saying: Thy mother and thy brethren stande without/ & wolde se the. He answered and sayde vnto them: my mother & my brethren are these which heare the worde of God and do it.

c* Mother & brethrē / as touchynge brethrē Loke in Gene. xiij. b.

✠ And it chaūced on a certayne daye that he went into a shippe & his disciples also / & he sayde vnto thē: Let vs go ouer vnto the other syde of the lake. And they lanched forthe. And as they sayled/ he fell a slepe / and there arose a storme of winde in the lake/ and they were fylled with water/ & were in ieopardy. And they went to him & awoke him sayinge: Master Master/ we are loost. Then he arose & rebuked ỹ wynde & the tempest of water/ and they ceased/ and it wexed calme. And he sayde vnto thē: where is youre fayth? They feared and wondred sayinge one to another: what felowe is this? for he cōmaūdeth both the wyndes & water/ & they obey him? ✠ And they sayled vnto the region of the Gaderenites/ which is ouer agaynst Galile.

D And as he went out to land/ ther met hym a certayne mā out of ỹ citie/ which had a deuyll longe tyme/ & ware no clothes / nether abode in eny house: but amonge graues.

When he sawe Jesus/he cryed / & fell doune before him/ & with a loude voyce sayd: What haue I to do with the Jesus the sonne of the God moost hyest? I beseche the tormente me not. Then he cōmaunded the foule spyrite to come out of ỹ mā. For ofte tymes he caught him/ & he was bounde with chaynes / & kept with fetters: and he brake ỹ bondes / & was caryed of the fende/into wyldernes.

And Jesus asked him saying: What is thy name? And he sayd: [d] * Legiō/ because many deuyls were entred into hym. And they besought him/ that he wolde not cōmaunde thē to go out into the depe. And ther was there by an heerde of many swyne / fedynge on an hyll and besought him/ that he wolde suffre them to enter into them. And he suffred them. Then went the deuyls out of the mā/ and entred into the swyne: And the heerd toke their course and ran heedlynge into the lake / and were choked. When the herdmen sawe what had chaunsed/ they fleed & tolde it in the citie and in the villages.

[d] * Legion/after Vegecius comprehendeth at the least .vi. thousande .vij. hundred .lxxvij

And they came out to se what was done: & came to Jesus/ and founde the man / oute of whō the deuyls were departed/ syttynge at ỹ fete of Jesus/ clothed & in his ryght mynde/ & they were afrayde. They also which sawe it tolde thē by what meanes he that was possessed of the deuyll/ was healed. And all the whole multitude of the cōtreye of ỹ Gaderenites/ besought him ỹ he wolde departe frō thē: for they were takē wt greate feare. And he gate hym into ỹ shippe & returned backe
F agayne. * Then the mā out of whō ỹ deuyls were departed/ besought him that he myght be wt him. But Jesus sent him awaye saying Go home agayne into thyne awne house / & shewe what great thynges God hath done to the. And he wēt his waye/ & preached thorow out all the cytye what great thynges Jesus had done vnto him.

Marc.v.b.

And it fortuned when Jesus was come agayne ỹ the people receaued him. For they all wayted for hym: * And beholde ther came a man named Jairus (and he was a ruler of ỹ synagoge) and he fell doune at Jesus fete/ & besought him that he wolde come into hys house/ for he had but a daughter only/ vpon a twelue yere of age / and she laye a dyinge. And as he went the people thronged him.

Math.ix.c Mar.v.b

And a woman hauynge an issue of bloud twelue yeres (which had spent all her substāce amonge Phisicions/ nether coulde be holpen of eny) came behinde him / & touched the hem of his garment / & immediatly her issue of bloud staunched. And Jesus sayde: Who is it that touched me? When euery mā denyed/ Peter & they ỹ were wt him/ sayde: Master/ the people thrust the and vexe the: and sayest thou who touched me? And Jesus sayd: Some body touched me. For I perceaue ỹ vertue is gone oute of me. When the woman sawe that she was not hyd/ she came trymblinge/ & fell at his fete/ & tolde him before all ỹ people for what cause she had touched him/ and how she was healed immediatly. And he sayde vnto her: Daughter be of good comforte. * Thy fayth hath made the hoale/ go in peace.

Matth.ix.d. Mar.v.d

While he yet spake/ there came one frō the rulers of the synagogis house which sayde to him: thy daughter is deed / disease not ỹ master. When Jesus hearde that/ he answered the father/ saying: * Feare not / beleue only & she shalbe made whole. And when he cam to the house he suffred no mā to go in with him/ saue Peter/ James and John / & the father & the mother of the mayden. Euery body weept & sorowed for her. And he sayde: Wepe not: for she is not deed / but slepeth. And they lewgh him to scorne. For they knew that she was deed. And he thrust thē all out/ & caught her by the hande: and cryed sayinge: Mayde aryse. And her spyrite came agayne / and she rose straycht waye. And he commaunded to geue her meate. And the father & ỹ mother of her were astonyed. But he warned them that they shuld tell no man what was done.

Matth.ix.d Marc.v.d

The sendeth out the .xij. Apostles to preache. Herode heareth tell of him. He fedeth fyue thousand mē with fyue loaues & two fyshes/ the disciples cōfesse him to be the sonne of God. he transfygureth hym selfe vpon the mount/ delyuereth the possessed / and teacheth hys disciples to be lowly. They desyre vengeaunce / but he reproueth them.

The .ix. Chapter.

Matth.x.a. Marc.vi.a

Then called he ỹ .xij. to gether and gaue thē power/ & auctorite ouer all deuyls/ & that they might heale diseases. And he sent thē to preache the kyngdom of God/ & to cure the sycke. And he sayde to thē: Take nothyng to lucker you by ỹ waye: [a] * nether staffe/ nor scrype/ nether breed/ nether money/ nether haue two cotes. And whatsoeuer house ye enter into there abyde & thence departe. And whosoeuer will not receaue you/ whē ye go out of that citie/ shake of the very dust from youre fete / for a testimony agaynst them. And they wēt out/ and went thorow the tounes/ preachyng the gospell and healynge euery wheare.

[a] * Nether staffe or rodde &c. Looke in Marcke .vi.b.

And Herode the [b] * Tetrarch hearde of all that was done by him/ and douted/ because ỹ it was sayde of some / that John was rysen agayne from deeth: and of some/ that Helyas had appered: and of some/ that one of ỹ olde Prophetes was rysen agayne. And Herode sayd: John haue I beheaded: who then is this of whom I heare suche thynges? And he desyred to se him.

[b] * Tetracha is expounded in Matth. xiiij.a

B

And the Apostles retourned: and tolde him what

Mat.xiiij.b. Marc.vi.d John.vi.a

what great thynges they had done. * And he toke them & wēt alyde into a solitary place/ nye to a cytie called Bethsaida. And ỹ people knewe of it/ & folowed him. And he receaued them/ & spake vnto them of the kyngdome of God & healed thē that had nede to be healed. And when ỹ daye beganne to weare awaye/ then came the twelue & sayd vnto him: sende the people awaye/ that they maye go in to ỹ tounes and villages rounde about & lodge/ & get meate/ for we are here in a place of wyldernes. But he sayde vnto them: Geue ye thē to eate. And they sayde. We haue no mo but fyue loues and two fyshes / except we should go & bye meate for all this people. And they were aboute a fyue thousande men. And he sayde to his disciples: Cause thē to syt doune by fyfties in a company. And they dyd so/ and made them all syt doune. And he toke ỹ fyue loues/ & the two fishes/ & loked vp to heuen/ and blessed them/ and brake/ and gaue to the disciples/ to sett before the people. And they ate/ & were all satisfyed. And there was takē vp of ỹ remayned to thē / twelue basshettes full of broken meate.

Math.xvi.b. Marc.viij.c.

* And it fortuned as he was alone prayinge/ his disciples were with hym/ & he asked thē sayinge: Who saye the people ỹ I am? They answered & sayd: John Baptist: Some saye Helyas. And some saye / one of the olde prophetes is rysen agayne. He sayde vnto them who saye ye that I am? Peter answered and sayde: thou arte the Christ of God. And he warned & cōmaunded thē that they should tell no mā that thinge saying: ỹ the sonne of mā must suffre many thynges/ and be reproued of the elders/ & of the hye prestes and scribes & be slayne/ and the thirde daye ryse agayne.

And he sayde to them all/ yf eny man wyll come after me/ let him denye hym selfe / and take vp his crosse dayly & folowe me. c* Whosoeuer wyll saue his lyfe &c. that is: whosoeuer (in this worlde) regardeth so his lyfe / ỹ he wyll not put it in ieopardy for me when tyme requyreth/ the same shall lose his lyfe eternally. &c.

c* Whosoeuer wyll saue his lyfe &c. that is: whosoeuer shall lose his lyfe for my sake/ the same shall saue it. For what auauntageth it a man to wynne the whole worlde yf he loose hym selfe or runne in domage of hym selfe? For whosoeuer is ashamed of me/ and of my sayinges: of him shall ỹ sonne of mā be ashamed/ whē he cometh in his awne glorie / and in the glorie of his father/ & of ỹ holy angels. And I tell you of a surety. d* There be some of them that stande here whych shall not tast of deeth / tyll they se the kyngdome of God.

d* There be some of them that stande &c. shall not tast of dethe tyll they se the kyngdom of God &c. This kingdom of God which Marcke in ỹ. viij. chap

And it folowed about an. viij. dayes after those sayinges/ that he toke Peter/ James/ & John & went vp into a mountayne to praye And as he prayed/ the fassyon of his countenaunce was chaunged/ & his garment was whyte & shoone. And behold two men talked with him/ and they were Moses and Helyas which appered gloriously/ & spake of his departynge/ which he should ende at Jerusalē. Peter & they that were with him/ were heuy of slepe. And when they woke / they sawe hys glorie/ and two men standynge with him.

And it chaunsed as they departed frō him/ Peter sayde vnto Jesus: Master / it is good beynge here for vs: Let vs make thre tabernacles / one for the & one for Moses/ & one for Helyas: & wist not what he sayde. Whyll he thus spake/ there came a cloude & shadowed them and they feared when they were come vnder the cloude. And there came a voyce out of the cloude saying: This is my deare sonne heare him. And as sone as ỹ voyce was past/ Jesus was founde alone. And they kept it cloose: & tolde no man in those dayes eny of those thynges which they had sene.

And it chaunsed on the nexte daye as they came doune from the hyll/ moche people met him. And beholde a man of the cōpany cryed out sayinge: Master/ I beseche the beholde my sonne / for he is all that I haue: and se/ a spyrete taketh him & sodenly he cryeth/ and he teareth him that he fometh agayne/ and with moche payne departeth frō him/ whē he hath rent him/ & I besought thy disciples to cast him oute/ & they coulde not. Jesus answered and sayd: O generacion wt out fayth/ & crokked: how longe shall I be wyth you? & shall I suffre you? Bringe thy sonne hydder. As he yet was a comminge/ the fende rent him and tare hym. And Jesus rebuked the vnclene spyrete/ and healed the chylde / and delyuered him to his father. And they were all amased at the myghty power of God.

Whyll they wōdred euery one at all thinges which he dyd/ he sayde vnto his disciples: Let these sayinges synke doune into youre eares The tyme wyll come / when the sonne of mā shalbe deliuered into the handes of men. But they wist not what that worde meant/ and it was hyd from them / that they vnderstode it not. And they feared to aske him of ỹ sayinge

Math.xviij.a Marc.ix.e. Luke.xxij.f.

* Then ther arose a disputacion amōge thē who shuld be the greatest. When Jesus perceaued the thoughtes of their hertes, he toke a chylde/ & set him hard by him/ & sayde vnto thē. Whosoeuer receaueth this chylde in my name/ receaueth me. And whosoeuer receaueth me/ receaueth him ỹ sent me. For he ỹ is least amōge you all/ ỹ same shalbe greate.

G

And John answered and sayd: Master we sawe one castinge oute deuyls in thy name/ & we forbade hym/ because he foloweth not with vs. And Jesus sayd vnto him: forbyd ye him not. For he ỹ is not agaynst vs/ is wt vs.

And it folowed when the tyme was come that he shulde be receaued vp/ then he set his face to go to Jerusalem / & sent messengers

ter. d. wyteth to come wyth power / is the kyngdome of Christ whych some of thē dyd then se / whych were Peter / John & Jamys/ whyle they sawe the cloude & the glorye of Christ trāsformed / and heard the testymony & wytnes of the father of heuē / of Moses and Helias

E For then did all these aboundauntly testifie ỹ Christ was a kynge and the sonne of God.

before him. And they went and entred into a citie of ỹ Samaritãs to make redy for him. But they wold not receaue him/because his face was as though he wolde go to Jerusalem. When his disciples James & John sawe that/they sayde. Lord/wilt thou that we cõmaunde/that fyre come doune from heuen & consume them/euen as Helias dyd? Jesus turned about/& rebuked thẽ saying: ye wote not what maner spyrete ye are of. The sonne of mã is not come to destroye mẽnes lyues/ but to saue them. And they went to another toune. ✠ And it chaunced as he went in the waye/a certayne man sayde vnto him: I will folowe the whyther soeuer thou goo. Jesus sayde vnto him: foxes haue holes / & byrdes of the ayer haue nestes: but the sonne of mã hath not where on to laye his heed.

And he sayde vnto another: folowe me. And the same sayde: Lorde suffre me fyrst to go & bury my father. Jesus sayde vnto hym. Let the e* deed bury their deed: but go thou and preache the kyngdome of God.

e* Let the deed bury their deed &c. That is/let the infydelles alone wt their infydelite/and folowe thou me/ that is beleue thou in me. &c. And go preache the kyngdome of God. &c.

And another sayd: I wyll folowe ỹ Lord: but let me fyrst go byd thẽ fare well / which are at home at my house. Jesus sayde vnto hym: No man that putteth hys hande to the plowe/& loketh backe/is apte to the kyngdome of God. ✠

¶ He sendeth the seuentye before him to preache / and geueth them a charge how to behaue thẽ selues/prayseth his heauenly father/ answereth the Scrybe that tempted him/& (by the example of the Samaritane) sheweth who is a mans neyghboure/ Martha receaueth the Lorde in to her house. Mary Magdalene is feruent in hearinge his worde.

¶ The .x. Chapter. ✠

A After these thynges/ỹ Lord apoynted other seuentye also / & sent thẽ two & two before hym into euery citie & place/ whither he hym selfe wolde come. And he sayde vnto thẽ / the haruest is greate but the labourers are feawe. Praye therfore the Lorde of the haruest / to sende forth labourers in to hys haruest. Goo youre wayes: beholde/I sende you forthe as lambes amonge wolues. Beare no wallet/ nether scryppe/nor shoes/& salute no mã by the waye. Into whatsoeuer house ye enter/ fyrst saye: Peace be to this house. And yf the B sonne of peace be there / youre peace shall rest vpon hym: yf not / it shall turne to you agayne. And in the same house tary styll/ eatynge & drynckynge soche as they haue. For the labourer is worthy of his rewarde. ✠

Go not frõ house to house: & into whatsoeuer citie ye entre/ yf they receaue you / eate soche thynges as are set before you / & heale the sycke that are there/& saye vnto thẽ: the kyngdom of God is come nye vpõ you.* But into whatsoeuer citie ye shall enter/ yf they receaue you not/go youre wayes out into ỹ stretes of the same & saye: euẽ the very dust/ which cleaueth on vs of your citie/ we wype of agaynst you: Notwithstandynge / marke this ỹ the kyngdome of God was come nye vpõ you. Ye & I saye to you: ỹ it shalbe easier in that daye for Sodome then for that cytie.

Matth. x. a.

C Wo be to ỹ Chorazin: wo be to the Bethsaida. For yf the myracles had bene done in Tyre & Sidõ/which haue bene done in you/ they had a greate whyle agone repented sytting in heere & asshes. Neuertheles it shalbe easier for Tyre & Sidon/at the iudgement/ then for you. And thou Capernaum whych arte exalted to heauen/shalt be thrust doune to hell.* He ỹ heareth you/heareth me: & he ỹ despyseth you/despiseth me: & he that despyseth me/despyseth him that sent me.

Matth. x. d. John xiij. c.

And the seuentye turned agayne wt ioye/ sayinge: Lorde euẽ the very deuels are subdued to vs thorowe thy name. And he sayde vnto thẽ: I sawe Satan/as it had bene lightenyng/faule doune from heauẽ. Beholde I geue vnto you power to treade on serpentes & scorpiõs/& ouer all maner power of the enimye: & nothynge shall hurte you. Neuertheles/in this reioyse not/ that the spyretes are vnder youre power: but reioyse / because youre names are wrytten in heauen.

D That same tyme reioysed Jesus in ỹ spyrite/ & sayde: I cõfesse vnto the father: * Lorde of heauẽ & erth/that thou hast hyd these thyngs from the wyse & prudẽt/ & hast opened them to the babes. Euen so father/for so pleased it the. All thynges are geuen me of my father. And no man knoweth who the sonne is/ but the father: nether who the father is/ saue the sonne/& he to whõ ỹ sonne wyll shewe hym.

Matth. xi. d.

And he turned to his disciples/& sayd secretly: ✠ Happy are the eyes/ which se that ye se. For I tell you that many prophetes & kyngs haue desired to se those thynges which ye se/ & haue not sene thẽ: & to heare those thynges which ye heare/and haue not heard them.

And beholde a certayne lawer stode vp/& E tempted him/saying:* Master what shall I do to inheret eternall lyfe? He sayde vnto him:: What is wrytten in the lawe? How redest thou? And he answered & sayde:* Loue thy Lorde God/with all thy hert / & wyth all thy soule and with all thy strengthe/& wyth all thy mynde: & thy neyghbour as thy selfe. And he sayde vnto him: Thou hast answered rycht. This do and thou shalt lyue. a* He willynge to iustefye him selfe sayde vnto Jesus: Who is then my neyghbour?

Matth. xxij. b. Deut. vi. b.

a* He wyllynge to iustefye him selfe &c. That is/he wyllynge to set forth him selfe as iust and as one ỹ was learned/ sayde who is my neyboure. &c.

Jesus answered & sayde: A certayne man descended frõ Hierusalẽ into Hierico / & fell into the handes of theues/which robbed him of his raymẽt and wounded hym/ & departed

leuynge

leuinge him halfe deed. And by chaunce ther came a certayne Preste that same waye/ & whē he sawe him/ he passed by. And lykewise a Leuite/ when he was come nye to ỹ place/ went and loked on him/ and passed by. Then a certayne Samaritane/ as he iorneyed/ came nye vnto him & when he sawe him/ he had cōpassion on him/ & went to & bounde vp his woundes/ & poured in oyle & wyne/ & put him on his awne beaste/ & brought him to a cōmē ynne/ & made prouision for him. And on ỹ morowe whē he departed/ he toke out two pēce & gaue thē to ỹ host/ & sayde vnto him: Take cure of hym/ and whatsoeuer thou spendest moare/ when I come agayne/ I will recompence the. Which now of these thre thynkest thou/ was neyghbour vnto him that fell into the theues handes? And he sayde: he that shewed mercy on hym. Then sayde Iesus vnto him: Go and do thou lyke wyse. ✠

G ✠ It fortuned as they wēt/ that he entred into a certayne toune. And a certayne womā named Martha/ receaued him into her house. And this woman had a sister called Mary/ which sate at Iesus fete/ and hearde hys preachinge. And Martha was cōbred about moche seruinge/ & stode & sayd: master/ doest thou not care/ that my syster hath left me to minister alone? Byd her therfore/ ỹ she helpe me. And Iesus answered/ and sayde vnto her

b * Mary hath chosen her that good parte &c. (That is/ she hath chosen the herynge of the worde of God which euer endureth/ and is the only waye to euerlastyng lyfe.

Martha/ Martha/ thou carest/ & arte troubled about many thinges: berely one is nedfull. b* Mary hath chosen her ỹ good parte/ which shall not be taken awaye from her. ✠

¶ He teacheth hys disciples to praye/ dryueth out a deuell/ and rebuketh the blasphemous Pharises. They requyre sygnes and tokens. He eateth with the Pharisee and reproueth the ypocrisye of the Pharyses/ scrybes and ypocrytes.

¶ The. xi. Chapter.

A nd it fortuned as he was prayinge in a certayne place: whē he ceased one of his disciples sayde vnto him Master/ teache vs to praye/ as Iohn taught hys dyscyples. And he sayde vnto them: when ye praye/ saye: O oure father which arte in heauen/ halowed be thy name. Thy kyngdome come. Thy will be fulfylled/ euen in erth as it is in heauen. Oure dayly breed geue vs euermore. And forgeue vs our synnes: For euen we forgeue euery man ỹ treaspaseth vs. And leade vs not into temptacion. But delyuer vs from euyll.

And he sayde vnto them: ✠ yf any of you shuld haue a frende/ & shuld go to him at mydnyght/ & saye vnto him: frende lende me thre loues/ for a frende of myne is come out of ỹ waye to me/ & I haue nothinge to set before

B him: & he within shuld answere & saye/ trouble me not/ the dore is now shut/ and my seruauntes are with me in the chamber/ I can not ryse & geue them to the. I saye vnto you/ though he wolde not aryse and geue him/ because he is his frende: yet because of hys importunite he wold ryse/ & geue him as many as he neded. And I saye vnto you: * aske/ & it shalbe geuē you. Seke/ and ye shall fynde. Knocke/ and it shalbe opened vnto you. For euery one ỹ asketh/ receaueth: & he ỹ seketh/ findeth: & to him ỹ knocketh/ shall it be opened. If ỹ sonne shall aske breed of eny of you that is a father: will he geue him a stone? Or yf he aske fysshe/ will he for a fysshe geue him a serpēt? Or yf he aske an egge: will he offer him a scorpion? Yf ye then which are euyll/ can geue good gyftes vnto youre childrē/ how moche moare shall ỹ father of heauē geue an holy spyrete to thē/ that desyre it of him? ✠

✠ And he was castinge out a deuyll/ whych was domme. And it folowed when the deuill was gone out/ the dōme spake/ & the people wondred. But some of them sayd: he casteth out deuyls by the power of a * Belzebub the chefe of the deuyls. And other tēpted him seekynge of him a sygne from heauen. But he knewe their thoughtes/ & sayde vnto them: Euery kyngdom deuided with in it selfe shal be desolate: and one house shall fall vpō another. So yf Satan be deuyded with in hym selfe: how shall hys kyngdome endure? Because ye saye ỹ I cast out deuyls by ỹ power of Belzebub. If I/ by ỹ power of Belzebub caste out deuyls: by whom do youre chyldren cast them out. b* Therfore shall they be your iudges. But yf I/ with ỹ fynger of God cast out deuyls/ no doute the kyngdome of God is come vpon you.

a * Of Belzebub reade. Math. x. c.

C

b * If I by the fynger of God cast out deuyles &c. that is/ yf I by ỹ power of God cast them out &c.

When a stronge mā armed watcheth hys house: that he possesseth is in peace. But whē a stronger then he cometh vpō him and ouercōmeth him: he taketh from him hys harnes wherin he trusted & deuydeth his goodes. He that is not with me/ is agaynst me. And he ỹ gathereth not with me/ scattereth.

When the vnclene spryte is gone oute of a man/ he walketh through waterlesse places/ sekinge reest. And when he fyndeth none/ he D sayeth: I will returne agayne vnto my house whence I came out. And when he cōmeth/ he fyndeth it swept and garnysshed. Then goeth he & taketh to him seuē other spyretes worse then him selfe: & they enter in/ & dwell there. And the ende of that man/ is worse then the begynnynge.

And it fortuned as he spake those thinges/ a certayne womā of the cōpany lyfte vp her voyce/ & sayde vnto him: Happy is ỹ wombe that bare the/ and the pappes which gaue ỹ sucke. But he sayde: Ye/ happy are they that heare the worde of God and kepe it. ✠

When ỹ people were gathered thicke to

Math. vij. a. John. xvi. f Jaco. i. a

gether:he began to saye:This is an euyll nacyō:they seke a signe/& ther shall no sygne be geuen thē/but the sygne of Jonas ỹ prophet. For as Jonas was a sygne to the Niniuites/ so shall the sonne of man be to thys nacyon.
iij.Reg.x.a. ỹ.Macal.ij.a. Matt.xij.d. *The quene of the southe shall ryse at iudgement/with the men of this generacion/& cōdēpne thē:for she came frō ỹ ende of ỹ worlde/ to heare the wysdome of Salomon. And beholde a greater then Salomon is here. The men of Ninive shall ryse at the iudgement wt thys generacion:& shall cōdempne them: for they repented at the preachynge of Jonas. And beholde a greater then Jonas is here.

Math.v.b. Marc.iiij.c. Luke.viij.a. ✠ *No mā lighteth a candell/and putteth it in a preuy place/ nether vnder a busshell: but on a candelsticke/that they that come in maye se the lyght.The lyght of thy body is ỹ eye. Therfore when thyne eye is syngle:then is all thy body full of lyght.But yf thyne eye be euill:then shal all thy body be ful of darcknes.Take hede therfore that the light whych is in the/be not darcknes.For yf all thy body shalbe lyght/hauinge no parte darcke: then shall all be full of light/euen as when a candell doeth lyght the with his brightnes. ✠

And as he spake/ a certayne Pharyse besought him to dyne with hym:and he went in & sate doune to meate.When the Pharise sawe that/ he marueyled that he had not fyrst welshed before dyner.And the Lorde sayde to him:*Now do ye Pharises/ make clene ỹ out syde of the cup/and the platter:but youre inwarde partes are full of rauenynge & wyckednes. Ye foles/ dyd not he that made that which is without:make that which is within also?Neuertheles geue almose of ỹ ye haue and beholde all is clene to you. But wo be to you Pharises/for ye tithe ỹ mynt & rewe/ & all manner erbes/& passe ouer iudgemēt & the loue of God.These ought ye to haue done & yet not to haue left the other vndone.

Mat.xxiij.c. F

Wo be to you Pharises:for ye loue the vppermost seates in the synagoges/& gretyngs in the markets.Wo be to you scribes & Pharises ypocrytes/for ye are as graues whych appere not/& the men that walke ouer them are not ware of them. Then answered one of the lawears/& sayd vnto hym: Master/thus sayinge thou putteste vs to rebuke also.Then he sayde:wo be to you also ye lawears:for ye lade mē with burthēs greueous to be borne/ & ye youre selues touche not ỹ packes wyth one of youre fyngers. Wo be to you:ye bylde the sepulchres of the Prophetes/& youre fathers killed them/truly ye beare witnes/that ye alowe the dedes of youre fathers:for they kylled them/and ye bylde their sepulchres. G

Therfore sayd the wysdome of God: I wyll send them Prophetes & Apostles/and of thē they shall slee & persecute:that the blonde of all Prophetes/ whych was sheed frō the begynnynge of the worlde/maye be requyred of this generacion/frō the blond of*Abell vnto ỹ blond of Zachary/which perished betwene the aulter & the temple. Verely I saye vnto you:it shalbe requyred of this nacion. Gene.iiij. ỹ.Pa.xxiiij.k.

Wo be to you lawears: for ye haue taken awaye the keye of knowledge/ye entred not in youre selues/& them ỹ came in ye forbade. When he thus spake vnto them/the lawears and the Pharises begā to were busye about him/and to stop his mouth with many questions/layinge wayte for him/and sekinge to catche some thynge of hys mouth/ wherby they myght accuse hym.

¶ The leuen of the Pharises/Christe conforteth hys dyscyples agaynste persecucion warneth them to beware of couetousnes/by the symilitude of a certayne ryche man: he wyll not haue thē to hange vpō earthly thynges/but to watch and to be ready agaynst hys commynge.

¶ The.xij.Chapter.

IN ther gathered to gether an innumerable multytude of people (in so moche ỹ they trood one another) he began to saye vnto his disciples:fyrst of all beware of the a *leuen of ỹ Pharises whych is ypocrisy. For ther is nothynge couered/that shall not be vncouered: nether hyd ỹ shall not be knowen .For what soeuer ye haue spoken in darknes:that same shalbe hearde in ỹ light.And ỹ which ye haue spokē in the eare euē in secret places/shalbe preached euen on the toppe of the houses.

a *What leuen the faythfull must be warre of/is more euydently shewed in Math.xvi. where by leuen is vnderstāded the doctryne & inuencyon of ỹ Pharysees/ & of all other mē

I saye vnto you my frendes:be not afrayde of them that kyll the body/ and after ỹ haue no moare that they can do.But I wil shewe you /whom ye shall feare.Feare hym whych after he hath kylled/ hath power to cast into hell. Yee I saye vnto you/him feare.Are not fyue sparowes bought for two farthynges? And yet not one of them is forgotten of God. Also euē the very heeres of youre heedes are nombred.Feare not therfore:ye are moare of value then many sparowes.

I saye vnto you: whosoeuer confesseth me before men/euen him shall the sonne of man confesse also before the angels of God. And he that denyeth me before mē: shalbe denyed before the angels of God. And whosoeuer speaketh a worde agaynst b *the sonne of mā it shalbe forgeuen him.But vnto him ỹ blasphemeth ỹ holy goost/it shall not be forgeuē. When they bringe you vnto the synagoges/ & vnto ỹ rulers and officers/take no thought how or what thinge ye shall answer or what ye shall speake.For ỹ holy goost shall teache you in the same houre/what ye ought to saye

b * To speake a worde agaynst the sonne of mā is/to be offended with the humanitye or māheed of Jesus Christ for hys humble & lowe degree: as were many of the Jewes. Johan.vij. Math.xij.c. Marc.iij.d.

✠ One of the company sayde vnto hym: Master byd my brother deuide ỹ enheritaūce

with

with me. And he sayde vnto hym: Man/who made me a iudge or a deuyder ouer you? Wherfore he sayde vnto thē: take hede/ & beware of couetousnes. *For no mannes lyfe standeth in the aboundaunce of the thynges which he possesseth. And he put forth a symylitude vnto thē saying: The grounde of a certayne ryche man brought forth frutes plenteously/ and he thought in hym selfe saying: what shall I do? because I haue no roume where to bestowe my frutes? And he sayde: This will I do. I wyll destroye my barnes/ & bylde greater/ & therin wyll I gadder all my frutes/ & my goodes: and I wyll saye to my soule: Soule thou hast moche goodes layde vp in stooze for many yeares/ take thyne ease: eate/ drincke/ & be mery. But God sayde vnto him: Thou fole/ this night will they fetche awaye thy soule agayne frō the. Then whose shall those thinges be which thou hast prouided? So is it with him that gadereth riches? & is not riche in God.

And he spake vnto hys disciples: Therfore I saye vnto you: Take no thought for youre lyfe/ what ye shall eate: nether for youre body/ what ye shall put on. The lyfe is moare then meate/ & the bodye is moare then rayment. Consydre the rauens/ for they nether sowe nor repe/ whych nether haue stooze house ner barne/ and yet God fedeth them. How moche are ye better then foules. Which of you with takinge thought can adde to hys stature one cubyt? If ye then be not able to do ỹ thīge which is least: why take ye thought for the remnaūt? Consydre ỹ lylies how they growe: They laboure not: they spyn not: and yet I saye vnto you/ ỹ Salomon in all this royalte/ was not clothed lyke to one of these.

If the grasse which is to daye in the felde/ & to morowe shalbe cast into ỹ fornace/ God so clothe/ how moche moze wyll he clothe you/ o ye endued w̄ lytle fayth? And aske not what ye shall eate or what ye shall drincke/ nether clyme ye vp an hye: for all soche thinges the hethen people of the worlde seke for. Youre father knoweth that ye haue neade of soche thynges. Wherfore seke ye after the kyngdome of God/ and all these thynges shal be mynystred vnto you. ✠ Feare not lytell flocke/ for it is youre fathers pleasure/ to geue you a kyngdome. c* Sell ỹ ye haue/ & geue almes. And make you bagges/ whych were not olde/ & treasure ỹ fayleth not in heuen/ where no theefe cometh/ nether moth corrupteth. For where youre treasure is/ there wyll youre hertes be also.

c *Sell all. &c. of thys loke Marc. x. c.

E Let youre loynes be gerdde about/ & your lyghtes brēnyng/ & ye youre selues lyke vnto men ỹ wayte for their master/ when he wyll returne frō a wedding: ỹ assone as he cōmeth & knocketh/ they maye open vnto him. Happy are those seruaūtes/ which the Lorde whē he commeth shall fynde wakynge. Verely I saye vnto you/ he will gyrdde him selfe about & make thē to syt doune to meate/ & walke by & mynyster vnto them. And yf he come in the seconde watche/ ye yf he come in the thyrde watche/ & shall fynde thē so/ happy are those seruauntes. This understonde/ ỹ yf ỹ good man of the house knewe what houre ỹ theefe wolde come/ he wolde surely watche: & not suffer his house to be brokē vp. Be ye prepared therfore: for the sonne of man wyll come at an houre when ye thynke not. ✠

Then Peter sayd vnto him: *Master/ tellest thou thys symylytude vnto vs/ or to all mē? And ỹ Lord sayde: Is there be any faythfull seruaunt & wyse/ whom his Lorde shall make ruler ouer his housholde/ to geue them their duetie of meate at due season: happy is that seruaūt/ whō hys master when he cometh/ shall fynde so doyng. Of a trueth I saye vnto you: ỹ he wyll make hym ruler ouer all ỹ he hath. But & yf ỹ euyll seruaūt shall saye in his hert: My master wyll deferre his comynge/ and shall begynne to smyte the seruaūtes & maydens/ & to eate & drynke & to be dronkē: the lorde of ỹ seruaūt wyll come in a daye when he thinketh not & at an houre when he is not ware/ & wyll deuyde hym/ & wyll geue hī his rewarde w̄ the vnbeleuers.

Mat. xxiiij. d Mar. xiij. c d *Soche peace as this worlde loueth (whych is then at peace when mennes appetytes & desyres are satisfied/ & when the euell agree w̄ the euell) cam I not to sende on the erth: but therfore cam I/ w̄ ỹ wordes of very peace/ to destroye the peace of this worlde: for syth the doctrine of the Gospell (which teacheth all peace) shalbe enuied of many/ it cānot be but debate must ryse euen amongest greatest frendes: while they that loue this world will sooner exercyse crueltye towarde thē they loue best/ then leaue the vyces whyche they haue bene accusto med vnto. And agayne/ those whom the fyre of the charitye belonging to ỹ Gospell hath touched/ wyll by no meanes suffer thē selues to be deuyded frō that which they haue begōne to cleaue to: betwyxte these am I not come to set peace/ but debate.

The seruaūt that knewe his masters will & prepared not hym selfe/ nether dyd accordyng to his will/ shalbe betē w̄ many stripes. But he that knewe not/ and yet dyd cōmitte thynges worthy of strypes/ shalbe beaten with feawe strypes. For vnto whom moche is geuen/ of hym shalbe moche requyred. And to whom men moche commit/ the more of hym will they aske.

I am come to sende fyre on erth: and what is my desyre/ but that it were all readye kyndled? Notwithstandynge I must be baptyled w̄ a baptyme: & how am I payned tyll it be ended? Suppose ye ỹ I am come to send d* peace on erth? I tell you naye/ but rather debate. For frō hence forth ther shalbe fyue in one house deuyded/ thre agaynst two/ & two agaynst thre. The father shalbe deuyded agaynst the sonne/ & the sonne agaynst the father. The mother agaynst the doughter/ & ỹ doughter agaynst ỹ mother. The motherelawe agaynst hyr doughterelawe/ and the doughterelawe agaynst hyr motherelawe.

Then sayde he to the people: when ye se a cloude ryse out of the west strayght waye ye saye: we shall haue a shower/ & so it is. And when ye se the south wynde blowe/ ye saye: we shall haue heet/ and it commeth to passe. Ypocrites/ ye can skyll of ỹ faction of ỹ erth

and o

and of the skye: but what is the cause/ that ye cannot skyll of this tyme? Ye and why iudge ye not of youre selues what is ryghte.

Whyll thou goest with thine aduersary to the ruler: as thou arte in the waye/ geue diligence that thou mayst be delyuered frō hym/ least he brynge the to the iudge/ & the iudge deliuer the to ỹ iaylar/ & the iaylar cast ỹ into prison. I tell the/ thou departest not thēce tyll thou haue made good the e *vtmost myte

e *Of thys Math. v. d.

¶ Of the Galileans whom Pylate slewe/ & of those that dyed in Syloe. The symylitude of the fygge tree. Christe healeth the sycke woman. The parable of the mustarde sede & leuen. Fewe entre into the kyngdom. Christ reproueth Herode and Jerusalem.

¶ The. xiij. Chapter.

AThere were present at ỹ same season that shewed him of the Galileans/ whose bloude Pylate mēgled with their awne sacrifyce. And Jesus answered/ & sayde vnto them: Suppose ye ỹ these Galileans were greater synners then all the other Galileans/ because they suffred suche punyshment? I tell you naye: but except ye repent/ ye shall all like wyse perysshe Or those. xviij. vpon which the toure in Syloe fell/ & slewe thē/ thinke ye that they were synners aboue all mē that dwel in Jerusalē? I tell you naye: But excepte ye repent/ ye all shall lyke wyse perysshe.

BAnd he put forthe this similitude: a certayne mā had a fygge tree planted in his vyneyarde & he came & sought frute theron/ and founde none. Then sayde he to the dresser of hys vyneyarde: beholde/ this thre yeare haue I come & sought frute in this fygge tree/ & fynde none: cut it doune: why combreth it ỹ grounde: and he answered & sayde vnto hym: Lorde let it alone this yeare also/ tyll I dygge rounde aboute it/ & donge it/ to se whether it will beare frute: & yf it beare not then/ after ỹ /cut it doune. And he taught in one of their synagoges on the Saboth dayes. And beholde ther was a woman which had a spryte of infirmite. xviij. yeares: & was bowed together & coulde not lyfte vp her selfe at all. When ¶ Jesus sawe her/ he called her to him/ & sayde to her: woman thou arte delyuered from thy dysease. And he layde hys handes on her/ and immediatly she was straught/ and glorifyed God. And ỹ ruler of the synagoge answered wyth indignacyon (because that Jesus had healed on the Saboth daye) and sayde vnto ỹ people. Ther are syx dayes in whych men ought to worke: in them come and be healed/ and not on the Saboth daye.

Then answered hym the Lorde/ and sayd: Math. xij. a. Luke. xiij. a. *ypocryte/ doth not eache one of you on the Saboth daye/ lowse his oxe or his asse from the stall/ & leade him to ỹ water? And ought not thys daughter of Abraham/ whom Satan hath bounde lo. xviij. yeares/ be lowsed frō this bonde on ỹ Saboth daye? And when he thus sayde/ all his aduersaries were ashamed/ and all the people reioysed on all the excellent dedes/ that were done by him. ✠

Then sayde he: what is the kyngedome of God lyke? or wherto shall I cōpare it? It is lyke a grayne of mustard seede/ whych a mā toke and sowed in his garden: and it grewe & wexed a greate tree/ and the foules of ỹ ayer made nestes in the braunches of it.

And agayne he sayde: whervnto shall I lyken the kyngdome of God? it is lyke leuen/ which a woman toke/ and hydde in thre bushels of floure/ tyll all was thorow leuended. And he went thorow all maner of cyties and tounes teachinge/ and iorneyinge towardes Jerusalem. Then sayde one vnto him: Lorde/ are ther feawe ỹ shalbe saued? And he sayde vnto thē: stryue w̄ youre selues to enter in at the strayte gate: for many I saye vnto you/ will seke to enter in/ and shall not be able.

*When the good mā of the house is rysen vp/ and hath shet to the dore/ ye shalle beginne to stande without/ & to knocke at ỹ dore sayinge Lorde Lorde/ open vnto vs: and he shall answer & saye vnto you: I knowe you not whēce ye are. Then shal ye begin to saye: we haue eaten in thy presence & droncke/ & thou hast taught in oure stretes. And he shall saye: I tell you I knowe you not whence ye are: departe from me all ye workers of iniquite. There shalbe wepinge & gnasshinge of teth/ when ye shall se Abraham and Isaac & Iacob/ and all the Prophetes in the kyngdome of God/ & youre selues thrust oute at dores. And they shall come from the east & from the weest & frō the northe & from the southe/ and shall syt doune in the kyngdome of God. And beholde/ there are last/ whych shalbe fyrst: And ther are fyrst which shalbe last.

* When the couenaūt made in the bloude of Christ is blynded/ then men payne them selues with holy workes/ trustinge therby to enter/ but all in vayne.

The same daye there came certayne of ỹ Pharises and sayd vnto him: get ỹ out of the waye/ and departe hence: for Herode will kyll the. And he sayd vnto them. Go ye and tell yͤ fore/ beholde I cast oute deuyls and heale ỹ people to daye and to morowe/ and ỹ thyrd daye I make an ende. Neuertheles/ I must walke to daye and to morowe/ & the daye folowinge: for it can not be/ that a Prophet perisshe eny other where/ saue at Jerusalem.

*O Jerusalem/ Jerusalem/ which killest Prophetes/ & stonest thē that are sent to the: how often wolde I haue gathered thy childrē together/ as the hen gathered her nest vnder her wynges/ but ye wold not. Beholde youre habitacion shalbe left vnto you desolate. For I tell you/ ye shall not se me vntyll the tyme come that ye shall saye/ blessed is he that cōmeth in the name of the Lorde. Math. xxiij. d.

¶ Jesus

¶ Jesus eateth wyth ỹ Pharysee/healeth the dropsy vpon the Sabboth/teacheth to be lowly/telleth of the great supper/& warneth them that wyll folowe hym/ to laye their accomptes before what it wyll cost them. The salt of the earth.

¶ The.xiiij. Chapter. ✠

AND it chaunced that he went into ỹ house of one of ỹ chefe Pharises to* eate breed on a Saboth daye: & they watched hym. And beholde ther was a mā before him/which had ỹ dropsye. And Jesus answered & spake vnto ỹ lawears and Pharises sayinge: is it lawfull to heale on the Saboth daye? And they helde their peace. And he toke him & healed hym/ and let him go: and answered them sayinge/ which of you shall haue an asse or an oxe fallen into a pytt/ and wyll not strayght waye pull him out on the Saboth daye? And they coulde not answer him agayne to that.

*To eate breed/ that is to dyne/ or to take a repaste/ as it is sayde. Genes. xliij.f.

He put forthe a similitude to ỹ gestes/ whē he marked how they pcheased to the hyest roumes/ & sayd vnto thē: ¶ When thou arte bidden to a weddinge of eny man/ syt not doune in ỹ hyest roume/ lest a more honorable mā then thou be bidden of him/ and he that bade bothe him & the/ come and saye to the: geue this mā roume/ and thou then beginne with shame to take the lowest roume. But rather whē thou arte bydden/ go & syt in the lowest roume/ ỹ whē he that bade the commeth/ he maye saye vnto the: frende syt vp hyer. Then shalt thou haue worshippe in the presence of them that syt at meate with the.* For whosoeuer exalteth hym selfe/ shalbe brought lowe. And he that humbleth him selfe/ shalbe exalted. ✠

C Math.xxiij.b. Luke.xviij.c.

Then sayde he also to him that had desyred him to diner: ✠ When thou makest a diner or a supper: call not thy frendes, nor thy brethrē nether thy kynsmē or yet ryche neyghbours: lest they bydde the agayne/ & a recōpence be made the. But when thou makest a feast/ cal the poore/ the maymed/ the lame & the blynde and thou shalt be happy/ for they cannot recompence the. But thou shalt be recōpensed at the resurreccion of the iuste men.

When one of them that sate at meate also hearde that/ he sayde vnto him: happy is he ỹ eateth breed in the kyngdome of God. ✠

D Math.xxij.a. Apo.xix.b.

Then sayd he to him. ✠ A certayne man ordened a greate supper/ & bade many/ & sent his seruaunt at supper tyme/ to saye to thē that were biddē/ come: for all thinges are now redy. And they all atonce beganne to make excuse. The fyrst sayd vnto him: I haue bought a ferme/ and I must nedes go & se it/ I praye the haue me excused. And another sayd: I haue bought fyue yooke of oxen/ and I go to proue thē/ I praye the haue me excused. The thyrde sayd: I haue maryed a wyfe and therfore I cannot come. And the seruaunt went/ and brought hys Master worde therof.

Then was the good man of the house dyspleased/ & sayd to his seruaūt: Go out quickly into the stretes & quarters of the citie/ and bringe in hyther ỹ poore & the maymed & the halt & the blynde. And ỹ seruaunt sayd Lorde it is done as thou cōmaundest & yet there is roume. And the Lorde sayd to the seruaunt: Go out into the hye wayes & hedges/ & cōpel thē to come in/ that my house maye be fylled. For I saye vnto you/ that none of those men which were biddē/ shall taste of my supper. ✠

E

There went a greate cōpany with him/ and he turned & sayde vnto thē: ✠ *If a mā come to me/ & hate not his father & mother & wyfe and chyldren/ and brethren/ and systers: moreouer and hys awne lyfe/ he cannot be my disciple. And whosoeuer beare not his crosse/ and come after me cannot be my disciple.

*Math.xvi.d. Mat.viij.d.

F

Which of you disposed to bylde a toure/ sitteth not doune before and counteth the cost/ whether he haue sufficiēt to performe it: lest after he hath layde the foundacyō/ and is not able to performe it/ all ỹ beholde it/ beginne to mocke him sayinge: thys man beganne to bylde/ and was not able to make an ende. Or what kyng goeth to make batayle agaīst another kynge/ and sytteth not doune fyrst/ and casteth in his mynde/ whether he be able with ten thousande/ to mete him that cometh agaynst him with .xx. thousand. Or els whyll ỹ other is yet a greate waye of/ he wyll sende ambasseatours/ and desyre peace. So lyke wyse one of you that forsaketh not all that he hath/ can be my disciple. ✠

G

*Salt is good/ but yf salt haue lost hys saltnes/ what shall be seasoned ther with? It is nether good for the lande nor yet for the donge hyll/ but men cast it out at the dores. He that hath eares to heare/ let him heare.

*Math.v.b. Mark.ix.g.

¶ The louynge mercy of God is opēly set forth in the parable of the hundreth shepe & of the lonne ỹ was lost

¶ The.xv. Chapter. ✠

THen resorted vnto hym all the publicans and synners/ for to heare hym. And the Pharises and Scrybes murmured sayinge: He receaueth to his cōpany synners/ and eateth wyth them. Then put he forthe thys symilitude to them sayinge: What man of you hauynge an hundred shepe/ yf he loose one of them/ doth not leue nynty and nyne in the wyldernes/ and go after that whych is loost vntyll he fynde hym? And when he hath founde hym/ he putteth hym on hys shulders wyth ioye: And assone as he cometh home/ he calleth to gether hys louers and neyghbours sayinge vnto them: Reioyse wyth me for I haue founde my shepe which was loost. I saye vnto you/

A Math.ix.b. Marc.ij.b. Luke.v.f.

B

vnto you/that lyke wyse ioye shalbe in heuē ouer one synner that repenteth / moore then ouer nynty & nyne iuste persons/which nede no repentaunce. Ether what woman hauing x. grotes/yf she loose one/doth not lyght a cā-dell/ & swepe the house/ & seke diligently tyll she synde it? And when she hath founde it she calleth her louers & her neghbours sayinge: Reioyce with me/for I haue founde ỹ grote ¶ whych I had loost. Lykewyse I saye vnto you/ioye is made in the presence of ỹ angels of God ouer one synner that repenteth. ✠

✠ And he sayde: A certayne man had two sonnes & the yonger of them sayde to his father: father geue me the parte of the goodes ỹ to me belongeth. And he deuyded vnto them his substance. And not long after/ the yōger sonne gaddered all ỹ he had to geder/ & toke his iorney into a farre countre/ and there* he wasted his goodes wᵗ ryetous lyuynge. And when he had spent all that he had/ther arose a greate derth thorow out all that same lāde/ & he began to lacke. And he went & claue to a cytesyn of ỹ same countre/ which sent him to his felde/ to kepe his swyne. And he wolde fayne haue fylled his bely with the coddes ỹ the swyne ate: and no man gaue to hym.

Deuter. xxiv. a

¶ Then he came to hym selfe and sayde: how many hyred seruauntes at my fathers haue breed ynough/ & I dye for hōger. I will aryse & go to my father/ & wyll saye vnto him: father I haue synned agaynst heuē & before ỹ/ & am no more worthy to be called thy sonne/ make me as one of thy hyred seruaūtes. And he arose and went to his father. And when he was yet a greate waye of/ hys father sawe him/ & had cōpassyon/ & ran & fell on his neck & kyssed hym. And the sonne sayd vnto hym: father/ I haue synned agaynst heuē/ & in thy sight/ & am no moare worthy to be called thy ¶ sonne. But his father sayd to his seruaūtes: bringe forth that best garment and put it on him/ & put a ringe on his hande/ & showes on his fete. And bringe hyther that fatted caulfe & kill hym/ & let vs eate and be mery: for this my sonne was deed/ and is alyue agayne/ he was loste/ & is now founde. And they began to be merye. ¶ The elder brother was in the felde/ & whē he came & drewe nye to ỹ house/ he herde minstrelsy & daunsyng/ & called one of his seruaūtes/ & asked what those thinges ✠ meāte. And he sayde vnto him: thy brother is come/ & thy father had killed ỹ fatted caulfe/ because he hath receaued him safe & sounde. And he was angry/ & wolde not go in. Then came his father out & entreated him. He answered & sayde to hys father: Lo these many yeares haue I done the seruice/ nether brake at any tyme thy cōmaundment/ & yet gauest thou me neuer so moche as a kyd to make mery with my lotters: but assone as this thy sonne was come/ whych hath deuoured thy goodes with harlotes/ thou haste for his pleasure kylled ỹ fatted caulfe. And he sayd vnto him: Sonne/ thou wast euer wyth me/ and all that I haue is thyne: it was mete that we shuld make mery and be glad: for thys thy brother was deed/ and is alyue agayne: and was loste/ and is founde. ✠

¶ The parable of the wycked Mammon. Not one tytle of Gods worde shall perysh. Of the ryche mā and poore Lazarus.

¶ The .xvi. Chapter.

AND he sayd also vnto his disciples. A ✠ Ther was a certayn ryche mā/ which had a stewarde/ that was accused vnto him/ that he had wasted his goodes. And he called hym: and sayd vnto him: How is it/ that I heare this of the? Geue a comptes of thy stewardshyppe: For thou mayste be no longer stewarde. The stewarde sayd wᵗ in hym selfe: what shall I do? for my master will take awaye frō me the stewardshippe. I can not dygge/ and to begge/ I am a shamed. I woote what to do/ that when I am put out of the stewardshippe/ they maye receaue me into their houses.

Then called he all hys masters detters/ & B sayd vnto the fyrst: how moche owest thou vnto my master? And he sayd an hondred tonnes of oyle. And he sayd to him: take thy byll/ & syt doune quyckly and wryte fyftye. Then sayd he to another: what owest thou? And he he sayde: an hondred quarters of wheate. He sayd to him: Take thy byll/ and wryte foure scoore. And the Lorde commended the vniust stewarde because he had done wysly. For the chyldren of thys worlde are in their kynde/ wyser then the chyldren of lyght. And I saye ¶ also vnto you: a* make you frēdes of ỹ wicked māmon/ ỹ whē ye shall departe/ they may receaue you into euerlastinge habitacions. ✠

a* Make you frendes of the wycked Mamō. This worde Mammon is a worde of the Syriā speche/ and signyfyeth ryches. So that ỹ text meaneth: Bestowe your ryches accordig to the worde of God/ that God be pleased with your doynges & not deceatfully as thys felowe dyd.

✠ He that is faythfull in ỹ whych is leste the same is faythfull in moche. And he ỹ is vnfaythfull in ỹ least: is vnfaythfull also in moche. So then yf ye haue not ben faythfull in ỹ wicked māmon/ who will beleue you in that whych is true? And yf ye haue not bene faythfull in another mannes bulynes: who shall geue you youre awne? No seruaunt cā serue. ij. masters/ for other he shall hate ỹ one & loue the other/ or els he shall lene to ỹ one & despyse ỹ other. Ye cā not serue God & māmō.

All these thinges herde the Pharyses also whych were couetous/ & they mocked hym. And he sayd vnto thē: Ye are they which* b iustifye youre selues before men: but God knoweth youre hertes. For that which is hyghlie esteemed amonge men/ is abhominable in the syght of God. ✠

b* Ye are they ỹ iustifie youre selues. &c. Of this is spokē afore in the .v. Chap. &c.

The lawe

The lawe and the Prophetes raygned vntyll the tyme of Johñ and sence: that tyme ỹ kyngdome of God is preached, & euery man stryueth to go in. Soner shall heuen & earth perysshe, then one tytle of the lawe shall perisshe. Whosoeuer forsaketh his wyfe & maryeth another breaketh matrimony. And euery man which maryeth her ỹ is deuorced frō her husbande, committeth aduoutry also.

E ✠ There was a certayne ryche man, which was clothed in purple and fyne bysse, & fared deliciously euery daye. And there was a certayne begger named Lazarus, whyche laye at his gate full of soores desyryng to be refreshed with the cromes whyche fell frō the ryche mānes borde. Neuertheless, ỹ dogges came and licked hys soores. And it fortuned that the begger dyed, and was caryed by the angelles into * Abrahams bosome. The ryche man also dyed, and was buryed.

c * Some by ỹ bosome of Abraham do vnderstande the fayth of Abrahā: other some also vnderstande it of ỹ place where the elect & chosen that folow ỹ faith of Abraham do rest after their deth. But where yt place is (bycause the scripture doth not expresly determyne it) cā we not tell & therfore maye no mā be so bolde as to define it

And beinge in hell in tormētes, he lyfte vp his eyes and sawe Abraham a farre of, & Lazarus in his bosome, & he cried & sayd: father Abraham, haue mercy on me, & sende Lazarus ỹ he maye dyppe the typpe of his fynger in water, & cole my tōge: for I am tourmēted in this flame. But Abraham sayd vnto hym: Sonne, remēbre that thou in thy lyfe tyme, receauedst thy pleasure, & contrary wyse Lazarus payne. Now therfore is he cōforted, & thou art punisshed. Beyonde al this, betwene you and vs there is a greate space set, so ỹ they whiche wolde go from hence to you can not: nether maye come from thence to vs.

G Then he sayde I pray the therfore father, send him to my fathers house. For I haue fiue brethren: for to warne thē lest they also come into the place of tourment. Abrahā sayde vnto hi: they haue Moyses & the Prophetes let them here them. And he sayd: naye father Abraham, but yf one came vnto them from the deade, they wolde repent. He sayde vnto hym: If they here not Moses and the Prophetes, neither wyll they beleue, though one rose from death agayne.

¶ Christ teacheth his disciples to auoyde occasiōs of euell/one to forgeue another/stedfastly to trust in God and no mā to presume i his owne workes. He healeth the ten lepers/speaketh of the latter dayes/and of the ende of the worlde.

A ¶ The.xvij. Chapytre

Matth.18.a. Marck.9.f. THen sayde he to hys disciples, it cannot be auoyded but that offences wyll come. Neuertheless wo be to hym thorowe whome they come. It were better for him that a mylstone were hāged aboute his necke, & that he were cast into the see, then that he shulde offende one of these lytleōs. Take hede to your selues. * If thy brother trespas agaynst the, rebuke him and yf he repēt, forgeue him. And though he

Matth.18: c. Leui.19.c. Eccles. 9.b. synne agaynst the seuen tymes in a day, and seuen tymes in a daye tourne agayne to the sayeng. It repenteth me, forgeue him.

And the Apostles sayde vnto the Lorde. Increase our Fayth. And the Lorde sayde: yf B ye had fayth lyke a grayne of mustard sede, & shulde saye vnto thys sycamine tree, plucke thy selfe vp by the rotes, and plante thy selfe in the see: he shulde obey you.

Who is it of you yf he had a seruaūte plowinge or fedinge catell, that wolde say vnto him when he were come from the felde: Go quickly and syt downe to meate: & wolde not rather saye to him, dresse wherwith I maye sup, and gyrde vp thy selfe and serue me, tyll I haue eaten & dronken, & afterwarde, eate thou, and drincke thou? Doeth he thāke that seruaūt because he dyd that which was cōmaūded vnto him? I trowe not. So likewise ye, when ye haue done all those thinges whiche are cōmaunded you, say. We are vnprofitable seruauntes. we haue done that whiche was our duety to do. C

* In workes maye no fayth be put, for by them no mā is iustyfyed before God, but by Christes blode onely.

✠ And it chaunsed as he went to Jerusalē that he passed thorow Samaria and Galile. And as he entred into a certayne towne, ther met him ten men ỹ were lepers. Which stode a farre of & put forth their voyces and saide: Jesu master haue mercy on vs. whē he sawe them, he said vnto them: Go and shewe your selues vnto the Prestes. And it chaunced as D they went, they were clensed. And one of thē whē he sawe that he was clēsed, turned backe agayne, & with a loude voyce praysed god and fell downe on hys face at his fete, and gaue him thākes. And ỹ same was a Samaritane. And Jesus answered & saide: are ther not ten clensed? But where are those nyne? Ther are not founde that returned agayne, to geue God prayse saue only this straūger. And he saide vnto him: arise, & go thy waye thy fayth hath made the whole. ✠

✠ When he was demaunded of the Pharises, whē the kingdome of God shulde come he answered them & sayd: The kyngdome of God cometh not with waytinge for. Neither shall men saye: Lo here, lo there. For beholde the kyngdome of God is with you.

And he sayd vnto the disciples: the daies wyll come, when ye shall desyre to se one day of the sonne of man, & ye shall nat se it. And they shall say to you: Se here, Se there. Go not after them, nor folowe them, for as the lyghtenynge that apereth out of ỹ one parte of heuen, and shineth vnto the other parte of heauen. So shall the sonne of man be in his dayes. But fyrst must he suffre many thinges, and be refused of this nacion.

As it happened in the tyme of Noe: so shal it be in ỹ tyme of the sonne of man. They eate

E * The kingdome of God is to loue God with all thyne herte, & to put thy hole truste in him accordīge to the couenaunt made in Christe, and for christes sake to loue thy neyghbour as Christ loued ỹ And all thys is within the. Matth.15.c. Marck.8.d. Luke.18.e.

F they

they dranke, they maryed wyues & were maryed, euē vnto that same day that Noe went into the Arke: & the floud cam & destroyed thē all. Lykewyse also, as it chaūced in ỹ dayes of Lot. They ate, they drancke, they bought they solde, they planted, they bylte. And euen the same day that Lot went out of Zodom it rayned fyre & brymstone frō heauen, and destroyed thē all. After these ensamples, shal it be in ỹ day when ỹ sonne of mā shall appere.

G At that daye he that is on the house toppe & his stuffe in ỹ house: let him not come downe to take it out. And lykewise let not him ỹ is in the feldes, tourne backe agayne to ỹ he lefte behynde. Remēbre Lottes wyfe. Whosoeuer wyll go about to saue hys lyfe, shall lose it: & whosoeuer shall lose hys lyfe, shall saue it. I tell you in ỹ nyght, ther shalbe two in one bed, ỹ one shalbe receyued & the other shalbe forsakē. Two shalbe also agrindynge to gether: the one shalbe receyued, and the other forsaken. And they answered, & sayde to hym: where Lorde? And he sayde vnto thē: whersoeuer the a * body shalbe, thyther wyll the egles resorte.

a * wheresoeuer the bodie shalbe, thyther wyll the egles resorte, ỹ is, there as ỹ sonne of man shalbe to iudge the world, thyther shal al gether to gether vnto me.

¶ He teacheth to be feruēt in prayer contynually. Of the Pharisee & the publican. The kyngdome of God belongeth vnto chyldren. Christe answered the ruler / and promyseth rewarde vnto all soch as suffre losse for his sake / and folowe hym. The blynde man is restored to his syght.

¶ The.xviii. Chapytre.

A And he put forth a symilitude vnto thē, sygnifyenge that men ought al wayes to praye and not to be wery, ... sayinge: There was a Iudge in a certayne cytie, which feared not God neither regarded man. And ther was a certayne wedowe in the same citie, which came vnto him sayinge: auenge me of myne aduersary. And he wolde not for a whyle. But afterwarde he sayde to him selfe: though I feare not god nor care for man, yet bycause thys wydowe troubleth me, I wyl auenge her lest at ỹ last she come & hagge on me. And the Lorde sayd here what the vnryghtwes Iudge sayeth.

B And shall not God auenge his electe, whiche crye daye and nyght vnto hym, ye though he deferre them? I tell you he wyl auenge them and that quickely. ✠ Neuertheless, whē the sonne of mā cometh, suppose ye, that he shall fynde faythe on the earth.

✠ And he put forthe this symilitude, vnto certayne which trusted in them selues ỹ they were perfecte, and despysed other. Two men went vp into the tēple to praye: ỹ one a Pharisé & the other a publicā. The Pharise stode

C & prayed thus with him selfe. God I thanke the that I am not as other men are, extorsioners, vniuste, aduoutrers, or as this publicā I fast twyse in the weke. I geue tythe of all that I possesse. And the publican stode a farre of, & wolde not lyfte vp his eyes to heuen, but smote hys brest sayenge: God be mercyfull to me a synner. I tell you this man departed home to his house iustifyed more then the other. For euery man that exalteth hym selfe, shalbe brought low: And he that humbleth him selfe, shalbe exhalted. Math.23.b.

D ✠ They brought vnto him also babes, that he shulde touche thē. Whē his disciples saw that, they rebuked them. But Iesꝰ called thē vnto hym, & sayde: Suffre chyldren to come vnto me, & forbidde them not. For of suche is the kyngedome of God. Verely I saye vnto you: whosoeuer receueyth not ỹ kyngdome of God as a chylde: he shall not entre therin. Math.19.b. Marck.10.b.

And a certayne ruler asked hym sayinge: good maister: what ought I to do, to optaine eternal lyfe? Iesus saide vnto him: Why callest thou me good? None is good, saue God only. Thou knowest the cōmaundementes: Thou shalt not cōmit aduoutry: thou shalte not kyll: thou shalt not steale: thou shalt not beare false wytnes: Honoure thy father and thy mother. And he sayde all these haue I kept frō my youthe. When Iesus herde ỹ, he sayde vnto hym: Yet lackest thou one thyng. a * Sel al that thou hast, & distribute it vnto the poore, & thou shalt haue treasure in heauen, and come & folowe me. When he herde that, he was heuy for he was very ryche. Exod.20.

a * Sell all ỹ thou hast. &c. loke Mar.x.c

E When Iesus sawe him more, he sayde: with what difficulte shall they that haue ryches entre vnto the kyngedome of God: it is easyer for a Camell to go thorowe a nedles eye, then for a riche man to entre into the kingdome of God. Then sayde they that herde that. And who shall then be saued? And he sayde: Thynges whiche are vnpossyble with men are possyble with God.

F Then Peter sayde: Lo we haue lefte all, & haue folowed the. And he saide vnto them: Verely I saye vnto you, ther is no man that leaueth house, other father & mother, other brethren, or wyfe, or chyldren for the kyngedome of Goddes sake, whiche same shall not receyue muche more in this worlde: and in the worlde to come, lyfe euerlastinge. Math.19.b. Marck.10.b.

✠ He toke vnto him ỹ twelue, and sayde vnto them. Beholde we go vp to Ierusalem & all shalbe fulfylled that are wrytten by the Prophetes of the sonne of man. He shalbe deliuered vnto the gentyls, & shalbe mocked and shalbe dispytfully entreated, and shalbe spetted on, and whē they haue scourged him, they wyl put him to dethe, and the thyrd day he shall aryse agayne. But they vnderstode none of these thinges. And this sayinge was hyd from them. And they perceyued not the thynges whiche were spoken.

And it

G *And it came to passe/as he was come nye
Math.xx.d. vnto Hierico/a certayne blynde man sate by
Mark.x.g. the waye syde beggynge. And when he hearde
the people passe by/he asked what it meant.
And they sayde vnto hym/ þ Jesus of Naza-
reth passed by. And he cryed sayinge: Jesus þ
sonne of Dauid, haue thou mercy on me. And
they which wēt before rebuked hym/that he
Marc.x.g. shuld holde his peace. But he cryed so moche
þ moare/*thou sonne of Dauid haue mercy
on me. And Jesus stode styll/& commaunded
him to be brought vnto him. And whē he was
come neare/he asked him sayinge: what wilt
thou that I do vnto the? And he sayde: Lorde
that I maye receaue my syght. Jesus sayde
vnto him: receaue thy syght: thy fayth hath sa
ued the. And immediatly he sawe/and folo-
wed him/prayinge God. And all the people/
when they sawe it/gaue laude to God. ✠

¶ Of Zacheus/and the ten seruauntes to whom the talentes were delyuered. Christ rydeth to Jerusalem/ and wepeth ouer it.

¶ The .xix. Chapter. ✠

A And he entred in & wēt thorow Hie-
rico. And beholde/ther was a man
named Zacheus/which was a ru-
ler amonge the Publicans/& was
riche also. And he made meanes to se Jesus/
what he shuld be: & couldе not for þ preace/
because he was of a lo stature. Wherfore
he ran before/& clymed vp into a wylde fyg-
ge tree/to se him: for he shulde come þ waye.
And when Jesus cam to the place/he loked
vp/and sawe him/and sayd vnto him: Zache/
come doune attōce/for to daye I must abyde
at thy house. And he came doune hastely &
receaued him ioyfully. And whē they sawe þ
they all grudged sayinge: He is gone in to
tary with a man that is a synner.

B And Zache stode forth and sayd vnto the
Lorde: beholde Lorde/þ haulfe of my good-
des I geue to the poore/and yf I haue done
eny man wronge/I wyll restore hym fower
folde. And Jesus sayd to him: this daye is he-
althe come vnto thys house/for as moche as
Math.xv.c. he also is become þ chylde of Abraham.* For
the sonne of man is come to seke and to saue
that which was loste. ✠

As they hearde these thinges/he added ther
to a symylitude/because he was nye to Hie-
rusalem/and because also they thought that
Math.xxv.b. the kyngdome of God shuld shortely appere.
Marc.xiij.b. He sayde therfore: ✠ *a certayne noble man
went into a farre countre/to receaue hym a
kyngdome/and then to come agayne. And he
called his ten seruauntes and delyuered thē
ten pounde/sayinge vnto thē: by and sell till
I come. But his citesens hated him/and sent
messengers after hym sayinge: we wyll not
C haue this man to raygne ouer vs.

And it came to passe/when he was come
agayne & had receaued his kyngdome/he cō-
maunded these seruaūtes/to be called to him
(to whom he gaue hys money) to wit what
euery mā had done. Then came þ first/saying
Lorde/thy pounde hath encreased tē poūde.
And he sayd vnto him,* Well good seruaunt Math.xxv.b.
because thou wast faythfull in a very lytell
thinge/take thou auctorite ouer ten cytyes.
And þ other came sayinge: Lorde thy pounde
hath encreased fyue pounde. And to the same
he sayde: & be thou also ruler ouer fiue cities.

And þ thyrde came & sayde: Lorde beholde
here thy pounde/whych I haue kepte in a
napkyn/for I feared the/because thou arte
a strayte man: thou takest vp þ thou laydest
not doune/& repest that thou dyddest not so-
we. And he sayde vnto him:* Of thyne awne D
mouth/iudge I the thou euyll seruaūt. Kne- Math.xxv.c.
west thou that I am a strayte mā takinge vp
that I layde not doune/& reppynge that I dyd
not sowe? Wherfore then gauest not thou my
money into the banke/that at my cōminge I
might haue required mine awne w̄ vsūtage

And he sayde to thē that stode by: take frō
him that pounde/& geue it him that hath ten
pounde. And they sayde vnto hym Lorde he
hath ten pounde. I saye vnto you/that* vnto To hym that
all them that haue/it shalbe geuen: & frō him hath/it shall be
that hath not euen that he hath shalbe taken geuen. loke in
from him. Moreouer thos myne enemyes/ Math.xiij.b.
whych wolde not þ I shuld raygne ouer thē E
bynge hidder/& slee them before me. *And Math.xxi.a.
when he had thus spoken/he proceded forth Mark.xi.a.
before/assendinge vp to Jerusalem. ✠

And it fortuned/when he was come nye to
Bethphage & Bethany/besides moūte Oli-
uete/he sent two of his disciples sayinge: go
ye into þ toune whych is ouer agaynst you.
In the which assone as ye are come/ye shall
finde a colte tyed/wheron yet neuer mā sate.
Louse him and bringe him hyder. And yf eny
man aske you/why that ye lowse hym: thus
saye vnto him/the Lorde hath nede of hym.

They that were sent/went their waye and
founde/euen as he had sayde vnto them. And
as they were alosinge the coolte/the owners
sayde vnto them: why lowse ye the coolte?
And they sayde: for the Lorde hath nede of F
hym. And they brought hym to Jesus. And
they cast their rayment on the colte/and sett
Jesus theron. And as he went/they spredde
their clothes in the waye.

And when he was now come/whearе he
shuld go doune frō þ moūte Oliuete/ þ who
le multitude of the disciples begā to reioyce/
& to laude God with a loude voyce/for all the
myracles that they had sene/sayinge: blessed
be the kynge that cōmeth in the name of the
Lorde: peace in heauen/& glory in the hyest.

E And

And some of the Pharises of the cōpany sayd vnto hym: Master rebuke thy disciples. He answered/ & sayde vnto thē: I tel you yt these shuld holde their peace/the stones wolde crie

✠ And whē he was come neare/he beheldē the citie/ & wept on it sayinge: If thou haddest knowē those thinges which belōge vnto thy a *peace/euē at this thy tyme? But now are they hydde frō thyne eyes. For the dayes shall come vpon the/that thy enemyes shall cast a banke aboute the/ and compasse the rounde/ & kepe the in on euery syde/ & make the euen with the grounde/with thy childzen which are in the. And they shall not leue in the one stone vpon another/ because thou knowest not the tyme of thy vicitacion.

a * That belōge vnto thy peace & c here peace is taken for health as in Esa. xlviij. d.

And he went in to the temple/ & beganne to cast out them that solde therin/ and them that bought sayinge vnto them/it is wrytte: my house is the house of prayer: but ye haue made it a den of theues. And he taught dayly in the tēple. * The hye Prestes and the scribes and the chefe of the people went about to destroye hym: but coulde not fynde what to do. For all the people stacke by him/ & gaue him audience.

John. vij. e. Mark. xi. b.

¶ They aske Christ one question/and he asketh them another. The parable of the vyneyarde. Of trybute to be geuen vnto Cesar/and how Christ stoppeth the mouthes of the Saduces.

¶ The. xx. Chapter. ✠

AND it fortuned i one of those dayes as he taught ỹ people in the tēple & preached the gospell: the hye Prestes & the Scrybes came with the elders & spake vnto him sayinge: * Tell vs by what auctorite thou doest these thynges? Ether who is he that gaue ỹ this auctorite? He answered and sayde vnto them: I also wil aske you a questyon/ and answer me. The baptyme of John: was it from heauen or of a * men? And they thought with in them selues sayinge: yf we shall saye from heauen: he wil saye: why then beleued ye hym not? But and yf we shall saye of men/ all the people wyll stone vs. For they be persuaded that John is a Prophete. And they answered that they coulde not tell whence it was. And Jesus sayde vnto them: nether tell I you by what auctorite I do these thinges.

Math. xxij. c. Marc. xi. d.

a ¶ Of men or of God/ loke Math. xxi. c.

Then beganne he to put forth to ỹ people thys symylitude. * A certayne man planted a vyneyarde/ & let it forthe to fermers/ & went him selfe into a straunge coūtre for a greate season. And whē the tyme was come/ he sent a seruaunt to his tenauntes that they shuld geue him of the frutes of the vyneyarde. And the tenauntes dyd bet him/ & sent him awaye empty. And agayne he sent yet another seruaunt. And they dyd bet him/ & foule entreated him also/ & sent him awaye emptye. Moreouer/ he sent the thyrde to/ and hym they wounded/and cast oute. Then sayde ỹ lorde of ỹ vyneyarde: what shall I do? I will sende my deare sonne/ him peraduenture they will reuerence/ when they se him.

Math. xxi. d. Mark. xij. a.

But when the fermers sawe hym/ they thought in thē selues sayinge: this is ỹ heyre/ come let vs kyll hym/ that the enheritaunce maye be oures. And they cast hym out of the vyneyarde: and kylled hym. Now what shall the lorde of the vyneyarde do vnto them? He will come and destroye these fermers/ & wyll let out hys vyneyarde to other. When they hearde that/ they sayde: God forbyd.

And he beheldē and sayde: what meaneth this then that is wrytte: * the stone that the bylders refused/ the same is made ỹ heed corner stone: Whosoeuer stomble at ỹ stone shalbe broken: but on whosoeuer it fall vpō/ it wyll grinde hym to powder. And the hye prestes and the Scribes the same houre wēt about to laye handes on him/ but they feared the people. For they perceaued that he had spoken this symilitude agaynst them.

Psal. cxvij. c. Math. xxi. d. Mark. xij. a.

And they watched him/ & sent forth spies/ which shuld fayne thē selues perfecte/ to take him in his wordes/ & to delyuer hym vnto the power & auctorite of the debite. And they asked him saying: Master/ we knowe ỹ thou sayest & teachest right/ nether cōsidrest thou eny mannes degre/ but teachest the waye of God truly. Is it lawfull for vs to geue Cesar tribute or no? He perceaued their craftines/ & sayde vnto thē: * why tēpt ye me? Shewe me a peny. Whose ymage and superscripciō hath it? They answered & sayde: Cesars. And he sayde vnto thē: geue then vnto Cesar/ that which belōgeth vnto Cesar: & to God ỹ which pertayneth to God. And they coulde not reproue his sayinge before ỹ people. But they maruayled at his answer/ & helde their peace

Math. xxij. c. Mark. xij. b.

Then came to him certayne of the Saduces which denye that ther is eny resurrecciō. And they asked him sayinge: * Master/ Moses wrote vnto vs/ yf eny mānes brother dye hauinge a wyfe/ & ỹ same dye without yssue: that then his brother shulde take his wyfe/ & rayse vp seede vnto hys brother. Ther were seuen brethren/ & the fyrste toke a wyfe/ and dyed without chyldren. And the seconde toke the wyfe/ & he dyed chyldlesse. And the thyrde toke her/ & in lyke wyse the residue of the seuen/ & left no chyldren behinde them/ & dyed. Last of all the woman dyed also. Now at the resurrecciō whose wyfe of them shall she be? For seuen had her to wyfe.

Math. xxij. c. Mark. xij. b. Deut. xxv. b.

Jesus answered and sayde vnto thē. The childrē of this worlde mary wyues/ & are maryed/ but they whych shalbe made worthy to enioye that

enioye that worlde and the resurreccyon frō deeth/nether mary wyues nether are maried nor yet cā dye eny moare. For they are equall vnto the angels: & are the sonnes of God in as moche as they are the childzen of ỹ resurreccion. And that the deed shall ryse agayne/ euen Moses sygnyfyed beſydes the bussshe/ Exod.iij.b. when he sayde:*the Lorde God of Abzaham and the God of Isaac/and the God of Jacob. For he is not the God of the deed/but of them which liue. For all lyue in him. Then certayne of the Phariſes answered and sayde: Master thou hast wel sayde. And after that durst G they not aske him eny question at all.

Math.xxij.d. Marc.xij.d. Then sayde he vnto them: *how saye they that Christ is Dauids sonne? And Dauid him selfe sayeth in the boke of the Psalmes: Psal.cix.a. *The Lorde sayde vnto my Lorde/syt on my ryght hande/ tyll I make thyne enemys thy fote stole. Seinge Dauid calleth him Lord: how is he then his sonne?

Then in ỹ audyence of all the people/ he sayde vnto his disciples:*beware of ỹ Scribes/whych delyre to go in lōge clothynge: & loue gretinges in the markets/and the hyest seates in the synagoges & the chefe roumes at feastes/which deuoure widdowes houses and that vnder a coloure of longe prayinge: the same shall receaue greater damnacion. Math.xxiij.a. Marc.xij.a.

¶ Christ commendeth the poore wyddow/telleth of ỹ destruccion of Jerusalem/of false teachers/of the tokēs and troubles for to come/ of the ende of ỹ worlde/ and of hys awne commynge.

¶ The.xxi. Chapter.

A Marc.xij.d. AS he beheilde/he sawe ỹ ryche mē/ how they cast in their offerynges into ỹ treasury. And he sawe also a certayne poore wyddowe/ whych cast in thyther two mytes. And he sayde: of a trueth I saye vnto you/this poore wyddowe hath put in moare then they all. For they all haue of their superfluyte added vnto ỹ offeringe of God: but she/of her penury hath cast in all the substaunce that she had.

As some spake of the temple/how it was garnished with goodly stones & Jewels/ he Math.xxiiij.a. Marc.xiij.a. sayde.*The dayes wyll come/when of these thynges whych ye se/shall not be lefte stone B vpon stone/that shall not be throwen doune. And they asked hym sayinge: Master when shal these thinges be/ & what signe will therbe when suche thinges shall come to passe.

And he sayd: take hede/ ỹ ye be not deceaued. For many will come in my name saying I am he: and the tyme draweth neare. Folowe ye not them therfore. But when ye heare of warre and dissencion: be not afrayed. For these thynges must fyrst come: but the ende foloweth not by & by. Then sayd he vnto thē: ¶ Nacyon shall ryse agaynst nacyon/ & kyngdome agaynst kyngdome/ and greate erthquakes shalbe in all quarters/and honger/ and pestilēce: & fearfull thinges. And greate sygnes shall ther be from heauen.

But before all these/ they shall laye their handes on you and persecute you/delyueringe you vp to the Synagoges & into prison/ and brynge you before kynges & rulers for my names sake. And this shall chaunce you for a testimoniall. Let it sticke therfore faste in youre hertz/not once to study before/what ye shall answere: for I wil geue you a mouth and wysdome/ where agaynste/ all your aduersaryes shall not be able to speake nor resist. Ye & ye shalbe betrayed of youre fathers and mothers/and of youre brethren/& kynsmen/and louers/and some of you shall they D put to deeth. And hated shall ye be of all men for my names sake. Yet ther shall not one here of youre heedes perysshe. Wyth youre a *pacience possesse youre soules. a * With pacience possesse youre soules &c. The soule is possessed that is/perysheth not/but is saued by pacience/yf it thorow fayth in Christ do pacyently sufer all aduersytes.

And when ye se Jerusalem beseged wyth an hoste/then vnderstande that the desolacyō of the same is nye. Then let them whych are in Jewrye flye to the mountaynes. And let them whych are in the myddes of it/ departe oute. And let not them that are in other countreyes/enter ther in. For these be the dayes of vengeance/to fulfill all that are writtē. But wo be to them that be with chylde/& to them ỹ geue sucke in those dayes: for ther shalbe greate trouble in the lande/and wrath ouer all thys people. And they shall fall on the edge of the swearde/ and shalbe led captyue/ into all nacyons. And Jerusalem shalbe troden vnder fote of the gentyls/vntyll the tyme of the gentyls be fulfylled. E

✠ And ther shalbe sygnes in ỹ sunne/and in the mone/ and in the starres: & in the erth the people shalbe in soche perplexite/ ỹ they shall not tell whych waye to turne them selues. The see and the waters shall roore/ and mēnes hertes shall fayle them for feare/ and for lokynge after those thinges whych shall come on the erth. For the powers of heauen shall moue. And then shall they se ỹ sonne of man come in a cloude wyth power & greate glory. When these thinges begynne to come to passe: then loke vp/ & lifte vp youre b* heades for youre redempcion draweth nye. b * Lyfte vp your heedes &c. ¶ To lyfte vp the heed/ is to haue remembraunce or to reioyse. F

And he shewed them a symilitude: beholde the fygge tree/and all other trees/when they shoutt forth their buddes/ ye se & knowe of youre awne selues that sommer is then nye at hand. So lyke wyse ye (when ye se these thinges come to passe) vnderstande/that the kyngdome of God is nye. Verely I saye vnto you: this generacyon shall not passe/tyll all be fulfylled. Heauen and erth shall passe: but my wordes shall not passe. F

✝ Take hede to youre selues/lest youre hertes be ouercome wyth surfettinge & dronkennes and cares of thys worlde: and that/ ¶ ydaye come on you vnwares. For as a snare shall it come on all them that syt on the face of the erthe. Watche therfore contynually & praye/ that ye maye obtayne grace to flye all this that shall come/and that ye maye stande before the sonne of man. ✝

In the daye tyme/ he taught in the temple and at nyght/he went out/and had abydinge
John.viij.a. in the mount oliuete.*And all ỹ people came in the morninge to hym in the temple/ for to heare hym.

¶ Christ is betrayed. They eate the easter lãbe. The institucyon of the sacrament. They stryue who shalbe greatest/ he reproueth thẽ: He prayeth thre tymes vpon the mount. They take hym and bringe him to the hye prestes house: Peter denyeth him thryse/& they bringe hym before the councell.

¶ The.xxij.Chapter. ✝

Math.xxvi.a. Marc.xiiij.a. THe feast of swete breed drue nye whych is called ester/ and the hye Prestes & Scribes sought how to kyll him/but they feared ỹ people. Then entred Satan into Judas/ whose syr name was Iscariot (which was of the nõbre of ỹ twelue) & he went his waye & cõmuned with the hye prestes & officers how he myght betraye him to thẽ. And they were glad: & promised to geue him money. And he consented/ and sought opportunyte to betraye hym vnto them when the people were awaye.

Math.xxvi.b. Marc.xiiij.a. *Then came the daye of swete breed/whẽ of necessyte the esterlambe must be offered. And he sent Peter & John sayinge: go & prepare vs the esterlãbe/ ỹ we maye eate. They sayde to him. Where wilt thou/that we prepare? And he sayde vnto thẽ. Beholde whẽ ye
B be entred into the citie/ther shall a man mete you bearinge a pitcher of water/him folowe into the same house that he entreth in/& saye vnto the good man of the house. The master sayeth vnto the: where is the gest chamber/ where I shal eate mine ester lambe with my disciples? And he shal shew you a greate parloure paued. Ther make redy. And they wẽt and founde as he had sayde vnto them: & made redy the ester lambe.

And whẽ ỹ houre was come/he sate doune and the twelue Apostles wyth hym. And he sayde vnto them: I haue inwardly desyred to eate this ester lambe wyth you before that I suffre. For I saye vnto you: hence forth I will not eate of it eny moore/ vntyll it be fulfilled
Math.xxvi.c. Mark.xiiij.c. 1.Cor.xi.c. in the kyngdome of God *And he toke ỹ cup and gaue thankes/and sayd. Take thys/and deuyde it amonge you. For I saye vnto you: I wyll not dryncke of the frute of the vyne/ vntyll the kyngdome of God be come.

And he toke breed/gaue thankes/& gaue to them/sayinge: Thys is my body whych is geuen for you. Thys do in the remembraunce of me. Lykewyse also/when they had supped/he toke the cup sayinge: This cup is the newe testament in my bloude/ whych shall for you be shedde.

Yet beholde/ ỹ hande of him that betrayeth me/is wyth me on the table. And the sonne of man goeth as it is apoynted: But wo be to that man by whõ he is betrayed. And they began to enquyre amõge them selues/which of them it shulde be/that shulde do that. ¶

✝ *And ther was a stryfe amonge them/ which of thẽ shuld be takẽ for ỹ greatest. And he sayde vnto thẽ: the kynges of the gentyls raygne ouer them/ and they that beare rule ouer them/ are called gracious lordes. But ye shall not be so. But he ỹ is greatest amõge you/ shalbe as the youngest: and he that is chefe/ shalbe as the mynister. For whether is greater/ he that sytteth at meate: or he ỹ serueth? Is not he that sitteth at meate? And I am amõge you/ as he that ministreth. Ye are they which haue bydden wyth me in my tẽptacions. And I apoynt vnto you a kingdome as my father hath appoynted to me: that ye maye eate and dryncke at my table in my kyngdome/ and syt on seates/ and iudge the twelue trybes of Israell. ✝

Math.xx.c. Mark.x.c. Luke.xxij.c. Math.xxvi.c. Mark.xiiij.c. John.xviij.c. And ỹ Lord sayde: Simon/ Simõ beholde Satan hath desyred you/ to syfte you/ as it were wheate: but I haue prayed for the/ that thy fayth fayle not. And when thou arte conuerted/ strengthe thy brethren. And he sayde vnto hym. *Lorde I am redy to go wyth the into prison & to deeth. And he sayde: I tell the Peter/ ỹ cocke shall not crowe thys daye/ tyll thou haue thryse denyed ỹ thou knewest me.

And he sayde vnto them: when I sent you wythout wallet and scryppe & shoes: lacked ye eny thinge? And they sayd/no. And he sayd to them: but now he that hath a wallet let him take it vp/and likewyse his scrippe. And he that hath no swearde/let him sell his coote and bye one. For I saye vnto you/ that yet that whych is wrytten/ must be perfourmed in me: *euen wyth the wycked was he nombred. For those thynges whych are wrytten of me/haue an ende. And they sayde: Lorde/ beholde here are two sweardes. And he sayde vnto them: it is ynough.

And he came out/& went as he was wõte to mounte Oliuete. And the disciples folowed hym. And when he came to the place/ he sayde to thẽ: praye/lest ye fall into tẽptacyõ.

And he gate him selfe from them/about a stones cast/& kneled doune/& prayed/saying Father yf thou wilt/ withdrawe this cup frõ me. Neuertheles/not my will/but thyne be fulfylled. And ther appered an angell vnto him from

hym from heauen/ conforteynge hym. And he was in an agonye/ and prayed lomwhat lōger. And hys sweate was lyke droppes of bloud/ trickelynge doune to the grounde. And he rose vp from prayer and came to his disciples/ and founde them sleppynge for sorowe/ and sayde vnto them: why slepe ye? Ryse and praye/ lest ye fall into temptacion.

Whyll he yet spake: beholde/ ther came a cōpany/ & he that was called Judas one of ỹ twelue/ went before them/ and prealed nye vnto Jesus to kysse him. And Jesus sayd vnto him: Judas/ betrayest thou ỹ sonne of man with a kysse? When they whych were about him sawe what wolde folow/ they sayd vnto him: Lorde/ shall we smite wᵗ swearde. *And one of thē smote a seruaūt of the hyest prieste of all/ & smote of hys ryght eare. And Jesus answered & sayd: soffre ye thus farre forthe. And he touched his eare/ and healed him.

Matth.xxvi.c. Marc.xiiij.e. Joh.xviij.b.

Then Jesus sayde vnto the hye prestes & rulers of the temple and the elders whych which were come to him. Be ye come out/ as vnto a thefe with sweardes & staues? When I was dayly with you in the temple/ ye stretched not forth handes agaynst me. But thys is euen youre very houre/ and the power of darcknes. Then toke they him/ & ledde hym/ and brought hym to the hye Prestes house. And Peter folowed a farre of.

When they had kyndled a fyre in the mydes of the palys/ & were set doune to gether

Matth.xxvi.g. Mark.xiiij.g. John.xviij.c.

*Peter also sate doune amonge thē. And one of the wenches/ behelde him as he sate by the fyer/ & set good eye syght on him & sayde: this same was also with him. Then he denied him sayinge: woman I knowe hym not. And after a lytell whyle/ another sawe hym and sayde: thou arte also of thē. And Peter sayde: man I am not. And about the space of an houre after/ another affirmed sayinge: verely euen thys felowe was wyth him/ for he is of Galile/ & Peter sayde: man I wote not what thou sayest. And immediatly whyll he yet spake/ the cocke crewe. And the Lorde tourned backe and loked vpon Peter. And Peter remembred the wordes of the Lorde/ how he

G sayde vnto him/ before ỹ cocke crowe/ thou shalt denye me thryse. And Peter went out/ and wepte bitterly.

And the men that stode about Jesus/ mocked him/ & smote hym/ & blyndfolded hym/ & smoote his face. And asked him saying: arede who it is that smoote the? And many other thinges despytfullye sayd they agaynst him.

And assone as it was daye ỹ elders of the people and the hye Prestes and Scribes/ came to gether/ & ledde him into their counsell sayinge: arte thou very Christ? tell vs. And he sayde vnto them: yf I shall tell you/ ye wyll not beleue. And yf also I aske you/ ye wyll not answere me or let me go. Herafter shall the sonne of man syt on the ryght hand of the power of God. Then sayde they all: arte thou then the sonne of God? He sayd to them: ye saye that I am. Then sayde they: *what nede we eny further witnes? We oure selues haue herde of hys awne mouthe.

Matth.xxvi.g. Marc.xiiij.g.

¶ Jesus is brought before Pylate and Herode. The wemen make lamentacion for him. He prayeth for his enemyes/ forgeueth the thefe vpon hys ryght hande/ and dyeth on the crosse/ and is buryed.

¶ The.xxiij. Chapter.

A Matth.xxvij.a. Marc.xv.a. Joh.xviij.e.

And ỹ whole multitude of thē arose/ & ledde him vnto Pilate. And they begāne to accuse hym sayinge: we haue founde thys felowe peruertinge the people/ and forbyddynge to paye tribute to Cesar: sayinge/ that he is Christ a kynge. And Pylate appoled him sayinge: arte thou ỹ kynge of the Jewes? He answered him and sayde: thou sayest it. Then sayde Pilate to the hye Prestes/ and to the people: I fynde no faute in this man. And they were ỹ moore fearce sayinge. He moueth ỹ people/ teachynge thorow out Jewry/ and begynne at Galile/ euen to this place.

When Pylate herde mencion of Galile he asked whether the mā were of Galile. And assone as he knewe that he was of Herodes iurisdicciō he sent him to Herode/ which was also at Jerusalem in those dayes. And when Herode sawe Jesus/ he was exceedinglie glad B For he was desyrous to se him of a lōge season/ because he had herde many thynges of hym/ and trusted to haue sene some myracle done by him. Then questioned he with hym of many thynges. But he answered hym not one worde. The hye Prestes and Scrybes/ stode forth and accused him straytly. And He rod with his men of warre/ despised him/ and mocked him/ and arayed hym in whyte/ and sent him agayne to Pylate. *And ỹ same daye Act.iij.c. Pylate and Herod were made frendes to gether. For before they were at variayance.

And Pylate called to gether ỹ hye Prestes and the rulers/ & the people/ and sayde vnto them: ye haue brought this man vnto me/ as one that peruerted the people. And beholde I C haue examined him before you/ & haue foūde no faute in this man/ of those thinges where of ye accuse him. No nor yet Herode. For I sent you to hym: and lo nothinge worthy of deeth is done to him. I will therfore chasten him/ & let hī louse. *For of necessite/ he must haue let one louse vnto them at that feast. Matth.xxvij.b Marc.xv.a. John.xviij.a.

And all the people cryed atonce sayinge: awaye with him/ & delyuer to vs Barrabas: which for insurreccion made in ỹ citie & morther was cast in prison. Pilate spake againe

to thē wyllynge to let Jesus lowse. And they cried sayinge: Crucify him/Crucify him. He sayde vnto thē the thyrde tyme. What euyll hath he done? I fynde no cause of deeth in hī I will therfore chasten him/ & let hym louse.

Math.xxvij.c. Marc.xv.a. Joh.xix.a. *And they cryed w a loude voyce/ & required that he myght be crucyfyed. And the voyce of them and of the hye Prestes preuayled.

D And Pilate gaue sentence that it shuld be as they required & let louse vnto them/him ꝑ for insurrection and morther/ was cast into prison/whō they desyred: & delyuered Jesus

Math.xxvij.d. Mark.xv.b. to do w hym what they wolde. *And as they ledde him awaye/they caught one Symō of Syrene/cōmynge out of the felde: & on hym layde they the crosse/ to beare it after Jesus.

And there folowed him a greate cōpany of people & of wemē/ which wemē bewayled & lamented him. But Jesus turned backe vnto thē/ & sayde: Daughters of Jerusalem/wepe not for me: but wepe for youre selues/ & for youre childrē. For beholde/ ꝑ dayes wil come/

Esa.liij.a. Sapienc.iij.c. Galat.iij.d. when men shall saye: * happy are ꝑ baren & the wombes that neuer bare and the pappes which neuer gaue sucke. Then shall they beginne to saye to ꝑ mountaynes/fall on vs: & to the hylles/couer vs. For yf they do thys to a grene tree/what shalbe done to the drye.

And ther were two euyll doers ledde wyth

Math.xxvij.d. Mark.xv.c. John.xix.d. him to be slayne. *And when they were come to ꝑ place/which is called Caluary/ther they crucifyed him/ & ꝑ euyll doers/one on ꝑ right

C hande & the other on ꝑ lefte. Then sayde Jesus: father forgeue them/ for they woote not what they do. And they parted his rayment/ & cast loottes. And the people stode & beheelde.

And ꝑ rulers mocked him with thē saying he holpe other men/let hym helpe him selfe/ yf he be Christ ꝑ chosen of God. The soudiers also mocked him/and came and gaue him ve neger and sayde: yf thou be that kynge of the Jewes saue thy selfe. And hys superscripciō was written ouer him/in Greke/in Latin/ &

F Hebrew: This is the kynge of the Jewes.

And one of the euyll doers which hanged/ rayled on him sayinge: Yf thou be Christ saue thy selfe and vs. The other answered and rebuked him sayinge: Nether feareste thou God because thou arte in the same damnacyon? We are righteously punished/for we receaue accordynge to oure dedes: But thys man hath done nothinge amysse. And he sayd vnto Jesus: Lorde remēber me when thou comest into thy kyngdome. And Jesus sayde vnto him: Verely I saye vnto ꝑ/to daye shalt thou be with me in a *Paradyse.

a *Wy Paradyse (as affyrmeth Erasmus in hys annotaciōs vpon thys tert) is vnderstōde a place of spaguler quiett & pleasure.

And it was about the sixt houre. And ther came a darckenes ouer all the lande/vntyll ꝑ nynth houre/and the sonne was darckened. And ꝑ vayle of the tēple dyd rent euē thorow the myddes. And Jesus cryed wyth a greate voyce and sayd: Father/into thy handes I cō mende my spyrete. And when he thus had sayd he gaue vp the goost. When the Centurion sawe what had happened/ he glorifyed God sayinge: Of a suretye this mā was perfecte. And al the people that came to gether to that syght/beholdynge the thynges whych were done: smoote their brestes/ & returned home. And all his acquayntaunce/and the wemen that folowed hym from Galile/stode a farre of beholdynge these thynges. G

And beholde ther was a man named Joseph/a councellour/and was a good mā and a iuste/ & did not consent to the coūsell & dede of them/which was of Aramathia/a citie of the Jewes: whych same also wayted for the kyngdome of God: he went vnto Pylate and begged ꝑ body of Jesus/ & toke it doune/ & wrapped it in a lynnē clooth/ & layed it in an hewē toūbe/ wherin was neuer man before layed. F And ꝑ daye was ꝑ Saboth euen/ & the Saboth drue on. The wemen ꝑ folowed after which came wyth him from Galile/beheelde the sepulcre & how his body was layed. And they returned & prepared odoures and oyntmentes: but rested the Saboth daye/accordynge to the commaundement.

¶ The wemē come to the graue/Christ apeareth vnto the two disciples that go towarde Emaus/standeth in the myddest of all his dyscyples/ openeth their vnderstandynge in the scryptures/ geueth them a charge/ & ascendeth vp to heauen.

¶ The.xxiiij.Chapter. ✠

ON ꝑ morowe after ꝑ Saboth/erly in the morninge/they came vnto ꝑ toūbe & brought ꝑ odoures whych they had prepared & other wemē w thē. And they founde ꝑ stone rowled awaye frō ꝑ sepulcre/ & went in: but founde not the body of the Lorde Jesu. And it happened/as they were amased therat: Beholde two men stode by them in shynynge vestures. *And as they were afrayde/ and bowed doune their faces to the erth: they sayd to them: why seke ye the lyuynge amonge the deed? He is not here: but is rysen. Remember how he spake vnto you/when he was yet with you in Galile/sayinge: that the sonne of man must be delyuered into the handes of synfull men/ & be crucified/and the thyrde daye ryse agayne

Joha.xx.a. Mark.xvi.a. Math.xix.a.

Math.xxviij.a Marc.xvi.b.

And they remembred his wordes/ & returned frō the sepulcre/ & tolde all these thinges vnto the eleuen & to all the remanaunt. *It was Mary Magdalen and Joanna/ & Mary Jacobi/ and other that were wyth them/ which tolde these thynges vnto ꝑ Apostles/ and their wordes semed vnto them fayned thinges/nether beleued they thē. Then arose Peter and ran vnto the sepulcre/ & stowped in and sawe the lynnē clothes layde by them selfe/and

B Math.xxviij.b Marc.xvi.c.

selfe/ and departed wondrynge in hym selfe at that whych had happened. ✠

✠ And beholde/ two of them went that same daye to a toune whych was from Jerusalem about thre scooze forlonges/called Emaus:and they talked to gether of all these thynges that had happened. And it chaunsed/as they commened to gether and reasoned/that Jesus him selfe drue neare/& went wyth them. But their eyes were holden/that they coulde not knowe hym. And he sayde vnto them: What maner of communicacios are these that ye haue one to another as ye walke/ and are sadde? And the one of them named Cleophas/answered and sayde vnto hym: arte thou only a straunger in Jerusalem/and haste not knowen ỹ thynges whych haue chaunsed therin in these dayes? To whom he sayd:what thynges?

And they sayd vnto him:of Jesus of Nazareth whych was a Prophet/myghtye in dede and worde before God/ and all the people. And how the hye Prestes / and oure rulers delyuered hym to be condempned to deeth: and haue crucyfyed hym. But we trusted that it shuld haue bene he that shuld haue delyuered Israel. And as touchynge all these thynges to daye is euen the thyrd daye/ that they were done.

Ye and certayne wemen also of oure company made vs astonyed / whych came erly vnto the sepulchre/and founde not hys body: and came sayinge/ that they had sene a vision of angels/whych sayde that he was alyue. And certayne of them whych were wyth vs / went their waye to the sepulchre / and founde it euen so as the wemen had sayde: but hym they sawe not.

And he sayde vnto them: O foles and slowe of herte to beleue all that the Prophetes haue spoken. Ought not Christ to haue suffred these thynges/and to enter into hys glory? And he began at Moses/ and at all the Prophetes/and interpreted vnto them in all scryptures whych were wrytten of him. And they drue nye vnto the toune which they wēt to. And he made as though he wolde haue gone further. But they constrayned hym sayinge/ abyde wyth vs / for it draweth towardes nyght/and the daye is farre passed. And he went in/to tary wyth them.

And it came to passe as he sate at meate wyth them/ he toke breed/ blessed it/brake & gaue to them. And their eyes were opened & they knewe hym: and he vanysshed out of their syght. And they sayde betwene them selues: dyd not oure hertes burne wyth in vs/ whyll he talked wyth vs by ỹ waye/ and as he opened to vs the scryptures? And they roose vp the same houre/ & returned agayne to Jerusalem/ and founde the eleuen gathered to gether/and them that were with them whych sayde: the Lorde is rysen in dede/ and hath apered to Simon. And they tolde what thinges was done in the waye/and how they knewe him in breakynge of breed. ✠

As they thus spake ✠ Jesus hym selfe stode in the mydes of them/ and sayde vnto them:peace be with you. And they were abasshed and afrayde/ supposynge that they had sene a spyrite. And he sayde vnto them: why are ye troubled/and why do thoughtes aryse in youre hertes? Beholde my handes and my fete/that it is euen my selfe. Handle me and se:for spyrites haue not flesshe and bones/as ye se me haue. And when he had thus spoken he shewed them his handes and his fete. And whyll they yet beleued not for ioye and wondred/ he sayde vnto them: Haue ye here eny meate? And they gaue him a pece of a broyled fysshe/and of an hony combe. And he toke it/and ate it before them.

And he sayde vnto them. These are the wordes which I spake vnto you whyl I was yet with you:that al must be fulfylled which were wrytten of me in the lawe of Moses and in the Prophetes/ and in the Psalmes: * Then opened he their wyttes/ that they myght vnderstand the scryptures/and sayde vnto them: Thus is it wrytten/ and thus it behoued Christ to suffre/ and to ryse agayne from deeth the thyrde daye / and that repentaūce and remission of synnes shuld be preached in his name amonge all nacyons/ ✠ & must be begynne at Jerusalem. And ye are wytnesses of these thynges. And beholde/ I wyll sende the promes of my father vpō you. *But tary ye in the citie of Jerusalē/ vntyll ye be endewed with power from an hye.

And he ledde them out into Bethany/and lyfte vp his handes and blessed them. *And it cam to passe/as he blessed them/he departed from thē/ and was caryed vp into heuen. And they worshipped him/and returned to Jerusalem wyth greate ioye/& were cōtinually in ỹ tēple prayinge & laudinge God: Amen.

Act.xvj.a.

Act.i.a.

Actu.i.a. Luce.xxiv.d.

Here endeth the Gospell of Sayncte Luke.

¶ The Gospell of Sayncte Johyn.

¶ The enerlastyng byrth of Christ/and how he became man. The testimony of Jhon. The callynge of Andrew/Peter.&c.



¶ The fyrst Chapter. ✠

IN the begynnynge was the worde/ & the worde was with God: and the worde was God. The same was in the begynnynge wyth God. All thynges were made by it/ and wythout it/ was made nothynge that was made. In it was lyfe/ & the lyfe was the lyght of men/ & a *the lyght shyneth in ỳ darckenes but the darckenes comprehended it not.

a *The lyght shyneth in the darckenes &c. By the light is vnderstande Christ & by the darckenes vngodlye vnbeleuinge me, amõg whome Christ came & they receaued him not as Ephe.iiij.d

There was a man sent from God/ whose name was Johyn. The same cam as a witnes to beare wytnes of the lyght/ that all men thrOugh him myght beleue. He was not that lyght: but to beare witnes of the lyght. That was a true lyght whych lyghteth all mẽ that come into the worlde. He was in the worlde/ and the worlde was made by hym: and yet b *the worlde knewe hym not.

b *The worlde knewe him not The worlde is here taken for the people of the worlde/as after in the.vii.a.and Mar.xvi.c.

He cam amonge hys awne/and hys awne receaued hym not. But as many as receaued hym/ to them he gaue power to be the sonnes of God in that they beleued on hys name: whych were borne/not of bloude nor of the wyll of the flesche/ nor yet of the will of man: but of God.

And the worde was made flesche and dwelt amonge vs/ and we sawe the glory of it/ as the glory of the only begotten sonne of the father/ whych worde was full of grace and verite. ✠

✠ Johyn bare wytnes of hym and cryed sayinge: This was he of whome I spake/he that cometh after me/ was before me/ because he was yer then I. And of hys fulnes haue al we receaued/euen c *(grace) for grace. For the lawe was geuen by Moses/ but grace and truthe came by Jesus Christ.

c *Grace for grace By grace vnderstande fauour. The meanynge is/ for the fauoure that God the father hath to hys sonne Christ hath he receaued vs in to fauoure: so ỳ as Christ is beloued of hys father/ euen so are we beloued for hys sake as Rom.v.c.

d *No man hath sene God at eny tyme. The only begotten sonne/ which is in the bosome of the father/ he hath declared him. ✠

d *No mã hath sene God at any tyme &c. There can no bodely eye beholde the maiestie of god in his excellent nature as he is D as we haue declared in Exod. xxxiii. d.

✠ And this is the recorde of Johyn: when the Jewes sent Prestes and Leuites frõ Jerusalem/ to aske hym/ what arte thou? And he confessed and denyed not & sayde playnly: I am not Christ. And they asked hym: what then? arte thou Helyas? And he sayde: I am not. Arte thou ỳ Prophete? And he answered no. Then sayd they vnto him: what arte thou that we maye geue an answer to them that sent vs: What sayest thou of thy selfe? He sayde: I am ỳ e *voyce of a cryar in ỳ wildernes/ make straight the waye of the Lorde/ as sayde the Prophete Esaias.

e *Voyce. that is/ I am that I preache I am sent to proue you synners & to crye on you to amende/ that ye maye receaue Christ and hys grace.

And they whych were sent/ were of the Pharyses. And they asked hym/ and sayde vnto him: why baptisest thou then yf thou be not Christ/ nor Helyas/ nether a Prophet? Johyn answered thẽ sayinge: I baptyse wyth water: but one is come amonge you/ whom ye knowe not/ he it is that cometh after me/ whiche was before me/ whose sho latchet I am not worthy to vnlose. These thynges were done in Bethabara beyonde Jordã where Johyn dyd baptise. ✠

✠ The nexte daye Johyn sawe Jesus commynge vnto him/ and sayde: beholde ỳ lambe of God/ which taketh awaye the synne of the worlde. This is he of whom I sayd. After me cometh a man/ whych was before me/ for he was yer then I/ and I knew him not: but that he shuld be declared to Israel/ therfore am I come baptysinge wyth water.

And Johyn bare recorde sayinge: I sawe ỳ spyrete descende from heuen/ like vnto a doue and abyde vpon him/ and I knewe hym not. But he that sent me to baptise in water/ the same sayde vnto me: *vpon whom thou shalt se the spyrete descende and tary styll on hym/ the same is he which baptiseth with the holy goost. And I sawe and bare recorde that this is the sonne of God. ✠ Math.iij.d. Mark.i.b. Luke.iij.d

The nexte daye after/ Johyn stode agayne/ and two of hys disciples. And he beheldе Jesus as he walked by/ and sayde: beholde the lambe of God. And the two dysciples hearde hym speake and folowed Jesus. And Jesus ✠ turned about/ and sawe them folowe/ & sayd vnto thẽ: what seke ye? They sayd vnto him: Rabbi (which is to saye by interpretacyon/ Master) where dwellest thou? He sayde vnto them: come and se. They came & sawe where he dwelt: and abode with him that daye. For it was about the tenth houre.

One of

One of ỹ two which hearde John speake and folowed Jesus / was Andrew Simon Peters brother. The same foũde hys brother Simon fyrst/and sayde vnto hym: we haue founde Messias/which is by interpretacyō/ annoynted:and brought hym to Jesus. And Jesus beheldе him and sayde: thou arte Simon the sonne of Jonas/thou shalt be called Cephas:which is by interpretacion/a stone.

The daye folowyng Jesus wolde go into Galile/ & founde Philip/ and sayd vnto him/ folowe me.Philip was of Bethsaida ỹ citie of Andrew and Peter. And Philip founde Nathanael/ and sayde vnto hym. We haue founde hym of whome Moses in the lawe/ and the Prophetes dyd wryte.Jesus ỹ sonne of Joseph of Nazareth.And Nathanael sayd vnto hym: can there eny good thynge come oute of Nazareth?Philip sayde to him:come and se.

G Jesus sawe Nathanael compynge to hym/ and sayde of him.Beholde a ryght Israelyte/ in whom is no gyle. Nathanael sayde vnto hym: where knewest thou me? Jesus answered/and sayde vnto him:Before that Philip called the/when thou wast vnder ỹ fygge tree/ I sawe the. Nathanael answered and sayd vnto him:Rabbi/ thou arte the sonne of God/thou arte ỹ kyng of Israel. Jesus answered and sayde vnto him:Because I sayde vnto the/I sawe the vnder ỹ fygge tree/thou beleuest.Thou shalt se greater thinges then these.And he sayde vnto him:Verely/verely/ I saye vnto you: herafter shall ye see heuen open/and the angels of God ascendynge and descendynge ouer the sonne of man.

¶ Christ turneth the water vnto wyne/and dryueth ỹ byers & sellers out of the temple.

¶ The.ij.Chapter.

A Nd the thyrde daye/was ther a mariage in Cana a citie of Galile: & the mother of Jesus was there. And Jesus was called also and his disciples vnto the mariage. And when the wyne fayled/the mother of Jesus sayde vnto him:they haue no wyne.Jesus sayd vnto her: woman what haue I to do wyth the? myne houre is not yet come.His mother sayde onto the mynistres: whatsoeuer he sayeth vnto you / do it. And ther were standynge there/ syxe waterpottes of stone after the maner of the purifyinge of the Jewes / contaynynge two or thre fyrkins a pece.

And Jesus sayde vnto them: fyll ỹ waterpottes with water. And they fylled thē vp to the brym.And he sayde vnto them:drawe out now/& beare vnto the gouerner of ỹ feaste.

B And they bare it. When the ruler of the feast had tasted the water that was turned vnto wyne/and knewe not whence it was (but ỹ mynistres which drue the water knewe) He called the brydegrome / and sayde vnto hym: All men at the begynnynge / sett forth good wyne/and* when men be droncke/ then that which is worse. But thou hast kept backe ỹ good wyne/vntyll now.

This begynnynge of myracles dyd Jesus in Cana of Galile/and shewed his glory/and his disciples beleued on him. ✠ After that he descēded into Capernaum/ & his* mother/ and his brethren/and his disciples/ but contynued not manye dayes there.

✠ And the Jewes ester was euen at hande/ and Jesus wēt vp to Jerusalem/ and founde syttynge in the temple those that solde oxen and shepe and doues & chaungers of money. And he made a scourge of small cordes / and draue thē all out of the tēple / with the shepe & oxen/& powred out the chaungers money/ and ouerthrue the tables/and sayde vnto thē that solde doues:Haue these thinges hence/ & make not my fathers house an house of marchaundyse.And his disciples remēbred/ how that it was wryten:* the zele of thyne house hath euen eaten me.

Then answered the Jewes and sayde vnto hym: what token shewest thou vnto vs/ seynge that thou dost these thynges? Jesus answered & sayde vnto them:* destroye thys temple/and in thre dayes I wyll reare it vp agayne.Then sayde ỹ Jewes:xlvi.yeres was this temple abyldynge: & wylt thou reare it vp in thre dayes? But he spake of the temple of his body.As sone therfore as he was rysen frō deeth agayne/ hys disciples remembred ỹ he thus sayde.And they beleued ỹ scripture/and the wordes which Jesus had sayde.

When he was at Jerusalem at ester in the feaste/many beleued on his name/ whē they sawe his myracles which he dyd.But Jesus put not hym selfe in their handes / because he knewe all men / and neded not / that eny mā shuld testifie of him.For he knewe what was in man. ✠

¶ Thecōmunycacion of Christ w̄ Nicodemus. The doctryne and baptyme of John/and what wytnesse he beareth of Christ.

¶ The.iij.Chapter. ✠

A THer was a mā of the Pharises named Nycodemus a ruler amonge the Jewes.The same came to Jesus by nyght/and sayde vnto hym. Rabbi/we knowe ỹ thou arte a teacherwhich arte come from God. For no man coulde do suche myracles as thou doest / except God were with hym.Jesus answered & sayd vnto him:Verely verely I saye vnto the: except a mā be borē a newe / he cannot se the kyngdō of God Nicodemus sayde vnto him:how can a mā be borē when he is olde? can he enter

a* when men be dronke &c. That is/ when men be fylled & satisfyed.

b* His mother & brethren lyke in Gene.xiij.b.

C

D

Psal.lxviij.b.

Math.xxvi.f. Marck.xiiij.f

into his mothers wombe & be bo3ē agayne?
8 Except a mā be bo3ne of water & of the spirite &c. By thys is sygny-fyed ỹ baptyme/ whych is the mo3tifycacyon of ỹ flesshe p3eached by John baptist/and the renuynge of ỹ spirite which is rem-pcyon of synnes obtayned by Chr3ist.
Jesus answered: verely verely/I saye vnto ỹ: * except ỹ a man be bo3en of water & of the spyrete/he cannot enter into ỹ kyngdō of God. That which is bo3en of the flesshe is flesshe: & that whych is bo3en of the spyrete/ is spyrete. Maruayle not that I sayd to the/ ye must be bo3en a newe. The wynde bloweth where he lysteth/ & thou heare-yt hys sounde: but canst not tell whēce he cometh & whether he goeth. So is euery man that is bo3en of the spyrete.
And Nycodemus answered and sayde vnto him: how can these thynges be? Jesus answered & sayde vnto him: arte thou a master in Israel/ & knowest not these thynges? Verely/verely/I saye vnto the/we speake ỹ we know/ & testify that we haue sene: and ye receaue not oure wytnes. If when I tell you erthly thynges/ye beleue not: how shulde ye beleue/yf I shall tell you of heuenly thynges?
b * No man ascendeth into heauen/but he that cam from heauē &c. That is/no man can come in heauen but by Chr3ist ỹ sonne of God that cam from heauē &c. Only by his rygh-teousnes must we allende.
b * And * no man ascendeth vp to heauē/but he that came doune from heauen/that is to saye/the sonne of man which is in heauen.
And as Moses lyfte vp the serpent in the wyldernes/euē so must the sonne of man be lyfte vp/ that none that beleueth in hym perysshe; but haue eternall lyfe.
✝ For God so loueth the wo3lde/ that he hath geuē his only sonne/ that none that beleue in him/ shulde perysshe: but shulde haue euerlastyng lyfe. For God sent not his sonne into ỹ wo3lde/to cōdempne the wo3lde: c * but that the wo3ld through him/myght be saued.
c * But that ỹ wo3ld through hym myght be saued &c. The wo3ld heredoth only sygnifye ỹ the chosen and those that do beleue.
He that beleueth on hym/ shall not be condempned. But he that beleueth not/ is condempned all redy/ because he beleueth not in the name of the only sonne of God. And thys is the condempnacion/that lyght is come in to the wo3ld/ & the men loued darcknes mo3e then lyght/ because their dedes were euyll. For euery man that euyll doeth/ hateth the lyght: nether commeth to lyght lest hys dedes shuld be rep3oued. But he that doth trueth/ commeth to ỹ lyght that his dedes myght be knowē/how ỹ they are w3ought in God.
After these thynges cam Jesus & hys disciples into the Jewes land/ & ther he haūted with thē & baptised. And John also baptised in Enon besydes Salim/ because ther was moche water there/ & they came & were baptised. For John was not yet cast into p3eson.
D ✝ And ther arose a questiō betwene Johns disciples and the Jewes aboute purifyinge. And they came vnto John/ & sayde vnto him: Rabbi/he that was wt the beyonde Jo3dan/ to whō thou bare-st wytnes. Beholde ỹ same baptiseth/ & all men come to hym. John answered/ & sayde: a mā can receaue nothynge at all except it be geuē him from heauen. Ye youre selues are witnesses/how that I sayd: I am not Chr3ist/but am sent before him. He ỹ hath the bryde/is the brydegrome. But the frende of the brydegrome/which standeth by and heareth him reioyseth greately of ỹ bry-degromes voyce. This my ioye is fulfylled. He must increace: and I must decreace.
He that cōmeth from an hye is aboue all: He that is of ỹ erth/is earthly/and speaketh of the erth. He that commeth from heauen/ is aboue all/ & what he hath sene and heard: that he testifieth: but no man receaueth hys testimonye. How be it/he that hath receaued his testimonye * d hath set to his seale ỹ God is true. For he whō God hath sent/ speaketh the wo3des of God. e * For God geueth not ỹ spyrete by measure (vnto hym). The father loueth the sonne and hath geuen all thynges into hys hande. He that beleueth on ỹ sonne/ hath euerlastynge lyfe: and he that beleueth not the sonne/ shall not se lyfe/ but the wrath of God abydeth on him.
d * Hath set to hys seale &c. that is/hath it p3ynted in hys belefe/as it were with a seale.
e * God geueth not the spirite by measure &c. How the spirite o3 the gyftes of the spirite are geuen by measure/reade Roma. xij. 1. Corint. xii. And euen so is the spirite it selfe geuē forth thorow all chr3istendome by measure: but to Chr3ist/ whych alone hath put awaye all synnes and death was it geuen aboue measure. as in Titu. iii.

The louynge communicacyon of Chr3ist with the woman of Samaria by the welles syde. How he healeth the rulers sonne.

The .iiij. Chapter.

AS sone as the Lo3de had knowledge/how ỹ Pharises had hearde/ that Jesus made and baptised moo disciples then John (though that Jesus hym selfe baptised not: but hys disciples) he lefte Jewry/and departed agayne into Galile. And it was so that he must nedes goo tho3owe Samaria. Then came he to a citie of Samaria called Sichar/besydes ỹ possessyon that Jacob gaue to hys sonne Joseph. And there was Jacobs well. Jesus then weryed in hys io3ney/ sate thus on the well. And it was a * about the syxte houre: & there came a woman of Samaria to dra3we water. And Jesus sayde vnto her: geue me dr3incke. For hys disciples were gone awaye vnto the toune to bye meate. Then sayde the woman of Samaria vnto him: how is it/ ỹ thou beynge a Jewe/ aske-st dr3yncke of me/ whych am a Samaritane? For the Jewes medle not with the Samaritans. Jesus answered & sayde vnto hy3: yf thou knewest the gyfte of God/and who it is that sayeth to the geue me dr3incke/thou woldest haue asked of him/ & he wolde haue geuen ỹ water of lyfe. The woman sayde vnto hym. Syr3 thou hast nothynge to dr3awe with/ & the well is depe: from whence then hast thou ỹ water of lyfe? Arte thou greater then oure father Jacob which gaue vs ỹ well/ & he him selfe dr3ācke therof/and his chyldr3en/and his catell?
a * About the syxte houre &c. The Jewes reckened ỹ houres of their daye from the sonne rysynge to the sonne settyng/ so that the syxte B houre was vi. houres after the sonne rysynge which at that tyme of the yere was about none.
Jesus answered and sayde vnto hy3: whosoeuer dr3incketh of this water/ shall thyrst agayne. But whosoeuer shall dr3incke of the water that I shall geue hym/ shall neuer be mo3e

more a thyrst: but ye water that I shall geue him / shalbe in hym a well of water / sprynginge vp into euerlastynge lyfe. The womā sayd vnto him: Syr geue me of that water / ye I thyrst not / nether come hyther to drawe. Jesus sayd vnto her. Go & call thy husband / and come hyther. And the woman answered and sayde to him: I haue no husband. Jesus sayde to her: Thou hast well sayd / I haue no husband. For thou hast had fyue husbādes / and he whom thou now hast / is not thy husband. That saydest thou truely.

The woman sayde vnto hym: Syr I perceaue ye thou arte a Prophet. Oure fathers worshipped in thys mountayne: & ye saye ye in Jerusalem is ye place where men ought to worshippe. Jesus sayde vnto her: womā beleue me / the houre cometh / when ye shall nether in this moūtayne nor yet at Jerusalem / worshippe the father. Ye worshyppe ye wot not what: we knowe what we worshyppe. For saluacion cōmeth of the Jewes. But the houre cōmeth & now is / when the true worshippers shall worshippe ye father in ye spyrete / & in trouthe. For verely suche the father requyreth to worshippe him. God is a spyrete / & they ye worshippe him / must worshippe him in spyrete and trouthe.

The woman sayde vnto hym: I wot well Messias shall come / wyche is called Chryst. When he is come / he will tell vs all thinges: Jesus sayde vnto hir: I that speake vnto the am he. And euen at ye poynte came hys disciples / & maruelled that he talked with ye woman. Yet no man sayd vnto him: what meanest thou / or why talkest thou with her? The woman then lefte her waterpot / and wēt her waye into the cytie / & sayd to the men. Come se a man which tolde me all thynges ye euer I dyd. Is not he Chryst? Then they went out of the cytie / and came vnto him.

And in ye meane whyle his disciples prayed him saying: Master / eate. He sayde vnto thē: I haue meate to eate / that ye know not of. Then sayde the disciples betwene thē selues: hath eny mā brought him meate? Jesus sayd vnto them: my meate is to do the wyll of him ye sent me. And to fynisshe his worcke. Saye not ye: there are yet foure monethes / & then commeth haruest? Beholde I saye vnto you / lyfte vp youre eyes / and loke on the regions: for they are white all redy vnto haruest. And he ye repeth receaueth rewarde / & gathereth frute vnto lyfe eternall: ye both he ye soweth / and he that repeth myght reioyse together. And herin is ye saying true / that one soweth and another repeth. I sent you to repe that wheron ye bestowed no laboure. Other men laboured / & ye are entred into their labours.

Many of the Samaritans of that cytie beleued on him / for the saying of the womā / which testified: he tolde me all thynges that euer I dyd. Then when the Samaritans were come vnto him they besought hym / ye he wolde tary with them. And he abode there two dayes. And many moo beleued because of his awne wordes / and sayde vnto the woman: Now we beleue not because of thy sayinge: for we haue herde hym oure selues / and knowe that thys is euen in dede Chryst the sauioure of the worlde.

After two dayes he departed thence / and went awaye into Galile. * And Jesus hym selfe testified that a Prophete hath none honoure in his awne countre. Then as sone as he was come into Galile / the Galileans receaued hym whych had sene all the thynges that he dyd at Jerusalem at ye feast. For they wēt also vnto the feast daye. And Jesus cam agayne into Cana of Galile / wher he turned the water into wyne. Math. xiij. g. Marke. vi. a Luke. iiij. e

And ther was a certayne ruler / whose sonne was sycke at Capernaum. As sone as the same herde that Jesus was come out of Jewry into Galile / he wēt vnto him / and besought him / that he wolde descende / & heale hys sonne. For he was euen redye to dye. Then sayde Jesus vnto hym: excepte ye se signes & wonders / ye cannot beleue. The ruler sayde vnto him: Syr come awaye or euer that my chylde dye. Jesus sayd vnto him: Go thy waye / thy sonne lyueth. And the man beleued the wordes that Jesus had spoken vnto him / and went his waye. And anone as he went on his waye his seruauntes mett him / & tolde him sayinge: thy chylde lyueth. Then enquyred he of them the houre when he begānne to amende. And they sayde vnto hym: Yesterdaye the seuenth houre / the feuer lefte hym. And the father knewe that it was the same houre in which Jesus sayde vnto him: Thy sonne lyueth. And he beleued / & all hys housholde. This is agayne the seconde myracle that Jesus dyd / after he was come oute of Jewry into Galile.

¶ He healeth the man that was sycke eyght & thyrtie yere. The Jewes accuse him / he answereth for hym selfe / and reproueth them.

¶ The .v. Chapter.

After that there was a feast of the Jewes / and Jesus went vp to Jerusalē. And ther is at Jerusalē / by the* slaughterhouse / a pole called in the Ebrue tonge / a** bethseda / hauyng fiue porches / in which laye a greate multytude of sycke folcke / of blinde / halt and wyddered / waytinge for the mouinge of the water. For an angell wēt doune at a certayne season into the pole and troubled ye water. Whosoeuer then fyrst after the sterynge of ye water / stepped

* The Greke hath chepehouse: a place where they kylled ye beestes ye were offred.

a Bethseda or as some writeth Bethesda is as moche to saye as a spittle or an hospitall

b* I haue meat to eate &c. hys meate is to do the wyll of hys father. And the chefe thynge of his fathers will is to preache ye Gospell to all the worlde. Which thynge was euen now at hande to be done: as when the corne is rype mē must fall to haruest.

where as poore folckes hath their beynge. Whych place was by a pole where ỳ shepe that were offred in ỳ tẽple were kept. And ỳ sycke remayned ther lookynge for ỳ mouyng of the water &c.

stepped in/was made whoale of whatsoeuer disease he had. And a certayne mã was there/ which had bene deseased .xxxviij.yeres. Whẽ Jesus sawe him lye/and knewe that he now longe tyme had bene diseased/he sayde vnto him. Wylt thou be made whoale? The sycke man answered him: Syr I haue no mã whẽ ỳ water is troubled/to put me into the pole. But in the meane tyme/ whyll I am aboute to come/another steppeth doune before me.

Jesus sayde vnto him: ryse/take vp thy beed & walke. And immediatly the man was made whole/& toke vp his beed/& went. And the same daye was ỳ Saboth daye. The Jewes therfore sayde to hym that was made whole. It is the Saboth daye/ it is not lawfull for the to cary thy beed. He answered thẽ: he that made me whole/sayde vnto me: take vp thy beed/& get the hence. Then asked they him what man is that which sayd vnto the/ take vp thy beed and walke. And he that was healed/ wist not who it was. For Jesus had gotten him selfe awaye/because ỳ ther was ¶ prease of people in the place.

And after that/Jesus founde hym in the temple/& sayde vnto him: beholde thou arte made whole/lynne no moore/lest a worse thynge happen vnto the. The man departed & tolde the Jewes that it was Jesus/ whych had made him whole. ✠ And therfore the Jewes dyd persecute Jesus/& sought ỳ meanes to slee him/because he had done these thynges on ỳ Saboth daye. And Jesus answered thẽ: ✠ [b]* my father worketh hidder to/& I worke. Therfore the Jewes sought ỳ moare to kyll him/not only because he had broke the Saboth: but sayde also that God was his father and made him selfe equall with God.

b* My father worcketh hether to and I worcke &c. That is/ my father kepeth not ỳ Saboth daye/ no more do I. But my father vseth no cõmen merchaundyse on the Saboth/ & no more do I.

Then answered Jesus & sayde vnto them: verely/verely/I saye vnto you: the sonne can do nothynge of him selfe/ but that he seeth ỳ father do. For whatsoeuer he doeth/ ỳ doeth the sonne also. For the father loueth ỳ sonne/ and sheweth him all thynges whatsoeuer he him selfe doeth. And he will shewe hym greater workes then these/because ye shuld maruayle. For lykewyse as the father rayseth vp the deed/& quyckeneth thẽ/ euẽ so the sonne quyckeneth whom he wyll. Neither iudgeth the father eny man: but hath committed all iudgement vnto the sonne/ because that all men shuld honoure the sonne/euẽ as they honoure the father. He that honoureth not the sonne/ ỳ same honoureth not ỳ father which hath sent hym. Verely/verely I saye vnto you: He that heareth my wordes/ & beleueth on him that sent me/ hath euerlastyng lyfe/ and shall not come into dampnacyon: but is escaped from deeth vnto lyfe.

Verely/verely I saye vnto you: the tyme shall come/ & now is/ when c* the deed shall heare ỳ voyce of the sonne of God. And they that heare/shall lyue. For as the father hath lyfe in him selfe/so lykewyse hath he geuẽ to the sonne to haue lyfe in him selfe: and hath geuen hym power also to iudge/ in that he is the sonne of man. Maruayle not at thys: ỳ houre shall come in ỳ which/* all that are in ỳ graues/shall heare his voyce/ and shall come forth: they that haue done good vnto ỳ resurrection of lyfe: and they that haue done euyll/vnto the resurrection of dãpnacion. ✠

c* The deed shall heare the voyce of the sonne of God &c. Here he speaketh of the resurreccyon of iustificacyon/ wherby ỳ wicked aryseth frõ his wyckednes/ & wherby ỳ synner is brought frõ ỳ death of his synnes into ỳ lyfe of ryghteousnes. And specially of the callyng of the gentyles/ whych was done after the commynge of ỳ holy goost: for the gẽtyles are reputed as deed men in cõparyson to the Jewes. And afterward when he sayth. * All ỳ are in the graues shall heare the voyce of ỳ sonne of mã &c. He meaneth the generall resurrecyon which shalbe in ỳ last daye.

✠ I can of myne awne selfe do nothyng at all. As I heare/I iudge/ and my iudgmẽt is iust/ because I seke not myne awne wyll/ but the wyll of ỳ father which hath sent me. If I beare wytnes of my selfe/my wytnes is not true. Ther is another ỳ beareth wytnes of me/and I am sure that the wytnes which he beareth of me/is true.

Ye sent vnto John/ & he bare wytnes vnto the truthe. But I receaue not the recorde of man. Neuertheles/these thynges I saye/ that ye myght be safe. He was a burnynge/ & a shynynge lyght/ & ye wolde for a season haue reioyced in his lyght. But I haue greater wytnes then the wytnes of John. For the workes which the father hath geuẽ me to fynisshe: the same workes ỳ I do/beare wytnes of me/that the father sent me. And ỳ father him selfe which hath sent me/beareth witnes of me. Ye haue not hearde hys voyce at eny tyme nor ye haue sene his shape: therto hys word haue ye not abydinge in you. For whõ he hath sent: hym ye beleue not.

Searche ỳ scriptures/for in thẽ ye thincke ye haue eternall lyfe: & they are they whych testify of me. And yet will ye not come to me/ that ye might haue lyfe. I receaue not prayse of men. But I knowe you/ that ye haue not the loue of God in you. I am come in my fathers name and ye receaue me not. If another shall come in his awne name/him wyll ye receaue. How can ye beleue which receaue honoure one of another/and seke not the honoure that commeth of God only?

Do not thynche that I wyll accuse you to my father. Ther is one that accuseth you: euẽ Moses in whõ ye trust. For had ye beleued Moses/ ye wolde haue beleued me: for he wrote of me. But seynge ye beleue not hys wrytynge: how shuld ye beleue my wordes? ✠

¶ Jesus fedeth fyue thousand men/departeth awaye/ ỳ they shuld not make him kyng/& reproueth ỳ fleshly hearers of his worde. The carnall are offended at him.

¶ The.vi. Chapter. ✠

After these thynges Jesus wẽt hys waye ouer ỳ see of Galile nye to a cytie called Tiberias. And a great multitude folowed hym/ because they

they had sene his myracles whych he dyd on them that were diseased. And Jesus went vp into a mountayne / & there he sate wyth hys disciples. And ester / a feast of ỹ Jewes was nye. ✠ *Then Jesus lyfte vp his eyes / and sawe a great cõpany come vnto hym / & sayd vnto Philip: whence shall we bye breed that these might eate. This he sayd to proue him: for he him selfe knewe what he wolde do.

Math. xiiij. b. March. vi. c. Lucke. ix. b.

Philip answered him / two hundred peny worthe of breed are not sufficient for them / ỹ euery man haue a lytell. Then sayde vnto him one of his disciples / Andrew Simõ Peters brother. There is a lad here / which hath fyue barly loues and two fyshes: but what is that amonge so many? And Jesus sayde: B Make ỹ people syt doune: Ther was moche grasse in the place. And the men sate doune / in nombre / about fyue thousand. And Jesus toke the breed / and gaue thanckes & gaue to the disciples / and hys disciples to them that were set doune. And lykewyse of the fyshes as moche as they wolde.

When they had eate ynough he sayde vnto his disciples / gather vp the broken meate that remayneth: that nothynge be loost. And they gathered it to gether / and fylled twelue baskettes with the broken meate / of the fyue barly loues: which broken meate remayned vnto them that had eatẽ. Then the men / whẽ they had sene the myracle ỹ Jesus dyd / sayd: this is of a trueth the Prophete that shulde come into the worlde. ✠

When Jesus perceaued ỹ they wolde come / & take him vp to make him kyng / *he departed agayne into a moũtayne him selfe alone.

Math. xiiij. c. March. vi. c. Luc. vi. c.

And whẽ euẽ was come his disciples wẽt vnto the see & entred into a shippe and went ouer the see vnto Capernaum. And anone it was darcke / & Jesus was not come to them. And the see arose with a greate wynde that blew. And when they had rowẽ about a. xxv. or a. xxx. furlonges / they sawe Jesus walke C on the see / & drawe nye vnto ỹ shippe / & were afrayed. And he sayde vnto them: It is I / be not a frayde. Then wold they haue receaued hym into the shyp / and the shyp was by and by at the lande whither they went.

The daye folowynge / the people whych stode on the other syde of the see / sawe ỹ ther was none other shyp theare / saue that one wherin to his disciples were entred / & that Jesus went not in with hys discyples in the shyp: but that his disciples were gone awaye alone. How be it / ther cam other shippes frõ Tiberias nye vnto the place / where they ate breed / when the Lord had blessed. Then whẽ ỹ people sawe that Jesus was not there nether his disciples / they also toke shippyng & came to Capernaum seekynge for Jesus.

And whẽ they had founde hym on ỹ other syde of the see / they sayde vnto hym: Rabbi / whẽ camest thou hyther? Jesus answerd thẽ and sayde: verely / verely I saye vnto you: ye seke me / not because ye sawe the myracles: but because ye ate of ỹ loues / & were fylled. ✠ Laboure not for the meate which perysheth / but for the meate that endureth vnto euerlastinge lyfe / which meate the sonne of man shall geue vnto you. For him hath God the father * sealed.

Then sayde they vnto him: what shall we do ỹ we myght worcke the workes of God? Jesus answered and sayde vnto them. Thys is the worke of God / that ye beleue on him / whõ he hath sent. They sayde vnto him: what sygne shewest thou then / that we maye se & beleue the? What doest thou worcke? Oure fathers dyd eate Manna in the desert / as it is wrytte: He gaue them breed from heauen to eate. Jesus sayde vnto thẽ: verely / verely I saye vnto you: Moses gaue you not breed from heauen: but my father geueth you the true breed from heauen. For the a * breed of God is he which cõmeth doune from heauẽ / and geueth lyfe vnto the worlde.

* (Sealed) that D is: he hath put hys marke of the holye goost on him which testifieth vnto myracles what he is.

a * The breede of God is he which cõmeth doune frõ heauen &c. The worde of the gospell (which is Christ) is ỹ true and lyuely breed of heauen ỹ geueth lyfe to ỹ whole worlde.

Then sayd they vnto him: Lord / euermore geue vs this breed. And Jesus sayd vnto thẽ: I am that breed of lyfe. He that commeth to me shall not honger: and he that beleueth on me shall neuer thurst. ✠ But I sayde vnto you: that ye haue sene me / & yet beleue not. All that the father geueth me shall come to me: and hym that cometh to me / I cast not awaye. For I came doune from heauen: not to do myne awne wyll / but hys wyll whych hath sent me. And thys is the fathers wyll which hath sent me / that of all whych he hath geuen me / I shulde loose nothinge: but shuld rayse it vp agayne at ỹ last daye. And thys is ỹ wil of him ỹ sent me: that euery mã which seyth ỹ sonne & beleueth on hym / haue euerlasting lyfe. And I will rayse him vp at ỹ last daye. The Jewes then murmured at him / because he sayd: I am that breed which is come doune frõ heauẽ. And they sayde: Is not thys Jesus the sonne of Joseph / whose father and mother we knowe? How is it then that he sayeth / I came doune frõ heauen? Jesus answered & sayde vnto them. Murmur not betwene youre selues. ✠ *No man can come to me except ỹ father which hath sent me draw me hym. And I will rayse hym vp at the last daye. It is writtẽ in ỹ Prophetes / that they shalbe all taught of God. Euery man therfore that hath hearde and hath learned of the father commeth vnto me. Not that eny man hath sene ỹ father / saue he which is of God. the same hath sene the father.

Math. x. d. Luc. x. d. Ioã. vi. f. Esay. liv. c. Iere. xxxi. f. Matth. xi. c. Luc. xo. c.

Verely verely I saye vnto you / he that beleueth

leueth on me/hath euerlastynge lyfe. I am ꝑ breed of lyfe. Youre fathers dyd eate Manna in the wyldernes and are deed: Thys is that breed which commeth from heauen that he which eateth of it/shulde also not dye. I am that lyuinge breed which came doune from heauē. If eny man eate of this breed/he shall liue for euer. And the breed that I will geue/ F is my flesshe/which I wyll geue for the lyfe of the worlde. ✠

And the Iewes stroue amōge them selues saying: How can this felow geue his flesshe to eate? Then Iesus sayde vnto thē: ✠Verely/verely I saye vnto you/ except ye eate the flesshe of ꝑ sonne of mā & drincke his bloude/ ye shall not haue lyfe in you. Whosoeuer eateth my flesshe & dryncketh my bloude / hath eternall lyfe: & I wyll rayse him vp at ꝑ last daye. ✠For my flesshe is meate in dede: & my bloude is drincke in dede. He that eateth my flesshe & drinckeeth my bloude/dwelleth in me and I in him. As the lyuinge father hath sent me/euen so lyue I by my father: and he that eateth me shall lyue by me. Thys is ꝑ breed which cam from heauē: not as youre fathers haue eaten Manna & are deed. He ꝑ eateth of this breed/ shall lyue euer. ✠

These thinges sayd he in the synagoge as he taught in Capernaum. Many therfore of his disciples: whē they had herde this/sayde: this is an harde sayinge: who can abyde the hearynge of it? Iesus knewe in hym selfe/ ꝑ G his disciples murmured at it / and sayd vnto them: b* Doth this offende you? What and yf ye shall se the sonne of mā ascende vp where he was before? It is ꝑ spyrete ꝑ quyckeneth/ the flesshe profiteth nothinge. The wordes ꝑ I speake vnto you/ are spyrete and lyfe. But there are some of you that beleue not. For Iesus knewe from the beginninge/which they were that beleued not/ & who shulde betraye him. And he sayd: therfore sayde I vnto you: that no mā can come vnto me/except it were geuen vnto him of my father.

b* Doth thys offende you &c. That is yf my wordes do so offende you/what wyll then the performaunce of thē do/when ꝑ sonne of man shall do in dede ꝑ he hath now spoken.

From ꝑ tyme many of his disciples went backe & walked no moare with hym. Then sayde Iesus to the twelue: wyll ye also goo awaye? Then Simō Peter answered: Master to whom shall we goo? Thou haste the wordes of eternall lyfe/* & we beleue & knowe that thou arte Christ the sonne of ꝑ lyuynge God. Iesus answered thē: Haue not I chosen you twelue / and yet one of you is a deuyll? He spake it of Judas Iscariot the sonne of Simon. For he it was ꝑ shuld betraye hym/ and was one of the twelue. ✠

Math.xvi.c Marc.viij.d. Luce.ix.c.

¶ Iesus cōmeth to Ierusalem at the feast/ teacheth ꝑ Iewes & reproueth thē: There are diuerse opinions of hym amonge the people. The Pharises rebuke the officers because they haue not taken him/and chyde ꝑ Nicodemus for takynge his parte.

¶ The.viij. Chapter. ✠

After that/ Iesus went about into A Galile / & wolde not go aboute in Iewry for ꝑ Iewes sought to kyll hym. The Iewes tabernacle feast was at hande. His brethrē therfore sayde vnto him: get the hence and go into Iewry that thy disciples maye se thy worckes that thou doest. For ther is no man ꝑ doeth eny thynge secretly/and he him selfe seketh to be knowē openlye. If thou do soche thynges/shewe thy selfe to the worlde. For as yet his brethrē beleued not in him.

Then Iesus sayde vnto them: My tyme is not yet come: but youre tyme is all waye redy. The worlde can not hate you. But me it hateth: because I testify of it/that ꝑ workes of it are euill. Go ye vp vnto this feast. I will not go vp yet vnto this feast / for my tyme is not yet full come. These wordes he sayde vnto thē/ & abode styll in Galile. But as sone as his a* brethren were gone vp/then wēt he B also vp vnto the feaste: not openly/ but as it were preuely. Then sought hym the Iewes at the feast/ & sayde: where is he. And moche murmurynge was ther of hym amonge the people. Some sayde: He is good. Wother sayde naye/but he deceaueth ꝑ people. How be it no man spake openly of hym / for feare of the Iewes. ✠

a* Of brethrē/ looke in Gene. xiij.b.

✠ In the myddes of the feast / Iesus went vp into the temple and taught. And ꝑ Iewes marueyled saying: How knoweth he the scriptures/seynge that he neuer learned? Iesus answered them/ & sayde: My doctrine is not myne: but his that sent me: If eny man wyll do hys* wyll/he shall know of the doctrine/ whether it be of God/or whether I speake of my selfe. He ꝑ speaketh of him selfe / seketh his awne prayse. But he ꝑ seketh his prayse that sent him / the same is true & no vnrygh- tewelnes is in him.

* He ꝑ loueth ꝑ wyll of God to kepe hys lawe: the same vnderstādeth the doctrine.

Dyd not Moses geue you a lawe/ & yet none of you b* kepeth the lawe? Why go ye about to kyll me. The people answered and sayde: thou hast the deuill: who goeth aboute to kyll the? Iesus answered & sayde to them: I haue done one worcke/ & ye all maruayle. Moses therfore gaue vnto you circūcisyon not because it is of Moses: but of ꝑ fathers: And yet ye on the Saboth daye/ circumcyse a man. If a mā on the Saboth daye receaue circumcisyon without breakynge of ꝑ lawe of Moses: disdayne ye at me/because I haue made a man euery whit whoale on the Saboth daye? Iudge not after ꝑ vtter aperaūce: D but iudge ryghtewes iudgement.

C b* None of you kepeth ꝑ lawe &c. Of the kepyng the lawe reade Mat.v.c

Then sayde some of them of Ierusalem: is not this he whom they go about to kyll? Beholde he speaketh boldly/ & they saye nothing to him.

to him. Do the rulers knowe in dede ꝑ this is very Christ? How beit we knowe this mā whence he is: but whē Christ cometh/no mā shall knowe whence he is.

Then cryed Jesus in ꝑ tēple as he taught sayinge: ye knowe me/ and whence I am ye knowe. And yet I am not come of my selfe/ but he that sent me is true / whom ye know not. I know him: for I am of him/ & he hath sent me. Then they sought to take hym: but no mā layde hādes on him/ because his tyme was not yet come. Many of the people beleued on him & sayde: whē Christ cometh/ will he do moo myracles then this mā hath done?

¶ The Pharises hearde that ꝑ people murmured suche thinges about him. Wherfore the Pharises and hye prestes sent ministres forth to take hym. Then sayde Jesus vnto thē: Yet am I a lytell whyle wt you / & then go I vnto him ꝑ sent me. Ye shall seke me/ & shall not fynde me: & where I am/ thyther can ye not come. Then sayde the Jewes betwene them selues: whither wyll he go/ that we shall not fynde him? Wyll he go amonge the gentyls which are scattered all abroade/ & teache the gentils: What maner of saying is this that he sayd: ye shall seke me/ & shall not finde me: and where I am thither can ye not come?

In the last daye/ ꝑ great daye of the feast F Jesus stode and cryed sayinge: If eny man thyrst/ lett him come vnto me & dryncke. He that beleueth on me/ as sayeth the scripture out of his belly shall flowe ryuers of water of lyfe. This spake he of the spyrete whych they that beleued on hym/ shulde receaue. ✠ For ꝑ holy goost was not yet there/ because that Jesus was not yet glorifyed.

✠ Many of the people/ when they hearde this saying sayd: of a truth this is a prophet: other sayde/ this is Christ: some sayde: shall Christ come out of Galile? * Sayeth not ꝑ scripture that Christ shall come of the seed Mich.v.a Math.ij.a. G of Dauid: & oute of the toune of Bethleem where Dauid was? So was ther dissencion amonge the people about him. And some of thē wolde haue taken him: but no mā layed handes of him. Then came the mynisters to the hye prestes & Pharises. And they sayd vnto them: why haue ye not brought him? The seruauntes answered: neuer man spake as this mā doeth. Then answered thē the Pharises: are ye also disceaued? Doth eny of the rulers or of ꝑ Pharises beleue on hym? But the comen people which knowe not ꝑ lawe are curssed. Nicodemus sayde vnto them: He that came to Jesus by nyght / & was one of them. Doth oure lawe iudge eny mā before it heare him/ and knowe what he hath done? They answered and sayd vnto him: arte thou also of Galile? Search and loke/ for out of Galile aryseth no Prophete. And euery man went vnto his awne house. ✠

¶ A woman is taken in aduoutrie/ Christ delyuereth her. The fredom of soche as folowe Christ/ whō they accuse to haue the deuell with him/ and go aboute to stone hym.

¶ The .viij. Chapter. ✠

AND Jesus went vnto mounte olyuete/ & erly in the morynge came agayne into the temple and all the people cam vnto hym/ and he sate doune & taught thē. And the Scribes & Pharises brought vnto him a woman take in aduoutry/ & set hyr in the myddes & sayde vnto him: Master/ this womā was take in aduoutry/ euē as ꝑ dede was adoyng. * Moses in ꝑ lawe commaunded vs that suche shulde be stoned. What sayest thou therfore? And thys they sayde to tempt him: ꝑ they myght haue/ wherof to accuse him. Jesus stouped doune/ and with his fynger wrote on the grounde. And whyll they contynued askynge him / he lyfte him selfe vp/ & sayde vnto thē: let him ꝑ is amonge you without synne / cast the fyrst stone at her. And agayne he stouped doune & wrote on the grounde. And as sone as they B hearde that/ they wēt out one by one/ ꝑ eldest fyrst. And Jesus was lefte alone/ & the womā standynge in the myddes. When Jesus had lyfte vp him selfe agayne/ and sawe no man/ but the woman / he sayde vnto hir: woman where are those thine accusars? Hath no mā condempned the? She sayde: No mā Lorde. And Jesus sayde: Nether do I condēpne the. a* Go/ and synne no moare. ✠ Luck.xxi.f.

a* Go & synne nomore &c. The gospell preacheth not so remyssion of synnes vnto vs ꝑ we shuld contenew in synne/ but ꝑ we shulde change oure lyfe and walke in a newe lyfe of the spirite/ C neuer purposynge to synne any more

✠ Then spake Jesus agayne vnto thē sayīg: I am the lyght of the worlde. He ꝑ foloweth me/ shall not walcke in darckenes: but shall haue ꝑ light of lyfe. The Pharises sayde vnto him: thou beareste recorde of thy selfe/ thy recorde is not true. Jesus answered & sayde vnto thē: though I beare recorde of my selfe/ yet my recorde is true: for I knowe whence I cam & whither I go. But ye cānot tell whēce I come and whither I go. Ye iudge after the flesshe/ I iudge no man. And yf I iudge/ my iudgemēt is true. For I am not alone: but I & the father ꝑ sent me. It is also wrytten in youre lawe/ that the testimony of two men is true. I am one ꝑ beare wytnes of my selfe/ & the father that sent me / beareth wytnes of me. Then sayde they vnto hym: where is thy father? Jesus answered: ye nether knowe me/ nor yet my father. If ye had knowen me/ ye shulde haue knowen my father also. These wordes spake Jesus in ꝑ treasury/ as he taught in the temple/ and no man layde handes on him/ for his tyme was not yet come. ✠

Then sayde Jesus agayne vnto them:

✠ I go my waye/ & ye shall seke me / & shall dye in youre synnes. Whyther I go/ thyther can ye not come. Then sayde the Jewes: will he kyll him selfe/ because the sayth: whyther I go/ thyther can ye not come? And he sayde vnto them: ye are frō beneth/ I am frō aboue Ye are of this worlde/ I am not of this worlde. I sayd therfore vnto you/ that ye shall dye in youre synnes. For except ye beleue that I am he/ ye shall dye in youre synnes.

Then sayd they vnto him/ who arte thou? D And Jesus sayde vnto thē: Euē the very same thynge that I saye vnto you. I haue many thynges to saye/ and to iudge of you. Ye & he ỳ sent me is true. And I speake in ỳ worlde/ those thynges which I haue herde of hym. How beit they vnderstode not that he spake of his father. Then sayd Jesus vnto thē: whē ye haue lyft vp an hye the sonne of mā/ then shall ye knowe that I am he/ & that I do no thynge of my selfe: but as my father hath taught me/ euē so I speake: and he that sent me/ is with me. The father hath not lefte me alone/ for I do all wayes those thynges that please hym. ✠ As he spake these wordes/ many beleued on him.

✠ Then sayde Jesus to those Jewes which beleued on hym. If ye cōtinue in my wordes/ then are ye my very disciples/ & shall knowe the trueth: & the trueth shall make you free. They answered hym: We be Abrahās seede/ and were neuer bonde to eny mā: why sayest thou then/ ye shalbe made fre.

Jesus answered thē: verely/ *verely I saye Roma. vi. c. ij. Petri. ij. d. vnto you/ that whosoeuer cōmytteth synne/ E is the seruaunte of synne. And the seruaunt abydeth not in ỳ house for euer: But ỳ sonne abydeth euer. If ỳ sonne therfore shall make you fre/ then are ye fre in dede. I knowe that ye are Abrahams seede: but ye seke meanes to kill me/ because my saying haue no place in you. I speake that I haue sene wyth my father: and ye do that which ye haue sene wt youre father. They answered and sayde vnto him: Abrahā is oure father. Jesus sayde vnto them. If ye were Abrahams chyldren ye wolde do the dedes of Abraham. But now ye go aboute to kyll me/ a man that haue tolde you the truthe whych I haue herde of God: this dyd not Abrahā. Ye do ỳ dedes of youre father. Then sayde they to him: we were not borne of fornicacyon. We haue one father/ which is God. Jesus sayd vnto them: yf God were youre father / then wolde ye loue me. For I proceaded forthe and come from God. Nether came I of my selfe / but he sent me. Why do ye not knowe my speache? Euē because ye cānot abyde ỳ hearyng of my wordes.

✠ Ye are of youre father the deuyll/ and the lustes of youre father ye wyll do. He was a murtherer from the begynnynge/ and abode not in the trueth / because there is no trueth in him. Whē he speaketh a lye/ then speaketh he of his awne. For he is a lyar/ and ỳ father therof. And because I tell you the trueth/ therfore ye beleue me not.

✠ Which of you can rebuke me of synne? If I saye ỳ trueth/ why do not ye beleue me? *He ỳ is of God heareth Goddes wordes. ✠ i. Johñ. iij. h. Ye therfore heare thē not/ because ye are not of God. Then answered the Jewes and sayd vnto him: Saye we not well that thou arte a Samaritane and hast ỳ deuyll? Jesus answered: I haue not the deuyll: but I honoure my father/ & ye haue dishonoured me. I seke not myne awne prayse: but ther is one that seketh and iudgeth.

Verely verely I saye vnto you / yf a man kepe my sayinges / he shall neuer se deeth. Then sayde the Jewes to hym. Now knowe we that thou hast the deuyll. Abrahā is deed/ and also the Prophetes: and yet thou sayest/ yf a mā kepe my saying/ he shall neuer taste of deeth. Arte thou greater then oure father G Abraham/ which is deed? and the Prophetes are deed. Whom makest thou thy selfe.

Jesus answered: If I honoure my selfe/ myne honoure is nothynge worth. It is my father that honoureth me/ whych ye saye/ is youre God/ and ye haue not knowē him: but I knowe him. And yf I shuld saye/ I knowe hym not / I shulde be a lyar lyke vnto you. But I knowe him/ and kepe his sayinge.

Youre father Abraham was glad to se my b* daye/ & he sawe it and reioyced. Then sayde the Jewes vnto him: thou arte not yet. l. yere olde/ and hast thou sene Abrahā? Jesus sayd vnto thē: Verely verely I saye vnto you: yer Abraham was/ I am. Then toke they vp stones/ to caste at him. But Jesus hid him selfe/ and went out of the temple. ✠

b* My daye &c. All the holy fathers that were before the commyng of Christ frō the begynnynge of the worlde/ had the same fayth in Christ/ that we haue whych be called Christē.

¶ Christ maketh the man to se ỳ was borne blynde.

¶ The. ix. Chapter.

A Nd as Jesus passed by / he sawe a man which was blynde from hys byrth. And his disciples asked him sayinge: Master/ who dyd synne: this man or his father & mother/ that he was borne blynde? Jesus answered: Nether hath this man synned/ nor yet his father and mother: but that the workes of God shulde be shewed on him. I must worcke the workes of him ỳ sent me/ whill it is daye. *The night cometh when noman can worcke. As longe as I am in the worlde/ I am the lyght of the worlde.

a The night &c. is. When ỳ true knowledge of Christ/ how he onlie iustifieth/ is lofte: thē can nomā worcke a good worcke B in the sight of God/ how glorious soeuer his workes apere.

As sone as he had thus spokē/ he spatte on the grounde and made claye of the spetle / & rubbed the claye on the eyes of the blynde/ & sayde vnto him: Go wesshe the in the pole of

Syloe/

Syloe/which by interpretacion/ signifyeth sent. He went his waye & washed and came agayne seynge. The neyghboures & they ꝑ had sene hym before how ꝑ he was a begger/ sayde: is not this he ꝑ sate & begged? Some ¶ sayde: this is he. Other sayde: he is lyke him.

But he him selfe sayde: I am euē he. They sayde vnto hym. How are thyne eyes opened then? He answered and sayde. The man ꝑ is called Jesus/ made claye/ and anoynted myne eyes/ & sayde vnto me. Go to the pole Siloe and washe. And I went and washed and receaued my syght. They sayd vnto him: where is he? He sayde: I can not tell.

Then brought they to ꝑ Pharises/ hym ꝑ a lytell before was blynde: for it was ꝑ Saboth daye when Jesus made the claye & opened his eyes. Then agayne the Pharises also asked him how he had receaued his syght. He sayde vnto thē: He put claye vpō myne eyes & I washed/ & do se. Then sayde some of the Pharises: thys mā is not of God/ because he ꝺ kepeth not the Saboth daye. Other sayde: how can a man ꝑ is a synner/ do suche myracles? And ther was stryfe amonge thē. Then spake they vnto the blynde agayne: What sayst thou of hym / because he hath opened thyne eyes? And he sayde: He is a Prophet.

But the Jewes dyd not beleue of ꝑ felow/ how that he was blynde and receaued hys syght/ vntyll they had called the father & mother of hym that had receaued his syght. And they asked them saying: Is this youre sonne/ whom ye saye was borne blynde? How doth he now se then? Hys father and mother answered them & sayde/ we wote well that this is oure sonne/ & ꝑ he was borne blynde: but by what meanes he now seyth that can we not tell/ or who hath opened his eyes/ can we not tell. He is olde ynough/ aske him/ let him ¶ answere for him selfe. Suche wordes spake his father and mother/ because they feared ꝑ Jewes. For the Jewes had cōspyred all redy that ꝑ eny man dyd confesse ꝑ he was Christ he shuld be excommunicat out of the synagoge. Therfore sayde his father and mother: he is olde ynough/ aske him.

Then agayne called they the man ꝑ was blynde/ & sayd vnto him: Geue God ꝑ prayse: we know ꝑ this mā is a sinner. He answered and sayde: Whyther he be a synner or no / I cannot tell: One thynge I am sure of/ that I was blynd/ & now I se. Then sayd they to him agayne. What dyd he to the? How opened he ꝼ thyne eyes? He answered them/ I tolde you yer whyle/ and ye dyd not heare. Wherfore wold ye heare it agayne? Wyll ye also be his disciples? Then rated they him/ & sayd: Thou arte hys dyscyple. We be Moses discyples. We are sure that God spake wyth Moses. This felow we knowe not frō whence he is

The man answered and sayde vnto them: this is a meruelous thinge that ye wote not whēce he is/ seing he hath opened myne eyes. For we be sure ꝑ God heareth not a*synners. But ꝑ eny mā be a worshipper of God & do his will/ him heareth he. Sence ꝑ worlde begynne was it not hearde that eny mā opened the eyes of one that was borne blynd. If this mā were not of God/ he couldе haue done no thinge. They answered and sayde vnto hym: thou arte all to gether borne in synne/ & dost thou teache vs? And they cast him out.

Jesus hearde that they had excōmunicate him: & assone as he had founde hym/ he sayde vnto hym: doest thou beleue on the sonne of God? He answered & sayde: Who is it Lord/ ꝑ I myght beleue on hym? And Jesus sayde vnto him: Thou hast sene hym/ & he it is that talketh wt the. And he sayde: Lord I beleue/ & worshipped him. ✠ Jesus sayd: I am come vnto iudgement into thys worlde: that they which se not myght se/ & they which se might be made blynde. And some of the Pharises which were with him/ hearde these wordes & sayde vnto hym: are we then blynde? Jesus sayde vnto them: yf ye were blynde ye shulde haue no synne. But now ye saye/ we se/ therfore youre synne remayneth. G

¶ Christ is the true shepherde/ & the dore of the shepe/ Some saye: Christ hath the deuell/ & is madd/ Some saye: he speaketh not the wordes of one that hath the deuell. Because he telleth the trueth/ the Jewes take vp stones to cast at him/ call his preachyng blasphemy/ and go aboute to take him.

¶ The .x. Chapter. ✠

VErely verely I saye vnto you: he ꝑ entreth not in by the dore into the A shepefolde / but clymeth vp some other waye: the same is a theke & a robber. He ꝑ goeth in by the dore/ is ꝑ shepeherde of the shepe: to him the porter openeth/ & the shepe heare his voyce / & he calleth hys awne shepe by name/ & leadeth thē out. And when he hath sent forth hys awne shepe / he goeth before thē/ & the shepe folowe him: for they knowe his voyce. A straunger they will not folowe/ but will flye from hym: for they knowe not ꝑ voyce of straūgers. This similitude spake Jesus vnto thē. But they vnderstode not what thynges they were whych he B spake vnto thē. Then sayd Jesus vnto them agayne. Verely verely I saye vnto you: I am the dore of ꝑ shepe. All/ euē as many as came before me/ are theues & robbers: but ꝑ shepe dyd not heare thē. I am ꝑ dore: by me yf eny mā enter in/ he shalbe safe/ & shall go in & out & fynde pasture. The theke cōmeth not but for to steale / kyll/ and destroye. I am come that they myght haue lyfe/ and haue it more aboundantly. ✠

a* God heareth no sinners &c. that is / he heareth none that repēt not ner is not in mynde to leaue their euell lyfe.

✠I am the good shepeheerd. The good shepeheerd geueth hys lyfe for the shepe. An hyred seruaũt/ which is not ỹ shepeherd/ nether the shepe are hys awne/ seyth the woike cõmynge/ & leueth the shepe/ & flyeth/ and ỹ wolfe catcheth thẽ/ & scattereth ỹ shepe. The hyred seruaũt flyeth / because he is an hyred seruaunt/ & careth not for the shepe. I am ỹ good shepheheerd/ and knowe myne/ and am knowen of myne.* As my father knoweth me: euẽ so know I my father. And I geue my lyfe for ỹ shepe: & other shepe I haue/ which are not of this fold. Them also must I bring/ that they maye heare my voyce / & that ther maye be one flocke and one shepeherde. ✠ Therfore doth my father loue me/ because/ I put my lyfe from me / that I myght take it agayne. No mã taketh it from me: but I put it awaye of my selfe. I haue power to put it from me/ and haue power to take it agayne: This cõmaundemẽt haue I receaued of my father. And there was a dissencyon agayne amonge ỹ Iewes for these sayinges/ & many of them sayde. He hath the deuyll/ & is made: why heare ye him? Other sayd/ these are not the wordes of him that hath the deuyll. Can the deuyll open the eyes of the blynde?

Matth. xi. d
Luc. x. d
Math. xx. d.

✠And it was at Ierusalem the feaste of ỹ dedicacion/ and it was winter: & Iesus walked in Salomõs porche. Then cam ỹ Iewes rounde aboute him/ and sayd vnto him: How longe dost thou make vs doute? If thou be Christ/ tell vs playnly. Iesus answered thẽ: I tolde you and ye beleue not. The workes ỹ I do in my fathers name/ they beare witnes of me. But ye beleue not/ because ye are not of my shepe. As I sayde vnto you: my shepe heare my voyce / & I knowe them/ and they folow me/ and I geue vnto thẽ eternall lyfe/ & they shall neuer perysshe / nether shall eny man plucke them oute of my hande. My father whych gaue them me / is greater then all & no mã is able to take them out of my fathers hande. And I and my father are one.

Then ỹ Iewes agayne toke vp stones/ to stone hym wt all. Iesus answered thẽ: many good workes haue I shewed you frõ my father: for which of thẽ wyll ye stone me? The Iewes answered him sayinge. For thy good workes sake we stone ỹ not: but for thy blasphemy/ & because ỹ thou beinge a mã/ makest thy selfe God. Iesus answered them. Is it not written in youre lawe. * I saye/ ye are Goddes? If he called them Goddes vnto whõ the worde of God was spoken (& ỹ scripture can not be broken) saye ye then to hym/ whõ the father hath sanctifyed / and sent into the worlde/ thou blasphemest/ because I sayd I am the sonne of God? If I do not ỹ workes of my father / beleue me not. But yf I do/ then though ye beleue not me yet beleue the workes/ that ye maye knowe & beleue that the father is in me/ and I in him. ✠

Psal. lxxxi.

Agayne they wẽt aboute to take him: but he escaped out of their hãdes/ & went awaye agayne beyonde Iordan/ into ỹ place where Iohn before had baptised/ & there abode. And many resorted vnto him/ & sayd. Iohn dyd no miracle: but all thyngs ỹ Iohn spake of this mã/ are true. And many beleued on hym theare.

¶ Christ rayseth Lazarus frõ death. The hie prestes and Pharises gather a councell agaynst him/ he getteth him out of the waye.

¶ The. xi. Chapter. ✠

A Certayne man was sycke / named Lazarus of Bethania ỹ toune of Mary and her syster Martha. It was ỹ Mary which anoynted Iesus with oyntment & wyped hys fete wt her heere/ whose brother Lazarus was sycke / & his systers sent vnto him sayinge. Lorde beholde he whõ thou louest/ is sycke. When Iesus hearde ỹ/ he sayde: this infirmite is not vnto deeth/ but for the laude of God/ that the sonne of God might be praysed by the reason of it. Iesus loued Martha and her syster and Lazarus. Then after he had hearde that he was sycke/ yet abode he two dayes styll in ỹ same place where he was.

Then after ỹ/ sayd he to hys disciples: lette vs go into Iewry agayne. His disciples sayd vnto hym: Master/ the Iewes lately sought meanes to stone the / & wylt thou go thyther againe? Iesus answered/ are ther not twelue houres in the daye? If a mã walke in ỹ daye/ he stombleth not/ because he seyth the lyghe of this world. But yf a mã walke in ỹ night/ he stõbleth/ because ther is no lyght in hym. This sayde he/ & after that/ he sayd vnto thẽ: oure frende Lazarus slepeth / but I goo to wake him oute of slepe. Then sayde hys disciples: Lorde yf he slepe / he shall do well ynough. Howbeit Iesus spake of his deeth: but they thought ỹ he had spoken of ỹ naturall slepe. Then sayd Iesus vnto thẽ playnly/ Lazarus is deed/ & I am glad for your sakȝ/ ỹ I was not there/ because ye maye beleue. Neuertheles let vs go vnto him. Then sayd Thomas which is called Didimus/ vnto the disciples: let vs also go/ ỹ we maye dye with him. Then went Iesus/ & founde that he had lyne in hys graue foure dayes already. Bethanie was nye vnto Ierusalem/ aboute. xb. furlonges of/ & many of ỹ Iewes were come to Martha and Mary to comforte thẽ ouer their brother. Martha assone as she hearde that Iesus was comynge/ went & met hym: but Mary sate styll in the house.

✠Then sayd Martha vnto Iesus: Lorde yf thou haddest bene here / my brother had not bene

bene deed: but neuertheleſſe/ I know ẏ what ſoeuer thou alkeſt of God/ God wyll geue it the. Jeſus ſayde vnto her: Thy bꝛother ſhall ryſe agayne. Martha ſayd vnto him: I know ẏ he ſhall ryſe agayne in ẏ reſurrecciō at the laſt daye. Jeſus ſayde vnto her: [a] *I am ẏ reſurreccion & ẏ lyfe: He that beleueth on me/ ye though he were deed/ yet ſhall he liue. And wholoeuer lyueth and beleueth on me/ ſhall neuer dye: Beleueſt thou this? She ſayd vnto him: ye Lorde/ I beleue ẏ thou arte Chꝛiſt the ſonne of God which ſhulde come into the worlde. ✠ And aſſone as he had ſo ſayde/ ſhe went her waye & called Marie her ſyſter ſecretly ſayinge: The maſter is come & calleth for the. And ſhe aſſone as ſhe hearde ẏ/ aroſe quickly/ & came vnto hym. Jeſus was not yet come into the toune: but was in ẏ place where Martha met hym. The Jewes then which were with her in the houſe & cōforted her/ when they ſawe Mary/ that ſhe roſe vp haſtely/ and went out/ folowed her/ ſayinge: She goeth vnto the graue/ to wepe there.

a *I am the reſurreccion and lyfe &c. That is I am the auctor of reſurreccion & lyfe for thoſe that beleue in me will I rayſe vp at the laſte daye in to lyfe euerlaſtynge: & thoſe that are deed ſhall lyue by me becauſe they beleue in me.

Then whē Mary was come where Jeſus was & ſawe hym/ ſhe fell doune at hys fete/ ſaying vnto him: Lorde yf thou haddeſt bene here/ my bꝛother had not bene deed. Whē Jeſus ſawe her wepe/ and ẏ Jewes alſo wepe/ which came with her/ he groned in ẏ ſpꝛete/ & was troubled in him ſelfe & ſayde: Where haue ye layed hym? They ſayde vnto hym: Lorde come & ſe. And Jeſus wept. Then ſayd the Jewes: Beholde how he loued hym. And ſome of thē ſayd: coulde not he which opened the eyes of the blynde/ haue made alſo/ ẏ this man ſhuld not haue dyed? Jeſus agayne groned in him ſelfe/ & came to the graue. It was a caue and a ſtone layde on it.

Jeſus ſayde: take ye awaye ẏ ſtone. Martha the ſyſter of him ẏ was deed/ ſayde vnto him: Lorde by this tyme he ſtyncketh. For he hath bene deed foure dayes: Jeſus ſayd vnto her: Sayde I not vnto the/ that yf thou dydeſt beleue/ thou ſhuldeſt ſe ẏ glozy of God. Then they toke awaye ẏ ſtone frō ẏ place where the deed was layde. And Jeſus lyfte vp hys eyes and ſayd: Father I thancke the because that thou haſt hearde me. I wot that thou heareſt me all wayes: but because of the people that ſtande by I ſayde it ẏ they maye beleue/ that thou haſt ſent me.

And when he thus had ſpoken/ he cryed with a loude voyce. Lazarus come forth. And he ẏ was deed/ came forth/ bounde hande and fote with graue bondes/ & hys face was bounde with a napkin. Jeſus ſayde vnto thē: Iowſe him/ & let him go. Then many of the Jewes which came to Mary/ and had ſene ẏ thingꝭ which Jeſus dyd/ beleued on hī. ✠ But ſome of them went their wayes to the Phariſes/ and tolde them what Jeſus had done.

Then gathered the hye Pꝛeſtes & the Phariſes a counſell & ſayd: what do we? This mā doeth many miracles. If we lett hym ſcape thus/ all men will beleue on hym/ and the Romaynes ſhall come & take awaye oure coūtre & the people. And one of thē named Cayphas which was ẏ hye pꝛieſt that ſame yere/ ſayd vnto them: Ye perceaue nothinge at all nor yet conſyder ẏ it is expediēt for vs/ ẏ one mā dye for the people/ & not ẏ all the people periſſhe. This ſpake he not of hym ſelfe/ but beynge hye Pꝛieſte that ſame yere/ he pꝛophecied ẏ Jeſus ſhulde dye for the people/ & not for the people only/ but ẏ he ſhuld gather together in one the chyldꝛē of God which were ſcattered abꝛode. *Frō ẏ daye forth they held a counſell to gether/ for to put him to deeth. G

Mat. xxvi. a. March. xiiij. a

Jeſus therfoꝛe walked no moꝛe openly amōge the Jewes: but wēt his waye thence vnto a coūtre nye to a wildernes/ into a citie called Ephꝛaim/ & there haunted with his diſciples. *And the Jewes eſter was nye at hand/ & many wēt out of the countre vp to Jeruſalem before ẏ eſter/ to purify thē ſelues. Then ſought they for Jeſus/ & ſpake betwene thē ſelues as they ſtode in ẏ tēple: What thinke ye/ ſeyng he cōmeth not to the feaſt. The hye Pꝛeſtes & Phariſes had geuen a cōmaundement/ that yf eny man knew where he were/ he ſhuld ſhewe it/ ẏ they myght take him. ✠

Math. xxvi. a. Marck. xiiij. a

Mary anoynteth Chꝛiſtes fete. Judas murmureth/ Chꝛiſt excuſeth her/ & rydeth in to Jeruſalem.

The. xij. Chapter. ✠

Then Jeſus ſixe dayes before eſter/ came to Bethany where Lazarus was/ wich was deed & whō Jeſus rayſed from deeth. There they made him a ſupper/ and Martha ſerued: but Lazarus was one of them that ſate at the table with him. Then toke mary a pounde of oyntment called Nardus/ perfecte & pꝛecious/ & anoynted Jeſus fete/ and wypt his fete with her heer & the houſe was fylled of the ſauer of the oyntment. *Then ſayde one of his diſciples named Judas Iſcarioth Simōs ſonne/ which afterward betrayed him: why was not this oyntment ſolde for thꝛe hundꝛed pence/ & geuē to the pooꝛe? This ſayde he/ not that he cared for the pooꝛe: but because he was a theefe/ & kept the bagge/ and bare that which was geuē. Then ſayde Jeſus: Let her alone/ agaynſt the daye of my burying ſhe kept it. The pooꝛe all wayes ſhall ye haue with you/ but me ſhall ye not all wayes haue.

Luc. vij. c

Math. xxvi. a. Marck. xiiij. a

Moche people of the Jewes had knowledge ẏ he was there. And they came/ not for Jeſus ſake only/ but that they myght ſe Lazarus alſo whom he rayſed from deeth. The hye Pꝛeſtes therfoꝛe held a councell ẏ they

myght put Lazarus to deeth also because that for hys sake many of the Jewes went awaye/and beleued on Jesus. ✠

* On the morowe/moche people ꝑ were come to the feast when they hearde ꝑ Jesus should come to Jerusalem/toke braunches of palme trees & wēt & met him/& cryed Hosanna/blessed is he that in the name of ꝑ Lord/ commeth kynge of Israel. And Jesus got a yonge asse & sate theron/ accordynge to that whych was wrytten: feare not daughter of Syon/beholde thy kyng cōmeth syttyng on an asses coolte. These thinges vnderstode not his disciples at the fyrst: but whē Jesus was glorified/then remēbred they ꝑ soche things were written of him/and that soche thinges they had done vnto him. The people ꝑ was w̄ him whē he called Lazarus out his graue/& rayled him frō deeth/bare recorde. Therfore met hym the people / because they hearde ꝑ he had done soche a myracle. The Pharises therfore sayde amōge them selues perceaue ye how we preuayle nothynge? Beholde the worlde goth awaye after him.

Syr.xxi.a
Mar.xiij.a.
Luc.xix.f.

There were certayne Grekes amōge thē/ that came to praye at ꝑ feast: the same came to Philip which was of Bethsaida a citie in Galile/& desyred him saying: Syr we wolde fayne se Jesus. Philip came & tolde Andrew And agayne Andrew & Philip tolde Jesus. And Jesus answered thē saying: the houre is come ꝑ the sonne of man must be glorifyed. ✠ Verely verely I saye vnto you/except ꝑ wheate corne fall into ꝑ grounde and dye/ it bydeth alone. If it dye/it bringeth forth moche frute. He ꝑ loueth his lyfe shall destroye it: & * he ꝑ hateth his lyfe in this worlde/ shall kepe it vnto lyfe eternall. If eny mā minister vnto me / lett hym folowe me and where I am ther shall also my minister be. And yf eny mā minister vnto me / hym wyll my father honoure. ✠

D

a * He that hateth his lyfe &c. that is/he that can be content to lose his temporall lyfe in this worlde for Christes sake & his worde shall lyue for euer as in Matth.x. Mar.viij. Luke.ix.

Now is my soule troubled / and what shall I saye? Father deliuer me frō this houre: but therfore came I vnto this houre. Father glorify thy name. Then cam there a voyce frō heauē: I haue glorified it & will glorify it agayne. Then sayd the people that stode by & hearde: it thoundreth. Other sayde an angell spake to hym. Jesus answered & sayde: thys voyce cam/not because of me/but for youre sakes.

E

✠ Now is the iudgement of his worlde: now shall ꝑ prince of this worlde be cast out/ And I/yf I were lyfte vp from the erth/ will drawe all men vnto me. This sayde Jesus/ sygnifyinge what deeth he shulde dye. The people answered him: We haue hearde oute of ꝑ lawe ꝑ Christ bydeth euer/& how sayest thou then that the sonne of mā must be lyfte vp? who is that sonne of man? Then Jesus sayde vnto thē: yet a lytell whyle is the lyght with you. Walke whyll ye haue lyght/lest ꝑ darckenes come on you. He that walketh in the darcke / wotteth not whyther he goeth. Whyll ye haue lyght beleue on the lyght / ꝑ ye maye be the chyldren of the lyght. ✠

These thinges spake Jesus & departed/ & hyd him selfe from them. And though he had done so many miracles before thē / yet beleued not they on him/ ꝑ the sayinge of Esaias the Prophet myght be fulfilled/ ꝑ he spake. * Lorde who shall beleue oure sayinge? And to whō is ꝑ arme of the Lorde opened? Therfore could they not beleue/because ꝑ Esaias sayth agayne: he hath blynded their eyes and hardened their hertes/that they shulde not se w̄ their eyes/ & vnderstāde with their hertes & shuld be cōuerted/and I shuld heale them. Soche thyngs sayd Esaias whē he sawe his glory/& spake of him. Neuertheles amōge the chefe rulers many beleued on him. But because of ꝑ Pharises they wolde not be a knowē of it/lest they shuld be excōmunicat. For they loued the prayse ꝑ is geuē of men/ more then the prayse that cōmeth of God.

F

Esaie.liij.a
Esaie.vi.c.
Math.xiij.b.
Marcke.iiij.b
Luke.viij.b.
Actu.xxviij.f.

And Jesus cryed & sayde: he that beleueth on me/beleueth not on me / but on him that sent me. And he ꝑ seith me / seith him ꝑ sent me. ✠ I am come a lyght into ꝑ worlde that whosoeuer beleueth on me/ shuld not byde in darckenes. And yf eny mā heare my wordes / & beleue not/I iudge him not. For I came not to iudge the worlde: but to saue ꝑ world. He ꝑ refuseth me & receaueth not my wordes/ hath one ꝑ iudgeth him. The wordes that I haue spokē/ they shall iudge him in the laste daye. For I haue not spokē of my selfe: but ꝑ father which sent me, he gaue me a cōmaūdmēt what I shuld saye/& what I shuld speake. And I know ꝑ this cōmaundemēt is lyfe euerlastyng. Whatsoeuer I speake therfore/ euen as the father bade me/so I speake. ✠

G

Christ washeth the disciples fete/telleth thē of Judas the traytour/and cōmaundeth them earnestly to loue one another.

The.xiij. Chapter. ✠

A

Before the feast of ester whē Jesus knew ꝑ his houre was come/ ꝑ he shulde departe oute of this worlde vnto the father. Whē he loued hys which were in ꝑ worlde/vnto ꝑ ende he loued thē. And whē supper was ended / after ꝑ the deuyll had put in ꝑ hert of Judas Iscarioth Simons sonne/to betraye him: Jesus knowyng that the father had geuē all thyngs in to his handes/& that he was come frō God/ and wēt to God: he rose from supper/& layde a syde his vpper garmētes/ & toke a towell/ and gyrde hym selfe. After that / he poured water

t ¶ Began to wasshe ꝑ ce. He washeth them fete / to declare that he came to mynistre to other / ꝑ not to be mynistred vnto: And further to teache by this washing ꝓ his mynistracio was to purge ꝑ washe away the fylth of synne / which is done by the shedynge of hys blonde: for the blonde of Christ sprinckled in to oure hertes by the worde of hys Gospell / and receaued by faith / clenseth vs frō all synne.

water into a balyn / ꝑ * began to wash his disciples fete / ꝑ to wype thē with the towell / wherwith he was gyrde.

Then came he to Simon Peter. And Peter sayde to him: Lorde shall thou wesshe my fete? Jesus answered ꝑ sayde vnto him: what I do / thou wotest not now / but thou shalt knowe herafter. Peter sayde vnto him: thou shalt not wesshe my fete whyll ꝓ worlde stādeth. Jesus answered him: yf I washe ꝓ not / thou shalt haue no part with me. Simō Peter sayde vnto him: Lorde / not my fete only: but also my handes ꝑ my heed. Jesus sayde to hym: he ꝓ is weshed / nedeth not saue to wesshe his fete / ꝑ is clene euery whit. And ye are clene: but not all. For he knewe hys betrayer. Therfore sayd he: ye are not all clene.

After he had weshed their fete / ꝑ receaued his clothes / ꝑ was set doune agayne / he sayd vnto them: wot ye what I haue done to you? Ye call me master ꝑ Lord / ꝑ ye saye well / for so am I. If I then youre Lorde and master haue weshed your fete / ye also ought to wesshe one anothers fete. For I haue geuen you an ensample / ꝓ ye shuld do as I haue done to you. ¶ Verely verely I saye vnto you / ꝓ seruaunt is not greater then his master / nether the messenger greater then he that sent hym.

If ye vnderstāde these thynges / happy are ye yf ye do them. I speake not of you all / I knowe whō I haue chosen. But ꝓ the scripture be fulfylled: he ꝓ eateth breed with me / hath b * lyfte vp his hele agaynst me. Nowtell I you before it come: that when it is come to passe ye myght beleue ꝓ I am he. Verely verely I saye vnto you. He that receaueth whō soeuer I sende / receaueth me. And he that receaueth me / receaueth him that sent me.

¶ b ¶ To lyft vp his hele / is / to oppresse by violence: for whō ye thrust or tryppe wyth ꝓ hele / him do ye vtterly ouerthrowe.

When Jesus had thus sayd / he was troubled in ꝓ sprete / ꝑ testifyed saying: verely verely I saye vnto you / ꝓ one of you shall betraye me. And then the disciples loked one on another doutynge of whom he spake. Ther was one of his disciples / which leaned on Jesus bosome / whō Jesus loued. To him becked Simon Peter that he shuld aske who it was of whō he spake. He then as he leaned on Jesus brest / sayd vnto him: Lorde who is it? Jesus answered / he it is to whō I geue a soppe / whē I haue dypt it. And he wet a soppe / ꝑ gaue it to Judas Iscarioth Simons sonne. And after the soppe * Satan entred into him. Then sayd Jesus vnto him: ꝓ thou doest / do quyckly. That wist no mā at the table / for what intēt he spake vnto him. Some of thē thought / because Judas had ꝓ bagge / ꝓ Jesus had sayd vnto him / bye those thynges ꝓ we haue nede of agaynst the feast: or ꝓ he shulde geue some thynge to the poore. Assone then as he had receaued ꝓ soppe / he wēt immediatly out. And it was night / whē he was gone out. Jesus sayde: now is ꝓ sonne of mā glorifyed. And God is glorifyed by hym. If God be glorified by him / God shall also glorify him in him selfe: ꝑ shall strayght waye glorify him.

c ¶ After the soppe Sathan entred &c. Sathan was entred into hym before as thys Euāgelist affirmeth in the beginning of this Chapter / But now began he more to enforce his strenghte / and more openly to shewe hym selfe. In lyke maner as ꝓ Apostles had the holy goost before Christes resurrecciō / whē they beleued in him / whē they cōfessed hym to be the sonne of God ꝑ ce. But then euydently receaued hym when Christ was ascended. Act. ij. a

✝ Deare chyldren / yet a lytell whyle am I wt you. Ye shall seke me / ꝑ as I sayde vnto ꝓ Jewes / whyther I goo / thyther can ye not come. Also to you saye I now. A new cōmaūdemēt geue I vnto you / ꝓ ye loue to gether / as I haue loued you / ꝓ euen so ye loue one another. By this shall all men knowe ꝓ ye are my disciples / yf ye shall haue loue one to another. Simon Peter sayde vnto hym: Lorde whyther goest thou? Jesus answered hym: whyther I go thou canst not folow me now / but thou shalt folowe me afterwardes. ✝ Peter sayde vnto hym: Lorde / why can not I folowe ꝓ now? I wyll geue my lyfe for thy sake? Jesus answered him: wylt thou geue thy lyfe for my sake? Verely / verely I saye vnto the / the cocke shall not crowe / tyll thou haue denyed me thryse.

The armeth his disciples with consolacion agaynst trouble / and promyseth thē the holy goost / the spirite of comforte.

The. xiiij. Chapter. ✝

And he sayde vnto his disciples: let not youre hertes be troubled. Beleue in God / and beleue in me. In my fathers house are many mansions. If it were not so / I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you / I will come agayne / ꝑ receaue you euen vnto my selfe ꝓ where I am / there maye ye be also. And whyther I go ye knowe / ꝑ the waye ye knowe.

Thomas sayde vnto him: Lorde we knowe not whyther thou goest. Also how is it possible for vs to knowe the waye? Jesus sayde vnto him: I am the waye / the truthe ꝑ ꝓ lyfe. And no mā cometh vnto the father / but by me. If ye had knowē me / ye had knowē my father also. And now ye knowe him / ꝑ haue sene him.

Philip sayde vnto him: Lorde shew vs the father / ꝑ it suffiseth vs. Jesus sayd vnto him / haue I bene so longe tyme wt you: ꝑ yet hast thou not knowē me? Philip / he ꝓ hath sene me / hath sene ꝓ father. And how sayest thou then: shew vs the father? Beleuest thou not ꝓ I am in the father / ꝑ ꝓ father in me? The wordes ꝓ I speake vnto you / I speake not of my selfe: but the father ꝓ dwelleth in me / is he that doeth the workes. Beleue me that I am in ꝓ father / ꝑ the father in me. At ꝓ leest beleue me for the very workes sake.

Verely / verely I saye vnto you / he ꝓ beleueth on me / the workes that I do / the same shall he do / ꝑ greater workes then these shall

he do/because I go vnto my father. And what
soeuer ye aske in my name/that wyll I do/ ỹ
the father myght a* be glorified by ỹ sonne.
If ye shall aske eny thynge in my name / I
will do it. ✠ If ye loue me kepe my com-
maundemẽtes/ & I wyll praye the father/ &
he shall geue you another cõforter / that he
maye byde wt you euer: which is ỹ b* spryte
of truthe whom the worlde cannot receaue/
because the worlde seeth hym not / nether
knoweth hym. But ye knowe hym. For he
dwelleth wt you/ & shalbe in you. I wyll not
leaue you cõfortlesse: but wyll come to you.
Yet a lytell while and the worlde seeth me
no moare: but ye shall se me. For I lyue & ye
shall lyue. That daye shall ye knowe that I
am in my father/ & you in me/ & I in you.
He ỹ hath my cõmaundemẽtes & kepeth
them/the same is he that loueth me. And he
ỹ loueth me shalbe loued of my father: & I
will loue him/ & will shewe myne awne selfe
to him. Judas sayde vnto him (not Judas Is-
carioth) Lorde what is the cause that thou
wylt shewe thy selfe vnto vs / & not vnto the
worlde? Jesus answered and sayd vnto hym:
yf a mã loue me and wyll kepe my sayinges/
my father also will loue him/ & we will come
vnto hym/and wyll dwell with him. He that
loueth me not/kepeth not my sayinges. And
ỹ wordes which ye heare/are not myne/ but
the fathers which sent me.

D This haue I spoken vnto you beynge yet
present with you. But ỹ cõforter which is ỹ
holy goost (whõ my father wyll sende in my
name) he shall teache you all thynges / and
bryng all thynges to youre remembraunce
whatsoeuer I haue tolde you.

Peace I leue with you/ my peace I geue
vnto you. Not as ỹ worlde geueth/geue I vn
to you. Let not your hertes be greued/nether
feare ye. Ye haue heard how I sayde vnto
you: I go & come agayne vnto you. If ye lo-
ued me / ye wolde verely reioyce / because I
sayde I go vnto the father. For the father is
greater then I. And now haue I shewed you/
before it come/ ỹ when it is come to passe/ ye
myght beleue. Here after wyll I not talcke
many words vnto you. For the rular of thys
worlde cõmeth/ & hath nought in me. But ỹ
the worlde maye knowe that I loue the fa-
ther: therfore as ỹ father gaue me cõmaund-
ment/euẽ so do I. ✠ Ryse let vs go to hence.

a* That the father myght be glorified &c. The father is glorified by the sonne/ whẽ we knowledge and geue thanckes that he gaue hys sonne for vs to saue vs.

b* Which is the spryte of truth: he is called the spryte of trueth/ notonely because he is true: but because he maketh the men in to whõ he entreth true/ where as all ỹ they do wythout the spryte is no nother thig but lyes.

¶ The true vyne/the husbandman & the braunches. A doctrine of loue & a swete cõforte agaynst persecutiõ.

¶ The .xv. Chapter. ✠

A I Am the true vyne / & my father is an husbande mã. Euery braunche ỹ beareth not frute in me/he wyll take awaye. And euery braunche ỹ beareth frute/ wyll he pourge / ỹ it maye bringe moare frute. Now are ye cleane thorow the wordes whych I haue spoken vnto you. Byde in me/ & let me byde in you. As ỹ braunche cãnot beare frute of itselfe/except it byde in the vyne: no moare can ye except ye abyde in me. I am the vyne/and ye are the braunches. He that abydeth in me / and I in him/ ỹ same bringeth forth moche frute. For without me can ye do nothing. If a mã byde not in me/he is cast forthe as a braũche/ & is wyddered: and men gather it and cast it into the fyre/and it burneth. * If ye byde in me & my wordes also byde in you: aske what ye wyll/and it shalbe done to you. ✠ Herein is my father glorifyed/ ỹ ye beare moche frute/ and be made my disciples.

B Math. xxi. i. John. iy. d

As the father hath loued me/euen so haue I loued you. Cõtinue in my loue. If ye shall kepe * my cõmaundementes/ye shall byde in my loue/euẽ as I haue kept my fathers cõmaundementes/and byde in his loue. These thynges haue I spoken vnto you / that my ioye myght remayne in you / and that youre ioye myght be full.

✠ * This is my commaundement: that ye loue to gether as I haue loued you. Greater loue then this hath no man/ then that a man bestowe hys lyfe for hys frendes. Ye are my frendes/ yf ye do whatsoeuer I commaunde you. Henceforth call I you not seruauntes: for the seruaunt knoweth not what his lorde doeth. But you haue I called frendes: for all thynges that I haue heard of my father I haue opened to you.

* To kepe the lawe maketh vs continew in the loue and fauoure of Christ Ephe. v. a.

Ye haue not chosen me/but I haue chosen you and ordeyned / that ye goo and bryng forth frute / and that youre frute remayne/ that whatsoeuer ye shall aske of the father in my name/he shulde geue it you. ✠

✠ This commaunde I you/that ye loue to gether. If the worlde hate you / ye knowe ỹ he hated me before he hated you. If ye were of the worlde / the worlde wolde loue hys awne. How be it because ye are not of the worlde / but I haue chosen you oute of the worlde/therfore hateth you the worlde. Remember the sayinge that I sayde vnto you: the seruaunt is not greater then the Lorde. * If they haue persecuted me/so will they persecute you. If they haue kept my sayinges/ so wyll they kepe youres.

Math. x. e Lucke. xxi e. Marcke. x. c.

But all these thinges wyll they do vnto you D for my names sake / because they haue not knowẽ him that sent me. If I had not come and spoken vnto them they shulde not haue had synne: but now haue they nothynge to cloke their synne wyth all. He ỹ hateth me/ hateth my father. If I had not done workes amõge them which none other man did/they had not had synne. But now haue they sene/

and

a* Where as in the.xv. chapter of John Christ sayth þ hereceaueth no wytnesse of mã It is to be vnderstande/ þ for his awne parte he neded none: but for oure cause it was expediẽt that hys disciples shulde testifye hys trueth vntous/ & therfore he sayth / ye shall bearewitnes of me also.

& yet haue hated bothe me & my father: euen þ the sayīg myght be fulfylled þ is wrytte in their lawe: they hated me without a cause. ✠ But when the comforter is come / whom I will sende vnto you from the father/ which is the spyrete of truthe / which proceadeth of þ father/ he shall testifie of me. And ye shall beare a* wytnes also / because ye haue bene with me from the begynnynge.

¶ Consolacyon agaynst trouble. Prayers are herde thorow Christ.

¶ The.xvi.Chapter.

These thynges haue I sayde vnto you/ because ye shuld not be offended. They shall excõmunicat you: ye the tyme shall come that whosoeuer killeth you/ will thynke þ he doth God seruyce. And suche thyngs will they do vnto you/ because they haue not knowẽ þ father nether yet me. But these thyngs haue I tolde you/ that when that houre is come/ ye myght remember then/ that I tolde you so. ✠ These thynges sayde I not vnto you at the begynnynge because I was present with you.

B ✠ But now I go my waye to hym þ sent me / & none of you asketh me: whither goest thou? But because I haue sayd suche thyngs vnto you/ youre hertes are full of sorowe. Neuertheles I tell you the trueth / it is expediẽt for you that I go awaye. For yf I goo not awaye/ that comforter will not come vnto you. But yf I departe / I will sende hym vnto you. And when he is come / he will rebuke the worlde of synne/ and of ryghtewelnes/ & of iudgemẽt. a* Of synne/ because they beleue not on me: of ryghtewelnes / because I go to my father/ & ye shall se me no moare: of iudgemẽt/ because the chefe ruler of this worlde/ is iudged all ready.

a* Of synne because they beleue not on me/ Unbelefe is þ synne that condempneth the worlde (By the worlde vnderstande the wycked/ reprowed/ and vnfaythfull/ not all the creatures that be in the world) and fayth is þ rygh twelnes of beleuers: Thys thyng because the worlde and naturall reason will not knowe/ but will be iustified and saued by their awne workes is euen it/ wherof the holy goost shall rebuke þ world. and shewe that

I haue yet many thyngs to saye vnto you: but ye cãnot beare them awaye now. How be it when he is come (I meane the spyrete of trueth) he will leade you into all trueth. He shall not speake of hym selfe: but whatsoeuer he shall heare/ that shall he speake / and he will shewe you thinges to come. He shall glorify me/ for he shall receaue of myne & shall shewe vnto you. All thyngs þ the father hath are myne. Therfore sayde I vnto you/ þ he shall take of myne and shewe vnto you. ✠

✠ After a while ye shall not se me/ & agayne after a while ye shall se me: for I go to the father. Then sayd some of his disciples betwene them selues: what is this that he sayth vnto vs/ after a while ye shall not se me/ & agayne after a while ye shall se me: and that I go to the father. They sayde therfore: what is this that he sayth after a while? we cannot tell what he sayth. Jesus perceaued þ they wold aske him/ & sayde vnto them: Thys is it that enquyre of betwene youre selues/ þ I sayde after a while ye shall not se me / and agayne after a while ye shall se me. Verely verely I saye vnto you: ye shall wepe & lament and þ worlde shall reioyce. Ye shall sorowe: but youre sorowe shalbe turned to ioye. it shalbe iustly condempned. C

A womã whẽ she trauayleth hath sorowe/ because her houre is come: but assone as she is delyuered of the chylde / she remembreth no moare the anguysshe/ for ioye that a man is borne into the worlde. And ye now are in sorowe: but I will se you agayne/ and youre hertes shall reioyce/ & your ioye shall no mã take frõ you. ✠ And in that daye shall ye aske me no question. ✠ Verely/ verely I saye vnto you/ whatsoeuer ye shall aske þ father in my name/ he will geue it you. Hitherto haue ye asked nothinge in my name. * Aske & ye shall receaue it: that youre ioye maye be full. F Math.vij.a Luc.xi.d. Jacobi.i.a.

These thinges haue I spoken vnto you in prouerbes. The tyme will come whẽ I shall no moare speake to you in prouerbes: but I shall shewe you playnly frõ my father. At þ daye shall ye aske in myne name. And I saye not vnto you that I will speake vnto my father for you. For the father hym selfe loueth you/ because ye haue loued me/ and haue beleued þ I came out frõ God. I wẽt out from the father/ and cam into the worlde: & I leue the worlde agayne/ and go to the father.

His disciples sayde vnto him: lo now speakest thou playnly/ & thou vsest no prouerbe. Now knowe we that thou vnderstandest all G thinges/ and nedest not that eny man shulde aske þ eny question. Therfore beleue we þ thou camest frõ God. ✠ Jesus answered thẽ: Now ye do beleue. * Behold þ houre draweth nye/ and is all ready come that ye shalbe scattered euery man his wayes/ and shall leaue me alone. And yet am I not alone. For þ father is with me. Math.xxvi.c. Marc.xiiij.c.

These wordes haue I spoken vnto you that in me ye myght haue peace. For in the worlde shall ye haue tribulacyon: but be of good cheare/ I haue ouercome the worlde.

¶ The most harty & louynge prayer of Christ vnto his father/ for all soch as receaue the trueth.

¶ The.xvij.Chapter. ✠

These wordes spake Jesus & lyfte vp his eyes to heauẽ/ & sayd: father A þ houre is come: glorify thy sonne/ that thy sonne maye glorify the: as thou hast geuẽ him power ouer all flesshe/ þ he shulde geue eternall lyfe to as many as thou hast geuẽ him. This is lyfe eternall/ þ they myght knowe the that only very God/ & whom thou hast sent Jesus Christ.

I haue glorified the on the erth. I haue fynyshed the worke which thou gauest me to do. And now glorify me thou father wt thyne

awne selfe/with the glory which I had with
a*I haue de- the yer the worlde was. I haue a* declared
clared thy na- thy name vnto the men whych thou gauest
me &c. That is me oute of the worlde. Thyne they were and
thy fame thy re thou gauest thē me / and they haue kept thy
nowne & glorie/ sayinges. Now they knowe that all thinges
that thou art whatsoeuer thou hast geuē me/are of ỹ. For
mercifull/for- B I haue geuen vnto them the wordes whych
geuest synes for my thou gauest me / & they haue receaued thē/ &
sake/art good/& knowe surely that I came out from the: & do
ryghtwesse &c. beleue that thou diddest send me.

2.

b*I pray for thē/I pray not for the worlde/ that is/for the chosen pray I not for the wicked/frowarde & vnbeleuers.

b*I praye for thē/& praye not for ỹ worlde: but for them which thou hast geuen me/ for they are thyne. And all myne are thyne / and thyne are myne/& I am glorified in thē. And now am I no moare in the worlde/ but they are in ỹ worlde/& come to the. ✠. O holy father kepe in thine awne name / thē which thou hast geuen me/ that they maye be one/ as we are. Whyll I was with thē in ỹ worlde/ I kepte them in thy name. Those that thou gauest me/haue I kepte / and none of thē is lost/but that lost chylde / that the scripture myght be fulfylled.

Now come I to the/ & these wordes speake I in the worlde / ỹ they myght haue my ioye
C full in thē. I haue geuē them thy wordes / & the worlde hath hated them/because they are not of ỹ worlde/euē as I am not of ỹ worlde. I desyre not that thou shuldest take thē out of the worlde: but that thou kepe them from euyll. They are not of the worlde / as I am not of the worlde. Sanctifie them wyth thy trueth. Thy saying is trueth. As thou diddest send me in to the worlde/euen so haue I sent them into the worlde/and for their sakes sanctify I my selfe/that they also myght be sanctifyed thorowe the truthe.

I praye not for them alone: but for them also which shall beleue on me thorowe their preachinge/ ỹ they all maye be one/as thou father arte in me/& I in the/ that they maye be also one in vs / ỹ the worlde maye beleue that thou hast sent me. And that glory that thou gauest me/I haue geuē them/that they maye be one/as we are one. I in thē & thou in me / ỹ they maye be made perfecte in one/ & ỹ the worlde maye know ỹ thou hast sent me/& hast loued thē as thou hast loued me.

D Father/I wyll that they which thou hast geuen me/be with me where I am/that they maye se my glory which thou hast geuē me. For thou louedest me before the makynge of the worlde.* O ryghteous father/ the very worlde hath not knowē ỹ: but I haue knowē the / and these haue knowen that thou hast sent me. And I haue declared vnto them thy name/& will declare it/ that the loue wherwith thou hast loued me/ be in them/ & that I be in them. F

Math.x.d Luc.x.d

Christ is betrayed. The worde of his mouth smyte ỹ offycers to ỹ grounde. Peter smyteth of Malchas eare. Jesus is brought before Anna Cayphas/& Pilate.

C The.xviij.Chapter. ✠

When Jesus had spokē these wordes/ he went forth wyth hys disciples ouer the broke Cedron/wher was a garden into the whych he entred wyth his disciples. Judas also whych betrayed him/knewe the place: for Jesus ofte tymes resorted thyther wyth hys disciples. Judas then after he had receaued a bonde of men/ & ministers of the hye Prestes and Pharises/ came thither with lanters and fyerbrandes & wepens. Then Jesus knowing all thinges that shulde come on him/ went forth & sayde vnto them: whome seke ye? They answered him: Jesus of Nazareth. Jesus sayd vnto thē: I am he. * Judas also which betrayed hym/ B stode with them. But assone as he had sayde vnto them/I am he/they wēt backe wardes and fell to the grounde. And he asked them agayne: whom seke ye? They sayde: Jesus of Nazareth. Jesus answered: I sayd vnto you/ I am he. If ye seke me / lett these goo their waye. That the sayinge myght be fulfylled which he spake: of them whych thou gauest me/haue I not lost one.

A Matth. xxvi.d Marck.xiiij.d Luke.xxij.d

Mathh.xxvi.e. Marc.xiiij.e. Luck.xxij.e

Simon Peter had a swearde/& drue it/& smote the hye prestes seruaunt/ & cut of hys ryght eare. The seruauntes name was Malchas. Then sayde Jesus vnto Peter: put vp thy swearde into ỹ sheath: shall I not drincke of the cup which my father hath geuen me. Then the cōpany & the Captayne/and ministers of the Jewes toke Jesus & boūde him/ & led him awaye to Anna fyrst: for he was fatherelawe vnto Cayphas which was ỹ hye Preste ỹ same yere. Cayphas was he ỹ gaue counsell to the Jewes/that it was expedient that one man shulde dye for the people.

*And Simon Peter folowed Jesus & another disciple: that disciple was knowen of ỹ
C hye preste/& went in with Jesus into ỹ pal- Math.xxvi.f.
lys of the hye Preste. But Peter stode at the Marc.xiiij.f.
doze without. Then went out that other disci Luc.xxij.f.
ple which was knowē vnto the hye preste/ & spake to the damsell that kept the doze / and brought in Peter. Then sayde the damsell ỹ kept the doze/vnto Peter: Arte not thou one of this mānes disciples? He sayde: I am not. The seruaūtes & the ministers stode there/ & had made a fyer of coles: for it was colde and they warmed them selues. Peter also stode amonge them and warmed him selfe.

*The hye preste asked Jesus of his disciples & of his doctrine. Jesus answered him: I spake openly in ỹ worlde. I euer taught in ỹ Sinagoge & in the tēple whyther all the Jewes resorted/& in secrete haue I sayde nothynge:

Marck.xiiij.f. Luc.xxij.g.

D.

Why

why askest thou me? Aske thē which heard me/what I sayde vnto thē. Behold they can tell what I sayd. Whē he had thus spokē/one of ỹ ministers which stode by/smote Jesus on ỹ face sayinge: answerest thou the hye prieste so? Jesus answered him. If I haue euyll spoken/beare witnes of ỹ euyll: yf I haue well spoken/ why smyttest thou me? And Annas sent him bounde vnto Cayphas ỹ hye prieste.

Simon Peter stode & warmed him selfe. E And they sayde vnto hym: arte not thou also one of hys disciples? He denyed it/& sayde: I am not. One of ỹ seruaūtes of ỹ hye prestes (his colyn whose eare Peter smote of) sayd vnto him: did not I se ỹ in ỹ gardē with him? Peter denyed agayne: & immediatly ỹ cocke crewe. *Then led they Jesus frō Cayphas into ỹ hall of iudgemēt. It was in ỹ morninge/& they them selues went not into the iudgemēt hall lest they shuld be defyled/ but that they myght eate the paschall lambe. Pylate then went out vnto them & sayde: what accusaciō bringe ye agaynste this mā? They answered & sayd vnto him. If he were not an euyll doar we wolde not haue delyuered hym vnto the. F Then sayd Pylate vnto them: take ye hym & iudge him after youre awne lawe. Then the Jewes sayde vnto him. It is not lawfull for vs to put eny man to deeth. a *That ỹ wordes of Jesus myght be fulfylled which he spake/ sygnifyinge what deeth he shuld dye.

Then Pylate entred into the iudgemēt hal agayne/& called Jesus/& sayd vnto him: arte thou ỹ kynge of the Jewes? Jesus answered: sayst thou that of thy selfe/or dyd other tell it the of me? Pylate answered: Am I a Jewe? Thyne awne naciō & hye prestes haue delyuered ỹ vnto me. What hast thou done? Jesus answered: b *my kyngdome is not of thys worlde. Yf my kingdome were of this worlde then wolde my ministers suerly fyght/that I shulde not be delyuered to ỹ Jewes/but now is my kingdome not frō hence. Pylate sayde vnto him: Arte thou a kynge then? Jesus answered: thou sayst ỹ I am a kynge. For thys cause was I borne/& for thys cause came I into the worlde/that I shulde beare wytnes vnto the trueth. And all that are of ỹ trueth heare my voyce. Pylate sayd vnto him: what thynge is trueth? And whē he had sayd that/ he went out agayne vnto the Jewes/& sayde vnto them: I fynde in him no cause at all. Ye haue a custome/ ỹ I shulde delyuer you one louse at ester. Will ye that I louse vnto you the kynge of the Jewes? Then cryed they all agayne sayinge: Not hym but Barrabas: that Barrabas was a robber.

a *That ỹ wordes of Jesus myght be fulfilled &c/he had sayde that he shulde be crucified of the Gentyls & therfore must Pilate gene sentence on hym & not the Jewes: for the performaunce of hys worde.

b *My kyngdome is not of thys worlde &c. ỹ is/ my kyngdome is not a worldly kyngdome. G me that conselleth in stregth in harnes/in mē in the swerde & in the subdewinge of bodely thinges. But my kyngdome is spirytuall/ whych is in the hertes of the faythfull that are ruled/not by the swerde/ but by ỹ gospell

¶ Christ is crucifyed/he cōmendeth his mother vnto Jhon/sheadeth his bloude/and is buryed.

¶ The .xix. Chapter.

Then Pylate toke Jesus & scourged him. *And the soudiers wounde a croune of thornes & put it on hys heed. And they dyd on him a purple garmēt/& sayd: hayll kyng of ỹ Jewes: & they smote him on ỹ face. Pilate wēt forth agayne & sayde vnto thē: beholde I bringe him forth to you/ ỹ ye maye knowe/ ỹ I fynde no faute in hym. Then came Jesus forth wearinge a croune of thorne & a robe of purple. And Pilate sayde vnto them: beholde ỹ man. *When the hye Prestes & mynisters sawe hym/ they cryed sayinge: crucify him/crucify him/. Pylate sayde vnto thē. Take ye him and crucify him: for I fynde no cause in him. The Jewes answered him. We haue a lawe/& by oure lawe he ought to dye: because he made him selfe ỹ sonne of God. Whē Pilate heard ỹ sayinge he was ỹ more afrayde/& went agayne into the iudgemēt hall/& sayde vnto Jesus: whēce arte thou? But Jesus gaue him none answere. Then sayde Pylate vnto hym. Speakest thou not vnto me? Knowest thou not that I haue power to crucyfy the/& haue power to lowse the? Jesus answered: Thou couldest haue no power at all agaynst me/ except it were geuē the from aboue. Therfore he that deliuered me vnto ỹ/is more in synne. *And from thence forth sought Pylate meanes to lowse hym: but the Jewes cryed sayinge: yf thou let hym go thou arte not Cesars frende. For whosoeuer maketh him selfe a kynge/is agaynst Cesar.

Math. xxvij. c. Mark. xv. b.

Math. xxvij. c. Mark. xv. a. Luke. xxiij. c.

B

Whē Pilate heard ỹ sayinge/he brought Jesus forthe/& sate doune to geue sentence/ in a place called the pauement: but in ỹ Hebrue tonge/Gabbatha. It was the Saboth euen which falleth in the ester fest/& aboute ỹ syxte houre. And he sayd vnto ỹ Jewes: beholde youre king. They cryed/awaye with him/ awaye with him/crucify him. Pilate sayde vnto thē shall I crucifie your king? The hye prestes answered: we haue no kyng but Cesar. *Thē delyuered he hym vnto them/to be crucifyed.

Math. xxvij. d. Mark. xv. c. Luke. xxiij. c.

And they toke Jesus/and led hym awaye. And he bare hys crosse/ and wēt forthe into a place called the place of deed mens sculles/ which is named in Hebrue/Golgotha. Wher they crucifyed him/and two other with him/ on ether syde one/ and Jesus in the myddes. And Pylate wrote his tytle/and put it on the crosse. The writinge was: Jesus of Nazareth kynge of the Jewes. Thys tytle reed many of the Jewes. For ỹ place where Jesus was crucyfyed/was nye to the cytye. And it was written in Hebrue/Greke and Latyn. Then sayde the hye prestes of the Jewes to Pilate: wryte not kyng of the Jewes/but ỹ he sayde I am kynge of the Jewes. Pylate answered: what I haue wrytten/that haue I wrytten.

D

E Then the soudiers/whē they had crucifyed Jesus/toke his garmētes & made foure partes/to euery soudier a parte/& also his coote The coote was wythout seme/wrought vpō thorowe out. And they sayde one to another. Let vs not deuyde it/but cast lotes who shal haue it. That ỹ scripture myght be fulfylled wh̄ych sayth. *They departed my rayment amōge thē/& on my coote dyd cast lotes. And the soudiers dyd soche thinges in dede.

Psal.xxi.c.

Then stode by the crosse of Jesus his mother/& his mothers syster Mary the wyfe of Cleophas/& Mary Magdalene. Whē Jesus sawe his mother/& ỹ disciple stondinge whō he loued/he sayde vnto his mother: womā beholde thy sonne. Then sayde he to ỹ disciple: beholde thy mother. And from that houre the dyscyple toke her for his awne.

F After that when Jesus perceaued that al thynges were performed: that the scrypture myght be fulfylled: *he sayde: I thyrst. Ther stode a vessell full of veneger by. *And they filled a spōge w̄ veneger/& wounde it about with ysope/& put it to hys mouth. Assone as Jesus had receaued of ỹ veneger/he sayde: It is fynished/& bowed his heed/& gaue vp the goost. The Jewes then because it was the saboth euen/that ỹ bodyes shuld not remayne vpō ỹ crosse on ỹ saboth daye) for that saboth daye was an hye daye) besought Pylate that their leggs might be brokē & that they might be taken doune. Then came ỹ soudiers & brake the legges of the fyrst/& of ỹ other which was crucified with Jesus. But when they came to Jesus/& sawe ỹ he was deed already they brake not his legges: but one of ỹ soudiers wyth a speare/thrust hym into ỹ syde/ & forthwith came ther out bloud and water.

Psal.lxviij.
Math.xxvii.f.
Marc.xv.d.

And he that sawe it/bare recorde/& his recorde is true. And he knoweth ỹ he sayth true ỹ ye myght beleue also. These thinges were done ỹ the scrypture shuld be fulfylled. *Ye shall not breake a bone of hym. And agayne

Exod.xij.g.
Nume.ix.b.
Zacha.xij.c.

G another scrypture sayeth: they shall loke on him/whō they pearsed. *After ỹ/Joseph of Aramathia (whych was a disciple of Jesus: but secretly for feare of ỹ Jewes) besought Pilate ỹ he might take doune ỹ boddy of Jesus. And Pilate gaue him licēce. And ther cā also Nicodemus which at ỹ beginninge came to Jesus by night/& brought of myrre & aloes mingled together aboute an hundred poūde wayght. Then toke they ỹ body of Jesu/and wounde it in lynnē clothes with ỹ odoures/as the maner of the Jewes is to bury. And in ỹ place where Jesus was crucified/was a garden/& in the gardē a newe sepulcre/wherin was neuer mā layde. There layde they Jesus because of the Jewes Saboth euen/for the sepulcre was nye at hande. H

Math.xxvii.g.
Marc.xv.d.
Luke.xxiij.g.

C The resurrecyon of Chryst/whiche appeareth to Mary Magdalene: to all his disciples/to their greate confort.

C The.xx.Chapter. ✠

THe morow after ỹ Sabothdaye/cā Mary Magdalene erly/whē it was yet darcke/vnto ỹ sepulcre/& sawe ỹ stone takē awaye from ỹ toumbe. Then the rāne/& came to Simon Peter & to ỹ other disciple whō Jesus loued/& sayde vnto thē. They haue takē awaye ỹ Lorde out of the toumbe/& we cānot tell where they haue layde him. Peter went forth & that other disciple & came vnto the sepulcre. They ranne bothe to gether/& that other dyscyple dyd out rūne Peter/& came fyrst to the sepulcre. And he stouped doune & sawe the lynnen clothes lyinge/yet wēt he not in. Then came Simon Peter folowinge him/& wēt into ỹ sepulcre/ & sawe the lynnen clothes lye/& the napkyn that was aboute his heed/not lyinge with ỹ lynnē clothe/but wrapped to gether in a place by it selfe. Then went in also that other dyscyple which came fyrst to the sepulcre/& he sawe a * & beleued. For as yet they knew not the scriptures that he shulde ryse agayne from deeth. H And the disciples went awaye agayne vnto their awne home.

A Math.xxviij.a Luke.xxiiij.a. Marc.xvi.a.

a *And beleued &c Thefly that Chryst was taken oute of ỹ sepulchre as Mary Magdalene had: tolde hym afore.

✠ Mary stode without at ỹ sepulcre wepinge. And as she wept/she bowed her selfe into ỹ sepulcre & sawe two angels in whyte sittinge/the one at the heed & the other at the fete/where they had layde the body of Jesus. And they sayde vnto her: womā why wepest thou? She sayde vnto thē: for they haue takē awaye my Lorde/& I wote not where they haue layde him. Whē she had thus sayde/she turned her selfe backe & sawe Jesus stādinge & knewe not ỹ it was Jesus. Jesus sayd vnto her: womā why wepest thou? Whom seekest thou? She supposinge ỹ he had bene a gardener/sayde vnto hī. Syr yf thou haue borne him hēce tell me wher thou hast layde him/& I maye fet him. Jesus sayde vnto her: Mary. She turned her selfe/& sayd vnto him: Rabboni/which is to saye master. Jesus sayde vnto her/b *touche me not/for I am not yet ascended to my father. But go to my brethren & saye vnto them/I ascende vnto my father & youre father: to my God & youre God. Mary Magdalene came & tolde the disciples ỹ she had sene the Lorde/and that he had spoken soche thinges vnto her. H

B

D

b *Touche me not &c that is: because thou beleuest not that I am ryssen verry God/but am carnal as I was afore I suffreth death/therfore touche me not.

✠ The same daye at nyght/which was ỹ morowe after ỹ Saboth daye/when ỹ dores were shut/where ỹ disciples were assembled to gether for feare of the Jewes/came Jesus and stode in ỹ myddes/& sayd to thē: peace be wyth you. And when he had so sayde/he shewed vnto thē his handes/and his syde. Then

E

were the

were the dyscypples glad when they sawe the Lord. Then sayde Jesus to thē agayne: peace be wyth you. As my father sent me/ euen so sende I you. And when he had sayde that/ he brethed on them & sayde vnto them: Receaue ỹ holy goost. Whosoeuers *synnes ye remit they are remitted vnto thē. And whosoeuers synnes ye retayne/ they are retayned. ✠

c *Whose synnes ye remyt/ they are remyted &c. looke in Math. xviij. c.

✠ But Thomas one of the twelue/ called Didymus/ was not wyth them when Jesus came. The other disciples sayd vnto him: we haue sene the Lorde. And he sayde vnto thē: except I se in his handes ỹ pynt of ỹ nayles/ & thrust my hāde into his syde/ I will not beleue. And after. viij. dayes agayne hys dyscyples were wtin/ & Thomas with them. Then came Jesus when ỹ dores were shut/ & stode in the myddes & sayde: peace be with you.

After that sayde he to Thomas: bringe thy fynger hether & se my handes/ and bringe thy hande & thrust it into my syde/ & be not faythless/ but beleuinge. Thomas answered and sayde vnto him: my Lorde/ & my God. Jesus sayde vnto him. Thomas/ because thou hast sene me/ therfore thou beleuest: Happy are they that haue not sene/ and yet beleue. ✠

And many other sygnes dyd Jesus in the presence of his disciples/ which are not wrytten in thys boke. These are wrytten that ye myght beleue/ that Jesus is Christ ỹ sonne of God/ & that in beleuynge ye myght haue lyfe thorowe his name.

The appeareth to hys disciples agayne by the see of Tyberias and commaundeth Peter earnestly to fede hys shepe.

The. xxi. Chapter. ✠

After that Jesus shewed hym selfe agayne/ at ỹ see of Tyberias. And on thys wyse shewed he hym selfe. There were to gether Simō Peter & Thomas/ which is called Didymus: & Nathanael of Cana a citie of Galile/ & the sonnes of Zebedei/ & two other of the disciples. Simon Peter sayde vnto thē: I go a fyschynge. They sayde vnto him: we also will go with ỹ. They went their waye & entred into a shippe straycht waye/ & that night caught they nothinge. But whē ỹ morninge was now come Jesus stode on ỹ shore: neuertheless the disciples knewe not ỹ it was Jesus. Jesus sayde vnto thē: lyrs/ haue ye eny meate? They answered him/ no. And he sayd vnto thē: cast out ỹ net on ỹ right syde of ỹ ship/ & ye shal fynde. They cast out/ and anone they were not able to drawe it for the multitude of fysshes.

Then sayde the disciple whō Jesus loued vnto Peter: It is ỹ Lorde. When Simō Peter herde that it was the Lorde/ he gyrde his mantell to him (for he was naked) & sprange into the see. The other disciples came by shyp for they were not farre from lande/ but as it were two hondred cubites/ & they drewe the net wyth fysches. Assone as they were come to lande/ they sawe hoot coles and fysshe layd theron/ & breed Jesus sayde vnto thē: bringe of the fysshe which ye haue now caught. Simon Peter stepped forth and drewe the net to londe full of greate fysshes/ an hondred & liij. And for all ther were so many/ yet was not the net broken. Jesus sayde vnto them: come & dyne. And none of the disciples durste aske him: what arte thou? For they knewe that it was the Lorde. Jesus then came and toke breed/ and gaue them/ and fysshe lykewyse. Ans thys is now the thyrde tyme that Jesus appered to hys disciples/ after that he he was ryssen agayne from deeth. ✠

When they had dyned/ Jesus sayde to Simon Peter: Simon Joāna/ louest thou me more then these? He sayde vnto him: ye Lord thou knowest/ that I loue the. He sayd vnto him: fede my *lābes. He sayde to hym agayne the seconde tyme: Simō Joāna/ louest thou me? He sayde vnto him: ye Lorde thou knowest ỹ I loue ỹ. He sayde vnto him: fede my shepe. He sayde vnto him ỹ thyrde tyme: Simon Joanna/ louest thou me? And Peter sorowed because he sayde to him ỹ thyrde tyme louest thou me/ & sayde vnto him: Lord thou knowest all thinge/ thou knowest that I loue the. Jesus sayde vnto hym: fede my shepe.

* He loueth Christ that fedeth hys lābes and shepe.

Verely verely I saye vnto the/ when thou wast yonge/ thou gerdedst thy selfe/ & walkedst whyther thou woldest: but when thou arte olde/ thou shalt stretche forth thy handes & another shal gyrde the/ & leade the whyther thou woldest not. That spake he signifyinge by what deeth he shuld glorify God.

And whē he had sayde thus/ he sayd to him ✠ folowe me. Peter turned about & sawe ỹ disciple whom Jesus loued folowinge: which also lened on his brest at supper & sayd: Lord which is he that shall betraye the. When Peter sawe him/ he sayde to Jesus: Lorde what shall he here do? Jesus sayde vnto him: If I wyll haue hym to tary tyll I come/ what is that to the? folowe thou me. Then went this sayinge a broode amonge the brethren/ that ỹ disciple shulde not dye. Yet Jesus sayde not to him/ he shall not dye: but yf I wyll that he tary tyll I come/ what is that to the? The same disciple is he/ whych testifyeth of these thynges/ and wrote these thynges. And we knowe/ that his testimony is true. ✠ There are also many other thinges which Jesus dyd the which yf they shuld be wrytten euery one a *I suppose the worlde coulde not contayne the bokes that shuld be wrytten.

a *I suppose ỹ worlde coulde not contayne ỹ bokes ỹ shuld be written &c this is a figuratiue speche whych doth signifye ỹ ther was many thinges moo to wrytte. But as Erasmus affyrmeth in hys paraphrasis vpō this place. There remayneth so moche writtē as is necessary & sufficyēt to oure saluacyon.

Here endeth the Gospell of Sayncte John.

The

¶ The Actes of the Apostles/ Written by Sayncte Luke the Euangelyst/ whych was present at ye doynges of them.

¶ The ascencyon of Chryst/ Mathias is chosen in the steade of Judas.



¶ The fyrst Chapter. ✠

IN the former treatyse (Deare frende Theophilus) I haue written of all that Jesus beganne to do and teache vntyll the daye in whych he was taken vp/ after that he/ thorowe the holy goost/ had geuen cōmaundementes vnto the Apostles/ whych he had chosen: to whō also he shewed him selfe alyue after his passion by many tokēs/ apperynge vnto them fourtye dayes/ & speakinge of the kyngdome of God/ & gathered thē to gether/
Luke.xxiiij.g. *and commaunded them/ that they should not departe from Jerusalem: but to wayte for ye promys of the father wherof ye haue herde of me. For John baptised wyth water: but ye shalbe baptised with the holy goost/ and that with in this feawe dayes. When they were come to gether/ they asked of hym sayinge: Lorde wilt thou at this tyme/ restore agayne the kyngdome to Israel? And he sayde vnto them: It is not for you to knowe the tymes/ or the seasons whych the father hath put in his awne power: but ye shal receaue power of the holy goost whych shall come on you. And ye shall be wytnesses vnto me in Jerusalem/ and in all Jewrye and in Samary/ & euen vnto the worldes ende.

B *And when he had spoken these thynges/
Mark.xvi.d. Luke.xxiiij.k. whyll they beheld/ he was taken vp/ and a cloude receaued hym vp oute of their syght. And whyle they looked stedfastly vp to heuē as he wēt/ beholde two men stode by them in whyte apparell/ whych also sayde: ye men of Galile/ why stande ye gasinge vp into heauē This same Jesus which is taken vp frō you into heuē/ shall so come/ euē as ye haue sene him go into heauen. ✠ Then returned they vnto Jerusalē from mount Olyuete/ whych is nye to Jerusalē/ cōteyninge a a * Saboth dayes iorney. And when they were come in/ they wēt vp into a parler/ where abode both Peter and James/ John and Andrew/ Philip and Thomas/ Bartlemew and Mathew/ James the sonne of Alpheus/ & Simon Zelotes/ and Judas James sonne. These all cōtynued wyth one accorde in prayer and supplycacyon wyth the wemen and Mary the mother of Jesu/ and with his brethren. C

a * A Saboth dayes Jorney was aboute a mile as afore in Math.xxiiij.b

✠ And in those dayes Peter stode vp in ỹ middes of the disciples and sayde (ỹ noumbre of names that were to gether/ were aboute an hondred and twentye) Ye men & brethren this scripture must haue nedes ben fulfylled which the holy goost thorow ỹ mouth of Dauid spake before of Judas/ which was gyde to them that toke Jesus. For he was noumbred with vs and had obtayned fellowship in thys mynystracyon. And the same hath now possessed a plat of grounde with the rewarde of iniquite/ and when he was hanged/ brast a sondre in the myddes/ and all hys bowels gusshed oute. And it is knowen vnto all the inhabiters of Jerusalem: in so moche ỹ that felde is called in their mother tonge/ Acheldamā/ that is to saye/ the bloud felde.

Ps Psal.lxviij. It is writtē in the boke of Psalmes: *hys habitacion be voyde/ & no man be dwellinge therin: *& his Bisshoprycke let another take Ps Psal.cviij. Wherfore of these mē which haue cōpanyed D with vs/ all the tyme that the Lorde Jesus went in and out amonge vs/ beginnynge at the baptime of John vnto that same daye ỹ he was takē vp frō vs/ must one be ordeyned to beare witnes with vs of his resurrection.

And they apoynted two/ Joseph called Barsabas (whose syr name was Justus) and Mathias. And they prayed sayinge: thou Lorde which knowest the hertes of all men/ shewe whether of these two thou hast chosen that the one maye take the roume of this ministracion & Apostleshippe/ from which Judas by transgression fell/ that he myght go to his awne place. And they gaue forth their lottes/ and the lot fel on Mathias/ and he was counted with the eleuen Apostles. ✠

¶ The commynge of the holy goost. The sermon of Peter before the congregacyon at Jerusalem/ and the increase of the faythfull.

¶ The seconde Chapter. ✠

When

WHen ỹ fyftith daye was come/they were all ỹ one accorde to gether in one place. And sodēly ther came a sounde frō heauē/as it had bene the cōmynge of a myghty wynde/and it fylled all ỹ house where they sate. And there appered vnto them clouen tonges/lyke as they had bene fyer/and it sate vpon eache of thē: Act.iij.f. and.xix.b. *& they were all fylled wyth the holy Goost/ and beganne to speake wyth other tonges/ euen as the spyrete gaue them vtteraunce.

And ther were dwellinge at Jerusalē/Jewes/deuoute men which were of all nacyōs vnder heauē. When this was noysed aboute the multitude came to getherand were astonyed/because that euery man hearde them speake his awne tounge. They wondred all & marueyled/sayinge amōge thē selues: be- B holde/are not all these whych speake/of Galile? And how heare we euery man his awne tounge wherin we were bozen? Parthians/ Medes & Elampytes/and the inhabiters of Mesopotamia/of Jury/& of Capadocia/of Ponthus & Asia/Phrigia/Pamphilia/& of Egypte/& of the parties of Lybia whych is besyde Syrene/& straungers of Rome/Jewes and*conuertes/Grekes & Arabians: we haue herde thē speake wyth oure awne tonges ỹ greate worckes of God. ✠ They were all amased/& wōdred sayinge one to another what meaneth thys? Other mocked them sayinge: they are full of newe wyne.

*Conuertes: that is/hethē or gentyles cōuerted to ỹ Jewes fayth

✠ But Peter stepped forth wyth ỹ eleuē/ C and lyft vp his voyce/& sayde vnto them: Ye men of Jewrye/& all ye that inhabite Jerusalem: be this knowē vnto you & with youre eares heare my wordes. These are not drōcken/as ye suppose: for it is yet but ỹ thyrde houre of the daye. But this is ỹ which was spoken by the Prophete Joel: It shalbe in the last dayes sayth God: of my spyrete I will powre out vpō all flesche. And youre sonnes & youre daughters shall prophesy and youre yonge men shal se visions/& youre olde men shall dreme dremes. And on my seruaūtes/& on myhande maydēs I will powre out of my spyrete in those dayes/& they shall prophesye. And I will shewe wonders in heauē aboue/ & tokens in the erth beneth/bloud and fyre/& the vapour of smoke.* The sunne shalbe turned into darcknes/& the mone into bloud before that greate & notable daye of the Lorde come.* And it shalbe/ỹ whosoeuer shall call on the name of the Lorde/shalbe saued. ✠

Joel.ij.g.

Roma.x.c.

D ✠ Ye men of Israel heare these wordes. Jesus of Nazareth a man approued of God amonge you with myracles/wondres & sygnes whych God dyd by hym in the myddes of you/as ye youre selues knowe: hym haue ye taken by ỹ handes of vnrightewes persones/ after he was delyuered by ỹ determinat cōsell & forekno weledge of God/and haue crucified & slayne: whom God hath rayfed vp & lowsed the sorowes of deeth/because it was vnpossyble that he shuld be holden of it. For Dauid speaketh of him,* Afore hāde I sawe God alwaies before me: for he is on my right hande/that I shuld not be moued. Therfore dyd my hert reioyce/and my tonge was glad. Moreouer also my flesshe shall rest in hope/ because thou wilt not leue my soule in hell/ nether wilt suffre thine holye/to se corrupciō Thou hast shewed me ỹ wayes of life/& shalt make me full of ioye with thy coūtenaūce. ✠

Psal.xv.e.

When & brethren/let me frely speake vnto C you of the patriarke Dauid:* For he is both ij.Re.ij.b. deed & buryed/& hys sepulcre remayneth wyth vs vnto this daye. Therfore seinge he was a Prophet/& knewe that God had sworne with an othe to him/that ỹ frute of his loyns shuld syt on his seat (in ỹ Christ shulde ryse agayne in the flesshe) he sawe before: & spake of the resurrection of Christ/ that his soule shulde not be left in hell: nether hys flesshe shuld se corrupcion. This Jesus hath God rayfed vp/ wherof we all are witnesses.

Sence now that he by the ryght hande of God exalted is/& hath receaued of the father the promyse of the holy Goost/he hath sheed F forth ỹ which ye now se & heare. For Dauid is not ascended into heuē: but he sayde.* The Lorde sayde to my Lord syt on my right hāde vntyll I make thy foes thy fote stole. So therfore let al the house of Israel knowe for a suerty/that God hath made ỹ same Jesus whom ye haue crucifyed/Lorde and Christ.

Psal.cix.a.

When they hearde this they were pricked in their hertes/& sayd vnto Peter & vnto the other Apostles: Ye mē & brethren/what shal we do? Peter sayde vnto them: repent and be baptised euery one of you in the name of Jesus Christ for ỹ remission of synnes/and ye shall receaue the gyfte of the holy goost. For the promyse was made vnto you & to youre chyldren/ and to all that are a farre/ euen as many as ỹ Lorde oure God shall call. And wyth many other wordes bare he witnes & exhorted them sayinge: Saue youre selues from this vntowarde generacion Then they that gladly receaued his preachinge/were bapti- G sed: and the same daye/ther were added vnto them aboute thre thousande soules.

And they contynued in ỹ Apostles doctrine & feloushippe/and in breakynge of breed/& in prayer. And feare came ouer euery soule. And many wondres & signes were shewed by ỹ Apostles. And all that beleued kept thē selues to gether/& had all thing cōmen/& solde their possessions and goodes/& departed thē to all men/as euery man had nede. And they

contynued

contynued dayly with one accorde in ỹ tẽple/ and brake breed in euery house/and dyd eate their meate to gether/with gladnes & singlenes of hert prayslnge God/ & had fauour wt all the people. And the Lorde added to the cõgregacion dayly soche as shuld be saued.

¶ The halt is restored to hys fete. Peter preacheth Christ vnto the people.

¶ The .iij. Chapter. ✠

A PEter & John wẽt vp to gether into the temple at the nynthe houre of prayer. And ther was a certayne man halt from his mothers wõbe/ whom they brought and layde at the gate of the temple called beutyfull/ to aske almes of them that entred into the temple. Which same when he sawe Peter & John/that they wolde into the temple/desyred to receaue an almes. And Peter fastened hys eyes on hym with John/ & sayde: loke on vs. And he gaue hede vnto them/ trustynge to receaue some B thinge of them. Then sayd Peter: Syluer & golde haue I none/ suche as I haue/geue I the. In ỹ name of Iesus Christ of Nazareth/ ryse vp and walke. And he toke hym by the ryght hande/and lyfte hym vp. And immediatly his fete & anclebones receaued strẽght. And he sprange/ stode and also walked/ and entred with them into the temple/ walkinge and leapinge and laudynge God.

And all the people sawe hym walke and laude God. And they knewe him/that it was he which sate & begged at the beutyfull gate of the temple. And they wondred & were sore astonyed at that whych had happened vnto hym. And as the halt whych was healed/ helde Peter and John/ all the people ranne amased vnto them in Salomons porche.

C When Peter sawe that/he answered vnto the people. ✠ Ye men of Israel/ why marualye ye at thys/or why loke ye so stedfastly on vs/as though by oure awne power or holynes/we had made this man go? The God of Abraham/Isaac and Iacob/the God of oure fathers hath glorified his sonne Iesus/ whõ ye deliuered/ & denyed in the presence of Pylate when he had iudged hym to bedowsed. *But ye denyed the holy and iust/ & desyred a morther ar to be geuẽ you & kylled[a] *ỹ Lord of lyfe/whom God hath rayled frõ deeth/ of ỹ which we are wytnesses. And hys name thorow the fayth of hys name/ hath made thys man sound/ whom ye se and knowe. And the fayth which is by him/hath geuẽ to him this health in the presence of you all.

Math.xxvij.b. Mark.xv.a. Luke.xxiij.c. John.xviij.g.

a *The Lorde of lyfe &c that is euen he that fyrst dyd ryse from death to lyfe/ & by whome all we must ryse & lyue &c.

And now brethren I wote well ỹ thorow ignorauncc ye dyd it/as dyd also youre heddes But those thynges which God before had shewed/by the mouth of all his Prophetes/how that Christ shuld suffre/ he hath thus wyse fulfylled. b* Repent ye therfore & turne/that your synnes maye be done awaye/ ✠ when the tyme of refreshynge cõmeth/ whych we shall haue of the presence of ỹ Lorde/ & whẽ God shall sende him/which before was preached vnto you/that is to wit Iesus Christ/ which must receaue heauen vntyll the tyme that all thynges/whych God had spoken by the mouth of all his holy Prophetes sence ỹ worlde began/be restored agayne.

b *Repent &c. loke ī Mat.iiij.c

For Moses sayd vnto the fathers: *a Prophet shal the Lorde youre God rayse vp vnto you/euen of youre brethrẽ lyke vnto me: him shall ye heare in all thynges whatsoeuer he shall saye vnto you. For the tyme will come/ that euery soule which shall not heare that same Prophet/ shalbe destroyed frõ amonge the people. Also all the Prophetes frõ Samuel & thence forth/as many as haue spokẽ haue in lykewyse tolde of these dayes.

Deut.xviij.c. Act.vij.e.

Ye are the chyldren of the Prophetes and of the couenaũt/which God hath made vnto oure fathers/ saying to Abraham: *Euen in thy seede shall all the kynredes of the erth be blessed. Fyrst vnto you hath God rayled vp hys sonne Iesus/ & him he hath sent to blysse you/that euery one of you shuld turne from youre wyckednes. ✠

Genes.xxij.a.

¶ The Apostles are taken & brought before the councell. They are forbydden to preach/but they turne thẽ vnto prayer/ & are more obediẽt vnto God thẽ vnto mẽ

¶ The .iiij. Chapter.

AS they spake vnto the people/the Prestes and the rular of ỹ temple/ and the Saduces came vpon them A takinge it greuously ỹ they taught ỹ people & preached *in Iesus ỹ resurrection frõ deeth. And they layde handes on them and put thẽ in holde vntyll the nexte daye: for it was now euen tyde. Howbeit many of thẽ which harde ỹ wordes/beleued & the noũbre of the men was aboute fyue thousande.

*In Iesus that he was rysen & all shuld rise by hym.

And it chaunced on the morowe that their rulars & elders & Scribes/as Annas ỹ chefe Prest and Cayphas & John and Alexander & as many as were of ỹ kynred of ỹ hye Prestes gathered to gether at Ierusalem/and set the other before thẽ/ & asked: by what power or B in what name haue ye done this/syrs? ✠ Then Peter full of the holy goost sayd vnto thẽ: ye rulars of ỹ people/ & elders of Israel/ yf we this daye are examined of ỹ good dede done to the sicke man/by what meanes he is made whoale: be it knowẽ vnto you all/ & to the people of Israel/that in the name of Iesus Christ of Nazareth/ whõ ye crucifyed/ & whõ God rayled agayne from deeth: euen by him doth this man stande here present before you whoale. *This is the stone cast a syde of you byelders/which is set in the chefe place of the corner.

Math.xxi.d. Mark.xij.a. Luke.xx.c.

C

the corner. Nether is ther saluacyon in eny other. Nor yet also is ther eny other name geuen to men wherin we must be saued. ¶

When they sawe the boldnes of Peter and John/ & vnderstode that they were vnlerned men and laye people/they marueyled/ & they knew thē/that they were with Jesu: and beholdinge also the man which was healed stādinge with thē/they coulde not saye agaynst it. But they cōmaunded thē to go a syde out of the counsell/and counceled amonge themselues sayinge: what shal we do to these mē? For a manifest sygne is done by them/and is openly knowen to all thē that dwell in Jerusalem/ & we cannot denye it. But that it be noysed no farther amonge the people/let vs threaten and charge them that they speake hence forth to no man in this name.

D And they called them/and cōmaunded thē that in nowise they should speake or teache in the name of Jesu. But Peter & John answered vnto them and sayde: whether it be ryght in the sight of God/to obeye you moare then God/iudge ye. For we cānot but speake that which we haue sene & hearde. So threatened they them and let them go/ and founde nothinge how to punysshe them/because of the people. For all men lauded God for the myracle which was done: for ỹ man was aboue fourty yeare olde/on whom thys myracle of healinge was shewed.

Assone as they were let go/ they came to their felowes/ and shewed all that the hye E Prestes & elders had sayde to thē. And when they hearde that/they lyfte vp their voyces to God wyth one accorde/ & sayde: Lorde/ thou arte God which hast made heaueu & erth the see and all that in them is/which by ỹ mouth of thy seruaunt Dauid hast sayd: *Why dyd Psal. ij. a. the hethē rage/ & the people immagen vayne thinges. The kynges of the erth stode vp and the rulars came to gether/agaynst ỹ Lorde and agaynst his Christ.

For of a trueth/ agaynst thy holy childe Jesus whō thou hast anoynted/ both Herode and also Poncius Pylate/ with the Gentyls F and the people of Israel gathered thē selues to gether/for to do whatsoeuer thy handes & thy counsell determyned before to be done. And now Lorde/beholde their threatenyngs and graunte vnto thy seruauntes with all cōfydence to speake thy worde. So that thou stretche forth thy ne hande/that healinge and sygnes and wonders be done by the name of thy holy childe Jesus. And assone as they had prayed the place moued wheare they were assembled to gether/and they were all fylled wyth the holy Goost/ and they spake the worde of God boldely.

G ✠ And the multitude of thē that beleued/ were of one hert/and of one soule. Also none of them sayde/that eny of the thinges whych he possessed/was his awne: but had all thinges commen. And wyth greate power gaue the Apostles witnes of the resurrecciō of ỹ Lord Jesu. And greate grace was wyth them all. Nether was ther eny amonge them/that lacked. For as many as were possessers of lands or houses/solde them and brought the pryce of the thynges that were solde/ and layed it doune at the Apostles fete. And distribucion was made vnto euery man accordinge as he had nede. ¶

And Joses which was also called of ỹ Apostles/Barnabas (that is to saye/ the sonne of consolacion) beynge a Leuite/ & of the countre of Cypers had lande/ and solde it & layde the pryce doune at the Apostles fete.

¶ The dyssemblynge of Ananias and Saphira is punysshed. Myracles are done by the Apostles/which are taken/but the angell of God bryngeth them out of prison. They are brought before the councell. The sentence of Gamaliel. The apostles are bett/they reioyse in trouble.

¶ The .v. Chapter.

A Certayne man named Ananias wt Saphira his wyfe solde a possessiō & kepte awaye parte of ỹ pryce (his wyfe also beyng of counsell) and a*brought a certayne parte/ & a* layd it doune at ỹ Apostlis fete. Then sayde Peter: Ananias how is it ỹ Sathan hath filled thyne hert/ ỹ thou shuldest lye vnto the holy goost/ & kepe awaye parte of ỹ pryce of ỹ lyuelod. Pertayned it not vnto ỹ only/and after it was solde/ was not ỹ pryce in thine awne power? How is it ỹ thou hast cōceaued this thinge in thine herte? Thou hast not lyed vnto mē/but vnto God. When Ananias herde these wordes/he fell doune and gaue vp the goost. And great feare came on all thē ỹ these things herde. And the younge men roose vp/and put hym a parte/and caryed him out/and buryed him.

a* By the casynge of hys mony at ỹ Apostles fete/ wold he haue bene counted to be one of the christen congregaciō/ & that one of the chefe. But in holdynge B parte a backe/ he declared vtterly what he was/that is sottell & a very ypocryte mystrustynge the holy ghoost. which thing because Peter wolde in no cōdicion shuld be vsed amonge ỹ sorte/ therfore punysshed he it so ernestly.

And it fortuned as it were aboute ỹ space of .iij. houres after that his wyfe came in/ignorant of that which was done. And Peter sayde vnto her: Tell me/ gaue ye ỹ lande for so moche? And she sayd: ye/ for so moche. Then Peter sayde vnto her: why haue ye agreed together/to tempt the spryte of the Lorde? Beholde the fete of them which haue buryed thy husbande/are at the doze/ and shall cary the out. Then she fel doune straught waye at his fete and yelded vp the goost. And the younge men came in/and founde her ded/and caryed her out/and buryed her by her husbande. And great feare came on all the congregacyon/ & on as many as hearde it.

By the handes of the Apostles were many C signes & wondres shewed amonge ỹ people. And they were all to gether wt one accorde in

Salomons

Salomōs porche. And of other durst no mā ioyne him selfe to thē: neuerthelater ỹ people magnified them. The noumbre of them that beleued in the Lorde bothe of men and wemē grewe moare and moare: in so moche ỹ they brought the sicke into the strettes/and layde them on beddes and palettes/ that at the lest waye the shadowe of Peter whē he came by/ myght shadowe some of them. There came also a multitude out of the cities round about/ ¶ vnto Jerusalem/ bringynge sycke folkes/ & thē which were vexed wyth vnclene spretes. And they were healed euery one.

Then the chefe Preste rose vp & all they that were with him (which is the secte of the Saduces) and were full of indignacion/ and layde handes on the Apostles/ & put thē in ỹ cōmen preson. But the angell of ỹ Lorde by nyght opened the preson dores/ and brought them forth/ and sayde: go/ steppe forth/ and speake in the temple to the people all ỹ wordes of this lyfe. When they yeharde ỹ/ they entred into the tēple erly in ỹ morninge & taught. The chefe Prest came & they that were with him/ & called a counsell to gether/ and all the elders of the chyldren of Israel/ & sent to the preson to fet them. When the ministres came and founde thē not in the preson/ they returned & tolde sayinge: ỹ preson founde we shut as sure as was possible/ and the kepers standinge without before the dores. But whē we ¶ had opened/ we founde no man with in. Whē ỹ chefe Prest of all & the ruler of ỹ temple & ỹ hye Prestes heard these thinges/ they doubted of them/ wher vnto this wolde growe.

Then came one and shewed them: beholde the men that ye put in prison/ stande in ỹ tēple/ & teache the people. Then went ỹ ruler of the temple with ministres/ & brought thē without violence. For they feared ỹ people/ lest they shuld haue bene stoned. And when they had brought them/ they set thē before ỹ coūsell. And ỹ chefe Preste asked thē sayinge dyd not we straytely commaunde you that ye shuld not teache in thys name? And beholde ye haue filled Jerusalem with youre doctrine & ye intende to bringe this mās bloud vpō vs

¶ Peter and the other Apostles answered & sayde: *We ought moare to obey God then men. The God of oure fathers rayled vp Jesus/ whom ye slewe and hanged on tre. Hym hath God lyfte vp with his ryght hand/ to be a ruler & a sauiour/ for to geue repentaunce to Israel & forgeuenes of synne. And we are his recordes cōcerninge these thinges & also the holy goost whom God hath geuē to them that obey him. When they heard that/ they claue a sunder: & sought meanes to slee thē. Then stode ther vp one in the coūsell/ a Pharisey named Gamaliel/ a doctoure of lawe/ had in auctorite amonge all the people & cōmaunded to put the Apostles a syde a lytell space/ & sayde vnto them: men of Israel take hede to youre selues what ye entēde to do as touchinge these mē. Before these dayes rose ¶ vp one Theudas bostinge hym selfe/ to whō resorted a nōbre of men/ about a foure hondred which was slayn/ & they all which beleued hym were scatred a broode & brought to nought. After thys man/ arose ther vp one Judas of Galile in the tyme when trybute began/ and drewe awaye moche people after him. He also perished: & all euen as many as harkened to him are scattered a brood.

And now I saye vnto you: refrayne youre selues from these men/ let them alone. For yf the coūsell of this worke be of men/ it will come to nought. But & yf it be of God ye cānot destroye it/ lest haply ye be founde to stryue agaynst God. And to hym they agreed/ and called the Apostles/ and bet them/ and commaunded that they shulde not speake in the name of Jesu/ and let them go.

And they departed frō the counsell/ reioysynge that they were counted worthy to suffre rebuke for his name. And dayly in ỹ tēple and in euery house they ceased not/ teaching and preachinge Jesus Christ.

¶ Mynysters (or deacons) are ordened in the congregacion to do seruyce in necessary thynges of the body/ that the Apostles maye wayte onely vpon the worde of God. Steuen is accused.

¶ The. vi. Chapter.

In thole dayes as the nombre of the disciples grewe/ ther arose a grudge amonge the Grekes agaynst ỹ Hebrues/ because their [a]*wyddowes were despised in the dayly ministringe. Then the twelue called the multitude of the disciples to gether & sayde: it is not mete that we shuld leaue the worde of God and serue at ỹ tables. Wherfore brethre loke ye out amōge you seuen men of honest reporte & full of the holy goost and wysdome/ whych we maye apoynte to this nedfull busynes. But we will geue oure selues continually to prayer and to the ministracion of ỹ worde. And ỹ sayinge pleased the whoale multitude. And they chose Steuen a man full of fayth and of the holy goost/ & Philip/ & Prochorus/ and Nichanor and Timon/ and Permenas/ and Nicholas a conuerte of Antioche. Which they set before the Apostles/ and they prayed and [b]*layde their handes on them.

And the worde of God encreased/ and the noumbre of the disciples multiplied in Jerusalem greatly/ and a great company of the prestes were obedyent to the fayth. ✠ And Steuen full of fayth and power/ dyd great wonders and myracles amonge the people.

a* Because their wedowes were not indifferently loked on in the dayly distributynge of cōmen goodes.

b* Putting on of handes here is no nother thyng than w an open sygne to admyt thē to their offyces/ & declare openly their callyng: euen as handes were put on Paul & Barnabas whē they were sent to preache/ after in the. xiij. a. They receaued nether moare grace nor goodnesse therby/

Then ther

Genes. xxvi. a. Exod. xv. c. Deut. xi. b.

nor coulde not: for they had before receaued ye holy ghost/ the very roocker of al grace and goodnes.

Then ther arose certayne of the Synagoge/ which are called Lybertines & Syrenites/ & of Alexandria/ and Cilicia and Asia and disputed with Steuen. And they coulde not resist the wisdome/ & the spyrete/ with which he spake. Then sent they in men/ whych sayde: we haue hearde hym speake blasphemous wordes agaynst Moses/ and agaynst God. And they moued the people and the elders & the scrybes: and came vpon hym and caught him/ & brought him to the counsell/ & brought forth false witnesses which sayde. This man ceasyth not to speake blasphemous wordes agaynst this holy place and the lawe: for we hearde hym saye: thys Jesus of Nazareth shall destroye thys place/ and shall chaunge the ordinaunces which Moses gaue vs. And all that sate in the counsell/ loked stedfastly on him/ and sawe hys face as it had bene the face of an Angell.

¶ Steuen maketh answere to his accusacio/ rebuketh the hardnecked Jues/ and is stoned vnto death.

¶ The. vij. Chapter.

Then sayde the chefe preest: is it euē so? And he sayde: ye men/ brethrē & fathers/ hearkē to. The God of glory appered vnto oure father Abrahā whil he was yet in Mesopotamia/ before he dwelt in Charran/ & sayd vnto him: *come out of thy contre/ & from thy kynred/ & come into the lande/ which I shal shewe the. Then came he out of the lande of Chaldey/ & dwelt in Charran. And after that/ assone as his father was deed/ he brought him into this lāde in whych ye now dwell/ & he gaue him none inheritaūce in it/ no not the bredeth of a fote: *but promysed that he wolde geue it to hym to possesse and to his seed after him/ when as yet he had no chylde.

God verely spake on thys wyse/ that hys seade shulde be a dweller in a straunge lande and that they shuld kepe them in bondage & entreate thē eupll. iiij. C. yeares. But the nacion to whom they shalbe in bondage wyll I iudge/ sayde God. And after that shall they come forth and serue me in this place. *And he gaue him the couenaunt of circumcisyon. And he begat Isaac/ and circumcised him the viij. daye/ and Isaac begat Jacob/ and Jacob the twelue Patriarkes. *And the Patriarks hauinge indignacio solde Joseph into Egipt And God was with him/ & deliuered him out of all his aduersities/ and gaue him fauoure and wysdome in the syght of Pharao kynge of Egipte whych made hym gouerner ouer Egypte/ and ouer all his housholde.

*Then came there a derth ouer all ye lande of Egypt & Canaan/ and great affliccio/ that our fathers founde no sustenaūce. But whē Jacob hearde that ther was corne in Egipte he sent oure fathers fyrst. *And at the secōde tyme/ Joseph was knowen of hys brethren/ and Josephs kinred was made knowne vnto Pharao. Then sent Joseph & cauled hys father to be brought & all his kynne/ thre score & .xv. *soules. And Jacob descēded into Egipt and dyed both he and oure fathers/ and were translated into Sichem/ and were put in the sepulcre that Abraham bought for money of the sonnes of Emor/ at Sichem.

¶ When the tyme of the promes drue nye (which God had swore to Abrahā) ye people grewe & multiplyed in Egypte/ tyll another kyng arose which knewe not of Joseph. The same dealte suttely with oure kynred & euyll intreated oure fathers/ and made thē to cast oute their younge chyldren/ that they shulde not remayne alyue. The same tyme was Moses borne/ & was a proper chylde in the syght of God/ whych was norysshed vp in hys fathers houle thre moneth. When he was cast out/ Pharoes daughter toke him vp/ and norysshed hym vp for her awne sonne. And Moses was learned in all maner wysdome of the Egypcians/ and was myghty in dedes and in wordes.

And when he was full forty yeare olde/ it came into hys hert to vilet hys brethren/ the chyldren of Israel. And when he sawe one of them suffre wronge, he defended him & auenged hys quarell that had the harme done to hym/ and smote the Egypcian. For he supposed hys brethren wolde haue vnderstande/ how that God by his handes shulde saue thē But they vnderstode not.

And the next daye he shewed him selfe vnto them as they stroue/ and wolde haue set them at one agayne sayinge: Syrs/ ye are brethren/ why hurte ye one another? But he that dyd his neyghboure wrōge/ thrust him awaye sayinge: who made the a ruler and a iudge amonge vs? What/ wylt thou kyll me/ as thou diddest the Egypcian yester daye? *Then fled Moses at that sayinge/ and was a stranger in the lande of Madian/ where he begat two sonnes.

*And whē. xl. yeares were expired/ ther appered to him in the wyldernes of moūte Syna/ an Angell of the Lorde in a flāme of fyre in a bulshe. When Moses sawe it/ he wōdred at ỹ syght. And as he drue neare to beholde/ the voyce of the Lorde came vnto hym: I am the God of thy fathers/ the God of Abraham the God of Isaac/ & the God of Jacob. Moses trembled & durst not beholde. Then sayde the Lord to him. *Put of thy showes frō thy fete/ for the place where thou standest is holy grounde. I haue perfectly sene the affliccyon of my people which is in Egypte and I haue hearde their gronynge/ and am come doune

Gene. xlv. a.

a *Soules are men and wemē as in gene. xlv. b. and. xlvj. d.

Gene. xlvj. a.

Genes. xxxvij. c.

Genes. xxxvij. f.

Genes. xlij. e.

Exodi. ij. c.

Exodi. iij. b.

Exod. iij. b.

Josue. v. d.

to delyuer them. And now come and I wyll
E lende the into Egypte.

This Moses whom they forsoke sayinge:
who made the a ruler and a iudge: the same
God sent bothe a ruler and a delyuerer/by ỹ
handes of the Angell whych appered to hym
in ỹ bussche. And the same brought them out/
shewinge wondres & signes in Egipt/& in ỹ
reed see & in the wyldernes.xl.yeares. Thys
is that Moses whych sayde vnto the chyldrē
Exodi.viij.c. of Israel:*A Prophet shall the Lorde youre
Deut.xviij.d. God rayse vp vnto you of youre brethren/
lyke vnto me/hym shall ye heare.

This is he that was in the congregacyō/
in the wyldernes with ỹ Angell which spake
to him in the mounte Syna/& with oure fa-
thers. This mā receaued the worde of lyfe to
geue vnto vs/to whō oure fathers could not
obeye/but cast it frō thē/and in their hertes
turned backe agayne into Egypte/sayinge
Exodi.xxxij.a. vnto Aarō:*make vs Godes to go before vs.
For this Moses ỹ brought vs out of ỹ lande
of Egypte/we wote not wat is become of
hym. And they made a calfe in those dayes/&
offered sacrifyce vnto the ymage/& reioyced
in the workes of their awne handes.

Then God turned hym selfe & gaue them
vp/that they shulde worshyp the starres of ỹ
skye/as it is writtē in the boke of the Pro-
Amos.v.g. phetes.*O ye of the house of Israel/gaue ye
F to me sacrifyces & meateofferynges by the
space of.xl.yeares in the wyldernes? And ye
toke vnto you the tabernacle of Moloch/&
b *Moloch: the starre of youre God Remphan/figures
this is expoun- which ye made to worshyppe thē. And I wyll
ded in Leuitic. translate you beyonde Babylon.
xx.a.

Oure fathers had the tabernacle of witnes
in the wyldernes/as he had apoynted them
speakinge vnto Moyses/that he shuld make
it accordynge to the fassyon that he had sene.
Which tabernacle oure fathers receaued/&
brought it in with Josue into ỹ possession of
the Gentyls whych God draue out before ỹ
face of oure fathers vnto the tyme of Dauid.
Which founde fauour before God/& wolde
fayne haue made a tabernacle for the God of
Jacob. But Salomon bylt him an house.

How be it he that is hyest of all/dwelleth
not in tēples made with handes/as sayth ỹ
Prophet: heauē is my seate/& erth is my fote
stole/what house wyll ye bylde for me sayth
ỹ Lorde? or what place is it ỹ I shulde rest in
hath not my hande made all these thinges?

G Ye stiffenecked & of vncircumcised hertes
and eares: ye haue all wayes resysted ỹ holy
goost: as youre fathers dyd/so do ye. Which
of the Prophetes haue not youre fathers per
secuted? And they haue slayne them/whych
shewed before of the comminge of that Iust/
whom ye haue now betrayed and morthred.
And ye also haue receaued a lawe by the or-
dinaunce of Angels/and haue not kept it.

✝ When they harde these thynges/their
hertes claue a sunder and they gnasshed on
him with their tethe. But he beinge full of ỹ
holy goost/loked vp stedfastlie with his eyes
into heauen/and sawe the glorye of God/and
Jesus standinge on the ryght hande of God
and sayde: beholde/I se the heauens open/
and the sonne of man standynge on the right
hande of God. Then they gaue a shoute with
a loude voyce/and stopped their eares & rāne
vpon him all at once/and cast him out of the
citie/& stoned hym. And the wytnesses layde
doune their clothes at a yonge manes fete
named Saul. And they stoned Steuen cal-
linge on & sayinge: Lorde Jesu receaue my
spyrete. And he kneled doune and cryed with a
loude voyce: Lord laye not this synne to their
charge. And when he had thus spoken/he
fell a slepe. F

Saul persecuteth the Christen/The Apostles are scatred abrode. Philip commeth in to Samaria. Simon magus is baptysed/he dyssembleth. Philip baptyseth the chamberlayne.

The.viij.Chapter.

SAul had pleasure in his deeth. And
at that tyme ther was a great per-
secucion agaynst the congregacyō
whych was at Jerusalē/and they
were all scattered abroade thorowout ỹ regiōs of Jury & Samaria/except ỹ Apostles.
Then deuout men dressed Steuen/& made
great lamētaciō ouer him. But Saul made
hauocke of the congregaciō/and entred into
euery house & drewe out bothe man & womā
& thrust thē into prison. Howbeit they that
were scattered abroade/went euery where
preachinge ỹ worde. Then came Philip into
a citie of Samaria/& preached Christ vnto
them. And the people gaue hede vnto those B
thinges which Philip spake/with one accorde
in that they harde and sawe the myracles
which he dyd For vnclene spretes cryinge w
loude voyce/came out of many ỹ were pos-
sessed of thē. And many taken with palsyes/
and many that halted/were healed. And ther
was greate ioye in that citie. And ther was a
certayne mā called Simon/which before ty-
me in ỹ same citie/vsed witchecrafte & bewit-
ched the people of Samarie/sayinge that he
was a man that coulde do greate thynges.
Whom they regarded/frō the lest to ỹ grea-
test/sayinge: this felow is ỹ great power of
God. And hym they set moche by/because ỹ
of longe tyme he had mocked them wyth sor- C
cery. But assone as they beleued Philippes
preachynge of the kyngdome of God & of ỹ
name of Jesu Christ/they were baptysed bo-
the men and wemen. Then Simon him selfe
beleued

beleued also/and was baptised/& continued with Philip/& wondred beholdynge the myracles and lygnes/which were shewed.

2 ✠ When ỹ Apostles which were at Jerusalem hearde saye that Samaria had receaued the worde of God:they sent vnto thē Peter & John.Whych when they were come/prayed for thē that they might receaue ỹ holy goost. For as yet he was come on none of thē: but they were baptised only in ỹ name of Christ Jesu.Then layde they their handes on them/ a *and they receaued the holy goost. ✠

a * And they receaued the holy ghost. Understande in a manifest & visyble sygne/as the Apostelles thē selues receaued it on the fyftye daye/or (as we call it) D whitsonday: whych thing at ỹtyme was necessarye for the furtherraunce and stablyshment of ỹ preachyng of ỹ Gospel/although not neadefull to saluacio: but now ỹ preaching therof is sufficiently confyrmed/thys visyble myracle is ended: & yet remayneth ỹstyll whych was stablyshed by the myracle/ỹ is/that by E the preachyng of the Gospell is mynystred ỹ holy ghost although oure bodely eye se it not: by whom fayth cometh/ whych receaueth Christ to be oure ryghtwesnes (actis.xy.& redēpcio.i.Corin.i.d F

When Simō sawe/that thorowe layinge on of the Apostles handes on them/the holy goost was geuē:he offered thē money saying: geue me also this power/ỹ on whom soeuer I put the handes/he maye receaue the holy goost. Then sayde Peter vnto hym:thy money perysshe wyth the/because thou wenest that the gifte of God maye be obteyned with money. Thou hast nether parte nor fellowshyppe in thys busynes. For thy hert is not ryght in the syght of God. Repent therfore of this thy wickednes/& praye God that the thought of thyne hert maye be forgeuen the. For I perceaue that thou arte full of bitter gall/and wrapped in iniquite.

Then answered Simon & sayd: praye ye to the Lorde for me/ỹ none of these thynges whych ye haue spoken/fall on me. And they whē they had testified & preached ỹ worde of ỹ Lord returned toward Jerusalē & preached the gospell in many cities of ỹ Samaritās.

✠ Then the Angel of the Lorde spake vnto Philip sayinge:aryse & go towarde midde daye vnto the waye that goeth doune from Jerusalem vnto Gaza which is in the desert. And he arose and wēt on.And beholde a man of Ethiopia which was a chamberlayne/and of greate auctorite wyth Candace quene of the Ethiophians/ and had the rule of all her treasure/came to Jerusalē for to praye. And as he returned home agayne syttynge in hys charet/he rede Esay the Prophete.

Then the spyrete sayde vnto Philip:go neaze & ioyne thy selfe to yonder charet.And Philip rāne to him/& hearde him rede ỹ Prophet Esayas/& sayde: Understandest thou what thou redest? And he sayd: how can I/except I had a gyde? And he desyred Philip that he wold come vp & sit with him.The tenoure of ỹ scripture which he redde was this.He was ledde as a shepe to be slayne:& lyke a lambe dōme before his sherer/so opened he not hys mouth.*Because of his humblenes/he was not estemed:who shal declare his generacio? for his lyfe is taken frō the erthe.The chamberlayne answered Philip & sayde: I praye the/of whom speaketh the Prophet thys? of him selfe/or of some other man?

*Because he was of so lowe degree in thys worlde: but a poore carpēter/ & humbled him selfe vnto all men & was obedyent euē vnto the moost vyle deathe of ỹ crosse: therfore can not the Jewes esteme hym for ỹ verie Messias G

And Philip opened his mouth/& begānne at the same scrypture/& preached vnto hym Jesus.And as they went on their waye/they came vnto a certayne water/& the chamberlayne sayde:Se here is water/what shall let me to be baptised?Philip sayde vnto him: If thou beleue with all thyne hert/thou mayst. He answered and sayde:I beleue that Jesus Christ is the sonne of God. And he cōmaunded the charet to stande styll. And they went doune bothe into the water:bothe Philip and also the chamberlayne/and he baptised him. And assone as they were come out of the water/the spyrete of ỹ Lorde caught awaye Philip/that the chāberlayne sawe him no mooze And he wēt on his waye reioysinge:but Philip was founde at Azotus. And he walked thorowout the countre preachynge in their cities/tyll he came to Cesarea. ✠

¶ Paul is conuerted/and confoundeth the Jewes. Peter rayseth Tabitha.

¶ The.ix.Chapter. ✠

AND Saul yet brethinge out threatninges & slaughter agaynst ỹ disciples of ỹ Lorde/went on to the hye preste/& desyred of hym lettres to Damasco to ỹ synagoges:*that yf he founde eny of thys waye whether they were men or wemē he myght bringe thē bounde vnto Jerusalē. But as he iorneyed & was come nye to Damasco/sodēly there shyned rounde about hym a lyght frō heauē/& he fell to the erth/& hearde a voyce saying to him:*Saul/Saul why persecutest thou me? And he sayd:what arte thou Lorde? And the Lorde sayd: I am Jesus whō thou persecutest/it shalbe harde for the to kycke agaynst the pricke. And he bothe trēblinge & astonyed sayde:Lord what wilt thou haue me to do? And the Lorde sayd vnto him:aryse & go into the citie/& it shalbe tolde the what thou shalt do. Act.viij.a. Act.xxij.b. Saul is cōuerted.

The men whych iorneyed with him/ stode B amased/for they hearde a voyce/but sawe no man. And Saul arose from the erth/& opened hys eyes/but sawe no man. Then ledde they him by the hande/and brought him into Damasco.And he was.iij dayes wout sight & nether ate nor dranke.And ther was a certayne disciple at Damasco named Ananias and to him sayde the Lorde in a visyon:Ananias? And he sayde:beholde I am here Lorde And the Lord sayde vnto him:aryse & go into the strete whych is called strayght/and seke in the house of Judas/after one called Saul of Tharsus. For beholde he prayeth/& hath sene in a visyon a man named Ananias cominge into him/and puttinge his handes on him/that he myght receaue his syght.

Then Ananias answered: Lorde/I haue hearde by many of this mā/how moche euyl C

a *By sayntes the scripture alwayes vnderstandeth none other but only those that beleued the Gospel that was preached vnto the/ which were mē lyuinge in thys worlde/and not those that are departed:as ye maye se after by their necessytes which Paule exhorted the brethren to my nyghbre vnto/as in thys Chapitre at the letter.f.g Rom.xiij.f. j. Corinth.viij and in many other places.

he hath done to thy a *sayncte at Ierusalē: & here he hath auctorite of the hye Prestes to bynde all ỹ call on thy name. The Lord sayde vnto hym: go thy wayes: for he is a chosen vessell vnto me/to beare my name before the Gentyles & kynges & the children of Israel. For I will shewe hym how great thynges he must suffre for my names sake.

Ananias wēt his waye and entred into ỹ house/and put his handes on him and sayde: brother Saul/the Lorde that apperyd vnto the in the waye as thou camst/hath sent me/ that thou myghtest receaue thy syght and be fylled wyth the holy goost. And immediatly ther fell frō hys eyes as it had bene scales/ & he receaued syght & arose and was baptised/ and receaued meate & was comforted. Then was Saul a certayne dayes wyth the disciples which were at Damasco. And streyght waye he preached Christ in the Synagoges/ how that he was the sonne of God. All that heardе him/were amased & sayde:is not thys he that spoyled thē whych called on thys name in Ierusalem/& came hyther for ỹ entent that he shuld bryng them bounde vnto ỹ hye prestes? But Saul encreased in strēgth/& cō founded ỹ Iewes which dwelt at Damasco affyrminge that this was very Christ. ✠

And after a good whyle/ ỹ Iewes toke cōsell to gether/to kyll him. But their layinge awayte was knowē of Saul. And they watched at the gates daye and nyght to kyll him. ỹ. Cor.xi.g. *Then the disciples toke hym by night & put him thorow ỹ wall & let hī doune in a basket.

And when Saul was come to Ierusalē/ he assayde to cople him selfe with ỹ disciples and they were all afrayde of hym/& beleued not ỹ he was a disciple. But Barnabas toke him & brought him to the Apostles and declared to thē how he had sene the Lorde in the waye/& had spoken wyth hym: & how he had done boldely at Damasco in ỹ name of Iesu. And he had his cōuersaciō with them at Ierusalem/& quit him selfe boldly in the name of the Lorde Iesu. And he spake and disputed wyth the Grekes: & they went about to slee hym. But when the brethren knewe of that/ they brought hym to Cesarea/ and sent hym forth to Tharsus. Then had the cōgregacios rest thorowoute all Iewry and Galile and Samary/and were edifyed/& walked in the feare of the Lorde/and multiplied by the cō ✠ forte of the holy goost.

And it chaunsed as Peter walked throughoute all quarters/ he cam to the saynctes which dwelt at Lydda. And there he founde a certayne mā named Eneas/which had kepte his beed.viij.yeres sycke of the palsye. Then sayde Peter vnto hym: Eneas Iesus Christ make the whole:aryse and make thy beed. Eneas. And he arose immediatly. And all that dwelt at Lydda and Assaron/ sawe hym/ and tourned to the Lorde.

Ther was at Ioppa a certayne woman (whyche was a dyscyple named Tabitha/ which by interpretacio is called Dorcas) the same was full of good workes & almes dedes/ which she did. And it chaunsed in those dayes that she was sycke and dyed. When they had washed her and layd her in a chāber: because Lydda was nye to Ioppa/& the disciples had hearde that Peter was there/ they sent vnto him/desyringe him that he wolde not be greued to come vnto them. Tabitha. Dorcas. G

Peter arose & came with them. And when he was come/they brought him in to the chāber. And all the widdowes stode round about him wepinge & shewinge the cotes & garmētes which Dorcas made whill she was wyth thē. And Peter put thē all forth & kneled doune & prayde & turned him to the body & sayde: Tabitha/arise. And she opened her eyes/and when she sawe Peter/sat vp. And he gaue her ỹ hande & lyft her vp/& called ỹ saincts & wydows/& shewed her aliue. And it was knowne thorowout all Ioppa/& many beleued on ỹ Lorde. And it fortuned that he taryed many dayes in Ioppa wyth one Simon a tanner.

¶ The vision that Peter sawe. How he was sent to Cornelius. The heythen also receaue the spyrite/ and are baptysed.

¶ The.x. Capter. ✠

THer was a certayne mā in Cesarea called Cornelius/a captayne of the soudiers of Italy/ a deuoute mā/& one that feared God wyth all hys housholde/ whych gaue moche aimes to the people/and prayde God alwaye. The same sawe in a vysyon euidētly aboute the nynthe houre of the daye/an Angell of God cominge into him/and sayinge vnto hym: Cornelius. Whē he loked on him/ he was afrayde & sayd what is it lorde? He sayde vnto hym. a *Thy prayers & thy almesses are come vp into remembraunce before God. And now sende mē to Ioppa/& call for one Simon named also Peter. He lodgeth with one Simon a tanner whose house is by the see syde. He shall tell the what thou oughtest to do. When the Angell which spake vnto Cornelius/was departed/he called two of his housholde seruaūtes and a deuoute soudyer of them that wayted on hym/ and tolde them all the mater/ and sent them to Ioppa.

On ỹ morowe as they wēt on their forney & drewe nye vnto the citie/ Peter wēt vp vpō the toppe of the house to praye/about ỹ .vi. houre. Then wered he an hongred/ & wolde haue eatē. But whyll they made redy. He fell into a traūce/and sawe heauen opened and a certayne

A a *Thy prayer & almes &c In as moch as by workes no mā can be saued/as the Psalmist openly affirmeth In thy syght none ỹ lyueth can be iustified Psal.cxlij. and againe. If thou looke on our iniquytes Lorde Lorde who shal be able to beare thē. Psal.cxxix No Christē conscience dare be so hardye as to attrybute ỹ saluacyon of thys man Cornelius to hys prayer & fastynge. For fyrst ye se he was a gentyle/ vncircūcised not kepynge the lawe ner once thynkinge ther on/ & therfore must be iustyfyed by fayth & came by perin-

B

the glad tydinges preached in Christ. Romay. And therfore must ye loke vnto the wordes of Luke in the begynnynge of thys Chapter where he sayth that he feared God: whych thynge he could not haue done nether yet haue prayed ner geuen almose, except he had beleued: for how shuld he haue called on hi on whome he beleued not? Thus are we cõpelled to ascribe hys callinge vnto fayth oute of whych these frutes of prayer & fastynge proceaded, specially seyng that sayut Paule affyrmeth ỳ whatsoeuer is not done of fayth the same is synne Roma. xiiij. d. The christen then, & soche as will ỳ scripture to be trew in all places & so expound one text, that another maye agre with it, do right well know we that his callinge & oure saluacion is freely geuen of God for hys sonne Christes sake: & not for the deseruynge of oure workes. And because fayth cã receaue this great & free benefite of God, & beleue it to be true, & workes nether can beleue it ner yet deserue it: therfore is it ascribed vnto fayth & not to workes. If prayer or fastinge or ỳ holyest

¶ certayne vessell come downe vnto hym, as it had bene a greate shete, knyt at the. iiij. corners, and was let doune to the erth, where in were all maner of. iiij. foted beastes of the erth, and vermen & wormes, & foules of the ayer. And ther came a voyce to him: ryse Peter kyll & eate. But Peter sayde: God forbyd Lorde, for I haue neuer eatẽ eny thinge that is comen or vnclene. And ỳ voyce spake vnto him agayne the secõde tyme: what God hath clensed, that make thou not comẽ. This was done thryse, and the vessell was receaued vp agayne into heauen.

¶ While Peter mused in him selfe what this vision which he had sene meant: beholde, the men whych were sent from Cornelius, had made inquirãce for Simons house, & stode before the dore. And called out one and asked whether Simon which was also called Peter were lodged there. ¶ Whyll Peter thought on this vision, the spyrete sayde vnto him: beholde, mẽ seke the: aryse therfore, get ỳ doune & go wyth them, & doute not: for I haue sent them. Peter wẽt doune to the mẽ whych were sent vnto him from Cornelius, and sayde, Beholde, I am he whom ye seke, what is the cause wherfore ye are come? And they sayde vnto him: Cornelius the captayne, a iust mã, and one that feareth God, and of good report amonge all the people of the Iewes, was warned by an holy angell to sende for ỳ into his house, and to heare wordes of the. Then called he them in, and lodged them.

And on the morowe Peter went awaye w̃ them, and certayne brethren from Ioppa accõpanyed him. And ỳ thyrd daye entred they into Cesaria. And Cornelius wayted for thẽ, and had called to gether hys kynsmen, & speciall frendes. And as it chaũced Peter to come in, Cornelius met him, and fell doune at hys fete, and worshypped hym. But Peter toke him vp sayinge: stãde vp: for euyn I my selfe am a man. And as he talked with him he cam in, & founde many that were come to gether. And he sayde vnto them: Ye knowe how that it is an vnlawfull thinge for a man that is a Iewe, to company or come vnto an aliẽt: but God hath shewed me that I shulde not call eny man commen or vnclene: therfore came I vnto you without sayinge naye, assone as I was sent for. I aske therfore, for what intent haue ye sent for me.

And Cornelius sayde: This daye now. iiij. dayes I fasted & at ỳ nynthe houre I prayde in my house: & beholde, a mã stode before me in bright clothynge, & sayde: Cornelius, thy prayer is harde & thine almes dedes are had in remẽbraunce in the syght of God. Sende therfore to Ioppa, & call for Simon whych is also called Peter. He is lodged in the house of one Symon a tanner by the see syde, the which assone as he is come, shal speake vnto the. Then sent I for the immediatly: & thou hast well done for to come. Now are we all here present before God, to heare all thinges that are commaunded vnto the of God.

Then Peter opened his mouth & sayde: Of a trueth I perceaue, that God is not parcial but in all people he that feareth hym & worketh righteousnes, is accepted with him.

Ye knowe the preachynge that God sent vnto the childrẽ of Israel, preachinge peace by Iesus Christ, which is Lorde ouer all thinges: ✠ Which preachinge was published thorow oute all Iewrye, and beganne in Galile, after the baptyme which Iohn preached, how God had annoynted Iesus of Nazareth with the holy goost, and with power. Which Iesus went aboute doinge good, & healinge all that were oppressed of the deuels, for God was wyth hym. And we are witnesses of all thynges whych he dyd in the lande of the Iewes & at Ierusalẽ: whom they slew, & honge on tree. Him God reysed vp the thyrde daye, & shewed him openly, not to all the people, but vnto vs witnes chosen before of God, whych ate & droncke with him, after he arose from deeth. ✠ And he cõmaunded vnto vs to preache vnto ỳ people & testifie, that it is he that is ordened of God a iudge of quycke & deed. To him geue all the Prophetes witnes, that thorowe hys name, all that beleue in hym, shall receaue remission of synnes. ✠

Whyle Peter yet spake these wordes, the holy goost fell on all thẽ which harde ỳ preachinge. And they of the circumcision whych beleued, were astonyed, as many as came w̃ Peter, because that on the Gentyls also was sheed oute the gyfte of ỳ holy goost. For they harde them speake with tonges & magnify God. Then answered Peter: cã eny mã forbid water, ỳ these shuld not be baptised, whych haue receaued the holy goost as well as we? And he commaunded them to be baptysed in the name of the Lorde. ✠ Then prayde they him: to tary a feawe dayes.

¶ Peter sheweth the cause wherfore he wente to the Heythen. Barnabas & Paul preach vnto the Heythen. Agabus prophecieth derth for to come.

¶ The. xi. Chapter.

And the Apostles & the brethrẽ that were thorowout Iewry, heard saye ỳ the Heythen had also receaued ỳ worde of God. And whẽ Peter was come vp to Ierusalẽ, they of the circũcision reasoned wyth hym sayinge: Thou wentest into men vncircumcised, and atest wyth thẽ.

Then Peter began & expounded the thynge in order to thẽ sayinge: I was in the cytye of Ioppa prayinge, & in a traunce I sawe a

worke vnder he auen could save/ Christ had neuer neded to haue suffred so che grevous paynes/ but vterly dyed in vayne/ Nether shuld God freely chose vs/ but oure workes shulde chose him. Understande therfore that by his workes was he not called/ but by hys fayth/ out of which his workes sprange/ whych fayth/ God freely gaue hym/ & by it freely called him as he calleth & saueth vs all. Good workes must we do/ as this man dyd/ & that with all loue & ernestnes/ and ther to are we bounde/ & without them can it not be knowen whether we be very Christen or not/ no more then we cã know a tree to be good & neuer se ie his frute/ but we maye in no condicion ascribe iustificacion or saluacyon to thẽ/ for as sayth Christ Luk. xvij when ye haue done all ye can do, saye ye are vnprofytable seruantes/ but to fayth: which only can receaue the benefyte of Christ, & beleue that he alone hath deserued for geuenes for the synnes of the whole worlde. i. Io. i. & ij. The Apostles were here first taught & certifyed by the holy ghost of the conuersyon of the gentyles.

vision/a certē vessell descende/as it had bene a large lynnyn clothe/let doune frō heuen by the fower corners/ & it cam to me. Into the which when I had fastened myne eyes/I cōsydered and sawe fowerfoted beastes of the erth/& vermen and wormes/& foules of the ayer. And I herde a voyce sayinge vnto me: Aryse Peter/sley & eate. And I sayd: God forbyd Lorde/for nothynge *comen or vnclene/ hath at eny tyme entred into my mouth. But ỹ voyce answered me agayne frō heuē/cōsyder not thou those thynges comen/ which God hath clensed. And this was done thre tymes. And all were taken vp agayne into heauen.

*The Jewes called ỹ cōmen which is vnpure & vncleane & which they were forbydden by ỹ lawe to eate Leuit.xi

And beholde immediatly ther were thre mē come vnto the house where I was sent from Cesarea vnto me. And the spyrete sayde vnto me/that I should go with them/with out doutynge. Moreouer these sixe brethren accompanyed me: & we entred into the mans house. And he shewed vs/ how he had sene an angel in his house/which stode & sayde to him: send mē to Joppa/& call for Simon/named also Peter: he shall tell the wordes/ wherby both thou & all thyne house shalbe saued. And as I beganne to preache/ the holy goost fell on them/as he dyd on vs at ỹ beginnynge. Then came to my remembraunce the wordes of ỹ Lorde/how he sayde: *John baptised w̄ water but ye shalbe baptised with ỹ holy goost. For as moche then as God gaue them lyke giftes/as he dyd vnto vs/ when we beleued on ỹ Lorde Jesus Christ: what was I/that I should haue withstande God? When they heard thys/they held their peace & glorifyed God/ sayinge: then hath God also to the Gentyls graunted repentaunce vnto lyfe.

John.i.d.

They which were scattryd abroade thorow the affliccion that arose aboute Steuē/walked thorow oute tyll they came vnto Phenicy and Cypers & Antioche preachinge the worde to no man/but vnto ỹ Jewes only. Some of them were men of Cypers and Syrene/ which when they were come into Antioche/ spake vnto the Grekes/and preched ỹ Lorde Jesus. And the hande of the Lorde was with them/and a greate nombre beleued & turned vnto the Lorde.

Tydinges of these thinges came vnto the eares of the congregaciō/which was in Jerusalem. And they sent forth Barnabas that he should go vnto Antioche. Which when he was come and had sene ỹ grace of God/was glad/and exhorted thē all/that with purpose of hert/they wolde continually cleaue vnto the Lorde. For he was a good man/ and full of the holy goost & of fayth: & moche people was added vnto the Lorde. Then departed Barnabas to Tarsus/for to seke Saul. And when he had founde hym/ he brought hym vnto Antioche. And it chaunsed that a whole yere they had ther couersacion wyth the congregacion there/and taught moche people: in so moche that ỹ disciples of Antioche were the fyrst that were called Christen.

*In those dayes came Prophetes frō Jerusalē vnto Antioche. And ther stode vp one of them named Agabus/and signified by the spyrete/that ther shuld be great derth throughoute all the worlde/which came to passe in the Emprours Claudius dayes. Then the disciples euery man accordinge to his abylite/ purposed to sende socoure vnto the brethren which dwelt in Jewry. Which thynge they also dyd/& sent it to the elders/by the handes of Barnabas and Saul. Act.xxi.d.

Herode persecuteth the Christen/ kylleth James/& putteth Peter in prison/ whom the Lorde deliuereth by an Angell. The shamefull death of Herode.

The.xij.Chapter. ✝

IN that tyme Herode ỹ kynge stretched forth his hādes to vexe certayne of the congregacyō. And he kylled James ỹ brother of John with the swerde & because he sawe that it pleased the Jewes/he proceded forther/& toke Peter also. Then were the dayes of swete breed. And whē he had caught him/he put him in prison & deliuered him to.iiij.*quaternions of soudyers to be kepte/entendynge after ester to bringe him forth to ỹ people. Then was Peter kepte in prison. But prayer was made w̄out ceasynge of the congregacion/vnto God for him. And whē Herode wold haue brought hym oute vnto the people/ the same nyght slepte Peter bitwene two soudyers/bounde with two chaynes/and the kepers before the dore kepte the prison.

*Quarternio is foure.

And beholde the angell of the Lorde was there present/and a light shyned in the lodge. And he smote Peter on the syde/& stered hym vp sayinge: aryse vp quickly. And his cheynes fell of from hys handes. And the Angell sayd vnto hym: gyrde thy selfe and bynde on thy *sandales. And so he dyd. And he sayde vnto hym: cast thy mantle aboute the/ and folowe me. And he came oute and folowed hym/and wist not/that it was truthe whych was done by ỹ Angel/but thought he had sene a visiō. When they were past the fyrst and the secōde watche/they came vnto the yron gate/ that ledeth vnto the citie/which opened to thē of his awne accorde. And they went out & passed thorowe one strete/and by and by the Angell departed from hym.

*Sādales are soles to be bounde vnder the feete.

And when Peter was come to hym selfe/ he sayde: now I knowe of a surety/ that the Lorde hath sent his Angel/& hath deliuered me out of the hande of Herode/& from all the

waytyng for of ỹ people of the Jewes. ✠ And as ye consydred the thinge/he came to ỹ house of Mary the mother of one *John/ which was called Marke also/where many were gathered together in prayer. As Peter knocked at ỹ entry dore/a damell came forth to herken/named Rhoda. And whē she knew Peters voyce/ she opened not the entre for gladnes/but ran in and told how Peter stode before ỹ entre. And they sayde vnto her: thou arte mad. And she bare thē doune that it was euen so. Then sayde they: it is his angel. But Peter contynued knockynge: and when they had opened the dore/ & sawe hym/ they were astonyed. And he beckened vnto thē wyth the hande/to holde their peace/and tolde them by what meanes ỹ Lorde had brought him oute of the prison. ✠ And he sayde: go shew these thinges vnto James & to the brethren. And he departed and went into a nother place.

*This John is ỹ same Marke that wrote the gospell of Marke.

Assone as it was daye ther was no lyttell a do amōge the soudiers/what was become of Peter. When Herode had called for him/and founde him not/he examined the kepers/and cōmaunded thē to departe. And he descended from Jewry to Cesarea/and ther aboode. He-
Rode was displeased wyth them of Tyre and Sidon. And they came all at once/and made intercession vnto Blastus the kynges chamberlen/and desyred peace/because their coūtrey was norysshed by the kinges lande. And vpon a daye appoynted/Herode arayed hym in royall apparell/and set him in his seate/& made an oracion vnto them. And the people gaue a shoute/sayinge: it is ỹ voyce of a God and not of a man. And immediatly the angel of ỹ Lorde *smote him/because he gaue not God the honoure/& he was eaten of wormes & gaue vp the goost. And the worde of God grewe & multiplied. And Barnabas & Paul returned to Jerusalem/ whē they had fulfylled their office/& toke wyth thē John/which was also called Marcus.

& *Herode is slayne and eate of wormes.

Paul and Barnabas are called to preache amonge ỹ Heythen Of Sergius Paulus & Elymas the sorcerar. Paul preacheth at Antioche.

¶ The .xiij. Chapter.

Here were at Antioche/in the congregacion certayne a Prophetes & teachers: as Barnabas and Simō called Niger/& Lucius of Cerene and Manahen Herode the Tetrarkes norsfelowe/and Saul. As they ministred to the Lorde & fasted/ the holy goost sayde: separate me Barnabas & Saul/for the worke where vnto I haue called them. Then fasted they & prayed/and *put their handes on them/& let them go. And they after they were sent of the holy goost/ came vnto Seleucia/ and from thence they sayled to Cyprus. And when they were come to Salamine/ they shewed the worde of God in the synagoges of ỹ Jewes. And they had John to their ministre.

A *Prophetes lode after in ỹ xv. c.

*Put their handes &c. lyke before in ỹ .xiij. Chapt. b.

When they had gone thorowout ỹ Yle vnto the citie of Paphos/they founde a certayne sorcerer/a false prophet which was a Jewe/ named b *Bariesu/which was wyth ỹ ruler of the countre one Sergius Paulus a prudent man. The same ruler called vnto hym Barnabas and Saul/& desyred to heare the worde of God. But elymas the sorcerar (for so was his name by interpretaciō) withstode thē/& sought to turne awaye the ruler from the fayth. Then Saul c *which also is called Paul beynge full of ỹholy goost set his eyes on hym/& sayde: O full of all sutteltye & disceytfulnes/the chylde of the deuyll/& ỹ enemye of all ryghteousnes/ thou ceasest not to peruert the straygght wayes of the Lord. And nowe beholde the hande of the Lorde is vpō ỹ/ & thou shalt be blynde & not se ỹ sunne for a season. And immediatly ther fell on hym a myste & a darcknes/& he wēt aboute sekinge thē that shuld leade him by the hande. Then ỹ rular whē he sawe what had happened/beleued/& wondred at the doctrine of the Lorde.

b *Bariesu/ỹ is by interpretacio Jesus sonne/euē this name had thys sorcerar gottē to blyndē ỹ worlde wt all. As nowe oure sorcerars & cōurers whē they go to worke/ they fall to crosynge and prayinge wyth all holy wordes to deceaue the people with all makynge them to iudge ỹ they rather talke wt God then wt ỹ deuell. And Elimas was hys name by interpretacion sayth the text/ whych (as Erasmus aferymeth in hys paraphrasis) sōndeth as moche in the Syrian language/ as great & false Prophet.

c *Saul which also is called Paul. Of the name of Paul do many dispute/but the most alowed opynio is/that of the Hebrues he was called Saul: & after ỹ maner of speache of ỹ Gentyles and Romaynes he was called Paul.

When they that were with Paule/were departed by shippe frō Paphus/ they came to Perga a citie of Pamphilia: and there John departed from them/and returned to Jerusalem. But they wandred thorowe the countres frō Perga to Antioche a citie of the coūtrey of Pisidia/and wēt into the synagoge on the Saboth daye and sate doune. And after the lawe and the Prophetes were redde/ the rulers of the synagoge sent vnto thē sayinge Ye men and brethren/yf ye haue eny sermon to exhorte the people/saye on.

Then Paul stode vp and beckened wyth the hande/& sayde: Men of Israel/& ye that feare God/geue audience. The God of thys people chose oure fathers/ and exalted the people when they dwelt as straungers in the lande of Egypt/ and wyth a myghty arme brought them oute of it/and about the tyme of .xl. yeares suffred he their maners in the wyldernes. And he destroyed .vij. nacyons in the lande of Canaan/and deuided their lande to them by lot. And after warde he gaue vnto thē iudges aboute the space of d *iiij. C. and l. yeres vnto the tyme of Samuel ỹ Prophet. And after that/they desyred a kynge/ & God gaue vnto them Saul the sonne of Cis/ a man of the trybe of Beniamin/by the space of .xl. yeres. And after he had put hym doune/ he set vp David to be their kynge/of whome he reported sayinge: I haue founde David the sonne of Jesse/ a man after myne awne hert/he shall fulfyll all my wyll.

d *Foure hundred and fyfty yeares. These yeares must ye reaken frō their commyng forth of Egipt. Exo. xij & not frō their fyrst Judge. Judic. i.

Of this mānes seed hath God (accordinge

to hys promes) brought forth to the people of Israel/a sauiour/one Iesus/when Iohn had first preached before his cõmynge ỹ baptime of repentaũce to Israel. And whẽ Iohn had fulfylled hys course/he sayde: whome ye thinke that I am/the same am I not. But beholde ther cometh one after me/whose shewes of his fete I am not worthy to lowse.

✠ Yemen & brethren/chyldren of the generacion of Abraham/& whosoeuer amõge you feareth God/to you is this worde of saluacyõ sent. The inhabiters of Ierusalẽ and their rulers/because they knew him not/nor yet ỹ voyces of ỹ Prophetes whych are redde

Math.xxvij.c. Luke.xxiij.c. euery Saboth daye/they haue fulfylled thẽ in condẽpnynge him. *And whẽ they founde no cause of deeth in him/yet desyred they Pilate to kyll him. And when they had fulfylled all that were written of hym/they toke hym doune frõ ỹ tree & put him in a sepulcre. But God rayled hym agayne frõ deeth/& he was sene many dayes of them whych came wyth hym from Galile to Ierusalem. Whych are his witnesses vnto the people.

And we declare vnto you/how that ỹ promes made vnto ỹ fathers/God hath fulfyled vnto vs their chyldrẽ/in that he reysed vp Iesus agayne ✠ euen as it is wrytten in the fyrste psalme: *Thou arte my sonne/this same daye begat I the. As concerninge that he reysed him vp from deeth/now no more to returne to corrupcyon/he sayde on this wyse: The holy promyses made to Dauid/I wyll geue thẽ faithfully to you. Wherfore he saith also in another place. *Thou shalt not suffre thine holye to se corrupciõ. Howbeit Dauid after he had in hys tyme fulfylled the wyll of God he slepte/& was layde with his fathers/ and sawe corrupciõ. But he whõ God reysed agayne/sawe no corrupcion.

Psalm.ij.b. Hebreo.i.b. Esa.lv.b. Psalm.xv.d. Act.ij.d

✠ Be it knowne vnto you therfore ye men & brethren/that thorow thys man is preached vnto you the forgeuenes of sinnes/& that by him/all that beleue/are iustified frõ all thinges from which ye coulde not be iustifyed by the lawe of Moses. Beware therfore lest ỹ fall on you/which is spokẽ of in ỹ Prophetes: Beholde ye despysers & wonder/ & perysshe ye: for I do a worke in youre dayes/which ye shal not beleue/yf a mã wolde declare it you

Whẽ they were come out of ỹ Synagoge of the Iewes/the Gentyls besought ỹ they wolde preache the worde to thẽ betwene the Saboth dayes. When the congregaciõ was broken vp/many of the Iewes and verteous cõuertes folowed Paul & Barnabas/which spake to them & exhorted them to contynue in ỹ grace of God. ✠ And ỹ nexte saboth daye came almoste ỹ whole citie to gether to heare the worde of God. When the Iewes sawe the people/they were full of indignaciõ & spake agaynst those thinges which were spoken of Paul spekinge agaynst it/& rayling on it. Then Paul and Barnabas waxed bolde/and sayde: it was mete ỹ the worde of God shuld fyrst haue bene preached to you. But seynge ye put it from you/& thinke youre selues vnworthy of euerlastinge lyfe: lo/we turne to ỹ Gentyls: For so hath ỹ Lorde cõmaunded vs Esa.xlix.b. *I haue made the a lyght to ỹ Gentyls/that thou be saluacion vnto ỹ ende of the worlde.

The gentyls hearde & were glad and glorifyed the worde of the Lorde/& beleued: euẽ as many as were ordeyned vnto eternal life. And the worde of the Lorde was publysshed thorowe oute all the region. But the Iewes moued the worshipfull and honorable wemẽ and the chefe men of the citie/& reysed persecucion agaynst Paul and Barnabas and expelled thẽ oute of their costes. *And they shoke of the duste of their fete agaynst thẽ/& came vnto Iconium. And the disciples were fylled with ioye and with the holy goost. ✠

Math.x.b. Mark.vi.b. Luke.ix.a.

¶ Paul and Barnabas preach at Iconium/some beleue/some stere vp sedicyon. At Listra they wolde do sacrifyce to Barnabas and Paul/which refuse it/and exhorte the people to worshyppe the true God/ Paul is stoned/after that commeth he to Derba/Lystra Iconium and to Antioche.

¶ The.xiiij. Chapter.

A Nd it fortuned in Iconium ỹ they wẽt both to gether into ỹ synagoge of ỹ Iewes/& so spake/that a great multitude both of ỹ Iewes & also of ỹ Grekes beleued. But ỹ vnbeleuinge Iewes/ stered vp & vnquieted the myndes of ỹ gẽtyls agaynste ỹ brethrẽ. Longe tyme a bode they there & quyt thẽ selues boldly wyth ỹ helpe of the Lorde/which gaue testimony vnto the worde of his grace/& caused signes & wõdres to be done by their handes. The people of the citie were deuyded: and parte helde wyth the Iewes/and parte with the Apostles.

When ther was a saulte made both of the Gentyles & also of the Iewes with their rulers/to put them to shame and to stone them they were ware of it/& fled vnto Lystra and Derba/cities of Lycaonia/& vnto ỹ region ỹ lyeth round aboute/& there preached ỹ Gospell. And ther sate a certayne man at Lystra B weake in his fete/beynge creple frõ his mothers wombe/and neuer walkyd. The same hearde Paul preache. Which beheldе hym & perceaued that he had fayth to be whole/and sayd with a loude voyce: stand vpright on thy fete. And he stert vp/and walked. And whẽ ỹ people sawe/what Paul had done/they lyfte vp their voyces/sayinge in ỹ speache of Lycaonia: Goddes are come doune to vs in ỹ lykenes of mẽ. And they called Barnabas Iupiter/& Paul Mercurius/because he was the

preacher

Paul & Barnabas abhorre to haue oxen & garlandes offred vnto thē.

preacher. Then Jupiters preste/which dwelt before their citie/brought oxen & garlandes vnto the churche porche/ & wolde haue done sacrifice with the people.

¶ But whē the Apostles/Barnabas & Paul herde that/they rent their clothes/ and ran in amonge the people/cryinge and saying: Syrs why do ye this? We are mortall men like vnto you/and preache vnto you/ that ye shulde turne from these vanyties vnto the lyuinge God/which made heauē & erth & the see & all ỹ in thē is: the whych in tymes past suffred all nacions to walcke in their awne wayes. Neuertheles he lefte not him selfe without wytnes/ in that he shewed hys benefites/ in geuynge vs rayne from heauē and frutefull seasons/fylling oure hertes wt fode/ & gladnes. And with these sayinges/scarse refrayned they the people/ that they had not done sacrifyce vnto them.

Thyther came certayne Jewes frō Antioche and Iconium/& obtayned the peoples cō sent/& stoned Paul/and drewe hym out of ỹ D citie/supposynge/he had bene deed. How be it as the disciples stode rounde about him he arose vp and came into the citie. And ỹ nexte daye he departed with Barnabas to Derba. After they had preached to that citie/and had taught many/ they returned agayne to Lystra/& to Iconium & Antioche/ & strengthed the disciples soules/exhortynge them to contynue in the fayth/ affirminge that we must thorowe moche tribulacyon/ entre into the kyngdome of God. And they ordened them elders by election in euery congregacion/ and prayde and fasted/and cōmended thē to God on whom they beleued. And they wēt thorow out Pisidia & came to Pamphilia/and when they had preached the worde of God in Perga/they descended in to Attalia/ & thence departed by shyppe to Antioche/ from whence they were delyuered vnto the grace of God/ to the worcke which they had fulfylled. Whē they were come & had gathered the congregacion to gether/they rehersed all that God had done by them/ & how he had opened the dore of fayth vnto the Gentyls. And there they abode longe tyme with the disciples.

¶ Variaunce about circumcision. The Apostles practyce the matter at Jerusalem. Paul and Barnabas preche at Antioche. ¶ The. xv. Chapter.

Gala. b. a.

THen came certayne from Jewrie/ and taught the brethren * excepte ye be circumcysed after the maner of Moses/ye cannot be saued. And when ther was rysen dissencion & disputyng not a lyttel vnto Paul & Barnabas agaynst them. They determined that Paul and Barnabas/ and certayne other of them shuld ascende to Jerusalē vnto the Apostles & elders about thys question. And after they were brought on their waye by the cōgregacyon/ they passed ouer Phenices & Samaria/ declarynge the conuersion of the Gentyls/and they brought great ioye vnto all the brethrē And when they were come to Jerusalē/ they were receaued of the congregacion and of ỹ Apostles and elders. And they declared what B thynges God had done by thē. Then rose vp certayne of the secte of the Pharises/ whych dyd beleue/saying/ that it was nedfull to circumcyse them and to enioyne them to kepe ỹ lawe of Moses. And the Apostles & elders came to gether to reason of this matter.

And whē ther was moche disputynge/Peter rose vp & sayd vnto thē: Ye men & brethrē/ ye knowe how that a good whyle agoo/ God chose amōge vs ỹ the Gentyls by my mouth shuld heare the worde of the Gospell and beleue. And God which knoweth the hert/bare them wytnes/ and gaue vnto them the holy goost/ euen as he dyd vnto vs and he put no difference betwene thē & vs/ but wyth fayth a * purified their hertes. Now therfore why tempte ye God/that ye wolde put a yoke on the disciples neckes/ whych nether oure fathers nor we were able to beare. But we beleue that thorowe the grace of the Lorde Jesu Christ/we shalbe saued/as they do. Then all the multytude was peased and gaue audience to Barnabas and Paul/ which tolde what sygnes and wonders God had shewed amonge the Gentyls by them.

a * Fayth purified their hertes &c. Their hertes were purifyed wt fayth/ because they receaued by fayth/that their synnes were not inputed vnto them/ but forgeuē for Christes bloudes sake.

And whē they helde their peace James answered saying: Men & brethren herken vnto me. Simeon tolde how God at ỹ beginning dyd visit ỹ Gentyls/& receaued of thē/people vnto his name. And to this agreyth ỹ wordes of the Prophetes/as it is writtē. After this I wyll returne/& wyll bylde agayne/the tabernacle of Dauid which is fallen doune/and ỹ which is fallen in dekey of it/ wyll I bylde agayne/and I wyll set it vp/that the residue of men myght seke after the Lorde/ & also ỹ Gētyls b * vpō whō my name is named sayth ỹ Lorde/which doth all these thinges: knowē vnto God are all his workes frō the begynning of the world. Wherfore my sentence is/ that we trouble not thē which frō amōge the Gentyls/are turned to God: but ỹ we wryte vnto thē/ that they absteyne thē selues from filthynes of ymages from fornicacion/from * stranglyd & frō bloude. For Moses of olde tyme hath in euery citie that preache him/ & he is rede in ỹ synagogs euery Saboth daye.

b * Upon whō my name is named &c. That is. Those that shalbe named wt my name: as are those ỹ are called ỹ people of God & ỹ seruauntes of the Lorde/& the cō- D gregacion of Christ/ or the Christen company.

c * Strāgled is ỹ which dyeth & hath not hys bloud shed.

Then pleased it the Apostles & elders wt the whole cōgregacion/to sende chosen men of their awne company to Antioche wt Paul and Barnabas. They sent Judas called also Barsabas/& Sylas/which were chefe men

amonge the brethren/and gaue them letters in their handes after this maner.

The Apostles/elders & brethren send gretynges vnto the brethrē which are of ỹ Gentyls in Antioche/Syria and Cylicia. For asmoche as we haue hearde ỹ certayne whych departed from vs/haue troubled you wyth wordes/and combred youre myndes saying: Ye must be circumcyled and kepe the lawe/ to whom we gaue no soche cōmaundement. It semed therfore to vs a good thinge/when we were come to gether with one accorde/to sende chosen men vnto you/wt oure beloued Barnabas and Paul/men that haue ieoparded their lyues for the name of oure Lorde Jesu Christ. We haue sent therfore Judas and Silas/which shall also tell you ỹ same thynges by mouth. For it semed good to the holy goost & to vs/to put no greuous thynge to you/more then these necessary thinges: ỹ is to saye/that ye abstayne from thinges offered to ymages/from bloud/from strāgled and fornicacion. Frō which yf ye kepe youre selues/ye shall do well. So fare ye well.

¶ Whē they were departed/they cam to Antioche and gathered ỹ multytude to gether/ & deliuered the pistle. When they had rede it/ they reioyced of that consolacion. And Judas & Sylas beinge* Prophetes/exhorted ỹ bre thrē with moche preachyng/and strengthed thē. And after they had taryed there a space/ they were let go in peace of the brethrē vnto the Apostles. Not wythstandynge it pleased Sylas to abyde there styll. Paul & Barnabas cōtinued in Antioche teachyng & preachyng ỹ worde of ỹ Lord with other many.

* Prophetes are here taken & in diuerse places of the new Testamēt/for expounders of the scripture.

But after a certayne space/Paul sayd vnto Barnabas: Let vs go agayne and vysite oure brethren in euery cytie where we haue shewed ỹ worde of ỹ Lord/& se how they do.

G And Barnabas gaue counsell to take wyth them John/called also Marcke. But Paul thought it not mete to take hym vnto their cōpany which departed from thē at Pamphilia/& went not with thē to the worcke. And the dissencion was so sharpe betwene them/ ỹ they departed a sunder one from the other: so ỹ Barnabas toke Marcke and sayled vnto Cypers. And Paul chose Sylas & departed/delyuered of the brethrē vnto the grace of God. And he went thorowe all Syria and Cylicia/stablisshinge the conregacions.

¶ Timothy is circumcysed. Paul preacheth at Philippos/and ther is he put in prison.

¶ The.xvi.Chapter.

A THen cam he to Derba & to Lystra. And beholde a certayne disciple was there named Timotheus/a womās sonne which was a Jewesse & beleued: but his father was a Greke. Of whom reported well/the brethren of Lystra & of Iconium. The same Paul wolde that he shuld go forth with him/and toke & circumcised him because of the Jewes whych were in those quarters: for they knewe all/ ỹ hys father was a Greke. As they went thorow the cyties/they deliuered thē ỹ decrees for to kepe/ordeyned of the Apostles and elders/ whych were at Jerusalem. And so were the congregacions stablysshed in the fayth/and encreased in noumbre dayly. B

When they had gone thorow out Phrigia/ & the region of Galacia/and were forbydden of the holy goost to preach the worde in Asia/ they came to Mysia/& sought to go into Bethynia. But the spyrete suffred thē not. Then they went ouer Mysia/and came doune to Troada. And a vision appered to Paul in ỹ nyght. There stode a man of Macedonia and prayed him/sayīg: come in to Macedonia & helpe vs. After he had sene the vision/immediatly we prepared to go in to Macedonia/ certified ỹ the Lord had called vs/for to preache ỹ gospell vnto thē. Then lowsed we forth frō Troada/& with a strayght course cam to Samothracia/& ỹ nexte daye to Neapolim/ & frō thence to Philippos/which is ỹ chefe citie in ỹ partes of Macedonia/& a free citie. C

We were in that citie abyding a certayne dayes. And on ỹ Saboth dayes we wēt out of the citie besydes a ryuer where men were wont to praye. And we sate doune and spake vnto the wemen which resorted thyther. And a certayne woman named Lydia a seller of purple/of the citie of Thyatira/which worshipped God/gaue vs audience. Whose hert the Lorde opened that she attended vnto the thynges/which Paul spake. When she was baptised and her housholde/she besought vs saying: If ye thincke ỹ I beleue on ỹ Lord/ come into my house/& abyde there. And she constrayned vs. D

*And it fortuned as we went to prayer/a certayn damsell possessed with a spyrete that prophesyed/met vs/which brought her master & mastres moche vauntage wt Prophesyinge. The same folowed Paul and vs and cryed sayinge: these men are the seruauntes of the most hye God/which shewe vnto vs ỹ waye of saluacyon. And thys dyd she many dayes. But Paul not content/turned about and sayde to the spyrete. I commaunde the in the name of Jesu Christ/that thou come out of her. And he came out the same houre. Leuit.xx.d. Deut.xviij.b. i.Reg.xxviij.a

And when her master and mastres sawe that ỹ hope of their gaynes was gone/they caught Paul and Sylas/and drue thē into the market place vnto the rulars/& brought thē to the officers saying: These men trouble oure cytie/which are Jewes & preache ordi- E

naunces/

naunces/ which are not laufull for vs to receaue/nether to obserue/ seinge we are Romayns. And ỹ people ranne on thē/ & the officers rent their clothes/ & cōmaunded thē to be beatē w rodes. And when they had beatē them sore/ they cast thē into prison/ cōmaūdynge the iayler to kepe them surely. Which iayler when he had receaued suche cōmaundement/ thrust them into the vnner prison/ & made their fete fast in the stockes.

F At mydnight Paul & Sylas prayed/ and lauded God. And the prisoners hearde them. And sodenly ther was a greate erthquake/ so that the foundacion of ỹ prison was shakē/ & by & by all ỹ dores opened/ & euery mānes bandes were lowsed. When the keper of the prison waked out of his slepe & sawe the prison dores open he drue oute his swearde and wolde haue kylled him selfe/ supposinge the prisoners had bene fledde. But Paul cried w a loude voyce saying: do thy selfe no harme/ for we are all heare. Then he called for a lyght and sprange in and cam tremblynge/ & fell doune before Paul & Sylas/ & brought thē oute & sayde: Syrs what must I do to be saued? And they sayde: beleue on the Lorde Jesus & thou shalt be saued & thy household. And they preached vnto him the worde of the G Lord/ & to all that were in his house. And he toke thē the same houre of the nyght & washed their woundes/ & was baptised with all ỹ belonged vnto him straight waye. When he had brought thē into his house/ he set meate before them/ and ioyed that he with all hys household/ beleued on God.

And when it was daye/ the officers sent ỹ ministers sayīg: let those men go. The keper of the prison tolde this sayinge to Paul/ the officers haue sent worde to lowse yow. Now therfore get you hēce and go in peace. Then sayd Paul vnto thē: they haue beatē vs openly vncondēpned/ for all ỹ we are Romayns/ & haue cast vs into prison: & now wolde they sende vs awaye preuely? Naye not so/ but let thē come thē selues & fet vs out. When ỹ ministers tolde these words vnto ỹ officers/ they feared when they hearde that they were Romayns/ & cam & besought thē/ and brought thē out/ and desyred them to departe out of ỹ cytie. And they went out of ỹ prison & entred into ỹ house of Lidia/ & when they had sene the brethren/ they cōforted them & departed.

¶ Paul cōmeth to Thessalonica/ wher the Jewes set the cytie on a rore. Paul escapeth/ & commeth to Athens/ where he preacheth the true & vnknowne God

¶ The. xvij. Chapter.

A S they made their iorney thorow Amphipolis/ and Appolonia/ they cam to Thessalonica where was a Synagoge of the Jewes. And Paul as his maner was went in vnto them/ & thre sabboth dayes declared out of the scripture vnto them/ * openynge & allegynge that Christ must nedes haue suffred and risen agayne from deeth/ and that this Jesus was Christ/ whom (sayd he) I preache to you. And some of them beleued & cam and companyed with Paul and Sylas: also of the honourable Grekes a greate multitude & of ỹ chefe wemen/ not a feawe. Luke. xxiiij. g.

But ỹ Jewes which beleued not hauyng indignacīō/ toke vnto them euyll men which were vagabondes/ & gathered a company/ & B set all the cytie on a rore/ and made assaut vnto the house of Jason/ & sought to bringe them out to the people. But whē they founde them not/ they drue Jason and certayne brethrē vnto the heedes of ỹ citie cryinge: these/ that trouble the worlde are come hyther also which Jason hath receaued preuely.* And these all do contrary to the decrees of Cesar/ affirmynge another kynge/ one Jesus. And they troubled the people & the officers of the cytie/ when they hearde these thynges. And when they were sufficiently answered of Jason & of the other/ they let them go. John. xix. c.

And the brethren immediatly sent awaye Paul and Sylas by nyghte vnto Berrea. ¶ Which when they were come thyther/ they C entred in to the Synagoge of the Jewes. These were the noblest of byrthe amōge thē of Thessalonia/ whych receaued the worde wyth all dyligence of mynde/ and searched *the scriptures dayly whether those thinges were euen so. And many of them beleued: also of worshypfull wemen whych were Grekes/ and of men not a feawe. Whē the Jewes of Thessalonia had knowledge that ỹ worde of God was preached of Paul at Berrea/ they came and moued the people there. And then by and by the brethrē sent awaye Paul to go as it were to the see: but Sylas & Timotheus abode there styll. And they that gyded Paul/ brought him vnto Athens/ and re- D ceaued a cōmaūdemēt vnto Sylas & Timotheus for to come to him atōce & came their waye. ¶ Whill Paul wayted for thē at Athēs/ his spyrete was moued in him/ to se the cytie geuen to worshippyng of ymages. Then he disputed in the synagoge w the Jewes/ & w ỹ deuout personnes/ and in the market dayly with them that came vnto hym. Certayne Philosophers of the Epicures and of the Stoyckes/ disputed with him. And some ther were which sayd: what will this babler saye? Other sayde: he semeth to be a tydynges bringer of newe deuils/ because he preached vnto them Jesus & the resurrecciō. And they toke him/ & brought hym into Marce strete E sayinge: maye we not knowe what this new * Searche the scriptures for by them maye ye trye all doctrine.

doctrine

doctrine wherof thou speakest/is: For thou bryngest straunge tydinges to oure eares. We wolde know therfore what these thinges meane. For all the Athenians and straūgers which were there/gaue thē selues to nothing/ els/but ether to tell or to heare new tydinges.

Paul stode in the myddes of Marce strete & sayde: ye men of Athens I perceaue that in all thinges ye are to superstitious. For as I F passed by and behelde ỹ maner how ye worshyp youre goddes/I foūde an auiter wherin was writtē: vnto the vnknowē God. Whom ye then ignorātly worshyp him shewe I vnto you: * God ỹ made the worlde & all that are Act.xvij.c. in it/ seyinge that he is Lorde of heauē and erth/he dwelleth not in tempels made wyth handes/nether is worshipped with mennes handes/as though he neded of eny thynge/ seinge he him selfe geueth lyfe and breeth to all men euery where and hath made of one bloud all nacions of men/for to dwell on all the face of the erth/and hath assigned before/ how longe tyme/& also the endes of their inhabitacion/that they shuld seke God/yf they myght fele & fynde him though he be not farre from euery one of vs. For in him we lyue/ moue and haue youre beinge/as certayne of your awne Poetes sayd. For we are also his G generacion. For as moche then as a* we are ỹ generacion of God/we ought not to thinke ỹ the Godhed is lyke vnto golde/ syluer or stone/graue by crafte & ymaginacio of mā.

a* We are hys generacion &c. that is/ we are come of him as of oure father and maker.

And the tyme of this ignorāunce God regarded not. But now he biddeth all men euery were repent/because he hath appoynted a daye/in the which he will iudge the worlde accordinge to ryghtewesnes/by that mā whom he hath apoynted/& hath offered faith b* to all men/after that he had rayled him frō deeth.

b* Fayth is here taken for ỹ promyses of mercye/which thorowe fayth saue vs: which promises after ỹ resurreccion of Christ God cōmaunded to be preached vnto all nacions & not to ỹ Iewes onlye/as before

When they hearde of the resurreccion frō deeth/some mocked/and other sayd: we wyll heare the agayne of thys matter. So Paul departed frō amonge thē. How beit certayne men claue vnto Paul & beleued/amōge the which was Dionisius a senatour/and a woman named Damaris/and other with thē.

¶ Paul preacheth at Corinthum/contynuing there ayere and a half/goeth agayne into Syria/ cōmeth to Ephesus/Cesarea and Antioche. Of Apollos/Aquila and Priscilla.

¶ The.xviij. Chapter.

A After that Paul departed from Athens & came to Corinthū/& foūde a certayne Iewe named Aquila borne in Ponthus/lately come frō Italie with his wyfe Priscilla (because that the Emperour Claudius had cōmaunded all Iewes to departe from Rome) & he drewe vnto thē. And because he was of ỹ same crafte/ he abode with them & wrought: their crafte was to make tentes. And he preached in the synagoge euery Saboth daye/ & exhorted ỹ Iewes and the gentyls.

When Silas and Timotheus were come from Macedonia/Paul was cōstrayned by the spyrite to testifie to the Iewes that Iesus was very Christ. And when they sayde cōtrary & blasphemed/ he shoke hys rayment and sayde vnto thē: youre bloud vpō youre awne heedes/ & from hence forth I go blameles vnto the gentyls. And he departed thence/ & entred into a certayne mannes house named Iustus a worshypper of God/ whose house ioyned hard to the synagoge. How beit one Crispus the chefe ruler of the synagoge beleued on the Lorde wyth all his housholde/ & many of the Corinthians gaue audiēce/ & beleued and were baptised.

Then spake the Lorde to Paul in the nyght by a vision: be not afrayde/ but speake/and holde not thy peace: for I am with the/ & noman shall inuade the that shall hurte the. For I haue moche people in this citie. And he cōtinued there a yeare and syxe monethes/ and taught them the worde of God.

When Gallio was ruler of the countre of Acaia the Iewes made insurreccion with one accorde agaynst Paul/ & brought him to the iudgement seate/saying: this felow counceleth men to worshyp God cōtrary to ỹ lawe. And as Paul was about to open his mouth/ Gallio sayde vnto the Iewes: yf it were a matter of wronge/ or an euyll dede (O ye Iewes) reason wold that I shulde heare you: but yf it be a question of wordes/ or of names/ or of youre lawe/ loke ye to it youre selues. For I wyll be no iudge in soche matters/ & he draue thē frō the seate. Then toke all the Grekes Sosthenes ỹ chefe ruler of the Synagoge/ & smote him before ỹ iudges seate. And Gallio cared for none of those thynges.

Paul after this/ taryed there yet a good whyle/ & then toke his leaue of the brethrē/ & sayled thence into Ciria/ Priscilla & Aquila accōpanying him. And a* he shore his heed in Cenchrea/for he had a vowe. And he cam to Ephesus & lefte them there: but he hym selfe entred into the Synagoge/ and reasoned with the Iewes. When they desyred hym to tary longer tyme with them, he cōsented not/ but bad them fare well sayinge. I must nedes at this feast that cometh/be in Ierusalem: but I will returne agayne vnto you/ yf God will And he departed from Ephesus & came vnto F Cesarea: & ascended and saluted the cōgregacion/ & departed vnto Antioche/ & whē he had taryed there a whyle he departed. And went ouer all the countre of Galacia and Phrygia by order/ strengthinge all the disciples.

a* He share his heed and kept his vowe after the lawe of abstinence/ as ye maye reade. Nume. vi. a

And a certayne Iewe named Apollos/ borne

borne at Alexandria / came to Ephesus / an eloquent mã / and myghty in the scriptures.
G The same was informed in the waye of the Lorde / & he spake feruently in the spyrete / & taught diligently the thynges of ỹ Lorde / & knewe but the b*baptime of John only. And
b *Baptime of John / loke in ỹ begynnyng of the next chap.
the same begã to speake boldely in the Synagoge. And when Aquila and Priscilla had hearde him / they toke him vnto thẽ & expoũded vnto him ỹ waye of God more perfectly.

And whẽ he was disposed to go into Acaia / the brethren wrote exhortynge the disciples to receaue him. After he was come thyther / he holpe them moche which had beleued thorow grace. And myghtely he ouercame the Jewes / and that openly / shewynge by the scriptures that Jesus was Christ.

C Of the xii. men whom Paul baptised at Ephesus / and what miracles were done by him. Demetrius moueth sedicion in the cytie.

C The .xix. Chapter. ✠

A IT forturned whyll Apollo was at Corinthum / that Paul passed thorow the vpper costes and came to Ephesus / & founde certayne disciciples / & sayde vnto thẽ: haue ye receaued the holy goost sence ye beleued? And they sayde vnto hym: no we haue not hearde whether ther be eny holy goost or no. And he sayde vnto thẽ: wherwith were ye then baptised? And they sayd: a*with Johns baptyme. Then sayd Paul: John verely baptised with the baptim of repentaunce / saying vnto the people that they shuld beleue on him / which shuld come after him: that is on Christ Jesus. Whẽ they hearde that / they were baptised in the name of the Lorde Jesu. And Paul layde his hãdes
a *Wyth Johns baptime &c. The difference betwene the baptyme of John & ỹ apostles was only this / that Jhon baptised thẽ to beleue in christ that was for to come & the
B Apostles baptysed thẽ to beleue in christ which was come all readye & had suffred for ỹ remission of the synnes of as many as beleued in him.
vpon them / & the holy goost came on them / & they spake with tonges / and prophesied / and all the men were about .xii.

And he wẽt into the synagoge / & behaued him selfe boldely for the space of thre monethes / disputinge and geuinge them exhortacions of the kyngdom of God. H When dyuers wered harde herted & beleued not / but spake euyll of the waye / and that before the multitude: he departed from thẽ / and seperated the disciples. And he disputed daylye in ỹ scole of one called Tyrãnus. And this contynued by the space of two yeares: so that all they which dwelt in Asia / hearde the worde of the Lorde Jesu / bothe Jewes & Grekes.
C And God wrought no small myracles by the handes of Paul: so that from his body / were brought vnto ỹ sicke / napkyns or partelettes / and the diseases departed from them / and the euyll spyretes went out of them.

Then certayne of the vagabounde Jewes exorcistes / toke vpon them to call ouer them which had euyll spyretes / the name of ỹ Lord Jesus sayinge: We adiure you by Jesu whõ Paul preacheth. And ther were seuẽ sonnes of one Sceua a Jewe and chefe of ỹ prestes which dyd so. And the euyll spyrete answered D & sayde: Jesus I knowe & Paul I know: but who are ye? And the man in whome the euyll spyrete was / ranne on them / & ouercame thẽ / and preuayled agaynst them / so ỹ they fledde out of that house naked & wounded. And this was knowen to all the Jewes & Grekes also / which dwelt at Ephesus and feare came on them all / and they magnified the name of the Lorde Jesus.

And many that beleued / cam & confessed & shewed their worckes. Many of thẽ which vsed curious craftes / brought their bokes & burned them before all men / & they counted the pryce of them / & founde it fyfty thousand *syluerlynges. So mightely grewe ỹ worde of God / and preuayled. After these thynges were ended / Paul purposed in the spyrete / to passe ouer Macedonia & Achaia / & to go to Jerusalem saying: After I haue bene there / I must also se Rome. So sent he into Macedonia two of thẽ that ministred vnto hym Timotheus and Erastus: but he him selfe remayned in Asia for a season.

* These syluerlynges whych we now and then call pence / the Jewe call sycles / and are worth .x.d pence sterlyng the pece.

E The same tyme ther arose no lytell a do aboute that waye. For a certayne mã named Demetrius / a syluersmyth / which made syluer schrynes for Diana / was not a lytell beneficiall vnto the craftes men. Which he called together wythe workemen of lyke occupacio / & sayd: Syrs / ye knowe ỹ by this crafte we haue vauntage. Moreouer ye se & heare ỹ not alone at Ephesus / but almost thorow out all Asia / this Paul hath perswaded & turned awaye moche people sayinge ỹ they be not goddes which are made with hãdes. So ỹ not only this oure crafte cometh into parell to be set at nought: but also that ỹ tẽple of the greate Goddas Diana shulde be despysed / and her magnificence shulde be destroyed / which all Asia and the worlde worshyppeth.

When they hearde these sayinges / they were full of wrathe / and cryed out sayinge: Greate is Diana of the Ephesians. And all ỹ citie was on a rooze / & they russhed into the comen hall with one assent / & caught Gayus and Aristarcus / men of Macedonia / Pauls companiõs. When Paul wolde haue entred in vnto the people / the disciples suffered him not. Certayne also of the chefe of Asia which F were his frendes / sent vnto hym / desyringe him that he wolde not preace into the comen hall. Some cryed one thynge and some another / & the cõgregacion was all out of quiet / and ỹ moare parte knewe not wherfore they were come together.

Some

Some of the company drue forth Alexander / the Jewes thrustynge hym forwardes. Alexander beckened with the hand / & wolde haue geuē the people an answer. When they knew ꝑ he was a Jewe / ther arose a shoute almost for the space of two houres / of all mē crynge: great is Diana of the Ephesians.

When ꝑ toune clarcke had ceased ꝑ people / he sayde: ye men of Ephesus / what man is it that knoweth not how that the cytye of the Ephesians is a worshipper of ꝑ great godes Diana / & G b* of the ymage which cam frō heauen. Seinge then that no mā sayth here agaynst / ye ought to be content / and to do no thing rashly: for ye haue brought hither these mē which are nether robbers of churches / not yet despisers of youre goddes. Wherfore yf Demetrius & the craftes men whych are with him / haue eny sayinge to eny man / the lawe is open / and ther are rulers / let thē accuse one another. If ye goo aboute eny other thynge / it maye be determined in a lawfull congregacyon. For we are in ieopardy to be accused of this dayes busynes: for as moche as ther is no cause wherby we maye geue a reckenynge of thys concourse of people. And when he had thus spoken he let the congregacion departe.

b* Of ꝑ Image which came from heauen. They ꝑ made Images amōge the Grekes / to thintēt to wynne ꝑ moare aduauntage ther by / fayned that they were send from Jupiter forth of heuen / and that they were not mortall or subiect to death.

¶ Paul goeth in to Macedonia and into Grece. At Troas he rayseth vp a deed body. At Ephesus he calleth the elders of the congregacion together / commytteth the kepyng of Gods flocke vnto them / warneth them of false teachers / maketh his prayer wyth them / and departeth to shippe.

¶ The .xx. Chapter.

After the rage was ceased / Paul A called ꝑ disciples vnto him / & toke hys leaue of thē / & departed for to go into Macedonia. And when he had gone ouer those partyes / & geuen them large exhortaciōs / he cam into Grece / & there abode iij. monethes. And when the Jewes layde wayt for him as he was about to sayle into Syria / he purposed to returne thorow Macedonia. Ther accompanied him into Asia / Sopater of Berrea / and of Thessalonia Aristarcus and Secundus / and Gayus of Derba / and Timotheus: & oute of Asia Tychicus and Trophimos. These went before / B & taryed vs at Troas. And we sayled awaye from Philippos after the ester holy dayes / & cam vnto thē to Troas in fyue dayes / where we abode seuen dayes.

And on ꝑ morowe after ꝑ Saboth daye ꝑ disciples cam to gether for to breake breed / and Paul preached vnto thē (redy to departe on the morowe) & continued the preachynge vnto mydnyght. And ther were many lightes in the chamber where they were gathered to gether / & ther sate in a wyndowe a certayne yonge mā named Eutichus / fallē into a depe sleepe. And as Paul declared / he was the moare ouercome with slepe / & fell doune frō the thyrde lofte / & was taken vp deed. * Paul C wēt doune and fell on him / & embraced him / iij. Reg. xvij. d and layde: make nothinge a do for his lyfe is iij. Reg. iij. f. in hym. When he was come vp agayne / he brake breed / & talcked / and comened a longe whyle euen tyll the morynng / & so departed. And they brought the younge man a lyue / & were not a lytell comforted.

And we went a fore to shippe / and lowsed vnto Asson there to receaue Paul. For so had he apoynted / and wolde him selfe goo a fote. When he was come vnto vs to Asson / we toke him in / & came to Mytilenes. And we sayled thence / and cam the nexte daye ouer agaynst Chios. And the nexte daye we ariued at Samos / and taried at Trogilon. The nexte daye we came to Myleton: for Paul had determined to leaue Ephesus as they sayled / because he wolde not spende the tyme in Asia. For he hasted to be (yf he coulde possible) at Jerusalem at the daye of Pentecoste. Wherfore frō D Myleton he sent to Ephesus / and called the elders of the congregacion. And when they were come to him / he sayd vnto thē: Ye know from the fyrst daye that I cam into Asia / after what maner I haue bene with you at all ceasons / seruynge the Lorde wyth all humblenes of mynde / & with many teares / & tēptaciōs which happened vnto me by ꝑ layinge awayte of the Jewes / & how I kepte backe nothinge ꝑ was profitable: but that I haue shewed you & taught you opēly and at home in your houses / witnessing both to ꝑ Jewes / & also to the Grekes / the repentaūce toward God / & fayth toward oure Lorde Jesus.

And now beholde I go bounde in ꝑ spyrete vnto Jerusalē / & knowe not what shall come E on me there / but ꝑ the holy goost witnesseth in euery cytie sayinge: that bandes & trouble abyde me. But none of those thynges moue me: nether is my lyfe dere vnto my selfe / that I myght fulfill my course with ioye / and the mynistracion which I haue receaued of the Lorde Jesu / to testifye ꝑ Gospell of ꝑ grace of God.

And now beholde / I am sure ꝑ hence forth ye all (thorow whō I haue gone preachinge the kyngdō of God) shall se my face no more. * Wherfore I take you to recorde thys same ff daye / that I am pure from the bloude of all ij. Reg. iij. f. men. For I haue kepte nothynge backe: but Daniel. iij. c. haue shewed you all ꝑ cōsell of God. Take hede therfore vnto youre selues and to all the flocke / where of ꝑ holy goost hath made you ouer seares / to rule the cōgregacion of God / which he hath purchased w̄ his bloude. * For i. Timo. iij. a. I am sure of this / that after my departynge ij. Cor. xi. c. shall greuous wolues entre in amōge you / ij. Pet. ij. a. Jude. i. f

which

which wyll not spare the flocke. Moreouer of youre awne selues shall men aryse speakinge peruerse thinges to drawe disciples after thē. Therfore awake & remēber/ ꝑ by the space of iij. yeres I ceased not to warne euery one of you both nyght & daye with teares.

And now brethrē I cōmende you to God & to ꝑ worde of his grace/which is able to bilde further & to geue you an inheritaūce amōge all thē which are sanctifyed. I haue desyred no mans syluer/golde/or vesture. Ye knowe well ꝑ these handes haue ministred vnto my necessities/& to thē ꝑ were with me. I haue shewed you all thinges/how ꝑ so laborynge ye ought to receaue the weake & to remēber the wordes of ꝑ Lorde Jesu/how ꝑ he sayd: it is more blessed to geue then to receaue.

When he had thus spokē/he kneled doune & prayed wᵗ thē all. And they wept all aboundātly & fell on Pauls necke/& kissed hym/sorowinge most of all for the wordes which he spake/ that they shulde se hys face no more. And they acompanied him vnto the shippe.

¶ Pauls Journeye by shyppe. Of Philippe the Euāgeliste/and Agabus the Prophet/which warned Paul not to go to Jerusalem. He remayned stedfast in hys purpose/and is taken in the temple.

¶ The.xxi. Chapter.

And it chaunced that assone as we had launched forth/& were departed from them/ we came wyth a straight course vnto Choon and ꝑ daye folowyng vnto the Rhodes/ & frō thēce vnto Patara. And we founde a shippe redy to sayle vnto Phenices/and went a borde & set forthe. Then appered vnto vs Cyprus/& we lefte it on the lefte hande/& sayled vnto Syria & cam vnto Tyre. For there ꝑ shippe vnladed her burthen. And when we had founde brethren we taryed there. vij. dayes. And they tolde Paul thorowe the spyrete/ that he shuld not go vp to Jerusalem. And when the dayes were ended/we departed & wēt oure wayes/ and they all brought vs on oure waye/ wyth their wyues & chyldren/ tyll we were come out of the cytie. And we kneled doune in the shore & prayde. And when we had takē oure leaue one of another/we toke shippe/& they returned home agayne.

When we had full ended the course from Tyre we arryued at Ptolomaida/ & saluted the brethrē/ & a bode with thē one daye. The nexte daye/ we that were of Pauls cōpany departed & came vnto Cesarea. And we entred into the house of Philip the Euangelist/ which was one of the seuē deacones & abode wᵗ him. The same man had fower daughters virgens/which dyd prophesy.* And as we taryed there a good mayny of dayes/there cam a certayne prophet from Jurie/named Agabus. When he was come vnto vs/ he toke Pauls gerdell/ & bounde his hādes & fete/ & sayde: Thus sayth the holy goost: so shall the Jewes at Jerusalem bynde the mā ꝑ oweth thys gerdell/ and shall delyuer hym into the handes of the Gentyls.

When we hearde this/both we & other of the same place/ besought him that he wolde not go vp to Jerusalē. Then Paul answered and sayde: what do ye weppynge & breakinge myne herte? I am redy not to be bound only/ but also to dye at Jerusalē for the name of ꝑ Lorde Jesu. When we coulde not turne hys mynde/we ceased/ sayinge: the wyll of the Lord be fulfilled. After those dayes we made oure selues redy/ & wēt vp to Jerusalē. Ther went with vs also certayne of the disciples of Cesarea/ & brought with them one Mnason of Cyprus/an olde disciple with whome we shulde lodge. And when we were come to Jerusalem/the brethren receaued vs gladly And on the morowe Paul wēt in with vs vnto James. And all the elders came to gether. And when he had saluted them/ he tolde by order all thyngs/ ꝑ God had wrought amōge the gentyls by his ministracyon. And when they hearde it/they glorifyed the Lorde/ and sayd vnto him: Thou seest brother/ how many thousande Jewes ther are which beleue/ and they are all * zelous ouer the lawe. And they are informed of the/ that thou teachest all the Jewes which are amonge ꝑ gentyls/ to forsake Moses/and sayst that they ought not to circumcyse their chyldrē nether to lyue after the customes. What is it therfore? The multytude must nedes come together. For they shall heare ꝑ thou arte come. Do therfore this that we saye to the.

* zelouse is: geloese/as a mā is ouer hys wyfe.

* We haue. iiij. men/which haue a bowe on them. Them take/& purifye thy selfe wyth thē/and do cost on thē/ that they maye shaue their heddes and all shall knowe that those thinges which they haue hearde concernyng the/are nothinge: but that thou thy selfe also walkest & kepest the lawe. For as touchyng the gentyls which beleue/ we haue writtē & concluded/that they obserue no soche thyngs: but that they kepe them selues from thyngs offred to ydoles/from bloud/frō strangled/& from fornicacion. Then the nexte daye Paul toke the men/& purified him selfe with them and entred into the temple/ declarynge that he obserued the dayes of the purificacion/vntyll ꝑ an offerynge shuld be offered for euery one of them.

Numeri. viij.

And as the seuen dayes shuld haue bene ended/ ꝑ Jewes which were of Asia when they sawe him in the tēple/they moued all ꝑ people/and layde handes on him cryinge: men of Israel/helpe. This is the man that teacheth

Act. xj. d.

all

all men euery where agaynst the people and ỹ lawe/& this place. Moreouer also he hath brought Grekes into the tẽple/& hath polluted thys holy place. For they sawe one Trophimus an Ephesian wyth him in the cytye. Him they supposed Paul had brought into the tẽple. And all the cytie was moued/& the people swarmed to gether. And they toke Paul and drue hym oute of the temple / and forth with the dores were shut to.

As they went about to kyll hym/tydinges came vnto the hye captayne of the soudyers/ that all Jerusalem was moued. Which immediatly toke soudiers & vndercaptaynes/& ranne doune vnto them. When they sawe ỹ hyper captayne & the soudiers they lefte smytinge of Paul. Then the captayne cam neare & toke him/and cõmaunded him to be bounde wt two chaynes/& demaunded what he was/ & what he had done. And one cryed this/another ỹ amõge the people. And when he coulde not knowe ỹ certayntie for the rage/he commaũded him to be caryed into the castle. And when he cam vnto a Grece/ it fortuned that he was borne of the soudiers for the violẽce of the people. For the multitude of ỹ people folowed after crynge: awaye with him.

And as Paul shulde haue bene caried into the castle / he sayde vnto the hye Captayne: maye I speake vnto the? Which sayde: Cãst thou speake Greke? Arte not thou that Egyptian which before these dayes made an vproure/ and ledde out into the wyldernes. iiij. thousande men that were mortherers? But Paul sayde: I am a mã which am a Jewe of Tharsus a citie in Cicill a Citezin of no vyle cytie/ I beseche the sofkre me to speake vnto the peope. When he had geuen him lycence/ Paul stode on the steppes / and beckened wt the hande vnto the people/ & ther was made a great sylence. And he spake vnto them in ỹ hebrue tonge sayinge.

¶ Paule answereth the Jewes/is scourged/and layde in prison agayne.

¶ The. xxij. Chapter

Men/brethrẽ and fathers/ heare myne answere which I make vnto you. When they hearde ỹ he spake in the Ebrue tonge to them / they kept ỹ more sylence. And he sayd: I am verely a mã which am a Jewe borne in Tharsus/ a cytie in Cycill: neuertheles yet brought vp in this cytie/at the fete of Gamaliel/and informed diligently in ỹ lawe of the fathers/ & was feruent mynded to God warde/as ye all are this same daye/& * I persecuted this waye vnto the deeth byndynge & delyuerynge into prison bothe men & wemen/ as ỹ chefe prest doth beare me wytnes / & all ỹ elders of whom also I receaued letters vnto ỹ brethren / and went to Damasco to bringe thẽ which were there bounde vnto Jerusalem for to be punyshed.

Act.viii.a. and.ix.a

And it fortuned/as I made my iorney and was come nye vnto Damasco aboute none that sodenly ther shone from heauen a great lyght rounde aboute me / and I fell vnto the erth/& heard a voyce sayīg vnto me.* Saul Saul/why persecutest thou me? And I answered: what arte thou Lorde? And he sayde to me: I am Jesus of Nazareth whom thou persecutest. And they that were wt me / sawe verely a lyghte and were afrayde: but they hearde not ỹ voyce of him ỹ spake with me. And I sayde: what shall I do Lorde? And the Lord sayd vnto me: Aryse & go in to Damasco and there it shalbe tolde the of all thinges which are apoynted for the to do. And when I sawe nothing for ỹ bryghtnes of ỹ lyght/ I was ledde by the hande of them that were with me/ and came into Damasco.

Act.viii.a.

And one Ananias a perfect mã/ & as pertaynynge to the lawe hauynge good report of all the Jewes which there dwelt/cam vnto me/and stode and sayde vnto me: Brother Saul/looke vp. And ỹ same houre I receaued my syght and sawe him. And he sayd/ the God of oure fathers hath ordeyned ỹ before/ ỹ thou shuldest knowe his will/ & shuldest se that which is ryghtfull/ & shuldest heare the voyce of hys mouthe: for thou shalt be hys wytnes vnto all men of those thyngs/ which thou hast sene and hearde. And now: why tariest thou? Aryse and be baptised/and wesshe awaye thy synnes / in callynge on the name of the Lorde. And it fortuned / when I was come agayne to Jerusalem & prayde in the tẽple/that I was in a traunce/and sawe him sayīg vnto me. Make haste/ & get ỹ quyckly out of Jerusalem: for they wyll not receaue thy wytnes that thou bearest of me. And I sayde: Lord they knowe that I presoned/and bet in euery synagoge thẽ ỹ beleued on the. And when the blood of thy wytnes Steuen was shed, I also stode by / & consented vnto his deeth & kept the raymẽt of thẽ that slewe him. And he sayd vnto me: departe/ for I will sende the afarre hence vnto the Gentyls.

They gaue him audiẽce vnto this worde/ and then lyfte vp their voyces & sayd: awaye with soche a selowe from the erth: it is pytie that he shuld lyue. And as they cryed & cast of their clothes/and threw dust into the ayer/ the captayne bad him to be brought into the castle/& cõmaunded him to be scourged/& to be examined/ that he myght know wherfore they cryed on hym. And as they bounde hym with thonges/Paul sayde vnto ỹ Centurion that stode by: Is it laufull for you to scourge a man that is a Romayn and vncõdempned?

When

When the Centurion hearde that / he went/ and tolde the vpper Captayne saying: What intēdest thou to do? This mā is a Romayn.

G Then the vpper Captayne cam/ & sayd to him: tell me/ art thou a Romayne? He sayd: Ye. And the captayne answered: with a great some obtayned I this fredō: And Paul sayde: I was fre borne. Then straycht waye departed from him/ they which shulde haue examined hym. And the hye Captayne also was afrayde/ after he knewe that he was a Romayne: because he had bounde him.

On the morowe because he wolde haue knowen the certayntie wherfore he was accused of the Iewes/ he lowsed him from hys bondes/ and commaunded the hye Prestes & all the counsell to come together/ & brought Paul and set him before them.

¶ Paul commeth before the councell. Debate aryseth amōge the people/ the Captayne delyvereth him/ God comforteth hym.

¶ The .xxiij. Chapter.

A PAul beheld the councell and sayd: men and brethren/ I haue lyued in Iosu.iiij.b. all good cōscience before God* vntyll this daye. The hye prest Ananias cōmaunded thē that stode by / to smyte him on the mouth. Then sayde Paul to hym: God smyte the thou paynted wall. Sittest thou and iudgest me after the lawe: and commaundest me to be smytten contrary to the lawe? And they that stode by sayde: revylest thou Goddes hye Preste? Then sayde Paul: I wist not brethren ỹ he was the hye preste. Exod.xxii.d. For it is wrytte:* thou shalt not curse the ruler of thy people.

B When Paul perceaued that the one parte were Saduces/ and the other Pharises: he cryed out in the councell. Men and brethē/ Philip.iij.a. *I am a Pharisaye/ ỹ sonne of a Pharisaye. Of the hope and resurreccion from deeth / I am Iudged. And when he had so sayde / ther arose a debate betwene the Pharisayes & the Saduces/ and the multitude was deuyded. Math.xxij.c. *For the Saduces saye that ther is no resurrecciō/ nether angell/ nor spyrete. But ỹ Pharisayes graunt bothe. And ther arose a great crye/ and the Scribes which were of ỹ Pharisayes parte/ arose and stroue sayinge: we fynde none euyll in this mā. Though a spyrete or an angell hath spered to hym/ lett vs not stryue agaynst God.

C And when ther arose greate debate / the captayne fearyng lest Paul shuld haue bene pluckt a sonder of them / cōmaunded ỹ soudiers to go doune/ & to take him frō amonge them and to bryng hym into the castell. The nyght folowyng / God stode by him & sayde: be of good cheare Paul: for as thou hast testified of me in Ierusalem/ so must thou beare wytnes at Rome. When daye was come/ certayne of the Iewes gathered them selues together/ and made a vowe/ sayinge / that they wolde nether eate nor dryncke tyll they had kylled Paul. They were about .xl. which had made this conspiracion. And they came to ỹ chefe Preste and elders/ and sayde: we haue bounde oure selues with a vowe/ ỹ we wyll eate nothynge vntyll we haue slayne Paul. D Now therfore geue ye knowledge to the vpper captayne & to the councell/ that he bring him forth vnto vs to morow / as though we wolde knowe some thynge more perfectly of him. But we (or euer he come neare) are redy in the meane season to kyll him.

When Pauls systers sonne hearde of their layinge awayte/ he went and entred into the castle/ and tolde Paul. And Paul called one of the vnder captaynes vnto him/ and sayde: bryng this younge man vnto the hye Captayne: for he hath a certayne thyng to shewe him. And he toke him and sayde: Paul ỹ presoner called me vnto him/ and prayed me to bryng this younge man vnto the / which hath a certayne matter to shewe the.

The hye captayne toke him by the hand & E went a parte with him oute of the waye: and asked him: what hast thou to saye vnto me? And he sayde: the Iewes are determyned to desyre the ỹ thou wouldest bringe forth Paul to morowe into the councell/ as though they wolde enquire somwhat of him more perfectly. But folowe not their myndes: for ther lye in wayte for him of thē/ more then .xl. men/ which haue bounde them selues w a vowe/ that they wyll nether eate ner dryncke tyll they haue killed him. And now are they redy/ and loke for thy promes.

The vpper captayne let the younge man departe & charged hym: se thou tell it out to no man ỹ thou hast shewed these thynges to me. And he called vnto him two vnder Captaynes sayinge: make redy two hundred soudiers to go to Cesarea & horsmen threscore & ten/ & speare men two hundred/ at the thirde houre of the nyght. And delyure thē beastes that they maye put Paul on/ and bringe him safe vnto Felix the hye debyte / and wrote a letter in this maner. F

Claudius Lysias vnto the most myghty rular Felix/ sendeth gretyng. This mā was takē of the Iewes/ & shuld haue bene kylled of thē. Then came I with soudiers/ & reskued him/ & perceaued that he was a Romayne. And when I wolde haue knowen the cause/ wherfore they accused him/ I broughte hym forth into their councell. There perceaued I D ỹ he was accused of questions of their lawe: but was not gylty of eny thynge worthy of deeth or of bondes. Afterwarde when it was

shewed me how ỹ the Jewes layde wayte for the mā/I sent him straycht waye to the/and gaue cōmaundment to his accusars/ yf they had ought agaynst him/to tell it vnto ỹ: fare well. Then the soudiers as it was cōmaunded thē/toke Paul/& brought him by nyghte to Antipatras. On the morowe they lefte ỹ horsmen to go with him/& returned vnto the castle. Which when they came to Cesarea/ they delyuered the epistle to the debyte/& presented Paul before him. Whē the debyte had redde the letter/ he asked of what countre he was. And whē he vnderstode ỹ he was of Cicill/I wyll heare the (sayde he) whē thyne accusars are come also: & cōmaūded him to be kepte in Herodes pallys.

¶ Paul is accused before Felix/he answereth for him selfe.

¶ The.xxiiij.Chapter.

A Fter fyue dayes / Ananias the hye Preste descended / wyth elders and wyth a certayne Orator named Tartullus / & enformed ỹ rular of Paul. When Paul was called forth/Tartullus begāne to accuse him saying: Seinge ỹ we lyue in great quietnes by ỹ meanes of ỹ/ & that many good thinges are done vnto this nacion thorowe thy prouidence: ỹ alowe we euer & in all places most myghty Felix wyth all thanckes. Not withstandynge / that I be not tedeous vnto the/I praye the/that thou woldest heare vs of thy curtesy a feaw word
B We haue founde this man a* pestilent fe-
*Prouer.xv.b and,xxix.b. lowe/& a mouer of debate vnto all ỹ Jewes thorow out the worlde/and a mayntayner of ỹ secte of the Nazarites/& hath also enforced to pollute the tēple. Whom we toke & wolde haue iudged accordnge to oure lawe: but the hye captayne Lysias came vpon vs/ & wyth great violence toke him awaye oute of oure handes cōmaundynge hys accusars to come to the. Of whom thou mayst (yf thou wilt enquyre) knowe the certayne of all these things
C wherof we accuse hym. The Jewes lykewyse affermed / sayinge that it was euen so.

Then Paul (after that the rular hym selfe had beckened vnto him that he shuld speake) answered: I shall with a moare quiet mynde answere for my selfe/ for as moche as I vnderstande that thou hast bene of many yeres a iudge vnto this people / because that thou
D mayst knowe ỹ there are yet / but.xij. dayes sence I went vp to Jerusalem for to praye/& they nether founde me in the temple dysputynge wyth eny man / ether raysynge vp the people nether in the Synagoges/ nor in the cytye: Nether can they proue the thynges wherof they accuse me.

But this I confesse vnto the/that after ỹ waye (which they call heresy) so worshippe I the God of my fathers/beleuinge all thynges which are writtē in the lawe & ỹ Prophetes & haue hope towardes God/that the same resurreccion of the deed (which they thē selues loke for also) shalbe/ both of iust and vniust. And therfore study I to haue a cleare consciencie towarde God/& toward mā also.

But after many yeres I came & brought almes to my peple & offeringes in the which they founde me purified in ỹ temple/nether with multitude/nor yet wt vnquietnes/how beit there were certayne Jewes out of Asia/ which ought to be here present before the/ & accuse me/yf they had ought agaynst me: or
E els lett these same here saye / yf they haue founde eny euyll doinge in me/whyll I stāde here in the councell: except it be for thys one voyce/that I cryed standyng amonge them/ of the resurreccion from deeth am I iudged of you this daye.

Whē Felix hearde these things/ he deferde them/for he knewe very well of that waye/ & sayde: when Lysias the captayne is come/ I wyll knowe the vtmost of youre matters. And he cōmaūded an vndercaptayne to kepe
F Paul and that he shuld haue rest/and that he shuld forbyd none of hys acquayntaunce to minister vnto him/or to come vnto him.

And after a certayne dayes/cam Felix & his wyfe Drusilla which was a Jewas/& called forth Paul/ and hearde him of ỹ fayth which is toward Christ. And as he preached of rygh teousnes/temperaūce/& iudgemēt to come/ Felix trembled and answered: thou hast done
G ynough at this tyme /departe/ when I haue cōueniēt time/I wyll sende for the. He hoped also that money shulde haue bene geuē hym of Paul/that he myght lowse him: wherfore he called hym ỹ oftenner and comened wyth him. But after two yere Festus Porcius cam into Felix roume. And Felix willyng to shew the Jewes a pleasure / lefte Paul in prison bounde.

¶ The Jewes accuse Paule before Festus/he appeaseth vnto the Emperoure/and is sent vnto Rome.

¶ The.xxv.Chapter.

W Hen Festus was come into ỹ pro-
H uince/after thre dayes/he ascended from Cesarea vnto Jerusalē. Then enformed hym the hye Prestes and the chefe of the Jewes of Paul. And they besought him & desyred fauour agaynst hym/ that he wolde sende for him to Jerusalem: & layde awayte for him in ỹ waye/to kyll him. Festus answered that Paul shulde be kept at Cesarea: but that he hym selfe wolde shortly departe thyther. Let them therfore (sayde he) whych amonge you are able to do it / come doune with vs and accuse him/yf ther be eny faute in the man.

When

B When he had taryed there moare then ten dayes/he departed vnto Cesarea/& the nexte daye sate doune in the iudgement seate/& cõmaunded Paul to be brought. When he was come/the Iewes which were come frõ Ierusalem/cam aboute hym and layde many and greueous cõplayntes agaynst Paul/ whych they coulde not proue as longe as he answered for hym selfe/that he had nether agaynst ỹ lawe of the Iewes/nether agaynst the temple/nor yet agaynst Cesar offended eny thynge at all.

C Festus wyllinge to do ỹ Iewes a pleasure answered Paul & sayde: wylt thou go to Ierusalem and there be iudged of these thinges before me? Then sayde Paul: I stande at Cesars iudgement seate/where I ought to be iudged. To the Iewes haue I no harme done/ as thou very well knowest. If I haue hurte thẽ/or cõmytted eny thinge worthy of deeth I refuse not to dye. If none of these thinges are/where of they accuse me/no man ought to delyuer me to them. I appeale vnto Cesar Then spake festus with delyberacion/& answered. Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

D After a certayne dayes/kynge Agrippa & Bernice came vnto Cesarea to salute Festus And whẽ they had bene there a good season/ Festus rehersed Pauls cause vnto the kinge saying: ther is a certayne man left in prison of Felix/about whom when I came to Ierusalem the hye Prestes & elders of the Iewes enformed me/and desyred to haue iudgemẽt E agaynst him. To whõ I answered: It is not the maner of ỹ Romayns to delyuer eny mã/ that he shuld perisshe/before that he which is accused/haue the accusars before hym/ and haue lycence to answer for him selfe concernynge ỹ cryme layde agaynst him: when they were come hyther/without delaye on the morowe I sate to geue iudgemẽt/& cõmaunded the man to be brought forthe. Agaynst whõ whẽ ỹ accusers stode vp/they brought none accusacion of soche thynges as I supposed: but had certayne questions agaynst hym of their awne superstycion/and of one Iesus which was deed whome Paul affirmed to be F alyue. And because I douted of soche maner questions/I asked him whether he wolde go to Ierusalem/& there be iudged of these maters. Then when Paul had appealed to be kept vnto ỹ knowledge of Cesar/I cõmaũded him to be kept/tyll I myght send him to Cesar. Agrippa sayd vnto Festus: I wolde also heare the man my selfe. To morow (sayd he) thou shalt heare hym. And on the morowe when Agrippa was come and Bernice with greate pompe/& were entred into ỹ councell house with the captaynes & chefe men of the citie/at Festus commaundement Paul was brought forth. And Festus sayd: kyng Agrippa/& all men whych are heare present with vs: ye se this man about whom all the multitude of the Iewes haue bene with me/both at Ierusalem/and also here/ cryinge that he ought not to lyue eny lenger. Yet founde I nothynge worthy of deeth that he had cõmitted. Neuertheles seynge that he hath appealed to Cesar/I haue determined to sende him Of whõ I haue no certayne thynge to write vnto my Lord. Wherfore I haue brought him vnto you/& specially vnto the, kynge Agrippa/ỹ after examinacion had/I myght haue sum what to write. For me thincketh it vnreasonable/for to sende a prisoner/& not to shewe ỹ causes which are layde agaynst him

G kyng Agrippa heareth Paule/whithe telleth him his callynge from the begynnynge.

The .xxvi. Chapter.

A Grippa sayd vnto Paul: thou arte permytted to speake for thy selfe. Then Paul stretched forth ỹ hãde/ & answered for him selfe. I thinke my selfe happy kynge Agrippa/because I shall answere this daye before the/of all the thynges wherof I am accused of the Iewes namely because thou art experte in all customes and questions/which are amonge the B Iewes. Wherfore I beseche the to heare me pacyently.

My lyuinge of a chylde/which was at ỹ fyrst amõge myne awne nacion at Ierusalẽ knowe all ỹ Iewes which knewe me frõ the begynninge/yf they wolde testifie it. For after the most strayteste secte of oure laye/lyued I a Pharisaye. And now I stande & am iudged for the hope of the promes made of God vnto oure fathers: vnto whych promes oure C xij trybes instantly seruynge God daye and nyght hope to come. For which hopes sake/ kynge Agrippa/am I accused of the Iewes. Why shulde it be thought a thynge incredyble vnto you/that God shuld rayse agayne ỹ deed? I also verely thought in my selfe/that I ought to do many contrary thynges/clene agaynst ỹ name of Iesus of Nazareth: which thynge I also dyd in Ierusalem. Where many of the saynctes I shut vp in prison/& had receaued auctorite of the hye prestes. And whẽ D they were put to deeth/I gaue the sentence. And I punisshed thẽ ofte in euery synagoge/ and compelled thẽ to blaspheme: & was yet more mad vpon thẽ/& persecuted them/euẽ vnto straũge cities. About which thinges as I went to Damasco with auctorite & licẽce of the hye Prestes/euẽ at middaye (o kyng) I sawe in the waye a lyght from heauẽ/aboue the brightnes of ỹ sunne/shyne rosde about me and them which iorneyed with me.

Act. ix.a. and.xxvj.b.

E When we were all fallen to the erthe/ I heard a voyce speakynge vnto me/& sayinge in the Hebrue tonge: * Saul / Saul / why persecutest thou me? It is harde for the to kicke agaynst the pricke. And I sayde: Who arte thou Lorde? And he sayde I am Iesus whom thou persecutest/ but rise & stand vp on thy fete. For I haue apered vnto the for this purpose/to make ỹ a minister & a witnes both of those thynges which thou hast sene/ & of those thynges in the which I will appere vnto the/delyueringe the frō the people/& frō ỹ gentyls/ vnto which nowe I sende the/ to open their eyes/that they myght turne frō darcknes to lyght/ & from the power of Satan vnto God/that they maye receaue forgeF uenes of synnes & inheritaunce amonge thē which are sanctified by fayth in me.

Wherfore kynge Agrippa/ I was not disobedient vnto the heauēly vision: but shewed fyrst vnto them of Damasco/and at Ierusalem/& thorow out all the costes of Iewry/ & to the gētyls/ ỹ they shuld repent / & tourne to God/& do the ryght worckes of repentaūce For this cause the Iewes caught me in ỹ tēple & went about to kyll me. Neuertheles I obtayned helpe of God & cōtynew vnto thys daye witnessinge bothe to small and to great sayinge none other thinges/then those which ỹ prophetes & Moses dyd saye shuld come / ỹ G Christ shulde suffre; and that he shulde be the fyrst that shulde rise from deeth / and shulde shewe lyght vnto the people/& to ỹ gentyls. As he thus answered for hym selfe: Festus sayde w̄ a lowde voyce. Paul/ thou arte besydes thy selfe. Moche learninge hath made ỹ mad. And Paul sayde: I am not mad/ most dere Festus: but speake ỹ wordes of trueth and sobernes. The kynge knoweth of these thinges/before whome I speke frely: nether thynke I ỹ eny of these thynges are hydden from him. For this thinge was not done in a corner. Kynge Agrippa beleuest thou ỹ Prophetes? I wote well thou beleuest. Agrippa sayde vnto Paul: Sumwhat thou bryngest me in mynde for to become a Christen. And Paul sayde: I wolde to God ỹ not only thou: but also all that heare me to daye/ were/ not sumwhat only but altogether soche as I am/except these bondes. And when he had thus spoken/the kynge rose vp/& the debite/ and Bernice/ and they that sate with them. And when they were gone aparte/they talked betwene them selues sayinge: This man doeth nothyng worthy of deeth/ nor of bonds Then sayde Agrippa vnto Festus: This mā myght haue bene lowsed / yf he had not appealed vnto Cesar.

¶ Paul shippynge towarde Rome/ Julius the Captayne intreateth hym curteously/ at the last they suffre shipwrake.

¶ The.xxvij. Chapter. B

When it was concluded ỹ we shuld sayle into Italy / they delyuered Paul & certayne other prysoners vnto one named Julius/ an vnder captayne of Cesars soudiars. And we entred into a ship of Adramicū/& lowsed frō land/ apoynted to sayle by the costes of Asia / one Aristarcus out of Macedonia/ of the contre of Thessalia/beinge w̄ vs. And ỹ nexte daye we came to Sidon. And Julius courteously entreated Paul/& gaue him lyberte to go vnto hys frendes/& to refresshe hym selfe. And frō thence lanched we/& sayled harde by Cypers / because the wyndes were contrarye. Then sayled we ouer the see of Cylicia / and Pamphilia/& cam to Myra a citie in Lycia. B

And there ỹ vndercaptayne foūde a shippe of Alexāder/redy to sayle into Italy/& put vs therin. And when we had sayled slowly many dayes/& scace were come ouer agaynst Gnydon (because ỹ winde withstode vs) we sayled harde by the costes of Candy / ouer agaynst Salmo / & w̄ moche worke sayled beyonde it/& cam vnto a place called goodpoorte. Nye wher vnto was a cytie called Lasea. When moche time was spēt & sayling was now ieoperdeous/ because also ỹ we had ouerlonge fasted/ Paul put thē in remembraunce / and C sayde vnto thē. Syrs / I perceaue that thys viage wilbe w̄ hurte & moche domage/ not of the ladynge & ship only: but also of oure liues. Neuerthelater the vnder captayne beleued ỹ gouerner & the master/ better then tho thinges which were spokē of Paul. And because the hauē was not cōmodius to wynter in/ many toke coūsell to departe thence/ yf by eny meanes they myght attayne to Phenices & there to wynter/ whych is an hauen of Candy/ and seruith to the southwest & northwest wynde. When the south wynde blewe/ they supposynge to obtayne their purpose lowed vnto Asson/ and sayled paste all Candy.

But anone after/ ther arose agaynst their purpose/ a flawe of wynde out of ỹ northeeste. And whē the ship was caught & could not resist the wynde/ we let her go & draue with ỹ D wether. And we came vnto an yle named Clauda/ & had moche worke to come by a bote/ which they toke vp & vsed helpe/ vndergerdinge the shippe/ fearinge lest we shuld haue fallē into Syrtes/ & we let doune a vessell & so were caryed. The nexte daye whē we were tossed w̄ an exceadinge tēpest/ they lightened ỹ ship/ & the thyrde daye we cast out w̄ oure awne handes/ ỹ tacklynge of ỹ shippe. When at the last nether sunne nor starre in many dayes appered & no small tēpest laye vpon vs/ all hope ỹ we shuld be saued/ was then take awaye. Then after longe abstynence/ Paul stode

a * Lest we shulde haue fallen into Syrtes Syrtes are perlouse sandy places in the see about ỹ costes of Aphrica of the nature of whirpoles.

stode forth in the myddes of them and sayde: Syrs ye shulde haue harkened to me / & not haue lowsed from Candy / nether to haue brought vnto vs this harme & losse. And now I exhorte you to be of good chere. For ther shalbe no losse of eny mans lyfe amōge you / saue of ỹ ship only. For ther stode by me this nyght the angell of God / whose I am / & whō I serue / saying: feare not Paul for thou must be brought before Cesar. And lo / God hath E geuen vnto the all that sayle with the. Wherfore syrs be of good chere: for I beleue God / ỹ it shalbe euē as it was tolde me. How be it we must be cast into a certayne ylonde.

But when the fourtenth nyght was come as we were caried in Adria about mydnyght / the shypmen demed that ther appered some countre vnto them: and sounded / and founde it. xx. feddōs. And whē they had gone a lytell further, they sounded agayne / and fonnde. xv feddoms. Then fearynge lest they shuld haue fallē on some rocke / they cast. iiij. ancres out of the sterne / and wyshed for the daye. As the shypmen were about to fle out of the shyp / & had let doune ỹ bote into the see / vnder a coulour as though they wolde haue cast ancres oute of the forshippe: Paul sayde vnto the vnder captayne and the Soudiers: excepte these abyde in ỹ shyp / ye cānot be safe. Then F the Soudiers cut of the rope of the bote / and let it fall awaye.

And in the meane tyme betwyxt that and daye / Paul besought thē all to take meate / sayinge: this is the fourtenth daye ỹ ye haue taryed and contynued fastinge / receauynge nothing at all. Wherfore I praye you to take meate: for this no dout is for youre helth: for ther shall not an here fall from ỹ heed of eny of you. And when he had thus spoken / he toke breed and gaue thanckes to God in presence of thē all / and brake it / and beganne to eate. Then were they all of good cheare / and they also toke meate. We were all to gether in the shyp / two hundred threscore & sixtene soules. And when they had eaten ynough / they lyghtened ỹ shyp / & cast out ỹ wheate in to the see.

G When it was daye / they knew not ỹ lande but they spied a certayne hauen w a bancke into the which they were mynded (yf it were possible) to thrust in the shyp. And when they had taken vp the ancres / they commytted thē selues vnto the see / & lowsed ỹ rudder bondes and hoysed vp the mayne sayle to the wynde & drue to lande. But they chaunced on a place / which had the see on bothe the sydes / & thrust in the shyp. And the fooze parte stucke fast & moued not but the hynder brake with the violence of the waues.

The Soudyars councell was to kyll the presoners / lest eny of thē / whē he had swome out shulde fle awaye. But ỹ vnder captayne wyllynge to saue Paul kept them from their purpose / and cōmaunded that they ỹ coulde swyme shulde cast them selues fyrst into the see / and scape to lād. And the other he cōmaunded to go / some on bordes / and some on broken peces of the shyp. And so it came to passe / that they came all safe to lande.

¶ The vyper hurteth not Pauls hande / he healeth Publius father / and preacheth Christ at Rome.

¶ The. xxviij. Chapter.

A Nd when they were scaped / then A they knewe that the yle was called Milete. And the people of ỹ coūtre shewed vs no lytell kyndnes: for they kyndled a fyre & receaued vs euery one / because of the present rayne and because of ỹ colde. And when Paul had gathered a bondell of styckes / and put them in to the fyre / ther came a vyper out of the heet and lept on his hande. When the men of ỹ countre sawe the worme hange on hys hande / they sayde amonge them selues: this mā must nedes be a murtherer: whom (though he haue escaped the see) yet vengeaunce suffreth not to lyue. But he shouke of the vermen into the fyre & B felt no harme. How be it they wayted when he shulde haue swolne / or fallen doune deed sodenly. But after they had loked a greate whyle / and sawe no harme come to him, they chaunged their myndes / and sayde that he was a God.

In the same quarters the chefe man of the yle whose name was Publius / had a lordshipppe: the same receaued vs / and lodged vs thre dayes courteously. And it fortuned that the father of Publius laye sycke of a fieuer and of a bludy flixe. To whom Paul entred in and prayde / and layde his handes on hym and healed hym. When this was done / other C also which had dyseases in the yle / came and were healed. And they dyd vs great honoure. And when we departed / they laded vs wyth thynges necessary.

After thre monethes we departed in a shyp of Alexandry / whych had wyntred in the yle / whose badge was Castor & Pollux. And whē we came to Cyracusa / we taried there thre dayes. And from thence we fet a compasse & came to Regium. And after one daye ỹ south wynde blewe / and we came the nert daye to Putiolus: where we founde brethren / & were desyred to tary with them seuē dayes / and so came to Rome. And from thence / when the brethren hearde of vs / they came agaynst vs to Appiphorum / & to the thre tauernes. When Paul sawe them / he thanked God / & wexed bolde. And when he came to Rome / the vnder Captayne delyuered ỹ presoners to the chefe captayne of the host: but Paul was suffred to

* Castor and pollux. These in olde tyme were esteamed as Goddes: whych yf they appeared bothe together were counted fauourable & louckye D to Mariners and soche as trauayled ỹ seas: yf one after a nother / or but one alone / vnfortunate and

cruell. The owner of the shippe carped ꝑ badge of them/ not wythoute great confyden ce therin/tyme kyng that these ꝙ. Godd (wolde ꝓsper his viages because he honoured them with ꝑ carying therof.

dwell by hym selfe wyth one Soudyer that kept him.

And it fortuned after thre dayes/ ꝑ Paul called the chefe of the Jewes to gether. And when they were come/ he sayde vnto them. Men and brethren though I haue cõmytted nothinge agaynst ꝑ people or lawes of oure fathers: yet was I delyuered prysoner from Jerusalem into the handes of the Romayns. Which when they had examined me / wolde haue let me go/ because they foũde no cause of deeth in me. But when the Jewes cryed cõtrary / I was constrayned to appeale vnto Cesar: not because I had ought to accuse my people of. For thys cause haue I called for you/ euen to se you/ and to speake wyth you: because ꝑ for ꝑ hope of Israel / I am bounde with this chayne.

And they sayde vnto hym: We nether receaued lettres out of Jewry pertayninge vnto the/ nether came eny of the brethren that shewed or spake eny harme of the. But we wyll heare of ꝑ what thou thinckest. For we haue hearde of this secte/ that euery wheare it is spoken agaynst. And when they had apoynted him a daye / ther came many vnto him into his lodgyng. To whõ he expounded and testified the kyngdom of God/ and preached vnto them of Jesu: both out of the lawe of Moses and also out of the Prophetes/ euẽ from morynge to nyght. And some beleued the thynges which were spokẽ/ and some beleued not.

When they agreed not amonge thẽselues they departed / after that Paul had spoken one worde. Well spake ꝑ holy ghost by Esay the Prophet vnto oure fathers/ saying: *Go vnto this people & saye: w̃ youre eares shall ye heare/ and shall not vnderstande: and with youre eyes shall ye se and not perceaue.

For the hert of this people is wexed grosse and their eares were thycke of hearyng/ and their eyes haue they closed: lest they shulde se with their eyes/ and heare with their eares/ and vnderstande with their hertes/ and shuld be conuerted/ and I shuld heale them. Be it knowen therfore vnto you/ that thys saluacyon of God is sent to the gentyls / and they shall heare it. And when he had sayde that/ ꝑ Jewes departed / and had greate despycions amonge them selues.

Esaie.vi.c. Mat.h.xiii.b. Marck.iiii.b Luc.viii.b. Johu.xij.k.

And Paul dwelt two yeres full in his lodgynge/ & receaued all that cam to him/ preachynge the kyngdome of God / and teachynge those thynges which concerned the Lorde Jesus with all confydence/ vnforboden.

¶ Here endeth the Actes of the Apostles.

¶The Prologe to the Epistle of Saynct Ir.

Paul to the Romayns.



For as moche as this Epistle is the principall & mooste excellent part of the newe Testament/& mooste pure Euangelion/that is to saye/glad tydinges and that we call Gospell/and also a light and awaye in/vnto the hole scripture/I thinke it meete/þ euery Christen man not only knowe it by rote & wythout the boke: but also exercise him selfe therin euermore contynually as w the dayly brede of the soule. No man verely can rede it to ofte or studye it to well: for the moare it is studyed the easier it is/the moare it is chewed/the pleasanter it is/& the moare groundely it is serched the precioser thyngs are fou̇de in it/so great treasure of spirituall thyngs lyeth hyd therin.

I wyll therfore bestowe my labour & dylygence/thorow this lytell preface or prologe/to prepare awaye in ther vnto/so farforth as God shall geue me grace/that it may be the better vnderstande of euery mā. For it hath bene hetherto cuyll darckened w glozes & wōder full dreames of Sophisters/þ no mā cowde spye out þ entente & meanynge of it. Which neuertheles yet of it selfe/is a bryght lyghte/& sufficient to geue lyght vnto all þ scripture.

Fyrst we must marke dilygently the maner of speakynge of the Apostel/and aboue all thynge knowe what Paul meaneth by these wordes/the Lawe/Synne/Grace/Fayth/Ryghteousnes/Flesshe/Spryte/& soche lyke/or els rede thou it neuer so ofte/thou shalt but loose thy laboure. This word lawe maye not be vnderstande here after the comune maner/& so vse Pauls terme/after the maner of men or after mans wayes/þ thou woldest saye the lawe here in this place were nothynge but lernynge which teacheth what ought to be done and what ought not to be done/as it goeth with mannes lawe where þ lawe is fulfylled without warde workes only/though the hert be neuer so farre of. But God iudgeth the grounde of the hert/ye & the thoughtes & þ secret mouynges of the mynde/and therfore his lawe requyreth the grounde of the herte & loue from the botome therof/& is not cōtent with the outwarde worke only: but rebuketh those workes most of all which spryng not of loue from the ground & lowe botome of the herte/though they appere outward neuer so honest & good. As Christ in þ Gospell rebuketh þ Phareles aboue all other þ were open synners/& calleth thē ypocrites/that is to saye dissembiers & paynted sepulcres/which pharises yet lyued no men so pure/as pertaynynge to the outwarde dedes & workes of the lawe: ye & Paul in the thirde Chapter of hys Epistell vnto the Philippians confesseth of hym selfe/þ as touchynge the lawe he was suche a one as no mā cowde cōplayne on/& not withstandyng was yet a murderer of the Christen/persecuted thē/& tormēted thē so sore/þ he cōpelled thē to blaspheme Christ/& was all to gether mercyelesse/as many which now fayne outward good workes are.

For this cause the .cxv. Psalme calleth all men lyars/because that no man kepeth the Lawe from the grounde of the herte/nether can kepe it/though he appeare outward full of good workes.

For all men are naturally enclyned vnto euyll & hate the lawe: we fynde in oure selues vnlust & tediousnes to do good/but lust & delectacion to do euyll: Now where no fre lust is to do good/there the botome of the herte fulfylleth not the lawe/& there no doute is also synne & wrath is deserued before God/though there be neuer so great and outwarde shewe & apperaunce of honeste lyuynge. For this cause concludeth saynct Paul in the seconde Chapter/that the Jewes are all synners & transgressors of the lawe/though they make men beleue/thorowe ypocrisy of outwarde workes/how that they fulfyll the lawe/and sayth that he only which doth the lawe/is ryghteous before God/meanynge therby that no man with outwarde workes/fulfylleth the lawe.

How Paule vseth certen wordes/must be dyligentlye vnderstande.

The lawe of God requyreth loue.

Thou sayth he/to the Jewe teachest/a man shulde not breake wedlocke/& yet breakest wedlocke thy selfe/wherin thou iudgest an other man/therin condēnest thou thy selfe/for thou thy selfe doest euen þ very same thynges which thou iudgest. As though he wolde saye/thou lyuest outwardly well in the workes of the lawe/and iudgest them that lyue not so. Thou teachest other men/& seest a moote in an other mās eye/but art not ware of þ beame þ is in thyne awne eye. For though thou kepe þ lawe outwardly with workes/for feare of rebuke/shame & punyshement/other for loue of rewarde vauntage & vayne glory: yet doest thou all without lust & loue towarde the lawe: & haddest leuer a greate deale otherwyse do yf thou dyddest not feare the lawe: ye inwardly in thyne herte/thou woldest that ther were no lawe/no nor yet God/the auctor & vēgear of the lawe/yf it were possible: so paynefull it is vnto the: to haue thyne appetites refrayned/& to be kepte doune. Wherfore then it is a playne conclusion/that thou frō the grounde and botome of thyne herte/arte an enimye to the lawe/what preuayleth it now/that thou teachest an other mā not to steale/when thou thyne awne selfe arte a thefe in thyne herte/and outwardly woldest fayne steale yf thou durst/though that þ outwarde dedes abyde not awaye behynde with soche ypocrytes & dissimulars/but breake forth amōge euen as an euyll scabbe or a pocke cannot all wayes be kept in with violence of medicine.

Thou teachest an other mā/but teachest not thy selfe/ye thou wotest not what thou teachest/for thou vnderstādest not the lawe a ryght/how that it cānot be fulfylled & satisfied/but with an vnfayned loue & affeccion/so greatly it cannot be fulfylled with outward dedes & workes only. Moreouer þ lawe encreaseth synne/as he sayth in þ fyfte Chapter/because that man is an enimy to the lawe/for as moche as it requireth so many thynges clene contrarie to his nature/whereof he is not able to fulfyll one poynte or tytle/as the lawe requireth it. And therfore are we moare prouoked/and haue greater lust to breake it. For which causes sake he sayth in the seuēth Chapter/that the lawe is spirituall: as though he wolde saye/yf the lawe were fleshly & but mans doctrine/it might be fulfylled/satisfyed and stylled with outwarde dedes. But nowe is the lawe goostly/& no mā fulfylleth it/excepte þ all that he doeth/springe of loue frō the botome of the hert. Suche a newe hert & lusty corage vnto the lawe warde/canst thou neuer come by of thyne awne strenght & enforcement/but by the operacion & workynge of the spryte. For the spryte of God only maketh a man spirituall & lyke vnto the lawe/so that now hēceforth he doeth no thynge of feare or for lucre or vantages sake or of vayne glorye/but of a fre hert/& of inward lust. The lawe is spirituall & wylbe bothe loued and fulfylled of a spirituall hert/& therfore of necessite requyreth it the spryte that maketh a mannes hert fre/and geueth hym lust and courage vnto the lawe warde. Where soche a spryte is not/there remayneth synne/grudgynge & hatered agaynst the lawe/which lawe neuertheles is good/ryghtewes and holy/

The lawe encreaseth synne.

The spirite is required yer we can kepe þ lawe

Acquaynte thy selfe therfore with the maner of speakynge of the Apostel/& let this now stykefast in thyne hert/that it is not bothe one/to do dedes & workes of the lawe/& to fulfyll the lawe. The worke of the lawe/is whatsoeuer a man doeth or can do of his awne frewyll/of his awne proper strenghte & enforsynge. Notwithstandynge though there be neuer so greate workynge/yet as longe as ther remayneth in the herte/vnlust/tediousnes/grudgyng/grefe/& payne/lothsumnes & cōpulsion toward the lawe/so longe are all the workes vnprofytable/lost/ye & damnable in the lawe are two fyght of God. This meaneth Paul in the thirde Chapter where he sayth/by the dedes of the lawe shall no flesshe be iustified in the syghte of God. Here by perceauest thou that those sophisters are but disceauers/which teache þ a mā maye/& must prepare him selfe to grace & to the fauore of God with good workes before he haue þ spryte & true fayth of Christ. How can they prepare thē selues vnto the fauoure of God/& to that which is good/whē they thē selues can do no good/no cānot once thinke a good thought or consent to do good/the deuyll possessynge their hertes/

To do the dedes of the lawe & to fulfyll the lawe are two thynges.

myndes & thoughtes captiue at his pleasure? Can thole worckes please God thinkest thou/which are done with grike payne & tediousnes/& an cupll wyll / with a contrary & grudginge mynde? O holy sayncte prosperus/how myghtely/ & the scripture of Paul/dydest thou cofounde this herelye/aboute (I trowe) a twelue hundred yeres go/or therupō.

Prosperus.

To fulfyll the lawe/to do the worckes therof & whatsoeuer the lawe cōmaundeth/with loue/lust & inward affeccion & delectacion: and to lyue godly & well/frely/wyllyngly/& without compulcion of ꝑ lawe/euen as though there were no lawe at all. Suche luste & fre lyberte to the lawe/cometh only by the worckynge of the spryte in the herte / as he sayth in the.i. Chap. Now is the spryte none otherwyle geuē/then by fayth only/in ꝑ we beleue the promyses of God/ with out wauerynge/how that God is true/and wyll fulfyll all his good promyses toward vs/for Christes bloudes sake /as it is playne in the fyrst Chap. I am not asshamed sayth Paul/of Christes gladde tydynges/for it is the power of God vnto saluacion to asmany as beleue. For attonce & to gether euen as we beleue the glad tydynges preached to vs / the holy ghost entreth into oure hertes/& lowseth the bondes of the deuyll/which before polleded oure hertes in captiuite/& held them that we coulde haue no lust to the wyll of God in the lawe. And as the spryte commeth by fayth only/euē so fayth cometh by hearynge the worde or glad tydinges of God/when Christ is preached/how that he is Goddes sonne & man also/deed and ryslen agayne for oure lakes/as he sayth in the.iii.iiii.v.vi. Chapters. All oure iustifynge then cometh of fayth/& fayth and the spryte come of God & not of vs.

The spirite cometh by fayth.

Fayth cometh by hearyng the glad tydynges.

When we saye/fayth bringeth the spryte/it is not to be vnderstande/that fayth deserueth the spryte/or ꝑ the spryte is not present in vs before fayth. For the spryte is euer in vs/& fayth is the gyfte & worckyng of the spryte. But thorow preachynge/the spryte begynneth to worcke in vs. And as by preachynge the lawe/he worcketh the feare of God / so by preachyng the glad tydynges/he worcketh fayth. And now when we beleue & are come vnder the couenaunt of God/ then are we sure of the spryte/by the promise of God & then the spryte accompanieth fayth inseparablie/& we beginne to fele his worckynge. And so fayth certyfieth vs of the spryte/& also bringeth the spryte wyth her/vnto the worckyng of all other gyftes of grace/& to the worckynge out of the rest of oure saluacyon/vntyll we haue all to gether ouercome synne/deeth/hell & Satan/& are come vnto the euerlastyng lyfe of glorie. And for this cause saye we fayth bryngeth ꝑ spryte. Here of cometh it/that fayth only iustifieth/maketh ryghtewes/& fulfylleth the lawe/for it bryngeth the spryte thorow Christes deserynges/ the spryte bringeth lust/looseth the hert/maketh him fre/setteth hym at lyberte / & geueth him strength to worcke the dedes of the lawe with loue/euē as the lawe requyreth Then at the last oute of the same fayth so worckynge in the herte/springe all good worckes by there awne accorde. That meaneth he in the thirde Chapter/for after he hath cast awaye the worckes of the lawe/ so ꝑ he soundeth as though he wolde breake & dysanull the lawe thorow fayth: he answereth to that myght be layde agaynst/ sayinge: we destroye not the lawe thorow faith but maintayne/for ther or stablysshe the lawe thorow fayth. That is to saye/we fulfyll the lawe thorow fayth.

Fayth only iustifyeth.

Worckes springe of fayth.

Synne in the scripture is not called that outward worcke only cōmytted by the body/but all the whole busines & whatsoeuer accōpanieth/moueth or stereth vnto the outwarde dede/& that whence the worckes springe/as vnbelefe/ pronenes & redines vnto the dede in the grounde of the herte/with all the powers/ affeccions & appetites wherwith we can but synne. So that we saye/that a man then synneth/when he is caried awaye hedlonge into synne/all to gether as moche as he is/of that poyson inclynacion & corrupte nature wherin he was cōceyued & borne. For there is none outwarde synne cōmytted/except a man be caried awaye all to gether/& lyfe/soule/herte/body/ luste & mynde therunto. The scripture loketh syngulary vnto the hert/& vnto the rote & originall fountayne of all synne / which is vnbelefe in the botome of the herte. For as fayth only iustyfyeth & bryngeth the spryte & luste vnto the outwarde good worckes/euē so vnbelefe only damneth & kepeth oute the spryte/prouoketh the flesshe & stereth vp luste vnto the cupll outwarde worckes/ as happened to Adam and Eua in Paradyse. Genelis.iij.

Synne.

Fayth is ꝑ mother of all good worckes / & vnbelefe of cupll.

For thys cause Christ calleth synne vnbelefe/ & that notably in the.xvi Chapter of sayncte John. The spryte sayth he/shall rebuke the worlde of synne/because they beleue not in me. And John.viij. he sayth. I am ꝑ lyght of ꝑ world. And therfore in the.xij. of John he byddeth them/ whyle they haue lyght/to beleue in the lyght / that ye maye be the chyldren of lyght/for he that walketh in darcknes wotteth not whether he goeth. Now as Christ is the lyght/ so is the ignorance of Christ that darcknes wherof he speaketh/in which he ꝑ walketh/ wotteth not whyther he goeth/that is/he knoweth not how to worke a good worke in the syght of God/ or what a good worke is. And therfore in the.ix. he sayth/as longe as I am in the worlde/I am the lyght of the worlde/but there cometh nyght whē no mā can worke/ which nyght is but ignorance of Christ in which no mā can se to do any worke that pleaseth God. And Paul exhorteth Epheli.iij. that they walke not as other hethen which are straūgers frō the lyfe of God/thorow the ignorance that is in thē. And agayne in the same Chapter. Put of (sayth he) the olde mā which is corrupt thorowe the lustes of errour/that is to saye ignorance. And Rom.xiij. Let vs cast awaye the dedes of darcknes/that is to saye/of ignorance & vnbelef. And.i. Petri.i. Fassion not youre selues vnto youre olde lustes of ignorāce. And.i. John.ij. He that loueth his brother dwelleth in lyght/and he that hateth his brother walketh in darcknes/& woteth not whither he goeth/for darcknes hath blynded his eyes. By lyght he meaneth the knowledge of Christ/& by darcknes / the ignorance of Christ. For it is impossible that he that knoweth Christ truly/shulde hate his brother.

Furthermore/to perceaueth is thynge moare clearly/thou shalt vnderstāde/ ꝑ it is impossible to synne any synne at all/except a mā breake the fyrst cōmaundemēt before. Now is the fyrst cōmaūdemēt deuyded into two verses. Thy Lorde God is one God & thou shalt loue thy Lorde God with all thyne hert/& all thy soule/with all thy power and with all thy myght. And the whoale cause why I synne agaynst any inferioure precept/is ꝑ this loue is not in myne hert/ for were this loue wrytte in my herte & were full & perfect in my soule/it wold kepe myne hert frō consenting vnto any synne. And the whoale & only cause why this loue is not wrytte in oure hertes/is that we beleue not ꝑ fyrst parte/that oure Lorde God is one God. For wist I what these wordes/one Lorde & one God meaneth/that is to saye/ yf I vnderstode that he made all/& ruleth all/& ꝑ whatsoeuer is done to me/ whether it be good or bad/is yet hys wyll/ & ꝑ he only is the Lorde that ruleth/ & doth it/& wist therto what thys worde/myne/meaneth/that is to saye/ yf myne herte beleued & felte the infinite benefites & kyndedes of God to me warde/& vnderstode & erneslye beleued ꝑ many folde couenauntes of mercye wherwith God hath bounde hym selfe to be myne wholye & all together/with all hys power/loue/mercye/& myght/ then shuld I loue him with all myne hert/soule/power/& myght/and of that loue euer kepe his commaundementes. So se ye now that as fayth is the mother of all goodnes & of all good worckes/so is vnbelefe ꝑ grounde & rote of all cupll & all cupll worckes. Finallye/yf any mā hath forsake synne & is conuerted to put his trust in Christ/and to kepe the lawe of God/doth fall at a tyme/the cause is/ that the flesshe thorow negligence hath choked the spryte & oppressed hyr & taken from hyr the fode of hyr strength with ꝑ fode of hyr meditacyon in God & in hys wonderfull dedes/& in the many folde couenauntes of hys mercye.

Wherfore then before all good worckes as good frutes/there must nedes be fayth in the herte whence they spring. And before all bad dedes as bad frutes/there must be vnbelefe in the hert as in the rote/fountayne/pith & strength of all synne. Which vnbelefe & ignorāce is called the heed of the serpēt & of the olde dragō/which the womās seed Christ

must

must treade vnder fote/as it was promysed vnto Adam. Grace & gifte haue this difference. Grace properly is Goddes fauoure/benemolẽce or kindmind/which of hys awne selfe/without deseruinge of vs/he beareth to vs/wherby he was moued & enclined to geue Christ vnto vs/with all his other gyftes of grace. Gifte is the holy goost & his worckinge whõ he powreth into the hertes of thẽ/on whõ he hath mercy/& whom he fauoreth. Though the gyftes of the spryte encrease in vs daylye/& haue not yet their full perfeccion: ye & though there remayne in vs yet euyll lustes and synne which fyght agaynst the spryte/as he sayth here in the.vij. Chapter/& in the.v. to the Galathians/& as it was spoken before in the.iij. chapter of Gene. of the debate betwene the womãs seed/& the seed of the serpent: yet neuertheles Goddes fauoure is so greate/& so stronge ouer vs for Christes sake/þ we are counted for full hole & perfecte before God. For Goddes fauoure toward vs/deuydeth not hym selfe/encreasinge a lytell & a lytell/as do the gyftes/but receaueth vs hole & all to gether in full loue for Christes sake onre intercessor and mediator/& because that the giftes of the spryte and batayle betwene the spryte and euyll lustes/are begonne in vs all ready.

Grace. Gyfte.

Of this now vnderstãdest thou the.vij. Chap. where Paul accuseth hym selfe as a synner/& yet in the.viij. chap. sayeth/there is no dãnacyon to thẽ that are in Christ/& that because of the spryte/and because the gyftes of the spryte are begonne in vs. Synners we are because the flesshe is not full kylled and mortified. Neuertheles in as moche as we beleue in Christ/& haue the ernest & begynnynge of the spryte/& wold fayne be perfecte/God is so louinge & fauorable vnto vs/þ he wil not loke on soche synne/nether will cõpte it as synne/but wil deale wt vs according to oure beleue in Christ & according to his promyses/which he hath sworne to vs/ vntyll þ synne be full slayne & mortifyed by dethe.

Fayth is not þ worke of man.

Fayth is not mãs opinion & dreame/as some ymagin & fayne/whẽ they heare the storie of the Gospell/which whẽ they se that there folowe no good workes nor mendemẽt of liuinge/though they heare/& yet cã babyll many thynges of fayth/then they fall frõ the righte waye & saye/fayth only iustifieth not/a man must haue good workes also/yf he wilbe righteous & safe. The cause is when they heare the Gospell or glad tydinges/they fayne of their awne strẽgth certayne ymaginaciõs & thoughtes in their hertes sayinge/ I haue heard the Gospell/I remẽber the storie/so I beleue. And that they counte righte fayth/which neuertheles as it is but mãs ymaginaciõ & fayninge/euẽ so profiteth it not/nether folowe there any good workes or mendemẽt of liuinge. But righte fayth is a thinge wroughte by the holy ghost in vs/which chaungeth vs/turneth vs in to a newe nature & begetteth vs a newe in God/& maketh vs the sonnes of God: as thou redest in the fyrst of John/& kylleth the olde Adã/and maketh vs all to gether newe in the herte/ mynd/will/lust & in all oure affeccions & powers of the soule/the holy ghost euer accõpanyinge hir & rulinge þ hert.

Ryght fayth is of the worcking of the spryte of God.

Fayth is a lyuely thinge/mighty in worckinge/valiaunte & stronge/euer doinge/euer frutfull/so that it is vnpossible that he which is endued there with/shulde not worke al wayes good workes without ceasinge. He asketh not whether good workes are to be done or not/but hath done thẽ all redy/yer mencio be made of thẽ/& is allwaye doinge/for soche is his nature: nowe quycke fayth in his herte & lyuely mouinge of the spryte driue him & sterre him ther vnto. Whosoeuer doeth not good workes/is an vnbeleuinge person & faithlesse/& loketh rõd about gropinge after fayth & good workes/& wotteh not what fayth or good worke meane/though he babill neuer so many thinges of fayth & good worke.

Fayth what it is.

Fayth is then a lyuely & stedfast truste in the fauoure of God/wherwyth we compytte oure selues all to gether vnto God/& that truste is so surely grounded & steketh so fast in oure hertes/that a man wolde not once doute of it/ though he shuld dye a thousand tymes therfore. And suche trust wrought by the holy goost through fayth/maketh a man glad/lusty/cherefull & true herted vnto God & to all creatures. By the meanes where of/willingly & with out cõpulsion he is glad & redy to do good to euery man/to do seruyce to euery mã/to suffre all thynges/that God maye be loued & prayed/which hath geuen him suche grace: so that it is impossyble to separat good workes frõ fayth/euen as it is impossyble to separat heete & burninge frõ fyre. Therfore take hede to thy selfe/& beware of thyne awne fantasyes & ymaginaciõs/which to iudge of fayth & good workes will seme wyse/when in deade they are sterke blind & of al thynges most folysshe. Praye God that he will witesafe to worke fayth in thyne herte/or elles shalt thou remayne euermore faythlesse/ fayne thou/ymagin thou/enforce thou/wrastyll with thy selfe/& do what thou wilte or canst.

Fayth is rygh teoulnes

Righteoulnes is euen suche fayth/& is called Godes righteoulnes/or ryghteoulnes that is of valoure before God. For it is Goddes gyfte/& it altereth a mã & chaungeth him to a newe spirituall nature/& maketh him free & liberall to paye euery mã his dutie. For thorow fayth is a man purged of his synnes/and obteyneth luste vnto the lawe of God/ wherby he geueth God his honoure/& payeth him that he oweth him/& vnto mẽ he doeth seruis willingly wherwith soeuer he can/& payeth euery man his dutie. Suche righteoulnes can nature/frewyll & oure awne strength neuer bringe to passe. For as no mã can geue him selfe fayth/so can he not take awaye vnbeliefe/how then can he take awaye eny thing at all. Wherfore al is false ypocrisy & synne/whatsoeuer is done wt out faith or in vnbeleue/as it is euidẽt in the.xiiij. Chapter vnto the Romayns/though it appere neuer so glorious or beautyfull outwardes.

Flesshe what is

Flesshe & spryte mayste thou not here vnderstand/as though flesshe were only that which pertayneth vnto vnchastite/& the spryte/that which inwardly pertayneth to the herte: but Paul calleth flesshe here as Christ doth John.iij. is All that is borne of flesshe/þ is to wete/the whole mã wyth lyke/soule/body/witte/wyll/reason & whatsoeuer he is or doth with in & wyth out: because that these all/& all that is in man/study after the worlde and the flesshe. Call flesshe therfore whatsoeuer (as longe as we are wyth out the spryte of God) we thynke or speke/of God/of fayth of good workes & of spirituall matters. Call flesshe also all workes which are done wtoute grace/& wout þ worckinge of þ spryte/ how soeuer good/holy & spirituall they seme to be/as thou mayst proue by þ.v. Chapter vnto the Galathyans/where Paul nombreth worshippynge of ydols/witchecrafte/enuy & hate/amõge the dedes of the flesshe/& by the.viij. vnto the Romayns/ where he sayth that the lawe by the reason of the flesshe is weake. Which is not vnderstande of vnchastyte only/but of all synnes/& most specyally/of vnbeleue whych is a spyce most spyrytuall & ground of all synnes.

And as thou callest hym: whych is not renewed wyth the spryte & borne agayne in Christ/flesshe/& all hys dedes euẽ the very mocyõs of hys hert & mynd/hys lernynge doctryne & contẽplacyõ of hye thynges/hys preachynge/teachynge & study in þ scripture/byldynge of churches/foundynge of abbeyes/geuynge of almes/masse/matence & what soeuer he doeth/though it seme spirituall & after the lawes of God: So contrary wyse call him spirituall which is renewed in Christ/& all hys dedes whych sprynge of fayth/seme they neuer so grose/as the washynge of the dyscyples fete/done by Christ/and Peters fyshynge after the resurrecciõ/ye and all the dedes of matrymony are pure spyrytuall/yf they procede of fayth/and what soeuer is done wyth in the lawes of God/though it be wrought by þ body/as the very wyppinge of shewes & soche lyke/how soeuer grose they appere outwarde. Wythout suche vnderstandynge of these wordes/canst thou neuer vnderstande this epistle of Paul/nether any other place in the holy scripture. Take hede therfore/for whosoeuer vnderstandeth these wordes other wyse/the same vnderstandeth not Paul/what soeuer he be. Nowe wyll we prepare oure selues vnto the epistle.

The fyrst Chapter.

For as moche as it becommeth the precher of Christes glad tydynges/fyrst thorow openynge of the lawe: to rebuke all thynges/& to proue all thynges synne/that procede not of the spryte & of fayth in Christ/& to proue all men synners & chyldren of wrath by inheritaunce/and how that to synne is they^r nature/and that by nature they

can none other wyse do than to synne/and therwith to abate the pryde of man/and to bringe him vnto the knowledge of him selfe/& to mysery & wretchednes/that he might desyre helpe. Euen so doeth sayncte Paul/and beginneth in the fyrst Chapter to rebuke vnbeleefe & grose synnes which all men se/as ydolatrie/and as the grose synnes of the hethen were/and as the synnes now are of all thē which lyue in ignorance without fayth/and without the fauoure of God: & sayth. The wrath of God of heauen appereth thorow the Gospell vpon all men for their vngodlynes & vnholy lyuinge. For though it be known & dayly vnderstande by the creatures/that ther is but one God/yet is nature of hyr selfe with out the spyrite & grace so corrupte & so poysoned/that men nether can thāke hym/nether worshippe him/nether geue hym his due honour/but blind thē selues & faule with out ceasinge in to worse case/euē vntyll they come vnto worshippinge of ymages & workinge of shamefull synnes which are abhominable & agaynst nature/& more ouer suffre the same vnrebuked in other/hauinge delectacion & pleasure therin. In the.ij. Chapter. he proceadeth further and rebuketh all those holy people also which with out lufte & loue to the lawe/lyue well outwardly in the face of ỳ worlde & condempne other gladly/as the nature of all ypocrites is/to thinke thē selues pure in respecte of open synners/& yet hate the lawe inwardly/& are full of couetousnes & enuie & of all vnclennes/Mat. xxiij. These are they which despise the goodnes of God/& accordinge to the hardenes of their hertes/hepe to gether for thē selues the wrath of God. Furthermore sayncte Paul as a true expounder of the lawe/suffreth no man to be with out synne/but declareth ỳ all they are vnder synne which of frewill and of nature will lyue well/& suffereth them not to be better then the opē synners ye he calleth them harde herted and sochs as cannot repente. In the.iij. Chapter. he myngleth both to gether/both the Jewes & the gentyles/& sayth that the one is as the other/both synners/& no difference betwene thē/saue in this only/that the Jewes had the worde of God cōmitted vnto them. And though many of them beleued not theron/yet is Godes truth & promyse therby nether hurte ner minished/& he taketh in his waye & allegeth the sayinge of the. I. Psal. that God might abyde true in hys wordes and ouercome when he is iudged. After that he returneth to his purpose agayne & proueth by the scripture/that all men without differēce or excepcio are sinners/& that by the workes of ỳ lawe no man is iustifyed: but that the lawe was geuen to vtter & to declare synne only. Then he begynneth & sheweth the ryghte waye vnto ryghtewesnes/by what meanes mē must be made righteous & sayth. They are all synners & with out prayse before God/& must wt out their awne deseruynge be made ryghteous thorow fayth in Christ/which hath deserued soche ryghtewesnes for vs/& is become vnto vs Goddes mercy stole for the remissyon of synnes that are past/therby prouinge ỳ Christes ryghteousnes which cōmeth on vs thorow fayth/helpeth vs only. Which ryghteousnes/sayth he/is now declared thorow the Gospell/& was testifyed of before by the lawe & the Prophetes. Furthermore (sayeth he) the lawe is holpe & fordered thorow fayth/though that the workes therof with all their bofte are brought to nought and proued not to iustifye.

Seconde Chapter.

Thyrd chapter

The lawe iustifieth not/but vttereth ỳ synne onlye and condemneth.

In the.iiij. Chapter (after that now by the.iij. fyrst Chapters/the synnes are opened/& the waye of fayth vnto righteousnes layde) he beginneth to answere vnto certayne obiections and cauillacions. And fyrst he putteth forth those blind reasons/wherof cōmenly they ỳ wilbe iustifyed by their awne workes/are wōt to make whē they heare ỳ fayth only with out workes/iustifieth/sayinge: shall men do no good workes/ye & yf fayth only iustifie/ what nedeth a man to study for to do good workes? He putteth forth therfore Abraham for an ensample/sayinge/what dyd Abraham wyth his workes? was all in vayne/came hys workes to no prophete? And so concludeth that Abrahā with out and before all workes was iustified & made righteous. In so moche that before the worke of circūcision he was prayfed of ỳ scripture & called righteous by his fayth only/Gene. xv. So that he dyd not the worke of circūcision for to be holpe therby vnto righteousnes/which yet God cōmaunded him to do/& was a good worke of obedyence. So in lyke wyse no doute none other workes helpe any thinge at all vnto a mās iustifyinge/but as Abrahams circumcision was an outwarde synne wherby he declared his righteousnes which he had by fayth/& his obedience & redynes vnto the wyll of God/euen so are all other good workes outeward signes & outward frutes of fayth & of the spryte/which iustifie not a mā/but that a mā is iustified all redy before God inwardly in the hert/thorow fayth & thorow the spryte purchased by Christes bloud. Here wyth now stablissheth sayncte Paul hys doctrine of fayth afore rehersed in the.iij. Chap. and bringeth also testimony of Dauid in the.xxij. Psal which calleth a man blessed/not of workes/but in that his synne is not reckened and in that fayth is imputed for righteousnes/though he abyde not afterwarde wyth out good workes/when he is once iustifyed. For we are iustifyed & receaue the spryte for to do good workes/nether were it other wyse possyble to do good workes/excepte we had fyrst the spryte.

Outward workes are synnes & tokens of ỳ inwarde fayth.

Blessed is he ỳ hath his synnes forgeuen hym.

Fourthe chapter.

For how is it possyble to do any thinge well in the syght of God/whyle we are yet in captiuite & bondage vnder the deuyll/& the deuyll possesseth vs all to gether & holdeth oure hertes/so that we cānot once consent vnto the wyll of God. No man therfore can preuent the spryte in doinge good/but the spryte must fyrst come & wake him out of hys slepe & with the thunder of the lawe feare him/& shewe him his miserable estate & wretchednes/& make him abhorre & hate him selfe & to desyre helpe/& then cōforte him agayne with the pleasant rayne of the Gospell/that is to saye/wt the swete promyses of God in Christ/& stere vp fayth in him to beleue the promyses. Then when he beleueth ỳ promyses/as God was mercyfull to promyse/so is he true to fulfyll them/& will geue him the spryte & strength/both to loue the will of God & to worke there after. So se we that God only which accordinge to the scripture worketh all in all thinges/worketh a mans iustifyinge/ saluacion & health/ye & powreth fayth & belefe/ lust to loue Goddes wyll/& strength to fulfyll the same/into vs/euen as water is powred into a vessell/& that of his good will & purpose/& not of oure deseruynges & merytes. Goddes mercy in promysinge/& trueth in fulfyllinge his promyses saueth vs & not we oure selues. And therfore is all laude/prayse/& glory/to begeueu vnto God for his mercy & trueth/& not vnto vs for oure merites & deseruinges. After that he stretcheth his ensample out agaynst all other good workes of ỳ lawe/& concludeth that the Jewes cannot be Abrahās heyres because of bloud & kinred only/& moche lesse by the workes of the lawe/but must inheret Abrahās fayth/yf they wilbe the right heyres of Abraham/for as moche as Abraha before the lawe/bothe of Moses and also of circumcision/was thorow fayth made righteous/& called the father of all them that beleue/& not of them that worke. Moreouer the lawe causeth wrath/in as moche as no man can fulfyll it wyth loue & lufte. And as longe as suche grudginge/hate & indignacion agaynst the lawe remayneth in the herte/& is not taken awaye by the spryte that cōmeth by fayth/so longe/no doute/the workes of the lawe/declare euidently that the wrath of God is vpon vs & not fauoure. Wherfore fayth only receyueth the grace promysed vnto Abraham. And these ensamples were not writtē for Abrahās sake only/sayth he/but for oure also to whom yf we beleue/fayth shalbe reckened lyke wyse for ryghteousnes/as he sayth in the ende of the Chapter.

The.v. chapter

In the.v. Chapter he cōmendeth the frutes or workes of fayth/as are peace/reioysinge in the conscience/inwarde loue to God & man/moreouer boldnes/trust/confidence & a stronge & a lusty mynd & stedfaste hope in tribulacyon & sufferinge. For all suche followe/where the ryght fayth is/for the aboundante graces sake and gyftes of the spryte/which God hath geuen vs in Jesu Christe/in that he gaue hym to dye for vs yet his enymyes. Now haue we then/that fayth only before all workes iustifieth/& that it followeth not yet therfore that a man shulde do no good workes/but

that the

that the righte chapen wo:kes abyde not behinde/but accompanye fayth/euen as bi:yghtenes doth the lumme/& are cal led of Paul the frutes of the spi:te. Where ỳ spi:te is/ther it is alwayes somer & ther are all wayes good frutes/ỳ is to saye: good wo:kes. Pauls o:der is/that good wo:kes spi:yuge of the spi:te/the spi:te cõmeth by fayth & fayth cõmeth by hearinge the wo:de of God/when the glad tydynges & pi:omyses which God hath made to vs in Chri:ste/are pi:eached truly/& receaued in ỳ grounde of ỳ heart wout wauerinye o:r doutinge/after that the lawe hath palled vpõ vs & hath dãned oure cõscieces. Where ỳ wo:de of God is pi:eached purely & receaued in the herte/there is fayth & ỳ spi:te of God/& ther are also good wo:kes of necessyte whẽ soeuer occasiõ is geuẽ: where goddis wo:de is not purely pi:eached/but mens dreames/tradicions/ymaginacions inuencios/ceremonyes & supersticion/there is no fayth: & consequently no spi:te that cõmeth of God. And where Goddis spi:te is not/there cã be no good wo:kes/euẽ as where an appell tre is not/ there can growe no appell/but there is vnbelefe/the deuels spi:te & cuyll wo:kes. Of this Goddis spi:yte & hys frutes/haue oure holy ypocrites not once knowen/nether yet tasted how swete they are/ though they fayne many good wo:kes of their awne ymaginacions/to be iustified with all/in which is not one crome of true fayth of spirituall loue/o:r of inward ioye/peace & quyetnes of conscyence/fo:r as moche as they haue not the wo:de of God fo:r them/that suche wo:kes please God/but they are euen the roten frutes of a roten tre.

Good wo:kes are the frutes of the spi:te.

After that he breaketh fo:rth/& runneth at large/& sheweth whence both synne & ryghteousnes/deeth & lyfe come. And he cõpareth Adam & Chri:st to gether/thus wyse reasonynge & disputynge/that Chri:st must neades come as a second Adam to make vs heyres of his righteweines/thorow a newe spirituall bi:yth/without oure deserynges/euẽ as the fi:yst Adã made vs heyres of synne/thorowe the bodely generacyon/without oure deserynge. Wherby is euydently knowen & proued to the vttermoste/that no man can bi:ynge hym selfe oute of synne vnto ryghtewesnes/no mo:re then he coulde haue withstande that he was bo:rne bodely. And that is pi:oued herewith/fo:r as moche as the very lawe of God/which of ryghte shulde haue holpe/yf any thinge coulde haue holpen/not only came & brought no helpe with hy:r/but also encreased synne/because ỳ the cuill & poysoned nature is offended & vtterly displeased with the lawe & the mo:re she is fo:rbed by the lawe/themo:re is she pi:ouoked and set a fyre to fulfyll and satisfye hy:r lustes. By the lawe then we se clerely that we muste nedes haue Chri:ste to iustifye vs with hys grace/and to helpe nature.

In the .vi. he setteth fo:rth the chefe & principall wo:rke of fayth/the batayll of the spi:te agaynst the flesshe/how the spi:te laboureth & enfo:rseth to kyll ỳ remenaunte of synne & luste which remayne in ỳ flesshe/after oure iustifyinge. The .vi. Chapter.

And this chapter teacheth vs/that we are not so fre frõ synne thorowe fayth/that we shulde hence fo:rth go vp and doume pole carlesse & cure of oure lyues/as though there were nowe no mo:re synne in vs: yes there is synne remayninge in vs/but it is not rekened because of fayth & of ỳ spi:te/which fyghte agaynste it. Wherfo:re we haue ynough to do all oure lyues longe/ to tame oure bodyes/& to compell the membres to obeye the spi:yte & not the appetites/that therby we myghte be lyke vnto Chri:stes deeth & resurreccion/and myght fulfyll oure baptime/which signifyeth the mo:rtifyinge of synnes/and the newe lyfe of grace. Fo:r this batayle ceaseth not in vs vntyll the laste bi:eth/and vntyl that synne be vtterly slayne by the deeth of the bodye.

Baptyme is a witnesse betwene God & vs ỳ we haue pi:omy

This thinge (I meane to tame the body & so fo:rth) we are able to do (sayth he) seynge we are vnder grace/and not vnder the lawe/what it is/not to be vnder the lawe/he him selfe expounde th. Fo:r not to be vnder the lawe is not so sed to mo:rtifye to be vnderstand/that euery man may do what him lusteth. But not to be vnder the lawe/is to haue a fre herte rened with the spi:te/so that thou haste luste inwardly of thyne awne accorde to do that which the lawe cõmaundeth/ne that remaywith oute compulcion/ne though there were no lawe. Fo:r grace that is to saye Goddis fauoure bringeth vs ỳ spi:te/neth in ỳ flesshe & maketh vs loue the lawe/so is there nowe no moare synne/nether is the lawe nowe any moare agaynst vs/but at one/& agreed with vs & we with it. But to be vnder the lawe/is to deale with ỳ wo:rkes of the lawe/& to wo:rke wout the spi:te and grace: fo:r so longe no doute synne raygneth in vs thorowe the lawe/that is to saye/the lawe declareth ỳ we are vnder synne and that synne hath power and dominion ouer vs/seynge we cannot fulfyll the lawe/namely in the herte/fo:r as moche as no man of nature fauoureth the lawe/consenteth there vnto & delyteth therin. Whych thinge is exceadinge greate synne/that we cãnot cõsent to the lawe/which lawe is nothinge elle saue ỳ will of God.

Not to be vnder the lawe what it meaneth.

This is the ryght fredome & lyberte from synne & frõ the lawe where of he wryteth vnto the ende of this Chapter/that it is a fredome to do good only with luste/& to lyue well without cõpulcion of the lawe/wherfo:re thys fredome is spi:rituall fredome/which destroyeth not the lawe/but ministreth that which the lawe requyreth/ & where with the lawe is fulfylled/that is to vnderstand/luste & loue/where with the lawe is stylled & accuseth vs no moare/ cõpelleth vs no moare/nether hath oughte to craue of vs any moare. Euen as though thou were in dette to an other man/& were not able to paye/two maner wayes myghtest thou be losed. One waye/yf he wolde requyre nothyng of the/& breke thyne oblygacion. An other waye/yf some other good man wolde paye fo:r the/& geue ỳ as moche as thou myghtest satisfye thyne oblygacõ with all. Of this wyse hath Chri:ste made ỳ fre frõ the lawe/& therfo:re is this no wylde fleshely lyberte/that shulde do nought/but that doeth all thynges/& is fre from the craynge & dette of ỳ lawe.

To be vnder ỳ lawe what it is.

In the .vij. cõfirmeth he the same with a symilitude of the state of matrimony. As when the husbande dyeth/ the wyfe is at hy:r lyberte/& the one lowsed & departed frõ the other/not that ỳ womã shulde not hawe power to marye vnto an other man/but rather now fyrste of all is she fre/& hath power to marye vnto an other mã/which she coulde not do before/tyll she was lowsed frõ hy:r fyrst husband. Euẽ so are oure consciences bound & in daunger to the lawe vnder olde Adã the flesh/as longe as he lyueth in vs. Fo:r the lawe declareth ỳ oure hertes are bounde & that we cannot discõsent frõ him. But when he is mo:rtified & kylled by the spi:te/then is the cõscience fre & at lyberte: not so that ỳ cõscience shall nowe nought do/but now fyrst of all cleuyth vnto an other/ỳ is to wete Chri:st/& bringeth fo:rth the frutes of lyfe. So nowe to be vnder the lawe/is/not to be able to fulfyll the lawe/but to be better to it/& not able to paye that which the lawe requyreth. And to be lowse from the lawe/is to fulfyll it & to paye that which the lawe demaundeth/so that it can now hence fo:rth axe the nought. Consequently Paul declareth mo:re largely the nature of synne and of the lawe/how that thorowe the lawe synne reuyueth/moueth hy:r selfe/and gadereth strength. Fo:r the oldman and co:rupte nature/the moare he is fo:rboden and kepte vnder the lawe/is the moare offended and displeased there wyth/fo:r as moche as he cannot paye that whych is requyred of the lawe. Fo:r synne is hys nature and of him selfe/he cannot but synne. Therfo:re is the lawe deeth to hym/to:mente and marterdome. Not that the lawe is cuyll but because that the cuyll nature cannot suffre that whych is good/cannot abyde that the lawe shulde requyre of hym any good thynge. Lyke as a sycke man cannot suffre that a man shulde desyre of hym to runne/to lepe and to do other dedes of an whole man. Fo:r whych cause Sayncte Paul concludeth/that where the lawe is vnderstande and perceaued of the beste wyse/there it doeth no moare but vtter synne/and bringe vs vnto the knowledge of oure selues/and therby kylle vs and make vs bonde vnto eternall damnacyon and debters of the euerlastynge wrath of God/euen as he well fealeth and vnderstandeth whose conscyence is truely touched of the lawe. Insuche daunger were we per the lawe came/that we knewe not what synne mente/nether yet knowe we the wrath of God vpon synners/tyll the lawe hath vttered it. So seest thou that a man must haue some other thinge/ye and a gretter and

To be vnder ỳ lawe. To be lowse from the lawe.

The .vij. Chapter.

gretter & a moare myghty thinge then the lawe/to make him ryghteous & sake. They that vnderstande not the lawe on this wyse/are blind & go to worke presumptuously/suppolynge to satisfye the lawe with workes. For they knowe not that the lawe requyreth a fre/a willinge/a lusty & a louynge herte. Therfore they se not Moses ryght in the face/the vayle hangeth betwene & hydeth hys face/so that they cannot beholde the glorye of hys countenaunce/how þ the lawe is spirituall & requireth the hert. I maye of myne awne strēgth refrayne that I do myne enemye no hurte/ but to loue him with all myne herte/& to put awaye wrathe clene oute of my mynde/can I not of myne awne strēgth I maye refuse money of myne awne strenght/but to put awaye loue vnto ryches oute of myne herte/can I not do of myne awne strenght. To abstayne frō adultery as cōcernynge the vtteward dede/can I do of myne awne strength/ but not to desyre in myne hert is an vnpossyble vnto me as is to chose whether I will hongry or thurst/& yet so þ lawe requireth. Wherfore of a mās awne strength is the lawe neuer fulfylled/ we must haue therunto goddis fauoure/& his spirite/purchased by Christes bloude. Neuertheles when I saye a man maye do many thinges outerwardly clene agaynst his herte/we must vnderstande that man is but dyeuen of diuers appetites/& the greatest appetite ouercommeth the lesse & caryeth the man awaye violently with hym. As when I desyre vengeaunce/& feare also the inconuenience that is lyke to folowe/yf feare be greatter/I abstayne/yf the appetite þ desyreth vēgeaūce be gretter/I cānot but prosecute þ dede/as we se by experience in many murtherars & theues/whych though they be brought into neuer so great perell of deeth/yet after they haue escaped/do euen the same agayne. And cōmen we mē prosecute their lust(because feare & shame are awaye/whē other whych haue the same appetites in their hertes/ abstayne at þ leest waye vtwardly or worke secretly beynge ouercome of feare and of shame/and so lyke wyse is it of all other appetites.

Flesshe & spirite fyght to gether.

Further moare he declareth/how the spryte & the flesshe fyghte to gether in one man/and maketh an ensample of him selfe/that we myght lerne to know how to worke a ryghte/I meane to kyll synne in oure selues. He calleth both the spryte & also the flesshe a lawe/because that lyke as the nature of Goddis lawe is to dryue/to cōpell & to craue/euē so the flesshe dryueth/cōpelleth/ craueth & rageth agaynst the spryte/& will haue her lustes satisfyed. On þ other syde dryueth the spryte/cryeth & fyghteth agaynst the flesshe/& will haue his luste satisfied. And this stryfe dureth in vs/as longe as we lyue/in some moare & in some lesse/as the spryte or the flesshe is stronger/& the very man hys awne selfe is both the spryte & the flesshe/whych fyghteth with his awne selfe vntyll synne be vtterly slayne & we all to gether

The.viij.chap. spirituall. In the.viij. Chap. he cōforteth suche fyghters þ they dispere not because of suche flesshe/other thinke that they are lesse in fauoure with God. And he sheweth how that the synne remaynynge in vs/hurteth not/for ther is no daunger to them that are in Christ which walke not after the flesshe/but fyght agaynst it. And he expoundeth more largely what the nature of the flesshe & of the spryte is/& how the spryte cōmeth by Christ/which spryte maketh vs spirituall/taweth/subdueth & mortifieth the flesshe/& certifyeth vs that we are neuertheless the sonnes of God/& also beloued though that synne rage neuer so moche in vs/so longe as we folowe the spryte & fyghte agaynst synne to kyll & mortifie it. And because no thynge is so good to the mortifyenge of the flesshe/as the crosse & tribulacion/he cōforteth vs in oure passyons & afflictiōs/by the assistens of the spryte which maketh intercession to God for vs myghtely with grouynges that passe mās vnderstaunce/so that mās spesche cānot cōprehende them & wyth the mournynge also of the creatures wyth vs/of greate desyre that they haue/that we were lowsed frō synne & corrupcio of the flesshe. So se we that these thre chapters/ the.vi.vij.viij. do none other thynge so moche as to dryue vs vnto the ryght worke of

The.ix.x.&.xi. Chapters. fayth/which is to kyll the olde man and mortifye the flesshe. In the.ix.x.&.xi. chapters he treateth of Goddis predestinacio/whence it springeth all to gether/whether we shall beleue or not beleue/be lowsed frō synne or not be lowsed. By which predestinacio oure iustifyinge & saluacio are clene take oute of oure handes/& put in the handes of God only/which thinges is most necessary of all. For we are so weke & so vncertayne/that yf it stode in vs/there wolde of a trueth no man be saued/the deuell no doute wolde deceaue vs. But now is God sure/that his predestinacio cānot deceaue hym/nether can eny man withstand or let him/and therfore haue we hope and truste agaynst synne.

But here muste a mane be set vnto those vnquyet/busye and hye clyming spryles howe ferre they shall go/which fyrst of all bringe hether there hye reasons & pregnāt wyttes/& beginne fyrst from an hye to serche botomlesse secretes of Goddis predestinacio/whether they be predestinat or not. These must nedes ether cast thē selues doune hedelōg into desperacio or else cōmyt thē selues to fre chaunce carelesse. But folowe thou the order of this epistle/& nooselI thy selfe wyth Christ & learne to vnderstande what the lawe & the gospell meane/& the office of both two/that thou mayst in the one knowe thy selfe/& how that thou hast of thy selfe no strength/but to synne & in the other the grace of Christ And then se thou fyghte agaynst synne/& the flesshe as the.viij.fyrst. Chapters teache the. After that when

Thys do yf thou wylt vnderstande. thou arte come to the.viij. chapter & arte vnder the crosse & suffrynge of tribulacio/the necessite of predestinacio will ware swete/& thou shalt well fele how precioulse a thinge it is. For excepte thou haue borne the crosse of aduersyte and temptacio/& hast felte thy selfe brought vnto the very brymme of desperacyon/ye & vnto hell gates/thou canst neuer medle with the sentence of predestinacio without thyne awne harme/& without secret wrath & grudgynge inwardly agaynst God/for other wyse it shall not be possyble for the to thynke that God is ryghteous & iuste. Therfore must Adam be well mortifyed and the flesshely wytte brought vtterly to nought/yer þ thou mayst awaye with this thinge/ & drincke so stronge wyne. Take hede therfore vnto thy selfe/that thou drincke not wyne/whyle thou art yet but a suchlyng. For euery lernynge hath hys tyme/measure & age/& in Christ is there a certayne chyldhod/in which a mā must be content with mylke for a ceason/vntyll he ware stronge & growe vp vnto a perfecte man in Christ/& be able

The.xij.Chapter. to eate of moare stronge meate. In the.xij. Chapter he geueth exhortacions. For this maner obserueth Paul in all hys epistles/fyrst he teacheth Christ & the fayth/then exhorteth he to good workes/& vnto continuall mortifyinge of the flesshe So here teacheth he good workes in deade/& the true seruynge of God/& maketh all mē Prestes/to offer vp/not money & beastes as the maner was in the tyme of the lawe/but their awne bodyes/with kyllynge & mortifyinge of the lustes of the flesshe. After that he describeth the outwarde conuersacyon of Christen men/how they oughte to behaue thē selues in spirituall thinges/how to teache/preache & rule in the cōgregacio of Christ/to serue one to another/to suffre all thinges pacyently/& to cōmyt the wreke & vengeaūce to God/in cōclusyō how a Christen man oughte to behaue him selfe vnto all men/to frend/foo or what soeuer he be. These are the ryghte workes of a Christe mā which springe oute of fayth. For fayth kepeth not holye daye/nether suffreth any mā to be ydle/wher soe-

The.xiij. Chapter. uer she dwelleth. In þ xiij. he teacheth to honoure the worldly & tēporall swerde. For though þ mās lawe & ordinaūce make not a mā good before God/nether iustifye him in the herte/ yet are they ordeyned for the furderaunce of the cōmune welth/to mayntene peace/to punysshe the euyll & to defende the good. Therfore ought the good to honoure the tēporall swerde & to haue it in reuerence/though as cōcernynge thē selues/they nede it not/but wolde abstayne frō euyll of their awne accorde/ye & do good wythout mās lawe/but by the lawe of the spryte which gouerneth the

Loue is the fulfyllynge of the lawe. harte/and gydeth it vnto all that is the will of God. Finally he cōprehendeth and knetteth vp all in loue. Loue of her awne nature bestoweth all that she hath/ and euen her awne selfe on that whych is loued. Thou neadest not to byd a kynde mother to be louynge vnto her only sonne. Moche lesse spyrytuall loue whych hath eyes

geuē her of

ner of God/readeth mās lawe to teache her to do hyr dutie. And as in ꝑ begynnyng he dyd put forth Christ as the cause & auctor of oure ryghteweſnes & saluacyō/euen so here setteth he hym forth as an ensample to conterfayte/that as he hath done to vs/euen so shulde we done one to another.

In the.xiiij.Chap.he teacheth to deale soberly wt the consciēces of the weke in the fayth/which vnderstād not yet the libertie of Christ perfectly ynough/& to fauer thē of Christe loue/& not to vse ꝑ liberte of ꝑ fayth vnto hyndrāce/ but vnto the furderāce & edifying of the weake. For where soche cōsideracio is not/there foloweth debate & despising of the Gospell. It is better therfore to forbere ꝑ weake a whyle/ vntill they waxe strōge/then that the learnynge of the Gopell shulde come all to gether vnder fote. And suche worke is the syngular worke of loue/& where loue is perfect/ there must needes be suche a respect vnto the weake/a thinge ꝑ Christ cōmaūded & charged to be had aboue all thinges.

In ꝑ.xv.Chap.he setteth forth Christ agayne to be folowed/ꝑ we also by his ensample shuld suffre other that are yet weake/as thē that are frayle/opē synners/ vnlerned/vnexperte/& of lothsome maners/& not to cast them awaye forth with/ but to suffre thē tyll they waxe better/& exhorte them in the meane tyme. For so dealt Christ in the Gospell & now dealeth with vs dayly/soffring oure imperfectnes/wekenes/cōuersacyon/ and maners/not yet fassyoned after the doctrine of ꝑ Gospell/ but smell of the fleshe/ ye & sometyme breake out in outwarde dedes. After that to conclude wt all he wysheth them encreace of fayth/peace/& ioye of conscīēce/prayeth thē & cōmitteth them to God & magnifieth his office & administracio in the Gospell/& soberly & with greate discrecyon desyreth succoure and ayde of them/ for the poore saynctes of Jerusalē/& it is all pure loue that he speketh or dealeth wt all. So finde we in this pystle plētuously/ vnto the vtmoste/whatsoeuer a Christen man or woman ought to knowe/that is to wete what the lawe/the Gospell/ synne/Grace/Fayth/Righteousnes/Christ/God/good workes/Loue/Hope/& the crosse are/and euen where in the pyth of all that pertayneth to the Christen fayth stondeth/& howe a Christen man oughte to be haue him selfe vnto euery man/be he perfect or a synner/good or bad/ stronge or weke/frend or foo/and in conclusyō howe to behaue oure selues both toward God & toward oure selues also. And all thinges are profoundely grounded in the scryptures/& declared with ensamples of him selfe/of the fathers and of the prophetes/that a man can here desyre no moare. Wherfore it apperet h euidently/ꝑ Paulus mynde was to comprehende breuely in thys pistle all the hole lernynge of Christes Gospell/& to prepare an introduccion vnto all the olde testamēt. For without doute whosoeuer hath thys pistle perfectly in hys herte/the same hath the lyght & the effecte of the olde testamēt with him/wherfore let euery man without excepcio exercyse him selfe therin diligētly/& recorde it night & daye cōtinually/vntyll he be fully acquaynted therwith.

This epistle to the Romaynes is the dore into all the scriptures/ye & ꝑ kepeth openeth it and bringeth mē to the true vnderstandinge of it.

The last Chapter is a Chapter of recōmendacion/wherin he yet myngleth a good monycion/ꝑ we shulde beware of the traditiōs & doctryne of men whych begyle the symple with sophistry & lernynge that is not after the Gospell/ & drawe them from Christ/and noosell them in weke and febie and (as Paul calleth them in the pistle to the Galathyans) in bedgerly ceremonyes for the entent ꝑ they wolde lyue in fatte pastures & be in auctorite/and be taken as Christ/ye and aboue Christ/and syt in the temple of God/that is to witt in the consciences of men where God only/ hys worde/and his Christ ought to sytte. Compare therfore all maner doctryne of men vnto the scrypture & se whether they agre or not. And cōmitte thy selfe whole & all to gether vnto Christ/ and so shall he wyth hys holy spryte and wyth all hys fulnes dwell in thy soule.

The last Chapter.

The somme and hole cause of the wrytinge of this Epistle/is/to proue that a man is iustifyed by fayth onlye: which propolycyon who so denyeth/to him is not only this Epistle and all that Paul wryteth/ but also the hole scripture so locked vp/that he shall neuer vnderstande it to his soules health. And to bringe a man to the vnderstandynge and felynge that fayth onlye iustifyeth: Paule proueth that the hole nature of mā is so poysoned & so corrupte/ye & so deed concernynge godly lyuynge or godly thynkynge/that it is impossyble for hym to kepe ꝑ lawe in the syght of God: that is to saye/to loue it/and of loue & lust to do it as naturally as a mā eateth or drinketh/vntyll she be quyckened agayne & healed thorow fayth. And by iustifyinge/vnderstande none other thinge then to be recōciled to God & to be restored vnto his fauoure/& to haue thy synnes forgeuen the. As when I saye God iustifieth vs/vnderstande therby/that God for Christes sake/meryttes & deserynges only receaueth vs vnto his mercye/ fauore & grace/ and forgeueth vs oure synnes. And when I saye Christ iustifieth vs/vnderstande therby ꝑ Christ hath only redemed vs/bought & delyuered vs oute of the wrath of God & damnacyon/& hath wyth hys workes onlye/ purchased vs the mercye/the fauoure and grace of God & the forgeuenes of oure synnes. And when I saye that fayth onlye iustifyeth/vnderstande therby that fayth & trust in the truthe of God & in ꝑ mercye promysed vs for Christes sake/& for his deserynge & workes onlye/ doth quyet the conscience and certifye hyr that oure synnes be forgeuen and we in the fauoure of God.

Iustifyenge.

Furthermore/set before thyne eyes Christes workes and thyne awne workes. Christes workes onlye iustifye the & make satisfaccion for thy synne/& thyne awne workes not: that is to saye/quyeteth thy conscience/& make the sure ꝑ thy synnes are forgeuen the/& not thyne awne workes. For the promyse of mercye is made the for Christes workes sake/& not for thyne awne workes sake. Wherfore seinge God hath not promysed that thyne awne workes shall saue the: therfore fayth in thyne awne workes can neuer quyet thy conscience ner certifye the before God (when God cōmeth to iudge and to take a reconnynge) that thy synnes are forgeuen the. Beyonde all this/myne awne workes can neuer satisfye the lawe or paye hyr that I owe hyr. For I owe the lawe to loue hyr with all myne hert/sowle/power & myght. Which thynge to paye I am neuer able whyle I am cōpased with fleshe. No/ I cannot once begynne to loue the lawe/except I be fyrst sure by fayth that God loueth me and forgeueth me. Finallye that we saye fayth only iustifyeth/ought to offende no man. For yf thys be true/ꝑ Christ onlye redemed vs/Christ onlye bare oure synnes/ made satisfaccion for them and purchased vs the fauoure of God/then must it nedes be true/that ꝑ trust onlye in Christes deserynge and in the promyses of God the father made vs for Christes sake/doth onlye quyet the conscyence & certifie hyr that the synnes are forgeuē. And when they saye a mā must repent/forsake synne/& haue a purpose to synne no more as nye as he can & loue the lawe of God: Ergo fayth alone iustifyeth not. I answere/that and all lyke argumentes are nought/& lyke to this. I must repent & be sorye/the Gospell must be preached me/ and I must beleue it or elles I cānot be partaker of mercye which Christ hath deserued for me/Ergo Christ onlye iustifieth me not/or Christ onlye hath not made satisfaccyon for my synnes. As this is a naughtye argument/so is the other.

Now go to reader/and accordynge to the order of Pauls wrytynge/ euē so do thou. Fyrst beholde thy selfe diligentlye in the lawe of God/& se there thy iust damnacyon. Secondarely turne thyne eyes to Christ/ & se there the exceadynge mercye of thy mooste kynde & louynge father. Thyrdly remember that Christ made not this attonement that thou shuldest anger God agayne/nether dyed he for thy synnes/that thou shuldest lyue styll in thē/nether clensed he the/that thou shuldest returne/as a swyne/vnto thyne olde podell agayne: but ꝑ thou shuldest be a new creature and lyue a new lyfe after the wyll of God/and not of the fleshe. And be dyligent least thorow thyne awne negligence & vnthankfulnes/thou lose this fauoure and mercye agayne.

¶Fare well.

¶The ende of the prologe to the Romaynes.

¶ The Epistle of the Apostle Saynct Paul to the Romayns.

¶ Paul declareth his loue towarde the Romaynes/ Sheweth what the Gospell is with the frute therof/ rebuketh the beestlynes of the flesshe.



¶ The fyrst Chapter. ✠

a PAul the seruaunt of Iesus Christ called to be an apostle/ put a parte to preache the Gospell of God/ which he promysed afore by his Prophetes in the holy scriptures ✠ make mencion of his sonne/ the which was begotten of the seed of Dauid/ as pertayninge to the flesshe: and declared to be ✠ sonne of God/ wyth power of the Holy goost that sanctyfyeth/ sence the tyme that Iesus Christ oure Lorde rose agayne from deeth/ by whom we haue receaued grace and Apostleshyppe/ to bringe all maner hethen people vnto the obedyence of the fayth/ that is in hys name: of ✠ whych hethen are ye a part also/ whych are Iesus Christes by vocacion. ✠

a * Saynctes by calling/ is as moche to saye/ as called to be saynctes/ called to holynes ✠ holy lyuyng: for the scrypture is accustomed to cal thē ✠ be a lyue saynctes/ and it ought to be all one/ to saye/ a saynct and a Christen mā or a Christyan.

a To all you of Rome beloued of God and *saynctes by callynge. b* Grace be wyth you and peace from God oure father/ and frō the Lorde Iesus Christ.

B FYrst verely I thanke my God thorow Iesus Christ/ for you all/ because youre fayth is published through out all the worlde. For God is my wytnes/ whom I serue with my spyrete in the Gospell of hys sonne/ that wyth out cesynge I make mencyon of you allwayes in my prayers/ beseechynge that at one tyme or other/ a prosperous iorney (by ✠ wyll of God) myght fortune me/ to come vnto you. For I longe to se you/ that I myght bestowe amonge you some spyrituall gyfte/ ✠ to strenght you with all: that is/ that I might haue consolacīo to gether with you/ through the cōmen fayth/ which both ye and I haue.

b * Grace be wyth you and peace. By grace/ here vnderstande ✠ fauour of God wherwyth he freely forgeueth sinne s By peace/ the trāquylitye of conscience proceadyng therof.

I wolde that ye shuld knowe brethren/ how that I haue often tymes purposed to come vnto you (but haue bene let hytherto) to haue some frute amonge you/ as I haue amonge other of the Gentyls. For I am detter both to the Grekes and to them which are no Grekes/ vnto the learned and also vnto ✠ vnlearned. Lyke wyse/ as moche as in me is I am redy to preache the Gospell to you of Rome also. For I am not ashamed of the gospell of Christ because it is the power of God vnto saluacyon to all that beleue/ namely to the Iewe/ and also to the Gentyle.

c * For by it the ryghtewelnes which cōmeth of God/ is opened/ from fayth to b * fayth. As it is written: the iust shall lyue by fayth.

c For by it ✠ ryghtewelnes which cometh of God/ is opened/ that is/ by the preachyng of the gospell/ the imputacyō of ryghtwelnes wherwith God reputeth and pronounceth vs ryghtwes freely thorow mercy/ is euydently declared.

For the wrath of God apereth from heauē agaynst all vngodlynes and vnryghtewelnes of men which withholde the trueth in vnrightewelnes: seynge/ what maye be knowen of God/ that same is manifest amonge them. For God dyd shewe it vnto thē. So that hys inuisyble thynges: that is to saye/ hys eternall power and godhed/ are vnderstande and sene/ by the workes from the creacion of the worlde. So that they are wythout excuse/ in as moche as whē they knewe God/ they glorified him not as God/ nether were thankfull but were full of vanities in their imaginacīōs/ and their folisshe hertes were blynded. When they counted them selues wyse/ they became foles and turned the glory of the immortall God/ vnto the similitude of ✠ ymage of mortall man/ ✠ of byrdes/ and foure foted beastes/ and of serpētes. Wherfore God lyke wyse gaue thē vp vnto their hertes lustes/ vnto vnclennes/ to defyle their awne boddyes bitwene thē selues: whych tourned hys trueth vnto a lye/ ✠ worshypped and serued the creatures more then ✠ maker/ which is blessed for euer. Amen. For this cause God gaue them vp vnto shamfull lustes. For euē their wemen dyd chaunge the naturall vse vnto ✠ vnnaturall. And lyke wyse also the men lefte the natural vse of the womā/ ✠ brent in their lust̄ one to another. And mā w mā wrought filthynes/ ✠ receaued in thē selues ✠ rewarde of their errour/ as it was accordynge.

D And as it semed not good vnto thē to be a knowen of God/ euē so God delyuered thē vp vnto a leawde mynd/ that they shulde do tho thinges which were not comly/ beinge full of all vnrighteous doynge/ of fornicacion/ wickednes/ coueteousnes/ maliciousnes/ full of enuye/ morther/ debate/ disceyte/ euyll condicyoned/ whysperers/ backbyters/ haters of God/ doers

God/doers of wronge/proude/bosters/bringers vp of euill thinges/disobediēt to father and mother/ without vnderstandinge/ couenaunte breakers / vnlouynge / trucebreakers/ and merciles. Which men though they knew the ryghteweines of God/how ỹ they which commyt soche thinges/are worthy of deeth/yet not only do the same/but also haue *pleasure in them that do them.

*To haue pleasure in another mannes synnes is greater wyckednes then to synne thy selfe.

¶ He rebuketh the Jewes/which as touchynge synne are lyke the Heythen/yee worse then they.

¶ The.ij. Capter.

A a *To iudge/ here (as i many other places) signifyeth to cōdēmne other & esteame thy selfe ryghtwes

THerfore arte thou inexcusable O man/ whosoeuer thou be ỹ a *iudgest. For in that same wherin thou iudgest another/ thou condemnest thy selfe. For thou that iudgest doest euē the same selfe thinges But we are sure that the iudgement of God is accordynge to trueth/ agaynst them whych cōmyt soche thynges. Thinkest thou this O thou man that iudgest them which do soche thynges/ & yet doest euē the very same/ that thou shalt escape the iudgement of God? Ether despysest thou the ryches of his goodnes/ pacyence & longe sufferaunce? & remēbrest not how ỹ the kyndnes of God ledith the to repentaunce?

But thou after thyne harde herte ỹ cānot repent/ heapest the to gether the treasure of wrath agaynste the daye of vengeaūce/ whē shalbe opened ỹ ryghtewes iudgemēt of God

b *Which will reward euery mā accordynge to hys deades.

b *which will reward euery mā accordynge to hys dedes: ỹ is to saye/ prayse/ honoure & immortalite/ to thē which contynue in good doynge/ and seke eternall lyfe. But vnto thē that are rebellions and disobey the trueth/ & folowe iniquytie/ shall come indignaciō and wrath/ tribulacion & anguysshe vpon ỹ soule of euery man that doth euyll: of the Jewe fyrst/ & also of the Gentyl. To euery mā that doth good/ shall come prayse/ honoure/ and peace/ to the Jewe fyrst/ & also to the Gētyll. For ther is no parcialyte w̄ God. But whosoeuer hath synned wyth out lawe/ shall perisshe wyth out lawe. And as many as haue synned vnder ỹ lawe/ shalbe iudged by ỹ lawe

c *For before God they are not ryghteous which heare the lawe: but the doers of ỹ lawe shalbe iustified. For yt ỹ Gētyls which haue no lawe/ do of nature the thynges cōtayned in ỹ lawe: then they hauynge no lawe/ are a lawe vnto them selues/ which shewe the dede of the lawe writtē in their hertes: whill their conscience beareth witnes vnto them & also their thoughtes/ accusynge one another or excusynge/ at the daye when God shall iudge the secretes of men by Jesus Chryst/ accordynge to my Gospell.

c *For before God they are not rightwes &c but the doars of the lawe shalbe iustifyed / that is/ shalbe pronounced iust & ryght wes This sentēce

Beholde/ thou arte called a Jewe/ & trustest in ỹ lawe & reioysist in God/ & knowest his will/ & hast experience of good/ & bad/ in ỹ thou arte informed by the lawe: & beleuest that thou thy selfe arte a gyde vnto ỹ blynde/ a lyght to them whych are in darknes/ an informer of them whych lacke discrecyon/ a teacher of vnlearned/ which hast ỹ ensample of that whych ought to be knowē/ and of the truth/ in the lawe. But thou whych teachest another/ teachest not thy selfe. Thou preachest a man shuld not steale: and yet thou stealest. Thou sayst/ a mā shuld not cōmyt aduoutry and thou breakest wedlocke. Thou abhorrest ymages/ and robbest God of his honoure. Thou reioysest in the lawe/ & thorow breakynge the lawe/ dishonourest God. For the name of God is euyll spoken of amonge the Gentyls thorowe you/ as it is written.

Circūcision verely auayleth/ yf thou kepe the lawe. But yf thou breake ỹ lawe/ thy circumcisiō is made vncircūcision. Therfore yf the vncircumcised kepe the right thinges cōtayned in the lawe: shall not his vncircumcision be counted for circumcision? And shall not vncircumcision which is by nature (yf it kepe the lawe) iudge ỹ/ which beynge vnder the letter and circumcision/ dost trāsgresse ỹ lawe? For he is not a Jewe/ whech is a Jewe outwarde. Nether is that thinge circūcision which is outwarde in the flesshe. But he is a Jewe which is hyd wythin/ and the circumcision of the herte is ỹ true circūcision/ whych is the spyrete & not in the letter/ whose prayse is not of men/ but of God.

¶ He sheweth what preferment the Jewes haue/ and that both the Jewes and Gentyls are vnder synne/ & are iustifyed only by ỹ grace of God in Chryst.

¶ The.iij. Chapter.

WHat preferm̄ēt then hath ỹ Jewe? other what auaūtageth circūcisiō Surely very moche. First vnto thē was committed the worde of God. What then though some of thē dyd not beleue? shal their vnbeleue make the promes of God wyth out effecte? God forbyd. Let God be true/ & all men lyars/ as it is written: that thou myghtest be iustifyed in thy sayinge/ & shuldest ouercome/ when thou are iudged.

Yf oure vnryghtewesnes make the righteweines of God more excellent: what shall we saye? Is God vnrighteous whych taketh vengeaunce? I speake after ỹ maner of men. God forbid. For how then shall God iudge ỹ worlde? If the veritie of God appere moare excellēt thorow my lye/ vnto his prayse/ why am I hence forth iudged as a synner? & saye not rather (as men euyll speake of vs/ and as some affyrme that we saye) let vs do euyll that good maye come therof. Whose damnacyon is iuste.

What sayewe then? Are we better then they? No/ in no

is onely spoke to the rebuke of the Jewes / setteyng no small store/ by them selues in the behalfe of the lawe/ whych yet the kept not. This thig layeth Paul to their charges/ on thys wyse. I t is not ynowghe for the O thou Jewe to heare the lawe onely and

B

to be a profytour therof & a leaner to it/ but yf thou wylt neades be iustifyed & made rightewes in the syghte of God by the law/ as thou so greatly crakest/ then must thou kepe the lawe/ not onely heare it/ now that dost thou not/ but art guylty of the breakyng of it/ and therfore must thou haue another waye to be come ryghtewes in the syghte of god then by the kepyng of the lawe/ which is/ as this whole Epistell both after & before plainly pronounceth/ that fayth/ that fully beleueth synnes to be forgeue vs freely by chryst not for our workes or deserupnges/ no not whē we haue done the best that we can Luke.xvij.

And to thys purpose doth. S. Austen vrge in

A

thys selfe text expounde Paul/ sayyng/ not they are righteous which heare the lawe/ but which beleue in Chryst whome the lawe promysed/ affyrmyng playnly/ that to beleue in hym is to do the lawe

B

¶ No/in no wyse. For we haue al ready proued how that both Jewes & Gētyls are all vnder synne/as it is writtē: there is none righteous no not one: there is none that vnderstandeth/ there is none that seketh after God/they are all gone out of the waye/they are all vnprofytable/ther is none that doeth good/no not one. Their throte is an open sepulchre/with their tounges they haue disceaued: ỹ poyson of aspes is vnder their lyppes. Whose mouthes are full of cursynge & bytternes. Their fete are swyfte to sheed bloud. Destruccyon and wretchednes are in their wayes. And the waye of peace they haue not knowen. There is no feare of God before their eyes.

¶ Ye & we knowe that whatsoeuer ỹ lawe sayth/he sayth it to them which are vnder the lawe. That all mouthes maye be stopped/& all the worlde be subdued to God/because ỹ by the dedes of the lawe/shall no flesche be iustifyed in the sight of God. For by the lawe commeth the knowledge of synne.

Now verely is the ryghtewelnes that cōmeth of God declared with out ỹ fulfyllinge of the lawe/hauynge witnes yet of the lawe and of the Prophetes. The ryghtewelnes no dout which is good before God/commeth by the fayth of Jesus Christ/vnto all and vpon all that beleue.

¶ There is no differēce: for all haue synned/ and lacke ỹ prayse that is of valoure before God: but [a]*are iustifyed freely by his grace/ throughe the redempcion that is in Christ Jesu/ whom God hath made a seate of mercy thorow fayth in hys bloud/ to shewe ỹ ryghtewelnes which before him is of valoure/in that he forgeueth the synnes that are passed/ which God dyd suffre to shewe at thys tyme/ the righteousnes that is alowed of him/that he myght be counted iuste/and a iustifiar of hym which beleueth on Jesus. ¶

Where is then thy reioysynge? It is excluded. By what lawe? by the lawe of workes? Naye: but by the lawe of fayth.

Therfore we holde ỹ a mā is iustyfyed by fayth wythout the dedes of the lawe. Is he the God of the Jewes only? Is he not also the God of the Gentyls? Yes/euen of ỹ Gentyls also. For it is God only whych iustifyeth circumcisyon which is of fayth/and vncircumcisyon thorow fayth. Do we then destroye the lawe thorow fayth? God forbyd. But we rather mayntayne the lawe.

¶ He declareth by ẽxāple of Abrahā/that fayth iustifieth/and not the lawe/nor the workes therof.

¶ The .iiij. Chapter

What shall we saye then/that Abraham oure father as pertaynynge to the flesche/dyd finde? If Abrahā were iustified by*dedes/then hath he wherin to reioyce: but not wyth God. For what sayth the scripture? Abraham beleued God/& it was counted vnto hym for ryghtewelnes. To hym that worketh/is ỹ rewarde not reckened of fauoure/but of dutye. To him that worketh not but beleueth on him ỹ iustifieth the vngodly/is his fayth coūted for ryghtewelnes. Euen as Dauid describeth ỹ blessedfulnes of ỹ man vnto whō God ascribeth ryghtewelnes without dedes.* Blessed are they/whose vnrighteousnes are forgeuē & whose synnes are couered. Blessed is ỹ mā to whom the Lorde imputeth not synne.

a* Therfore by faith &c that ỹ prom̄ might be suer/that is/ therfore are ye pronoūced righteous by fayth (by which vnderstande euen ỹ mercy of god receaued by fayth) that the cōclycēce might be surly certified of the wyl of God/& of ỹ promeses of Gospell/ that is/ of remissyō of synnes/of reconciliacyon or reputacion of righteousnes/ and of the gyft of euerlastyng lyfe/that these thynges shall suerly be performed: whych were not possyble yf ỹ promes shuld depende & hange on oure workes. For then shulde the conscyēce be vnsure dowting whether we had workes ynow ghe/whether God wolde be mercifull/whether the lawe which we knowe we haue transgressed/ wolde condemne vs &c.

¶ Now when doutefulnes remayneth in vs there remayneth also fearfulnes/by whych cometh desperacyon & deeth: for so longe as the lawe

Dedes iustifye not before God.

Are iustified freely by his grace. This sayng doth S. Ambrose expounde on this wyse: they worckyng nothyng nor acquytyng hym any whit/ are iustyfyed by fayth alone/ by the gift of God Thys worde/ alone/ (although ther wyth vniustly offended) is also euidently expressed by S. Paul hym selfe/ in these wordes/ freely ỹ oute ỹ lawe/ without workes/ it is a gift/ & soche like/ which thou must marcke/ for they are all one w̄ this forsayde exposicio of S. Ambrose/ by fayth alone we are iustified which sayng signifyeth thus moche. Onely by ỹ belefe wherwith we beleue that the mercy of God grasted in christes bloude dothe saue vs are we pronoūced ryghtwes. This word/alone/ excludeth workes/ not ỹ thou shuldest not do thē: for vnto all good workes cōmaūded in ỹ scripture art thou bouūde/ and called to walcke in thē/ & must ernestly studye & endeuour thy selfe to leue none of them vndone: but ỹ thou shuldest in no condicio thinck/ that thou arte ther by iustifyed or made rightwes before God.

shewth vs the angre of God/ feares deth cā not be ouer come. Therfore must we reades tyck onely to fayth in ꝑ mercyful promyses of God/ suerly certifyed ꝑ they shalbe fulfylled although oure workes haue not deserued ꝑ fulfyllinges of them.

he was able to make good. And therfore was it reckened to him for righteweines.

It is not writtē for him only/ that it was reckened to him for ryghteweines: but also for vs/ to whom it shalbe counted for righteweines/ so we beleue on hym that rayled vp Iesus oure Lorde from deeth: Which was delyuered for oure synnes/ and rose agayne for to iustifye vs.

¶ The power of fayth/ hope and lone: and how death raygned from Adam vnto Christ/ by whome onely we haue forgeu euelle of synnes.

¶ The.v. Chapter.

BEcause therfore ꝑ we are iustified by fayth/ [a]*we are at peace wyth God thorow oure Lorde Iesus Christ: by whō we haue awaye in thorow fayth / vnto thys grace wherin we stande and reioyce in hope of the prayse that shalbe geuen of God. Nether do we so only: but also we reioyce in tribulacyon. For we knowe that tribulacyon bringeth pacience/ pacience bryngeth experiēce/ experiēce bringeth hope. And [b]*hope maketh not ashamed for ꝑ loue of God is sheed abrod in oure hertz by the holy goost/ which is geuen vnto vs.

For when we were yet weake/ accordyng to ꝑ tyme: Christ dyed for vs whych were vngodly. Yet scace will eny man dye for a ryghtewes man. Parauēture for a good mā durst a mā dye. ✠ But God setteth out hys loue ꝑ he hath to vs/ seynge that whyll we were yet sinners/ Christ died for vs. Moche more then now (seynge we are iustifyed in hys bloud) shall we be saued from wrath thorow hym.

For yf whē we were enemyes/ we were reconciled to God by ꝑ deeth of his sonne: moche more/ seinge we are reconciled/ we shalbe preserued by his lyfe. Not only so/ but we also ioye in God by ꝑ meanes of oure Lord Iesus Christ/ by whō we haue receaued ꝑ attōmēt.

a *To be at peace wyth God is no nother thing/ than to haue trā quillitie and rest in oure hertes toward God/ knowing assuredly that we be accepted of hym & do pleasehim: which thyng we fynde by fayth onely/ in that it receaueth forgeuenes of synnes & geuenes of life euerlasting by mercy obtayned at Christes blode. Oure awne workes cā bring no forthe tanquillitie/ because they be vnsure and engender doubte/ of whych followeth deliperacion/ & of it dampnacyon.

*b We are not ashamed of oure hope for we are sure by the deathe of christ ꝑ God louethvs and will bringe oure hope to passe.

¶ Wherfore as by one mā synne entred into the worlde/ & deeth by the meanes of synne. And so deeth went ouer all men/ in so moche that all men synned. For euen vnto the tyme of the lawe was synne in ꝑ worlde/ but synne was not regarded/ as longe as ther was no lawe: neuertheles deeth raygned frō Adam to Moses/ euē ouer thē also that synned not/ with lyke trasgression as dyd Adam: whych is the similitude of him that is to come.

Adās disobediēce dāpned vs all yer we oure selues wrought euell. And Christes obedyence saueth vs all/ yer we oure selues worke anye good.

But the gyfte is not lyke as ꝑ synne. For yf thorow the sinne of one/ many be deed: moche more plenteous vpon many was ꝑ grace of God and gyfte by grace: which grace was geuen by one man Iesus Christ.

And ꝑ gifte is not ouer one synne/ as deeth cā thorow one synne of one that synned. For damnacion came of one synne vnto condēnacion: but ꝑ gift came to iustify frō many synnes. For yf by the sinne of one/ deeth raygned by the meanes of one: moche more shall they which receaue aboundance of grace & of the gyfte of ryghteweines/ raygne in lyfe by the meanes of one (that is to saye) Iesus Christ.

Lykewise then as by the synne of one/ condemnaciō came on all mē: euē so by the iustifyinge of one cōmeth the ryghteweines that bringeth lyfe vpō all mē. For as by one mānes disobediēce many be came synners: so by the obediēce of one/ shall many be made ryghteous. But the*lawe in ꝑ meane tyme entred in/ that synne shuldencreace. Neuerthelater where aboundaūce of synne was/ there was more plenteousnes of grace. That as synne had raygned vnto deeth/ euē so myght grace raygne thorow ryghteweines/ vnto eternall lyfe/ by the helpe of Iesu Christ.

* The lawe encreaseth synne/ & maketh oure nature more gredye to do euell because the lawe ministreth no power nether lust to ꝑ the bidden/ or to refrayne from ꝑ which forbiddeth. Gala. iij. d.

¶ For so moch as we be deliuered thorow Christ frō synne: we muste fashion oure selues to lyue as the seruauntes of God/ and not after our awne lustes. The vnlyke rewarde of ryghteousnesse and synne.

¶ The.vi. Chapter.

WHat shal we saye then? Shall we cōtinue in synne/ ꝑ there maye be aboundaūce of grace? God forbid How shall we that are deed as touchinge synne/ liue eny lēger therin? ✠ Remēber ye not that all we which are baptised in ꝑ name of Iesu Christ are baptised to dye with him? We are buried wᵗ hym by baptyme/ for to dye/ that lykewyse as Christ was rayled vp frō deeth by ꝑ glorie of the father euen so we also shuldwalke in a newe life. For yf we be graft in deeth lyke vnto him: euen so must we be in the resurrection. Thys we must remember that oure olde man is crucifyed wᵗ him also/ that the body of synne might vtterly be destroyed/ that hence forth we shuld not be seruauntes of synne. For he that is deed/ is iustifyed from synne.

Wherfore yf we be deed wᵗ Christ/ we beleue that we shall lyue with him: remēbringe that Christ once rayled from deeth/ dyeth no more. Deeth hath no more power ouer him. For as touchinge that he dyed/ he dyed cōcerninge synne/ once. And as touchinge that he liueth/ he liueth vnto God. Lykewyse ymagen ye also/ ꝑ ye are [a]*deed cōcerninge synne but are alyue vnto God thorow Iesus Christ oure Lorde ✠ Let not synne raygne therfore in youre mortal bodyes/ ꝑ ye shulde therunto obey in the lustes of it. Neither geue ye youre mēbres as instrumentes of vnrighteweines vnto synne: but geue youre selues vnto God as they ꝑ are alyue frō deeth. And geue youre members as instrumentes of ryghteweines vnto god Let not sinne haue power ouer you For ye are not vnder ꝑ lawe/ but vnder grace

a *To dye vnto synne is/ not to obeye the delyres & concupiscences of synne

¶

What then? Shall we synne/ because we

are not vnder ỹ lawe: but vnder grace? God forbyd. ✠ Remẽber ye not how that to whõ soeuer ye cõmyt youre selues as seruauntes to obey: his seruaũtes ye are to whõ ye obey: whether it be of synne vnto deeth/ or of obedience vnto righteweſnes? God be thanked/ ℣ that though ye were once the seruauntes of synne/ ye haue yet obeyed wyth herte vnto ỹ forme of doctrine wher vnto ye were deliuered. Ye are then made fre frõ synne/ and are become the seruauntes of ryghteweſnes. ✠ ✠ I will speake grosly because of the infirmitie of youre fleſshe. As ye haue geuẽ youre mẽbers seruaũtes to vnclẽnes & to iniquitie frõ iniquitye vnto iniquitye: euẽ so now geue youre members seruauntes vnto ryghteweſnes/ that ye maye be sanctifyed. For whẽ ye were the seruauntes of synne/ ye were not vnder righteweſnes. What frute had ye then in tho thinges/ wherof ye are now aſshamed For ỹ ende of tho things is deeth. But now are ye deliuered frõ synne/ & made ỹ seruaũtes of God/ & haue youre frute ỹ ye shuld be sanctified/ & ỹ ende euerlastinge life. For ỹ rewarde of synne is deeth: but eternall* lyfe is ỹ gyfte of God/ thorow Jesus Chryst oure Lorde.

Eternall lyfe is the deliuerynge of Chryst.

¶ Chryst hath delyuered vs from the lawe and death. Paul sheweth what the fleſshe and outwarde man is/ and calleth it the lawe of the membres.

¶ The .vij. Chapter.

Remẽber ye not bretheren (I speake to them that knowe the lawe) how ỹ ỹ lawe hath power ouer a mã as longe as it endureth? For ỹ womã which is in subiecciõ to a mã/ is bounde by ỹ lawe to the man/ as longe as he lyueth. If the man be deed/ she is lowsed from the lawe of the man. So then yf whill the man lyueth she couple her selfe vnto another mã/ she shalbe counted a wedlocke breaker. But yf the man be deed/ she is fre frõ the lawe: so that she is no wedlocke breaker/ though she couple her selfe with another man.

a* Are deed concernynge the lawe. To be deed concernig the lawe is to be made fre frõ the lawe and from the burthether of: to receaue the spirite/ by which we may do after ỹ law. And the same/ is to be delyuered from the lawe of deeth. Galat. ỹ.d

Euen so ye my bretheren/ a* are deed concerninge the lawe by the body of Chryst/ that ye shulde be coupled to another (I meane to him that is rysen agayne from deeth) that we shulde bringe forth frute vnto God. For whẽ ℣ we were in the fleſshe/ the lustes of synne which were stered vppe by the lawe raygned in oure members/ to bringe forth frute vnto deeth. But now are we delyuered frõ the lawe and deed from that wherunto we were in bondage that we shuld serue in a newe conuersacion of the spyrete/ and not in the olde cõuersacion of the letter.

What shall we saye then? is the lawe synne? God forbyd: but I knewe not what sinne meãt but by the lawe. For I had not knowne what lust had meãt/ excepte the lawe had sayd/ *thou shalt not lust. But synne toke an occasyon by the meanes of the commaundement and wrought in me all manner of concupiscẽce. For verely without ỹ lawe/ synne was deed. I once lyued without lawe. But when the cõmaundement came/ synne reuyued/ and I was deed. And the very same commaundement which was ordeyned vnto life/ ¶ was foũde to be vnto me an occasyõ of deeth. For synne toke occasion by the meanes of ỹ commaundement/ and so dyſceaued me/ & by the selfe cõmaundement slewe me. Wherfore 1.Timo.i.b. the lawe is holy/ and the cõmaundemẽt holy/ iust and good.

Exod.xx.e. Deut.v.b.

Was that then which is good/ made deeth vnto me? God forbyd. Naye synne was deeth vnto me/ that it myght appere/ how ỹ synne by the meanes of that whych is good/ had wrought deeth in me: that synne whych is vnder the commaundement/ might be out of measure synfull. For we knowe that ỹ lawe is spirituall: but I am carnall solde* vnder synne/ because I wote not what I do. For what I wold/ that do I not: but what I hate/ ỹ do I. If I do now that which I wolde not/ I graũte to ỹ lawe that it is good. So then nowe/ it is not I that do it/ but synne that dwelleth in me. For I knowe that in me (that is to saye in my fleſshe) dwelleth no good thinge. To will is present wt me: but I fynde no meanes to performe that whych is good. For I do not that good thinge which I wold but that euil do I/ which I wold not. Finally yf I do that I wolde not/ then is it not I that do it/ but synne that dwelleth in me/ doeth it. I fynde then by the lawe/ that when I wolde do good/ euyll is present with me. I delite in the lawe of God/ concerninge the inner man. But I se another lawe in my membres rebellinge agaynst the lawe of my mynde/ and subduynge me vnto the lawe of synne/ which is in my members. O wretched man that I am: who shall delyuer me from thys body of deeth? I thanke God thorow Jesus Chryst oure Lorde. So then I my selfe in my mynde serue the lawe of God/ and in my fleſshe the lawe of synne.

To be solde vnder synne is to be made a bond mã to do ỹ wyll of synne only.

¶ The lawe of the spyrete geueth lyfe. The spyrete of God maketh vs Gods children and heyres with Chryst The aboundaunt loue of God can not be seperated.

¶ The .viij. Chapter. ✠

There is then no damnacion to them whych are in Chryst Jesu/ whych walke not after ỹ fleſshe: but after the spyrete. For the lawe of ỹ spyrete ỹ bringeth lyfe thorowe Jesus Chryst/ hath delyuered me from the lawe of synne & deeth. For what the lawe coulde not do in as moche as it was weake because of the fleſshe: that

perforemed

*Synne is take here for a synne offeryng after the vse of ye hebrue tonge.

perfourmed God/ & sent his sonne in the symilitude of synfull flesshe/ & by *synne damned synne in ye flesshe: ye the righteweisnes requyred of the lawe/ myght be fulfylled in vs/ whych walke not after ye flesshe/ but after the spyrete

For they ye are carnall/ are carnally mynded. But they that are spirituall/ are gostly mynded. To be carnally mynded/ is deeth.

a *ye are not geuen to ye flesshe. To be geuē to ye flesshe/ is to lyue in ye workes of the flesshe/ which are rebuked. Galat. v. d.

But to be spiritualy mynded is life & peace. ¶ Because that ye flesshly mynde is emnyte agaynst God: for it is not obedient to ye lawe of God/ nether can be. So then they that are geuen to the flesshe/ cannot please God.

*Christes spirite is in all his/ & ye spirite is lyke because it cōsenteth vnto ye lawe. And ye bodye ye is deed because it consenteth to synne wyll ye spryte quycken at the last/ & geue him lust to do ye lawe & wyll not suffre hym to remayne in synne

But a *ye are not geuē to ye flesshe/ but to the *spyrete: yf so be that ye spyrite of God dwell in you. If ther be eny man that hath not the spyrite of Christ/ the same is none of hys. If Christ be in you/ the body is deed because of synne: but the spyrite is lyfe for ryghteweisnes sake. Wherfore yf the spyrite of him ye rayled vp Jesus from deeth/ dwell in you: euen he ye rayled vp Christ from deeth/ shall quycken youre mortall bodyes/ because that his spyrite dwelleth in you.

C ✝ Therfore brethren we are nowe detters/ not to the flesshe/ to liue after ye flesshe. For yf ye lyue after the flesshe/ ye must dye. But yf ye mortifye ye dedes of the body/ by ye helpe of ye spyrite/ ye shall lyue. For as many as are led by the spyrete of God: they are the sonnes of God. For ye haue not receaued the spyrete of bondage to feare eny moare/ but ye haue receaued the spyrete of *adoption wherby we crye Abba father. The same spyrete certifyeth oure spyrete that we are the sonnes of God. If we be sonnes/ we are also heyres/ ye heyres I meane of God/ and heyres annexed wt Christ yf so be that we *suffer together/ ye we maye be glorified together. ✠

(Adoption) ye is the inheritaūce promysed by grace.

*We must suffre with Christ yf we shal raygne with hym in glorye.

✠ For I suppose that the afflictiōs of this lyfe/ are not worthy of ye glory which shalbe shewed vpon vs. Also the feruent desyre of ye creatures abydeth lokynge when the sonnes of God shall appere/ because ye creatures are subdued to vanyte agaynst their wil: but for his will whych subdueth them in hope. For the very creatures shalbe delyuered frō the bondage of corrupcion into ye gloryous libertie of the sonnes of God. For we knowe that euery creature groneth with vs also/ & trauayleth in payne euen vnto this tyme.

*First frutes/ a taste/ & a certayne porcion & not the full gyfte of the spirite.

Not they only/ but euē we also whych haue the fyrst *frutes of ye spyrite/ morne in oure selues & wayte for the (adopciō) & loke for ye deliuraūce of oure bodyes. ✠ For we are

*We are saued by hope ye is we hope to be delyuered oute of ye corrupciō/ of oure bodyes into ye

*sauyd by *hope. But hope that is sene is no hope. For how can a mā hope for that which he seyth? But and yf we hope for that we se not/ then do we with pacience abyde for it.

Lyke wyse the spyrete also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the spyrete maketh intercessyon mightely for vs with gronynges which cannot be expressed with tonge. And he that searcheth the hertes/ knoweth what is the meaninge of the spyrite: for he maketh intercessyon for the sayntes accordynge to the pleasure of God. ✠

E glorye that Christ now is mi and therfore fayntnot in oure tribulacyons.

✠ For we knowe ye all thinges worke for the best vnto them that loue God/ which also are called *of purpose. For those whych he knewe before/ he also ordeyned before/ that they shulde be lyke fassyoned vnto the shape of his sonne/ ye he myght be the fyrst begotte sonne amonge many brethren. Moreouer which he appoynted before thē also he called And whych he called/ them also he iustifyed/ which he iustified/ them he also glorifyed.

*God choseth of hys awne goodnes & mercie calleth thorow the gospell: iustifieth thorow fayth and glorifyeth thorow good workes. F

What shall we then saye to these thinges? yf God be on oure syde: who can be agaynst vs? which spared not his awne sonne/ but gaue him for vs all: how shall he not with hym geue vs all thinges also? Who shall laye eny thinge to the charge of Goddes chosen? it is God that iustifieth: who then shall condēpne? it is Christ whych is deed yee rather whych is rysen agayne/ whych is also on the ryght hande of God & maketh intercessyon for vs. G

*He that seeth what Christ hath done for hym/ cānot but beleue that god loueth him and also loue God agayne.

Who shall seperate vs frō ye loue *of God? shall tribulacion? or anguysshe? or persecucyon? other honger? ether nakednesse? ether parell? ether swearde? As it is wrytten: for thy sake are we kylled all daye lōge/ and are counted as shepe apoynted to be slayne. Neuertheles in all these thynges we ouercome strongly thorow his helpe that loued vs. Ye and I am sure that nether deeth/ nether lyfe/ nether Angels/ nor rule/ nether power/ nether thinges present/ nether thinges to come nether heygh/ nether lowth/ nether eny other creature shalbe able to departe vs frō ye loue of God/ shewed in Christ Jesu oure Lorde. ✠

C Paul cōplayneth vpon the hard hertes of ye Jewes that wolde not receaue Christ/ and how the Heythen are chosen in theyr steade.

C The. ix. Chapter. A

I Saye the trueth in Christ/ and lye not/ in that wherof my conscyence beareth me wytnes in ye holy ghost that I haue gret heuynes and continuall sorowe in my hert. For I haue wysshed my selfe to be cursed frō Christ/ for my brethren & my kynsmen as pertayninge to ye flesshe/ which are ye Jsraelites. To whō pertayneth the adopciō/ & the glorye/ & the couenauntes & the lawe that was geuen/ and the seruice of God/ and the promyses: whose also are the fathers and they of whome (as concernynge the flesshe) Christ came/ which is God ouer all thinges blessed for euer Amen.

Adopcion is an inheritaunce by grace

I speake not these thynges as though the
wordꝭ of God had take none effecte. For they
are not all Israelites which came of Israel:
B nether are they all chyldren straycht waye
because they are the seed of Abraham. But
in Isaac shall thy seede be called: ꝟ is to saye/
they which are the children of the flesshe/are
not the chyldren of God. But the children of
promes are counted the seede. For thys is a
worde of promes/aboute thys tyme wyll I
come/and Sara shall haue a sonne.

Nether was it so wyth her only: but also
when Rebecca was wyth chylde by one/ I
C meane by oure father Isaac/yer the children
were borne/when they had nether done good
nether bad: that the purpose of God which is
by election/myght stande/it was sayde vnto
her/not by ꝟ reason of workes/but by grace
of the caller: the elder shall serue ꝟ younger.
As it is wrytte: Jacob he loued/but Esau he
hated. What shall we saye then? is there eny
vnrighteweslnes w God? God forbyd. For he
sayth to Moses: I wyll shewe mercy to whō
I shewe mercy: and will haue compassion on
whom I haue cōpassion. So lieth it not then
in a mās will or runninge/but in the mercye
of God. For the scripture sayth vnto Pharao
euen for this same purpose haue I stered the
vp/to shewe my power on the/& that my na-
me myght be declared thorow out all ꝟ worl-
de. So hath he mercye on whom he will/and
whom he will/he maketh hard herted.

Thou wylt saye then vnto me: why then
blameth he vs yet? For who cā resist his will?
D But O mā/what arte thou whych disputest
with *God? Shall the worcke saye to ꝟ wor-
* The fleshly & proude mynded will be as wise as God must be mortified to learne to feare God & to obey him & to leue disputinge w hym
be man: why hast thou made me on this fas-
shyon? Hath not the potter power ouer the
claye/euen of the same lompe to make one
vessell vnto honoure/and another vnto dish-
noure? Euen so/God willinge to shewe hys
wrath/and to make his power knowē suffe-
red with longe pacience the vessels of wrath/
ordeyned to damnacion/that he myght decla-
re the riches of his glory on ꝟ vessels of mer-
cye/whych he had prepared vnto glorye: that
is to saye/vs whych he called/not of the Je-
E wes only/but also of the gētyls. As he sayth
Osee. ii. d. in Osee: I wyll call them my people whych
1. Petr. ij. a. were not my people: and her beloued whych
was not beloued. And it shall come to passe
in the place where it was sayd vnto them/ye
are not my people: that there shalbe called ꝟ
children of the lyuynge God.

But Esaias cryeth concernynge Israel/
though the nombre of the children of Israel
be as ꝟ sonde of ꝟ see yet shall but a remnaūt
be saued. He fynisheth the worde verely/&
maketh it short in ryghtwesnes. For a short
worde wil God make on erth. And as Esaias
sayd before: except the Lorde of Saboth had
F left vs seede/we had bene made as Sodoma/
and had bene lykened to Gomorra.

What shall we saye then? We saye that ꝟ
gentyls which folowed not righteweslnes ha
ue ouertakē righteweslnes: I meane ꝟ righ-
teweslnes which cometh of fayth. But Israel
which folowed ꝟ lawe of righteweslnes could
not attayne vnto the lawe of ryghteweslnes.
And wherfore? Because they sought it not
by fayth: but as it were by the workes of the
lawe. For they haue stombled at ꝟ stōblynge
stone. As it is wrytte: Beholde I put in Syō
a stomblynge stone/and a rocke which shall
make men faule. And none that beleue on
him/shalbe a shamed.

C The vnfaythfulnes of the Jewes. Two maner of ryghteousnes.

C The. x. Chapter.

A
Brethre/my hertes desyre & prayer
to God for Israel is/that they
myght be saued. For I beare them
recorde that they haue a feruent
mynde to God warde/but not accordynge to
knowledge. For they are ignorannt of the
ryghteweslnes whych is alowed before God/
and go about to stablysshe their awne rygh-
teweslnes/and therfore are not obedient vnto
the ryghteweslnes whych is of valew before
God. For a *Christ is the ende of the lawe/to
iustifye all that beleue.

* a Christ is the ende of ꝟ lawe/ that is/Christ is ꝟ fulfyllinge of the lawe: so ꝟ who so hathe hir & beleueth ꝟ hel & shedinge of his bloude hath wasshed awaye synnes/& therwith ouercome deeth and hell/ and obtayned ꝟ fauour of hys father for all that thus beleue/is counted ryghteweslnes/although he do not in dede satisfye the lawe.

Moses describeth ꝟ ryghteweslnes which
cometh of the lawe/how that the man which
doth the thinges of the lawe/shall lyue ther-
B in. But the ryghteweslnes whych cometh of
fayth/speaketh on this wyse. Saye not in
thine hert/who shall ascende into heauen (ꝟ
is nothynge els then to fetch Christ doune)
Other who shall descende into ꝟ depe? (ꝟ is
nothynge els but to fetch vp Christ frō deeth)
But what sayth the scripture? The worde is
nye the/euē in thy mouth and in thyne herte.

This worde is the worde of *fayth whych
we preache. For yf thou shalt knowledge w
thy mouth that Jesus is the Lorde/& shalt
beleue with thyne hert that God rayled hym
vp from deeth thou shalt be safe. For the
belefe of the hert iustifyeth/& to knowledge
with the mouth maketh a man safe. For the
scrypture sayth: whosoeuer beleueth on him
shall not be ashamed.

* Though fayth iustifye from sinne and though Christ deserued ꝟ reward promysed/yet is the promyse made on the condicyō that we embrace Christes doctryne and cōfesse him w worde & dede So ꝟ we are iustifyed to do good workes/& in thē to walke to the saluacyō promysed.

There is no dyfferēce betwene the Jewe &
the Gentyll. For one is Lord ouer all/which
is ryche vnto all ꝟ call on him. For whoso-
C uer shall call on the name of ꝟ Lorde/shalbe
safe. But how shall they call on him/on whō
they beleued not? how shall they beleue on
him of whom they haue not herde? how shall
they heare w̄out a preacher? And how shall
they preache b *except they be sent? As it is
b * Except they
writtē

be sent/that is/ except ꝑ worde be geuē thē of God. Except they be sent: ꝑ wyll alke of whom Verely of him which is ꝑ owner of the Gospell/ꝑ is God. Of him be they sent/whych preache Christ truly: purely without ꝑ desyre of vayneglorye or gaynes. Of the same maner doth Christ prove that he was sent of hys father: because he spake to the glorie of his father/not of hi selfe. John.vij. But soche as vnder the pretēce of preachig ꝑ Gospell preache mēs traditions wherby they seke the prayse of thē selues/are false Apostles/ and sent of Antychrist not of Christ.

written: how beautyfull are the fete of them wych bringe glad tydynges of peace/and bringe glad tydynges of good thinges. But they haue not all obeyed to the Gospell. For Esaias sayth: Lorde who shall beleue oure sayinges? So then fayth cometh by hearing & hearinge cometh by ꝑ worde of God. But I aske: haue they not herde? No dout/their sounde wēt out into all landes: & their wordes into the endes of the worlde. ℣

But I demaunde whether Israel dyd know or not? First Moses sayth: I will prouoke you to envy/by them that are no people & by a folisshe nacīō I wil anger you. Esaias after that/is bolde and sayth: I am founde of them that sought me not/and haue appered to them that asked not after me. And agaynst Israel he sayth: all daye longe haue I stretched forth my handes vnto a people that beleueth not/but speaketh agaynst me.

¶ All the Jewes are not cast awaye/therfore Paul warneth the Gentyls that be called/not to be hye minded, nor to despyse the Jewes/for the iudgemeutes of God are depe and secrete.

¶ The.xi.Chapter.

I Saye then: hath God cast awaye his people? God forbyd. For euē I verely am an Israelite/of ꝑ seed of Abrahā/& of ꝑ tribe of Beniamin/ God hath not cast awaye hys people whych he knewe before. Etherwote ye not what the scripture sayth by ꝑ mouth of Helias/how he maketh intercessyon to God agaynst Israel/ saying: *Lorde they haue kylled thy Prophetes & dygged doune thyne alters: & I am lefte only/& they seke my lyfe. But what sayth the answer of God to him agayne? I haue reserued vnto me seuē thousande mē whych haue not bowed the knee to Baal. Euen so at this tyme is ther a remanaūt lefte thorow ꝑ electiō of grace. If it be of *grace/then is it not of workes. For then were grace no moare grace. If it be of workes/then is it no moare grace. For then were deseruinge no lenger deseruinge. What then? Israel hath not obtayned that he sought. No but yet ꝑ electiō hath obtayned it. The remanaūt are blinded/accordinge as it is writtē: *God hath geuē thē the spyrete of vnquyetnes: eyes that they shuld not se & eares that they shulde not heare/euē vnto thys daye. *And Dauid sayth: Let their table be made a snare to take them with all/ & an occasion to faule/& a rewarde vnto thē. Let their eyes be blynded that they se not: & and euen a *bowe downe their backes.

I saye then: haue they therfore stombled/ that they shulde but faule only? God forbyd: but thorowe their faule is saluacion happened vnto the gētyls/for to prouoke thē wyth all. Wherfore yf the faule of thē/be ꝑ ryches of the worlde: and the mynyshynge of them the ryches of the gentyls: How moche moare shulde it be so/yf they all beleued. I speake to you gētyls/in as moche as I am ꝑ Apostle of the gētyls/I will magnify myne office/ꝑ I myght prouoke thē which are my flesshe/& myght saue some of thē. For yf the castynge awaye of them/be the reconcylynge of the worlde: what shall the receauynge of thē be/ but lyfe agayne from deeth? For yf one pece be holy the whole heepe is holy. And yf the rote be holy/the braunches are holy also.

Though some of the braūches be broken of/and thou beynge a wylde olyue tree/ arte graft in amonge thē/& made partaker of the rote and fatnes of the olyue tree/bost not thy selfe agaynst the braūches. For yf thou bost thy selfe/remēber that thou bearest not the rote/but the rote the. Thou wilt saye then: the braūches are broken of/that I myght be grafte in. Thou sayest well: because of vnbeleue they are broken of/& thou standest stedfast in fayth. Be not hye mynded/but feare seynge ꝑ God spared not the naturall braunches/lest haply he also spare not the.

Beholde ꝑ kindnes & rigorousnes of God: on thē which fell/rigorousnes: but towardes the/kyndnes: yf thou cōtinue in his kyndnes. Or els thou shalt be hewē of/& they yf they byde not styll in vnbelefe/ shalbe grafted in agayne. For God is of power to graffe them in agayne. For yf thou wast cut out of a naturall wilde olyue tree/and wast grafted contrary to nature in a true olyue tree: how moche more shall ꝑ naturall braunches be grafted in their awne olyue tree agayne.

I wolde not ꝑ this secrete shulde be hyd frō you my brethren (lest ye shuld be wyse in youre awne conseytes) that partly blyndnes is happened in Israel/vntyll the fulnes of ꝑ gentyls be come in: & so all Israel shalbe saued. As it is writtē: *There shall come oute of Syō he ꝑ doth deliuer/& shal turne awaye the vngodlynes of Jacob. And this is my couenaūt vnto them/when I shall take awaye their synnes. As cōcerning ꝑ gospell they are enemyes for youre sakes: but as touchinge ꝑ electciō they are loued for ꝑ fathers sakes.

For verely the gyftes and callinge of God are soche/that it cannot repent him of them: for loke/as ye in tyme passed haue not beleued God/yet haue now obtayned mercy thorow their vnbelefe: euē so now haue they not beleued the mercy whych is happened vnto you/ꝑ they also maye obtayne mercy. God hath wrapped all nacyons in vnbeleue/that he myght haue mercye on all.

O the depnes of the aboundaūt wysdome & knowledge of God: how vnsercheable are his iudgementes/& his wayes past findinge

be sent/that is/ except ꝑ worde be geuē thē of God. Except they be sent: ꝑ wyll alke of whom Verely of him which is ꝑ owner of the Gospell/ꝑ is God. Of him be they sent/whych preache Christ truly: purely without ꝑ desyre of vayneglorye or gaynes. Of the same maner doth Christ prove that he was sent of hys father: because he spake to the glorie of his father/not of hi selfe. John.vij. But soche as vnder the pretēce of preachig ꝑ Gospell preache mēs traditions wherby they seke the prayse of thē selues/are false Apostles/ and sent of Antychrist not of Christ.

tij.Regum.xix

*Grace and workes are contrarie thinges.

Esa.vi.c. Mat. xiij. John. xij. & Act. xxviij.

Psal. lxviij

a *To bowe doune their backes/doth not only signifie that they shulde be brought vnder of the gentyles

& oppressed wt all kindes of euell; but that they shulde not ones loke vp to call on the Lorde wt sure belefe of hert.

out? For who hath knowen the mynde of ỹ Lorde? Or who was hys counseller? other who hath geuē vnto him fyrst/that he might be recompensed agayne? For of hym/& thorow him/& for him are all thynges. To hym be glorye for euer Amen.

¶ The swete conuersacyon/ loue/ and workes of soch as beleue in Christ.

¶ The.xij.Chapter. ✠

Philip.iij.c.

I Beseche you therfore brethren/by the mercyfulnȝ of God/ ỹ ye make youre bodyes a quicke sacrifyce/ holy & acceptable vnto God: which is youre resonable seruinge of God & fassyō not your selfnȝ lyke vnto thys worlde: but be ye chaūged in youre shape/ by ỹ renuynge of youre wittes that ye maye fele what thynge ỹ good/ that acceptable/& perfaycte wyll of God is. For I saye (thorowe ỹ grace ỹ vnto me geuē is) to euery man amonge you/ ỹ no man esteme of hym selfe moare then it becometh him to esteme/ but ỹ he discretly iudge of him selfe/ accordynge as God hath dealte to euery man the measure of fayth.

True seruinge of God is to bringe the body vnto ỹ obedīece of the lawe of God.

B As we haue many members in one body/& all mēbers haue not one office: so we beynge many/ are one body in Christ/ and euery mā amōge oure selues/ one anothers mēbers. ✠ Seynge that we haue diuers giftes accordynge to the grace that is geuen vnto vs: yf eny man haue ỹ gyft of *prophesye/ let hym haue it ỹ it be agreynge vnto the fayth. Let him ỹ hathe an office wayte on his office. Let him that teacheth/ take hede to his doctrine. Let him ỹ exhorteth/ geue attendaūce to his exhortacīō. If eny man geue/ let him do it w̄ singlenes. Let him ỹ ruleth/ do it w̄ diligēce. If eny mā shewe mercy/ let him do w̄ cherfulnȝ. Let loue be without dissimulacīō. Hate ỹ which is euyl/ and cleaue vnto that which is good. Be kynde one to another w̄ brotherly loue. In geuinge honoure/ go one before another. Let not that busynes which ye haue in hande/ be tedious to you. Be feruent in the spyrete. Applye youre selues to the tyme. Reioyce in hope. Be pacient in tribulacīō. Continue in prayer. Distribute vnto ỹ necessyte of ỹ saynctes & be readie to harboure. Bisshe them which persecute you: bisshe but curse not. Be mery wyth thē that are mery. Wepe with thē ỹ wepe. Be of lyke affeccīō one towardes another. Be not hie minded: but make your selfnȝ equall to thē of ỹ lower sorte ✠ Be not wise in youre awne opinīōs. Recōpēce to no mā euyll for euyll. Prouyde afore hande thinges honest in ỹ syght of all men. If it be possyble/ how beit of youre parte/ haue peace with all men. Derly beloued auēge not youre selues/ but geue roume vnto the wrath of God. For it is wrytten: vengeaunce is myne/ & I will reward sayth the Lorde.

*Prophesye is taken here for ỹ expoundynge of scryptures: whych in darck places must be expounded ỹ it agree to the open places & generall articles of the fayth

Therfore yf thyne enemy honger/ fede him yf he thurst/ geue him drynke. For in so doing thou shalt heape* coles of fyre on hys heed. Be not ouercome of euyl: but ouercome euyl wyth goodnes. ✠

Amos.v. Ephes.iiij.a. i.Petri.v.b.

* Coles that is thou shalt kyndle hym & make hym to loue.

¶ The obedience of men vnto they̓r rulers. Loue fulfylleth the lawe. It is now no tyme to folowe ỹ workes of darcknes.

¶ The.xiij.Chapter.

LEt euery soule submit him selfe vnto ỹ auctorite of the hyer powers. For there is no power but of God. The powers ỹ be/ are ordeyned of God. Whosoeuer therfore resisteth power/ resisteth ỹ ordinaunce of God. And they ỹ resist/ shall receaue to thē selfe dānacyon. For rulers are not to be feared for good workes/ but for euyll. Wilt thou be wout feare of the power? Do wel then: & so shalt thou be prayed of the same. For he is ỹ minister of God/ for thy welth. But and yf thou do euyll/ then feare: for he beareth not a sweard for nought but is ỹ minister of God/ to take vengeaūce on thē that do euyl. Wherfore ye must nedes obeye/ not for feare of vengeaunce only: but also because of* conscience. And euē for this cause paye ye tribute. For they are Goddes ministers/ seruinge for the same purpose.

A

B

* Though thou were of power to resyst the powers/ yet were thou dāpned in thy conscyēce yf thou didest it because it is agaynst godes cō maundement.

Geue to euery man therfore his duetie: tribute to whom tribute belongeth: custome to whom custome is due: feare to whō feare belōgeth: honoure to whō honoure pertayneth.

✠ Owe nothinge to eny mā: but to loue one another. For he ỹ loueth another/ fulfylleth the lawe. For these cōmaundementes: Thou shalt not cōmit aduoutry: thou shalt not kyll thou shalt not steale: thou shalt not beare false wytnes: thou shalt not desyre & so forth (yf there be eny other cōmaundemēt) they are al comprehended in thys sayinge: Loue thyne neyghbour as thy selfe. Loue hurteth not hys neyghbour. Therfore is loue the fulfyllynge of the lawe. ✠

¶ Loue is the fulfyllynge of the lawe.

✠ This also we knowe/ I meane ỹ season/ howe that it is tyme ỹ we shuld now awake oute of slepe. For now is oure saluacyō nearer then whē we beleued. The nyght is passed and the daye is come nie. Let vs therfore cast awaye the dedes of darcknes/ and let vs put on the (Armoure) of lyght. Let vs walke honestly as it were in the daye lyght: not in eatynge and drynckynge: nether in chamburynge and wantannes/ nether in stryfe & enuyinge: but put ye on ỹ Lord Iesus Christ. ✠ And make not prouysyon for the flesshe/ to fulfyll the lustes of it.

D

Christ which is oure saluacīō is now nerer the whe we lorked for hym in the olde testament. (Armoure) of lyght/ fayth/ hope/ loue/ ỹ feare ỹ God/ truthe & all ỹ the light of Godes worde teacheth.

¶ The weake ought not to be despysed. No mā shulde offende anothers cōscience. Agayne/ for outwarde thinges shulde no man condempne another.

Hym that

¶ The.xiiij.Chapter.

A *Him ꝑ is weake &c. He is weake that is lone offended & hath lytell profeted in ꝑ knowledge & libertye of chriſt/which he got with his bloude: And he is stronge that knoweth the lybertie of a chriſten man/ꝑ toꝑ cleane all thynges are cleane: and which douteth not. B Ambroſe layth wryting on thys chapter that all thynges are to be eaten/ꝑ are ordeined for mānes vſe: whych thyng he proueth by thys ꝓpē text of Genesi/all thinges are excydynge good that God made/& therof argueth/ꝑ they are not be refuſed. He addeth moreouer. For neyther Enoch/ layth he/ C which kyſſt pleaſed God/ ner Noe which atꝑ flouddе was onely founde ryghtwes/ ner Abrahā ꝑ kynde of God/or Iſaac or Jacob thoſe righteous & Goddes kyndes/amonge ſt whom was alſo Loth/or other ryghtwes men are reade to haue abſteyned from D theſe. He meaneth meates/ whether they be fyſhe or fleaſhe.

* Dure treaſure is oure knowledge.

Titu.i.b

IIm *that is weake in ꝑ fayth/receaue vnto you/ not in diſputynge & troublinge hys conſcēce. One beleueth ꝑ he maye eate all thynge. Another which is weake/eateth earbes. Let not him ꝑ eateth/deſpiſe him that eateth not And let not him whych eateth not/ iudge him ꝑ eateth. For God hath receaued hym. What arte thou that iudgeſt a nother mannes ſeruaunt? Whether he ſtande or faule/that pertayneth vnto his maſter: ye/he ſhal ſtāde. For God is able to make him ſtande.

This man putteth differēce bitwene daye & daye. Another mā couēteth all dayes alyke. Se ꝑ no mā wauer in his awne meanynge. He that obſerueth one daye more then another/doeth it for the Lordes pleaſure. And he that obſerueth not one daye moare then another/doeth it to pleaſe the lorde alſo. He that eateth/doth it to pleaſe ꝑ lorde/for he geueth God thankes. And he that eateth not/eateth not/to pleaſe the Lorde with all/and geueth God thākes. For none of vs lyueth his awne ſeruaunt: nether doeth any of vs dye his awne ſeruaunt. If we lyue/we lyue to be at the Lordes wyll. And yf we dye we dye at the Lordꝭ will. Whether we lyue therfore or dye we are the Lordes. For Chriſt therfore dyed and roſe agayne/and reuyued that he myght be Lorde both of deed and quicke.

But why doeſt thou then iudge thy brother Other why doeſt thou deſpyſe thy brother? We ſhalbe all brought before the iudgemēt ſeate of Chriſt. For it is written: as truely as I lyue ſayth the Lorde/all knees ſhall bowe to me/and all tōges ſhall geue a knowledge to God. So ſhall euery one of vs geue accomptes of him ſelfe to God. Let vs not therfore iudge one another eny more.

But iudge thys rather/that no man put a ſtomblinge blocke or an occaſion to faule in his brothers waye. For I knowe and am full certifyed in the Lorde Jeſus that ther is nothinge comen of it ſelfe: but vnto him ꝑ iudgeth it to be comen: to him is it comen. If thy brother be greued wꝭ thy meate/now walkeſt thou not charitablie. Deſtroye not him with thy meate/for whom Chriſt dyed. Cauſe not youre *treaſure to be euyll ſpokē of. For ꝑ kyngdome of God is not meate & drynke: but ryghteweſnes/peace & ioye in ꝑ holy gooſt. For whoſoeuer in theſe thingꝭ ſerueth Chriſt pleaſeth well God/& is commended of men.

Let vs folowe tho thinges which make for peace/& thynges wherwith one maye edifye another. Deſtroye not the worke of God for a lytell meates ſake. All thingꝭ are pure: but it is euyll for ꝑ mā/which eateth with hurte of hys conſcyence. It is good nether to eate flefſhe/nether to drynke wyne/ nether eny thinge/wherby thy brother ſtombleth/ether falleth/or is made weake. Haſt thou fayth? haue it with thy ſelfe before God. Happy is he that condēpneth not him ſelfe in ꝑ thynge whych he alloweth. For he that maketh conſcience/is dāpned yf he eate: becauſe he doth it not of fayth. For whatſoeuer is not of fayth/that ſame is ſynne.

To do agaynſt cōſcience is dānable. And all ꝑ is not of fayth is ſynne.

¶ The infyrmyte and fraylnes of the weake ought to be borne with all loue and kyndneſſe/after the enſample of Chriſt.

¶ The.xv.Chapter.

WE which are ſtrōge/ought to beare ꝑ fraylnes of thē which are weake & not to ſtonde in oure awne conſayttes. Let euery man pleaſe hys neyghbour vnto his welth and edifyinge. A Chriſt pleaſed not him ſelfe: but as it is writtē. *The rebukes of them which rebuked the fell on me. + Whatſoeuer thinges are writtē afore tyme/are writtē for oure learninge/ that we thorow pacyence & comforte of the ſcripture/myght haue hope.

He is ſtronge ꝑ can beare another mannes weakenes. *Pſal.lxviij.

The God of pacience & conſolacion/geue vnto euery one of you/ꝑ ye be lyke mynded one towardes another after the enſample of Chriſt Jeſu: that ye all agreynge to gether/ maye with one mouth praiſe God ꝑ father of oure Lorde Jeſus. Wherfore receaue ye one another as Chriſt receaued vs/to ꝑ praiſe of God. And I ſaye that Jeſus Chriſt was a miniſter of ꝑ circūciſion for the trueth of God/ to confirme the promyſes made vnto the fathers. And let the gentyls praiſe God for his mercy/as it is written: For this cauſe I will praiſe the amonge the gentyls/and ſynge in thy name. And agayne he ſayth: reioyſe ye gētyles with his people. And agayne/ praiſe ꝑ Lorde all ye gentyls/& laude him all nacios. And in another place Eſayas ſayth: ther ſhal be ꝑ rote of Jeſſe/& he ꝑ ſhall ryſe to raygne ouer the gentyls: in him ſhall ꝑ gentyls truſt. The God of hope fyll you wyth all ioye and peace in beleuinge: that ye maye be ryche in hope thorowe the power of the holy gooſt. B C D

I my ſelfe am full certified of you my brethren/that ye youre ſelues are full of goodnes and fylled wyth all knowledge/& are able to exhorte one another. Neuertheleſſe brethren I haue ſome what boldly wrytten vnto you/ as one that putteth you in remembraunce/ thorow ꝑ grace ꝑ is geuen me of God/that I ſhuld be the mynyſter of Jeſu Chriſt amōge the Gentyls/ and ſhuld miniſter the glad tydinges of God/that the gentyls myght be an acceptable offerynge ſanctyfyed by the holy gooſt. I haue therfore wherof I maye reioyſe in Chriſt Jeſu/in tho thingꝭ which pertayne to God. For I dare not ſpeake of eny of tho

thynges whych Christ hath not wrought by me/to make ỹ Gentyls obediẽt/with worde and deede/in myghty sygnes & wonders/by ỹ power of the spyrete of God: so that from Jerusalem and the costes rounde aboute vnto Illyricum/I haue fylled all countres wyth the gladde tydynges of Christ.

E So haue I enforsed my selfe to preache ỹ Gospell/not where Christ was named/lest I shuld haue bylt on another mannes foundacyon:but as it is wrytten:To whom he was not spokẽ of/they shall se:& they that hearde not/ shall vnderstande. For thys cause I haue bene ofte let to come vnto you: but now seynge I haue no moare to do in these countres/and also haue bene desyrous many yeares to come vnto you/ when I shall take my iorney into spayne/ I wyll come to you. I trust to se you in my iorney/& to be brought on my waye thytherwarde by you/after that I haue somwhat enioyed you.

Esa.lij.d.

F Now go I vnto Jerusalem/and minister vnto the saynctes. For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpon ỹ poore a *saynctes which are at Jerusalem. It hath pleased thẽ verely/ and their detters are they. For yf the Gentyls be made partetakers of their spirituall thinges/their dutie is to minister vnto thẽ in carnall thinges. When I haue perfourmed thys/ & haue brought thẽ thys frute sealed. I will come backe againe by you into Spayne. And I am sure whẽ I come/that I shal come with aboundaũce of the blessynge of ỹ Gospell of Christ. I beseche you brethrẽ for oure Lorde G Jesus Christes sake/& for ỹ loue of ỹ spyrete/ that ye helpe me in my busynes wyth youre prayers to God for me/that I maye be delyuered from them which beleue not in Jewry and that this my seruice/which I haue to Jerusalem/ maye be accepted of the saynctes/ ỹ I maye come vnto you with ioye/by ỹ will of God/& maye wyth you be refreshed. The God of peace be with you:Amen.

a *What saynctes sygnifye in the Scripture loke Act.ix.c.

¶A chapter of salutaciõs. He warneth thẽ to beware of mens doctrine/& commendeth vnto them certayne godly men/that were louers and brethren in ỹ trueth.

¶The.xvi.Chapter.

A I Commende vnto you Phebe oure syster(which is a minister of ỹ congregacion of Cenchrea)that ye receaue her in the Lorde as it becommeth a *saynctes/& that ye assyst her in what soeuer busynes she neadeth of youre ayde. For she hath suckered many/ & myne awne selfe. Grete Prisca & Aquila my helpers in Christ Jesu whych haue for my lyfe layde doune their awne neckes. Vnto which not I only geue thankes/but also ỹ congregacion of ỹ Gentyls. Lyke wyse grete ỹ cõgregaciõ ỹ is in their houle. Salute my welbeloued Epenetes/whych is the fyrst* frute amonge thẽ of Achaia. Grete Mary which bestowed moche labour on vs. Salute Andronycus & Junia my colyns/ whych were preseners wt me also/ whych are well taken amonge the Apostles/& were in Christ before me. Grete Amplias my beloued in the Lorde. Salute Urban oure helper in Christ/& Stachys my beloued. Salute Apelles approued in christ Salute them which are of Aristobolus housholde. Salute Herodion my kynsmã. Grete thẽ of the housholde of Narcyssus whych are in the Lorde. Salute Triphena & Tryphosa/ which wemen dyd labour in the Lorde. Salute the beloued Persis/which laboured moche in the Lorde. Salute Rufus chosen in ỹ Lorde/& his mother & myne. Grete Asyncritus/Phlegon/Herman/Patrobas/ Hermen & the brethren which are with them. Salute Philologus & Julia/Nereus & hys syster/& Olympha/& all the saynctes which are with them. Salute one another with an holy kisse The congregacions of Christ salute you.

B *Fyrst frute: that is the fyrst that was cõsecrated to God.

C I beseche you brethren/marke thẽ whych cause diuision & geue occasions of euyll/cõtrary to the doctryne which ye haue learned: & auoyde thẽ. For they that are suche/serue not the Lorde Jesus Christ: but their awne bellyes/& wt swete preachyng & flatterynge wordes deceaue ỹ hertes of the innocentes. For youre obedience *extendeth to all men. I am glad no dout of you. But yet I wolde haue you wyse vnto that which is good/& to be innocente as concerninge euyll. The God of peace treade Satã vnder youre fete shortly. The grace of oure Lord Jesu Christ be wt you

D *Paul wolde haue the laye people learned to iudge ỹ prophetes and to obeye thẽ accordyng to knowledge only/for all obedience ỹ is not after true knowledge/is disalowed of God.

Timotheus my worcke felow/& Lucius & Jason and Sopater my kynsmẽ/salute you/ I Tertius salute you/which wrote this epistle in the Lorde. Gayus myne hoste and the hoste of all the congregacions/saluteth you. Erastus the chamberlayne of the cytie saluteth you. And Quartus a brother saluteth you. The grace of oure Lorde Jesu Christ be wyth you all:Amen.

To him that is of power to stablische you accordynge to my gospell & preachynge of Jesus Christ in vtteringe of the mystery which was kept secret sence ỹ worlde beganne/but now is opened by the scriptures of prophetie at the commaundement of the euerlastynge God/ to stere vp obedyence to the fayth/ publysshed amonge all nacyons: To the same God/which alone is wise/ be prayse thorowe Jesus Christ for euer. Amen.

¶To the Romayns.

¶Sent from Corinthum by Phebe the ỹ was the minister vnto the congregacion at Cenchrea.

¶The

¶ The fyrst Epistle of Saynct Paul the Apostle to the Corynthyans.

¶ She commendeth the Corinthians / exhorteth them to be of one mynde / and rebuketh the dyuysion þ was amonge them. Worldly wysdome is folysshnes before God/yee there is no wysdō but in the despysed crosse of God.



¶ The fyrst Chapter.

PAul by vocacyon an Apostle of Jesus Christ thorow the wyll of God / and brother Sostenes,

Unto the congregacion of God which is at Corynthum.

a *Saynctes by callynge. Of this / loke Roma.i.a.

a *To them that are sanctifyed in Christ Jesu / *a saynctes by callynge / with all þ call on þ name of oure Lorde Jesus Christ in euery place / both of theirs and of oures.

Grace be with you and peace frō God oure father / and from the Lorde Jesus Christ.

✠ I thanke my God all wayes on youre behalfe / for the grace of God which is geuē you by Jesus Christ / þ in all thinges ye are made ryche by him / in all lerninge and in all knowledge / euen as the testimony of Jesus Christ was cōfermed in you / so that ye are behynde in no gyft / & wayte for the apperyng of oure Lorde Jesus Christ which shall strenght you

1.Cor.a. B vnto the ende / that ye maye be blameles in the daye of oure Lorde Jesus Christ. ✠ For God is faythfull by whom ye are called vnto þ fellyshippe of his sonne Jesus Christ oure Lorde. I beseche you brethren in the name of oure Lorde Jesus Christ / that ye all speake one thynge & þ there be no dissencion amōge you: but be ye knyt to gether in one mynde & in one meanynge: It is shewed vnto me (my brethren) of you / by them that are of ẏ house of Cloe / that ther is stryfe amonge you. And this is it that I meane: how that comenly ye amōge you / one sayeth: I holde of Paul: another I holde of Apollo: the thyrde I holde of Cephas: the fourth I holde of Christ. Is Christ deuided? was Paul crucified for you? ether were ye baptised in the name of Paul? I thanke God that I christened none of you / C but Crispus and Gayus / lest eny shulde saye þ I had baptised in myne awne name. I baptised also the house of Stephana. Forthermore knowe I not whether I baptised eny man or no.

For Christ sent me not to baptyse / but to preache the Gospell / not wyth wysdome of wordes / lest the crosse of Christ shulde haue bene made of none effecte. For the preaching of the crosse is to them that perisshe folysshnes but vnto vs which are saued it is the power of God. For it is wrytten: I wyll destroye the wysdome of the wyse / and wyll cast awaye the vnderstandynge of the prudēt. Where is the wyse? Where is the scribe? Where is the searcher of this worlde? Hath not God made the wysdome of this worlde folysshnes?

Preachyng of the crosse is the power of God

For when the worlde thorowe wysdome knewe not God / in the wysdome of God: it pleased God thorow folysshnes of preachynge to saue them that beleue. For the Jewes require a sygne / & the Grekes seke after wysdome. But we preache Christ crucified / vnto the Jewes an occasyon / of fallynge / & vnto the Grekes folysshnes: but vnto them which are called both of the Jewes and b *Grekes / we preache Christ the power of God and the wysdome of God. For the folysshnes of God is wyser then men: & the weakenes of God is stronger then men. Brethren loke on youre callynge how that not many wyse men after ẏ flesshe / not many myghty / not many of hye degre are called: But God hath chosen the folysshe thynges of the worlde / to confounde ẏ wyse. And God hath chosyn ẏ weake thinges of the worlde / to confounde thynges whych are myghty. And vyle thynges of the worlde / & thynges which are despised / hath God chosen / yee and thinges of no reputacyon / for to bryngе to nought thynges of reputacyon / ẏ no flesshe shulde reioyce in his presence. And vnto him partayne ye / in Christ Jesu / which of God is made vnto vs wysdome / and also ryghtwesnes / & sanctifyinge and redēpcion. That accordynge as it is wrytten: he whych c *reioyseth / shulde reioyce in the Lorde.

b *The Grekes sygnifye sometime the awne nacyon onely / as in the Actes.vi.a. Some tyme all the Gentyles / as here / a..d Rom.i.b.

c *He reioyseth in the Lorde which knoweth certenly þ God wylleth hym good / & fauoureth hym / so þ thyng which he dothe pleaseth God: and þ which he dothe not as he shuld do / is forgeuen hym & not imputed vnto him Jere.vi.g & Rom.viij.c.

¶ It is not eloquence and glorious paynted wordes of worldly wysdome / that can edifye & cōuerte soules vnto Christ: but the playne wordes of the scripture / for they make mencion of him and his crosse.

¶ The.ij.Chapter.

AND I bretherē when I came to you/ came not in gloriousnes of wordꝫ or of wysdom/ shewynge vnto you ꝑ testimony of God. Nether shewed I my selfe that I knewe eny thynge amonge you saue Iesus Christ/ euen the same ꝑ was crucified. And I was amōge you in weaknꝫ/ and in feare/ and in moche tremblynge. And my wordes & my ꝓeachynge was not wyth entysynge wordes of mannes wysdome: but in shewynge of the spyrete and of power that youre fayth shuld not stande in the wysdome of men: but in the power of God.

Perfect are they that vnderstāde the lawe/ fayth & workes truly/ & ꝓfesse them.

B That we speake of/ is wysdome amonge thē that are perfecte: not the wysdom of thys worlde/ nether of the rulars of thys worlde (which go to nought) but we speake ꝑ wysdome of God/ which is in secrete & hyeth hyd/ which God ordeyned before the worlde/ vnto oure glory: which wysdom none of ꝑ rulars of this worlde knewe. For had they knowen it/ they wolde not haue crucified the Lord of glory. But as it is wrytten: The eye hath not sene/ & the eare hath not hearde/ nether haue entred into the hert of mā/ the thinges which God hath ꝓpared for them that loue hym.

C But God hath opened thē vnto vs by hys spyrete. For the spyrete searcheth all thynges/ ye the botome of Goddes secretes. For what man knoweth the thinges of a man: saue the spyrete of a man which is with in him. Euē so the thynges of God knoweth no mā/ but the spyrete of God. And we haue not receaued the spyrete of the worlde: but the spyrete which cōmeth of God/ for to knowe the thynges that are geuen to vs of God/ which thynges also we speake/ not in the connynge wordes of mannes wysdome/ but with the connynge wordes of the holy ghost/ makyng spirituall comparisons of spyretuall thynges. For the naturall man perceaueth not the thinges of the spyrete of God. For they are but folyshnes vnto him. Nether can he perceaue them/ because he is spyretually examined. But he that is spyretuall/ discusseth all thinges: yet he him selfe is iudged of no mā*. For who knoweth the mynde of the Lord/ other who shall enfourme him? But we vnderstande ꝑ mynde of Christ.

The spirite vnderstandeth godly thinges. The naturall man ꝑ is not renued in Christ cānot perceaue the thynges of God.

Elate. xl. d. Rom. xi. d

C Paul rebuketh the sectes and authores therof. Christ is the foundacion of his church. No mā ought to reioyce in men/ but in God.

C The. iij. Chapter.

AND I coulde not speake vnto you bretheren as vnto spyretuall: but as vnto carnall/ euen as it were vnto babes in Christ. I gaue you mylke to drinke & not meate. For ye then were not stronge/ no nether yet are. For ye are yet carnall. As longe verely as ther is amonge you enuyinge/ stryfe & dissencyon: are ye not carnall/ & walcke after the manner of men? As lōge as one sayth/ I holde of Paul/ & another I am of Apollo/ are ye not carnall? What is Paul? What thynge is Apollo? Only mynisters are they by whom ye beleued/ euē as ꝑ Lord gaue euery mā grace. I haue plāted/ Apollo watred: but God gaue the encreace. So then/ nether is he ꝑ planteth eny thing/ nether he ꝑ watreth/ but God ꝑ gaue the encreace. Ye that planteth & he ꝑ watreth/ are nether better then the other. Euery man yet shall receaue his rewarde accordynge to hys laboure. We are Goddes labourers/ ye are Goddes husbandrye/ ye are Goddes bylding. Accordynge to the grace of God geuen vnto me/ as a wyse bylder haue I layde the foundacyon. And another bylt theron. But lett euery mā take hede how he bylded vpō. For other foundacion can no mā laye/ then that which is layde/ which is Iesus Christ. If eny mā bylde on this foundacion/ golde/ syluer/ precious stones: tymber/ haye or stoble: euery mannes worcke shall appere. a* For the daye shall declare it/ and it shalbe shewed in fyre. And the fyre shall trye euery mannes worcke what it is. If eny mannes worcke ꝑ he hath bylt vpon/ byde/ he shall receaue a rewarde. If eny mānes worcke burne/ he shall suffre losse/ but he shalbe safe hym selfe: neuertheles yet as it were thorow fyre.

B a* For the daye shall declare it &c. Daye here signifieth the tyme when God bryngeth to light the thyng that is hydde/ Wy fyre vnderstande examynynge perfectes true. Iudgemēt/ the which/ whē it hathe opened the fawte & errour/ affliccyon of for thynckynge and repentyng doth folow. S. Paule intreateth here of preachers that succeaded hym whē he was departed frō the Corinthyans. He had layde a good foundacīō/ lett other take hede/ sayth he/ what they buylde theron. If they buylde thynges worthye for christ their worke will remayne & abyde euen when it is sene in the lyght/ which thynge he signifyeth when he sayth/ for the daye shall declare it. But yf they bynge in Iewyshe facyons/ they shall happely deceaue for a tyme. D but at length their deceate shalbe opened/ as sone as it is begonne to be examyned with true & syncere Iudgement/ which is signifyed by this worde fyre. Thus doth Erasmus expounde this place in his annotacīō vpō these wordes Haye & stobble/ pronynge also by the Authorite of S. Ambrose/ Therome and other olde Authoures/ that it maketh nothyng for: purgatorye/ though many haue wrōgfully laboured to wrest it to that purpose.

✠ Are ye not ware that ye are the temple of God/ & how that the spyrete of God dwelleth in you? If eny man defyle the tēple of God/ him shall God destroye. For the tēple of God is holy/ which temple ye are. Let no man deceaue him selfe. If eny mā seme wyse amōge you/ let him be a fole in this worlde/ that he maye be wyse. For the wysdō of thys worlde is folyshnes with God. For it is wrytten: he compaseth the wyse in their craftynes. And agayne/ God knoweth the thoughtes of the wyse that they be vayne. Therfore let no mā reioyce in men. For all thynges are youres/ whether it be Paul/ ether Apollo/ ether Cephas: whether it be ꝑ world/ ether lyfe/ ether deeth/ whether they be present thynges or thynges to come: all are youres: & ye are Christes/ & Christ is Goddes. ✠

C The preachers are but mynisters. Judgement belongeth only vnto God.

C The. iiij. Chapter. ✠

LET mē this wyse esteme vs/ euē as ꝑ ministers of Christ/ & disposers of the secretes of God. Furthermore it is requyred of the disposers that they be founde faythfull.* With me is it but a very small thynge/ that I shuld be iudged of you/ ether of (mans daye) No I iudge not myne awne selfe. I knowe nought by my selfe:

The Apostles are mynistres.

*Faythfull is he that preacheth his master & not him selfe.

Mannes/ daye is mannes wysdome.

selfe: yet am I not therby iustified. It is the Lorde that iudgeth me. Therfore iudge nothynge before the tyme vntyll ỹ Lorde come/ which wyll lyghten thynges that are hyd in darcknes and open the counsels of ỹ hertes. And then shall euery man haue prayse of God. ✠

These thynges brethren I haue described
B in myne awne person and Apollos/ for your sakes/ that ye myght learne by vs/ ỹ no man counte of hym selfe beyonde that whych is aboue wrytte: ỹ one swell not agaynst another for eny mans cause. For who preferreth the? What hast thou / that thou hast not receaued? If thou haue receaued it/ why reioyest thou as though thou haddest not receaued it? Now ye are full: now ye are made rych: ye raygne as kynges without vs: and I wolde to God ye dyd raygne/ that we myght raygne with you.

We thynketh that God hath set forth vs which are Apostles/ for the lowest of all / as it were men apoynted to deeth. For we are a
C gasynge stocke vnto the worlde/ and to ỹ Angels/ and to men. We are foles for Christes sake/ and ye are wyse thorow Christ. We are weake/ & ye are stronge. Ye are honorable/ & we are despised. Euen vnto this daye we honger and thirst/ and are naked/ and are boffetted with fystes/ and haue no certayne dwellynge place / and labour worckynge wyth oure awne handes. We are reuyled / and yet we blesse. We are persecuted / and suffer it. We are euill spokē of/ and we prayе. We are made as it were the fylthynes of the worlde/ the offcowrynge of all thynges / euen vnto this tyme.

I wryte not these thynges to shame you:
D but as my beloued sonnes I warne you. For though ye haue ten thousande instructours in Christ: yet haue ye not many fathers. In Christ Jesu/ I haue begotten you thorow ỹ Gospell. Wherfore I desyre you to folowe me. For this cause haue I sent vnto you Timotheus/ which is my deare sonne and fayth full in the Lorde/ which shall put you in remembraunce of my wayes whych I haue in Christ/ euē as I teache euery where in all congregacions. Some swell as though I wold come no more at you. But I wyll come to you shortely/ yf God wyll: & wyll knowe/ not ỹ wordes of thē which swell'/ but the power: for the Kyngdome of God is not in wordes/ but in power. What wyll ye? Shall I come vnto you with a rodde/ or els in loue & in ỹ spyret of mekenes?

¶ After what maner Paul curseth the mā / that had cōmytted fornicacion with his mother in lawe.

¶ The. v. Chapter.

THere goeth a cōmen sayinge that A
ther is fornicacion amonge you/ & Fornicacion.
soche fornycacyon as is not once named amonge the gentyls: ỹ one shuld haue his fathers wyfe. And ye swell/ & haue not rather sorowed/ that he which hath done this dede/ might be put frō amōge you. For I verely as absent in body / euen so present in spryte haue determyned all redy (as though I were present/ of him that hath done thys dede / in the name of oure Lorde Jesu Christ/ when ye are gathered to gether / and my spryte/ with ỹ power of the Lorde Jesus Christ/ to delyuer hym vnto* Satan/ for the destruccion of the flesshe/ that ỹ spryte maye be saued in the daye of the Lorde Jesus. Collo. ij. a. B * Excommunicacion is to destroye fleshlye wysdome ¶ that ỹ spryte maye be sounde in the doctrine of Christ.

Youre reioysynge is not good: knowe ye not that a lytle leuē sowreth ỹ whole lompe of dowe. ✠ Pourge therfore the olde leuen/ ỹ ye maye be new dowe/ as ye are swete breed. For Christ oure esterlambe is offered vp for vs. Therfore let vs kepe holy daye/ not with olde leuē/ nether with the leuē of maliciousnes and wickednes: but with the swete breed of purenes and truthe. ✠

I wrote vnto you in a pistle ỹ ye shuld not
D cōpany with fornicatours. And I meant not at all of ỹ fornicatours of this worlde/ ether of the coueteous/ or of extorcioners/ ether of ỹ ydolaters: for then must ye nedes haue gone out of ỹ world. But now I wryte vnto you/ that ye cōpany not to gether/ yf eny ỹ is called a brother/ be a fornicator/ or coueteous/ or a worshipper of ymages / ether a raylar/ ether a dronckard/ or an extorcionar: with ỹm ỹ is soche se that ye eate not. For what haue I to do/ to iudge thē which are wythout? Do ye not iudge them that are with in? Them ỹ are wythout / God shall iudge. Put awaye from amonge you that euyll person. Ye maye that professeth christ be soch: no nether Christen mā maye beare him companie.

¶ He rebuketh thē for goinge to lawe together before the Hethen & reproueth vncleannesse.

¶ The. vi. Chapter.

To go to lawe

HOw dare one of you hauynge busines with another go to lawe vnder the wycked/ & not rather vnder the saynctes? Do ye not know that the saynctes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge small trifles: knowe ye not how ỹ we shall iudge ỹ angels? How moche more maye we iudge thynges that pertayne to the lyfe? If ye haue iudgementes of worldely matters/ take them which are despysed in the congregacyon / & make them iudges. B
This I saye to youre shame. Is ther vtterly no wyse man amonge you? What not one at all/ that can iudge betwene brother and brother/ but one brother goeth to lawe with another: and that vnder the vnbeleuers?

Now

Now therfore there is vtterly a faute amonge you/because ye go to lawe one wyth another. Why rather suffer ye not wronge? why rather suffre ye not youre selues to be robbed? naye/ye youre selues do wronge/& robbe: & that the brethre. Do ye not remember how that the vnryghteous shall not inherit the kyngdome of God? Be not deceaued. For nether fornicatours/nether worshyppers of ymages/nether whormongers/nether weaklings/nether abusers of the selues with ꝑ mankynde/nether theues/nether couetouse/nether dronckardes/nether cursed speakers/nether pylers/shall inherit the kyngdom of God. And soche were ye verely: but ye are washed: ye are sanctified: ye are iustified by the name of the Lorde Iesus/& by the spyrite of oure God.

These & suche haue no part in Christ.

Sanctifienge & iustyfyeng come by Christ & hys spyrite.

All thynges are lawfull vnto me: but all thynges are not profytable. I maye do all thynges: but I will be brought vnder nomās power. Meates are ordyned for the belly/& the belly for meates: but God shall destroye both it & them. Let not the body be applyed vnto fornycacion/but vnto the Lorde/& the Lorde vnto the body. God hath rayled vp the Lorde/& shall rayse vs vp by his power.

Dure bodyes are the membres of Christ.

Other remember ye not/that youre bodyes are ꝑ *members of Christ? shall I now take ꝑ members of Christ/& make the members of an harlot? God forbyd. Do ye not vnderstande that he whych coupleth hym selfe with an harlot/is he come one body? For two (sayth he) shalbe one flesshe. But he that is ioyned vnto the Lorde/is one spyrite.

Flie fornicacyon. All synnes ꝑ a mā dothe/are without the body. But he that is a fornicator/synneth agaynst his awne body. Other knowe ye not how that youre bodyes are the tẽple of the holy ghost/which is in you/whō ye haue of God/& how that ye are not youre awne? For ye are dearly bought. Therfore glorifye ye God in youre bodyes and in youre spyrites/for they are Goddes.

Of mariage/virgynite & wyddowheade.

The.vij. Chapter.

As cōcernyng the thynges wherof ye wrote vnto me: it is good for a man/not to touche a woman. Nevertheless to a voyde fornicacion/let euery man haue his wyfe: & let euery woman haue her husbande. Let the mā geue vnto the wyfe due beneuolence. Lykewyse also ꝑ wyfe vnto ꝑ mā. The wyfe hath not power ouer her awne body: but the husbande. And lykewyse ꝑ husbāde hath not power ouer his awne body: but the wyfe. Wyth drawe not youre selues one from another/except it be by cōsent for a time/for to geue youre selues to fastynge & prayer. And afterwarde come agayne to/the same thynge/lest Satan tẽpt you for youre incontinencie.

This I saye of fauoure/and not of commaundement. For I wolde that all men were as I my selfe am: but euery man hath hys proper gyfte of God/one after this manner/another after that. I saye vnto the vnmaried men and wyddowes: it is good for thē yt they abyde euen as I do. But and yt they cannot abstayne/lett them mary. For it is better to mary then to a*burne.

a* To burne after S. Ambrose is/when the will consenteth to the lust of ꝑ flesshe.

Vnto the maryed cōmaunde not I/but ꝑ Lord: that the wyfe separate not her selfe frō the man. If she separate her selfe/let her remayne vnmaryed or be reconcyled vnto her husbande agayne. And lett not the husbande put awaye his wyfe from him.

To the remnaunt speake I & not ꝑ Lord. If eny brother haue a wyfe ꝑ beleueth not/yf she be content to dwell with him/let hym not put her awaye. And ꝑ woman which hath to her husbande an infidell/yf he consent to dwell with her/lett her not put hym awaye. For the vnbeleuynge husbande is sanctifyed by the wyfe & the vnbeleuynge wyfe is sanctifyed by ꝑ husband. Or els were your chyldren vnclene: but b* now are they pure. But and yf the vnbeleuynge departe/lett hym departe. A brother or a syster is not in subiectiō to soche. God hath called vs in peace. For how knowest thou o woman/whether thou shalt saue ꝑ mā or no? Other how knowest thou o man whether thou shalt saue ꝑ woman or no? but euen as God hath distributed to euery man.

b* Now are they pure/Noe that chyldrē are cleane & pure by nature/for that were agaynst the Apostle himselfe/which proueth Rom.v. that all are vnder originall synne/& naturally the chyldren of Gods wrath/as Ephes.ij. But his meaning is here/that lyke as all thinges are cleane vnto the cleane. Titum.i. Euen so to a christen man an vnchristen wyfe is cleane/so that he maye be conuersaunt with her/& not offende in so doynge/& that the chyldrē of thē are not to be reputed as vnlawfull or vncleane.

As the Lorde hath called euery person/so let him walcke: and so ordeyn I in all congregacions. If eny man be called beynge circūcised/let him adde nothynge therto. If eny be called vncircumcised: let hym not be circumcised. Circumcision is nothynge/vncircumcision is nothynge: but the kepyng of the cōmaundementes of God is all together.

c* Be not mennes seruauntes. To be the seruauntes of men here/is/to do any thyng for the fauour of mē by which they fall from the fauoure of God/whyle they dispysing Christ do thyng on men & not are.

Let euery man abyde in the same state wherin he was called. Arte thou called a seruaunt? care not for it. Neuertheles yf thou mayst be free/vse it rather. For he ꝑ is called in the Lorde beynge a seruaunt is the Lordes freman. Lykewyse he that is called beynge free/is Christes seruaūt. Ye are dearly bought/*be not mēnes seruaūtes. Brethre let euery man wherin he is called/therin abyde wyth God.

D regarde mennes preceptes & ordynaunces than the very iustitions of God: ye/than God hym selfe. This forbydderth S. Paul here/& not that we shuld deny to be seruauntes to oure maisters to whō we be bound/accordyng to the cōmē order apoynted in commen welthes.

To these we are straytly cōmaunded in sundry places of the scripture to be obedyent with loue & dylygence in all thynges aggreable to Goddes holy worde.

As concerninge virgins/I haue no cōmaundement of the Lorde: yet geue I coūsell/as one ꝑ hath obtayned mercye of ꝑ Lorde to be faythfull. I suppose ꝑ it is good for the present*necessite. For it is good for a man so to be. Arte thou bounde vnto a wyfe? seke not to be lowsed. Arte thou lowsed from a wyfe? seke not a wyfe. But & yf thou take a wyfe

*If a man haue the gyfte/chastite is good/the more quyetlye to serue God. For the

married haue ofte moche trouble/ but yf the mynde of the chast be combred wyth other worldly bu synes/ what helpeth it: and yf the maryed be the moare quiet minded therby what hurteth it? Nether of it selfe is better then the other/ or pleaseth God more then theother. Nether is outwarde circumcision or outewarde baptyme worth a pynne of them selues / saue that they put vs in remembraunce to kepe the couenaunt made betwene vs and God.

a wyfe thou synnest not. Lykewyse yf a virgin mary / she synneth not. Neuerthelesse soche shall haue trouble in their flesshe: but I sauer you.

This saye I brethen/ the tyme is shorte. It remayneth that they which haue wyues / be as though they had none/ and they that wepe be as though they wept not: and they that reioyce/ be as though they reioysed not: & they that bye/ be as though they possessed not: and they that vse this worlde / be as though they vsed it not. For the fassiō of this world goeth awaye. I wolde haue you without care. The syngle mā careth for the thynges of ỹ Lorde how he maye please ỹ Lorde. But he ỹ hath maried/ careth for the thynges of the worlde/ how he maye please his wyfe. There is differēce betwene a virgin & a wyfe. The singie womā careth for the thynges of the Lorde/ ỹ she maye be pure both in body & also in spyrete But she that is maried/ careth for the thyngs of the worlde/ how she maye please her husband. This speake I for youre profit / not to tangle you in a snare: but for ỹ which is honest & comly vnto you / & ỹ ye maye quyetly cleaue vnto the Lorde without separacyon.

If eny man thinke that it is vncomly for his virgin/ yf she passe the tyme of mariage/ and yf so nede requyre / lett hym do what he lysteth/ he synneth not: lett thē be coupled in mariage. Neuertheless he that purposeth surely in his herte/ hauyng none nede: but hath power ouer his awne wyll: & hath so decreed in his herte / that he wyll kepe hys virgin / doth well. So then he ỹ ioyneth hys virgin in mariage/ doth well. But he ỹ ioyneth not his virgin in mariage/ doth better. The wyfe is bounde to the lawe as longe as her husbād lyueth. If her husband slepe/ she is at lyberte to mary with whō she wyll/ only in ỹ Lorde. But she is happyar yf she so abyde / in my iudgement. And I thinke verely that I haue the spyrete of God.

¶ He rebuketh thē ỹ vse their liberte to the sclaunder of other/ and sheweth how men ought to behaue them towarde soch as be weake.

¶ The.viij. Chapter.

A lytle loue is better thē moche knowledge

TO speake of thinges dedicate vnto ydols/ we are sure that we all haue knowledge. Knowledge maketh a man swell: but loue edifieth. If eny mā thynke ỹ he knoweth eny thyng/ he knoweth nothyng yet as he ought to know. But yf eny mā loue God/ ỹ same is knowē of him.

To speake of meate dedycat vnto ydols/ we are sure ỹ ther is none ydoll in ỹ worlde and that ther is none other God but one. And though ther be that are called Goddes/ whether in heauē other in erth (as ther be Godds many and lordes many) yet vnto vs is there but one God/ which is the father/ of whō are B all thynges / and we in him: and one Lorde Iesus Christ by whom are all thynges / and we by him. But euery man hath not knowledge. For some suppose that ther is an ydoll vntyll this houre/ and eate as a thynge offered vnto the ydole / and so their consciences beynge yet weake/ are defyled. Meate maketh vs not acceptable to God. Nether yf we eate/ are we ỹ better. Nether yf we eate not/ are we the worsse. C

But take hede that youre libertye cause not the weake to faule. For yf some man se the which hath knowledge/ syt at meate in ỹ ydols temple/ shall not the conscience of him whych is weake / be boldened to eate those thynges which are offered to the ydole? And so thorow thy knowledge shall ỹ weake brother perisshe for whom Christ dyed. When ye synne so agaynst the brethrē/ & wounde their weake consciences/ ye synne agaynst Christ Wherfore yf meate hurt my brother/ I wyll eate no flesshe whill the worlde stondeth/ because I wyll not hurte my brother.

In all our dedes we must haue a respect to ours neyboures weith. D

Charyte what it doeth.

¶ Loue for beareth the thynge that she maye do by ỹ lawe. Hr exhorteth thē to runne on forth in the course that they haue begonne.

¶ The.ix. Chapter.

AM I not an Apostle? am I not free? haue I not sene Iesus Christ oure Lorde? Are ye not my worke in the Lorde? If I be not an Apostle vnto other/ yet am I vnto you. For the seale of myne Apostleshippe are ye in ỹ Lord. Myne answer to them that aske me/ is this. Haue we not power to eate and to drynche? Ether haue we not power to leade about a sister to wyfe/ as well as other Apostles / and as the brethren of the Lorde & Cephas? Ether only I and Barnabas haue not power this to do? Who goeth a warfare eny tyme at his awne cost? who planteth a vyneyarde/ & eateth not of ỹ frute? Who fedeth a flocke & eateth not of the mylcke?

Paule proueth him selfe an Apostle equall to the best/ in ỹ the spirite bereth recorde to hys preachyng/ & in that as manye were by him conuerted as by the other Apostles

Saye I these thynges after the maner of men? Or sayth not ỹ lawe the same also? For it is wrytte in ỹ lawe of Moses: Thou shalt not mosell the mouth of ỹ ore that treadeth oute the corne. Doth God take thought for oxen? Ether sayth he it not all together for oure sakes? For oure sakes no doute thys is wrytten: that he which eareth/ shulde eare in hope: & that he which threshseth in hope/ shuld be partaker of his hope. If we sowe vnto you spirituall thynges: is it a great thynge yf we repe youre carnall thynges? If other be partakers of this power ouer you/ wherfore are not we rather? B

The preacher hath ryghte to chalenge a lyuynge for his labourre.

Neuertheless we haue not vsed thys power: but suffre all thynges lest we shulde hynder

hynder the Gospell of Christ. Do ye not vnderstande how that they which minister in ỹ temple/haue their lyndynge of the temple? And they which wayte at the aulter/are partakers with the aulter. Euen so also dyd the Lorde ordayne/that they which preache the Gospell/shulde lyue of the Gospell. But I haue vsed none of these thynges.

C Nether wrote I these thyngs that it shuld be so done vnto me. For it were better for me to dye/then that eny man shuld take this reioysynge from me. In that I preache the gospell/I haue nothynge to reioyce of. For necessite is put vnto me. Wo is it vnto me yf I preache not the Gospell. If I do it wt a good wyll I haue a reward. But yf I do it against my will/an office is cõmitted vnto me. What is my rewarde then? Verely that when I preache the Gospell/I make the Gospell of Christ fre/that I misuse not myne auctorite in the Gospell.

He ỹ worcketh of loue to hys neyboure/hath his rewarde.

For though I be fre frõ all men/ yet haue I made my selfe seruaunt vnto all men/that D I myght wynne the moo. Vnto the Iewes/I became as a Iewe/to wynne the Iewes. To them that were vnder the lawe/ was I made as though I had bene vnder ỹ lawe/to wynne them that were vnder the lawe. To thẽ ỹ were with out lawe/ becam I as though I had bene with oute lawe (when I was not wt out lawe as perteynynge to God/ but vnder a lawe as concernynge Christ (to wynne thẽ that were with oute lawe. C To the weake became I as weake/to wynne ỹ weake. I am all thynge I fassyoned my selfe to all men/ to saue at the lest waye some. And this I do for the Gospels sake/ that I myghte haue my parte therof.

✠ Perceaue ye not how ỹ they which runne in a course/runne all/ yet but one receaueth the rewarde. So runne ỹ ye maye obtayne. Euery man ỹ proueth masteries/abstayneth from all thynges. And they do it to obtayne a corruptible croune: but we to obtayne an vncorruptible croune. I therfore so runne/ not as at an vncertayne thinge. So fyght I/not as one that beateth the ayer: but I tame my body/and bringe it into subiecciõ/ lest after ỹ I haue preached to other/ I my selfe shuld be a cast awaye. ✠

C He feareth them with the ensamples of the olde Testament/and exhorteth them to a godly conuersacyon.

C The.x. Chapter.

As it went in the olde Testament/so shall it do in the newe. Exodi.xiij.d. Exodi.xiiij.e.

BRethren I wolde not that ye shuld be ignorant of this/ how ỹ oure fathers were all vnder a cloude/ & all passed thorow ỹ see/ & were all baptised vnder Moses/in the cloude & in the see: & did all eate of one spirituall meate/and dyd *all drynke of one maner of spyrituall drincke. And they dranke of that spirituall rocke that folowed them/ whych rocke was Christ. ✠ But in many of them had God no delyte. For they were ouerthrowen in the wyldernes. Exodi.xvi.c. Exo.xvij.b. Numeri.xx.a. Nume.xxv.b. Numeri.xiij.e

B These are ensamples to vs ✠ ỹ we shulde not lust after euyll thynges/as they lusted. Nether be ye worshyppers of ymages as were some of thẽ accordynge as it is wrytte: *The people sate doune to eate & drynke/ & rose vp agayne to playe. Nether let vs cõmit fornicaciõ* as some of them commytted for- nicacion/ & were destroyed in one daye. xxiij. thousande. Nether lett vs tempte Christ/ as some of them tempted/and were destroyed of serpẽtes. Nether murmure ye as some of thẽ murmured & were destroyed of ỹ destroyer. C Exodi.xxxij.b Nume.xxv.a. Psalm.cv.d

All these thynges happened vnto them for ensamples/ and were wrytte to put vs in remembraunce/whom the endes of the worlde are come vpon. Wherfore let him that thynketh he stõdeth/take hede least he fall. Ther hath none other temptacyon taken you/but soche as foloweth the nature of man. But God is faythfull/ which shall not suffer you tobe tempted aboue youre strenght: but shall in the myddes of ỹ temptacion make awaye to escape out. ✠ Wherfore my deare beloued fle from worshyppynge of ydols.

I speake as vnto them which haue discre- D cion/iudge ye what I saye. Is not the cuppe Cup. of blessyng which we blesse/partakynge of ỹ Breed. blonde of Christ? is not the breed whych we breake/partetakynge of the body of Christ? because that we (though we be many) yet are one breed & one bodye in as moche as we all are partakers of one breed. Beholde Israel which walketh carnally. Are not they which eate of the sacrifyce/partetakers of ỹ aulter?

What saye I then? that the ymage is eny E thinge? or that it which is offered to ymages is eny thynge? Nay but I saye/ that these thinges which the gentyls offer/they offer to deuyls/ & not to God.

✠ And I wolde not that ye shulde haue fellishippe with the deuyls. Ye can not drincke of the cup of the Lorde/ & of the cup of ỹ deuyls Ye cannot be ỹ parttakers of the Lordes table/and of the table of deuelles. Ether shall we prouoke the Lorde? Or are we stronger then he? All thyngs are lawfull vnto me/ but all thynges are not expedient. All thyngs are F lawfull to me/but all thyngs edifye not. Let noman seke hys awne profet: but let euery man seke anothers welthe. Ecclc.xxxvij We haue professed euery mã to seke anothers wealthe.

Whatsoeuer is solde in the marcket/that eate/ & aske no questions for cõscience sake For the erthe is the Lordes/ & all that therin is. If eny of them which beleue not/ byd you to a

to a feest/ & yf ye be disposed to go/whatsoeuer is sett before you: eate/ askynge no question for cõscience sake. But and yf eny man saye vnto you: thys is dedycate vnto idols/ eate not of it for hys sake yͭ shewed it/ & for hurtynge of cõscience. The erth is yͭ Lordes and all that therin is. Conscience I saye/not thyne: but the conscience of that other. * For why shulde my liberte be iudged of another mannes conscience. For yf I take my parte with thankes: why am I euyll spoken of for that thynge wherfore I geue thankes.

*Whether therfore ye eate or drynke/or whatsoeuer ye do/do all to yͭ prayse of God. Se yͭ ye geue none occasion of euyll/nether to the Iewes/nor yet to the gẽtyls/nether to the cõgregacion of God: euen as I please all men in all thynges/not sekynge myne awne profet/but the profet of many/yͭ they might be saued. Folowe me as I do Christ.

*Wo shulde be so full of loue & so circũspect/ that we shulde geue none occasyon vnto the ignorant for to speake euell on vs for oure ydber tye/and for doynge that which we may lawfully do before God.

*Loue leketh hyr nepboures profyt.

Ye rebuketh them for yͭ abuse and misorder that they had aboute the Sacrament of the body and blonde of Christ/& bringeth thẽ agayne to the fyrst institucion.

¶ The.xi. Chapter.

A I Cõmende you brethren that ye remember me in all thynges/& kepe the ordinaunces euen as I delyuered them to you. I wolde ye knew that Christ is the heed of euery man. And the mã is the womãs heed. And God is Christes heed. Euery man prayinge or prophesyinge hauing eny thynge on his heed/ shameth hys heed. Euery woman that prayeth or prophesieth bare hedded/dishoneseth hyr heed. For it is euen all one/and the very same thynge/

B euen as though she were shauen. If the woman be not couered/let her also be shorn. If it be shame for a woman to be shorne or shauen/let her couer her heed.

A man ought not to couer his heed/for as moche as he is the ymage and glory of God. The woman is the glory of the man. For the man is not of the woman/but the woman of the mã. Nether was the mã created for yͭ womãs sake: but the womã for the mãnes sake.

¶ For this cause ought the womã to haue *power on her heed/for the angels sakes. Neuertheless nether is the mã without the womã/ nether yͭ womã without the mã in yͭ Lorde. For as the woman is of the man/ euen so is the man by the woman: but all is of God.

*Power is as moche to saye/ as a sygne that the womã is in subiecyon and hath an heed ouer hyr.

Iudge in youre selues whether it be comly yͭ a womã praye vnto God bare heeded. Or els doth not nature teach you/ yͭ it is a shame for a man/yf he haue longe heere: & a prayse to a woman/yf she haue longe heere? For her heere is geuẽ her to couer her withall. If ther be any man amõge you that lusteth to stryue let hym knowe yͭ we haue no soche custome/ nether the congregacyons of God.

This I warne you of/and commende not that ye come to gether: not after a better maner but after a worse. ✠ Fyrst of all when ye come to gether in the congregacio/ I heare yͭ there is dyssencyõ amonge you: & I partely beleue it. For ther must be sectes amõge you/ that they wyych are perfect amonge you/ myght be knowẽ. When ye come to gether/ a man cãnot eate the Lordes supper. For euery mã begynneth afore to eate his awne supper And one is hõgry/ & another is dronckẽ. Haue ye not houses to eate & to drynke in? Or els despyse ye the congregacyõ of God/ and shame them that haue not? What shall I saye vnto you? shall I prayse you? In thys prayse I you not. ✠

The Lordes supper.

✠ That which I delyuered vnto you I receaued of yͭ Lorde. For the Lorde Iesus the same nyght in which he was betrayed/ toke breed: & thanked & brake/ & sayde. Take ye/ & eate ye: this is my body which is broken for you. * This do ye in the remembraũce of me. After the same maner he toke the cup/ when the supper was done/ sayinge: This do as oft as ye drynche it/ in remembraũce of me. For as oft as ye shall eate this breed/ and drynke this cup ye shall shewe yͭ Lordes deeth/ tyll he come. Wherfore whosoeuer shall eate of this breed/ or drynke of yͭ cup vnworthely/ shalbe gylty of the body & bloud of yͭ Lorde. Let a man therfore examen hym selfe/ & so let hym eate of the breed & drynke of yͭ cup. For he that eateth or drynketh vnworthely/ eateth & drinketh hys awne damnacyõ/ because he maketh no differẽce of yͭ Lordes body. ✠ For this cause many are weake & sych amonge you/ & many slepe. If we haue truly iudged oure selues/ we shuld not haue bene iudged. But when we are iudged of yͭ Lorde we are chastened/ because we shulde not be damned with the worlde. Wherfore my brethren whẽ ye come to geder to eate/ tary one another. If any mã hõger/ let him eate at home/ yͭ ye come not together vnto condẽnacio. Other thyngs will I set in order whẽ I come.

Mathe. xxvi. Mar. xiiij. Luce xxij.

E

G

¶ The dyuersyte of the gyftes of the holy goost/ geue to the confort & edyfyeng of one another/ as the membẽrs of a mans body serue one another.

¶ The.xij. Chapter.

I N spyrituall thynges brethren I wolde not haue you ignorant. ✠ Ye knowe that ye were gentyls/ & went youre wayes vnto domme ydoles/ euẽ as ye were ledde. Wherfore I declare vnto you yͭ no mã speakyng in yͭ spyrete of God/ defieth Iesus. Also no man can saye that Iesus is the Lorde: but the holy goost. Ther are dyuersites of gyftes verely/ yet but one spyrete. And ther are differẽces of admynystracyons/ & yet but one Lorde. And ther are dyuers

Only the spyrite teacheth that Christ is yͭ Lord

One spyryte. One Lorde. One God.

diuers maners of operacions/ & yet but one God whych worcketh all thynges that are wrought/in all creatures. The gyftes of*, ỹ spirete are geuen to euery man/to profyt the congregacion. To one is geuen thorowe the spirite/the vtteraunce of wysdome. To another is geuen the vtteraunce of knowledge by ỹ same spirete. To another is geuẽ fayth/ by the same spirete. To another the gyftes of helynge by the same spirite. To a nother power to do miracles. To a nother prophesye. To a nother iudgement of spretes. To a nother diuers tõges. To a nother ỹ interpretacion of tonges. And these all worketh euen the selfe same spirete/deuidynge to euery mã seuerall gyftes/euen as he will. ✠

*The gyftes of ỹ spirite are geuen vs to do seruyce to oure brethren

Roma.xii.a. Ephe.iii.b.

For as the body is one/& hath many membres/and all ỹ membres of one body though they be many/yet are but one body: euẽ so is Christ. For in one spirete are we all baptysed to make one body / whether we be Iewes or Gentyls/whether we be bonde or fre/& haue all droncke of one spirete. For the body is not one member/but many. If ỹ fote saye: I am not the hande/therfore I am not of the body: is he therfore not of the body? And yf ỹ eare saye/I am not the eye: therfore I am not of ỹ body: is he therfore not of ỹ body? If all the body were an eye/where were then the eare? If all where hearynge: where were the smelynge? But now hath God disposed the membres euery one of thẽ in ỹ body/at his awne pleasure. If they were all one mẽber: where were the bodye? Now are there many membres/ yet but one body. And the eye can not saye vnto ỹ hand/I haue no nede of the: nor the heed also to ỹ fete/I haue no nede of you. Yee rather a great deale those membres of ỹ body whych seme to be most feble / are most necessary. And vpõ those membres of ỹ body which we thynke lest honest/put we most honestie on. And oure vngodlye parties haue most beauty on. For oure honest membres nede it not. But God hath so disposed ỹ body/ & hath geuẽ most honoure to ỹ parte whych lacked/lest there shuld be eny stryfe in ỹ body: but that the membres shuld indifferẽtly care one for another. And yf one member suffer/ all suffer with him: yf one member be had in honour/all membres be glad also.

Ye are ỹ body of Christ/& membres one of another. And God hath also ordeyned in the cõgregacion/fyrst the Apostles/secondarely prophetes/thyrdly teachers / then them that do myracles: after that / the gyftes of healyng/helpers/gouerners/diuersite of tõges.

Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? Haue all the gyftes of healynge? Do all speake with tonges? Do all interprete? Couet after the best gyftes. And yet shewe I vnto you a moare excellent waye.

The nature and condicions of loue.

The.xiij.Chapter.

Though I spake with the tonges of men & angels/& yet had no loue/I were euẽ as soundyng brasse: or as a tynklynge cymball. And though I coulde prophesy/& vnderstãde all secretes/ and all knowledge: yee/yf I had* all fayth/ so ỹ I coulde moue mountayns oute of their places/& yet had no loue/I were nothynge. And though I bestowed all my goodes to fede the poore and though I gaue my body euen that I burned/& yet had no loue/it profeteth me nothynge.

a *All fayth is as moche to saye as so strõg faythe.

Loue suffreth longe & is corteous. Loue enuyeth not. Loue doth not frowardly/swelleth not/dealeth not dishonestly / seketh not her awne/is not prouoked to anger/thinketh not euyll/reioyseth not in iniquite: but reioyseth in the trueth/suffreth all thynges/ beleueth all thinges/hopeth all thinges/endureth in all thynges. Though ỹ prophesyinge fayle/ other tonges shall cease / or knowledge banysshe awaye/yet loue falleth neuer awaye.

b *The chefe of these is loue. For concernyng iustificacion/but concernyng the applying of all thinges to the profet of the congregacio. Do this lerneth some one peculiar thig dyuercsly referred to be now inferiour now superiour to another Loue concerning prouydyng for the necessitye of thy neygbour is chefe & above fayth/ But concernyng the obtaynyng of iustificacion and saluacion doth faith exceade loue How S. Paul doth not heare dispute what fayth doth in iustificacio/but what loue doth to thẽ that be ready in the cõgregacio Therin is loue chefe/for it seketh naraway to se thẽ holpen. To thys entẽt onely doth seynct Paul geue loue the chefe place here. Erasmus in his annotacyõ vpon this place doth lyke wyse expounde it.

For oure knowledge is vnperfect & oure prophesyinge is vnperfect. But whẽ ỹ which is perfect/is come/then that which is vnperfect / shall be done awaye. When I was a chylde/I spake as a chylde/I vnderstode as a chylde/I ymagined as a chylde. But assone as I was a man / I put awaye chyldeshnes. Now we se in a glasse/euen in a darcke speakyng: but then shall we se face to face. Now I knowe vnperfectly: but then shall I knowe euen as I am knowen. Now abydeth fayth/ hope/and loue/euen these thre: but* ỹ chefe of these is loue. ✠

Paul sheweth ỹ the gyfte of propecye/interpretyng or preachynge excelleth the gyfte of tonges / and how they both ought to be vsed.

The.xiiij.Chapter.

Labour for loue & couet spyretuall gyftes: and most chefly for to prophesye. For he that speaketh wyth tonges / speaketh not vnto men/ but vnto God. For no man heareth him. Howbeit in the spirete he speaketh misteries. But he that* prophesieth / speaketh vnto men/ to edifyinge/to exhortacion and to comforte. He that speaketh with tonges/profiteth him selfe: he that prophesieth / edifieth the congregacion. I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he that prophesyeth/then he that speaketh with tonges/except he expounde it also: that the congregacion maye haue edifying. Now brethren / yf I come vnto you speakynge wyth tonges: what shall I profyt you / excepte I speake

* a Prophesyig is here take for expoundynge.

speake to you/other by reuelacion or knowledge/or prophesyinge/or doctrine.

Moreouer whē thinges without lyfe: geue sounde: whether it be a pype or an harpe: except they make a distinccion in the soundes: how shall it be knowen what is pyped or harped? And also yf the trompe geue an vncertayne voyce / who shall prepare hym selfe to fyghte? Euen so lykewyse when ye spake w tonges/except ye speake wordes that haue signyficacion / how shall it be vnderstande what is spoken? For ye shall but speake in the ayer.

Many kyndes of voyces are in ỹ world/ C and none of them are with out sygnificaciō. If I knowe not what the voyce meaneth / I shalbe vnto him that speaketh / an alient/ & he ỹ speaketh shalbe an alient vnto me. Euē so ye(for as moche as ye couet spretuall giftes) seke that ye maye haue plentye vnto the edifyinge of the congregacion.

Wherfore let him ỹ speaketh with tonges praye that he maye interpret also. If I praye w tonges my spirite prayeth: but my mynde is wythout frute. What is it then? I wyll praye with the b* spirite/ & wyll praye with ỹ mynde also. I will synge with the spirite/and wyll singe with the mynde also.

b* To speake w tonges/or with the spirite/is to speake ỹ other vnderstond not as Priestes saye their seruyce. To speake w the mynde is to speake that other vnderstonde/ as whē the preacher preacheth.

For els when thou blessest with the spirite/ how shall he that occupieth the roume of the vnlearned/saye Amē at thy geuinge of thankes/seynge he vnderstandeth not what thou sayest. Thou verely geuest thākes well / but the other is not edified. I thanke my God/ I speake with tonges moare then ye all. Yet had I leuer in the congregacyon / to speake fyue wordes with my mynde to the informacion of other rather then ten thousand wordes with the tonges.

Brethren/be not chyldren in wytte. How be it as cōcernyng malicioulnes / be chyldrē but in witte be perfect. In ỹ lawe it is written with othertonges/and with other lippes wyll I speake vnto this people/ & yet for all that/will they not heare me/sayth the Lorde Wherfore/tonges are for a sygne/not to thē that beleue: but to them that beleue not. C On trary wyse/prophesyinge seruyth not for thē that beleue not: but for them whych beleue.

* All deedes must be lawced with the doctrine of God/ & not w good meanyng onlye.

If therfore when all the congregacyon is come to gether/and all speake with tonges/ ther come in they that are vnlearned or they which beleue not: will they not saye ỹ ye are out of youre wites? But & yf all prophesy/ C and ther come in one ỹ beleueth not / or one vnlearned/he is rebuked of all men/& is iudged of euery man: & so are the secretes of hys hert opened/and so falleth he doune on hys face/and worshippeth God / and sayth that God is with you in dede.

How is it then brethren? When ye come together/euery mā hath his longe/ hath his doctrine/hath his tonge / hath his reuelacion/ hath his interpretaciō. Let all thinges be done vnto edifyinge. If eny mā speake wyth tonges/let it be two attonce or at the most thre attonce and that by course/and lett another interprete it. But yf ther be no interpreter/ let him kepe sylence in the congregacion / F & let him speake to him selfe and to God.

Let the prophetes speake two attonce/or thre attonce/& let the other iudge. If eny reuelacion be made to another that sytteth by/ let the fyrst holde his peace. For ye maye all prophesy one by one/that all maye learne/ & all maye haue comforte. For the spretes of ỹ Prophetes are in the power of ỹ Prophetes. For God is not causer of stryfe: but of peace/ as he is in all other cōgregaciōs of ỹ sayncts. G

Let youre wyues kepe sylence in the congregacions. For it is not permitted vnto thē to speake: but let thē be vnder obedience / as sayth ỹ lawe. If they wyll learne eny thinge/ let thē aske their husbandes at home. For it is a shame for wemen to speake in the cōgregaciō. Spronge the worde of God frō you? Eyther came it vnto you only? If eny mā thinke hym selfe a Prophet/either spirituall: let him vnderstande/what thynges I wryte vnto you. For they are ỹ cōmaundemētes of the Lorde. But & yf eny mā be ignorant/let hym be ignorāt. Wherfore brethren couet to prophesye/ & forbyd not to speake with tonges. And let all thinges be done honestly & in order.

i. Timo. ij. and Gene. iij. c

The woman must be in subiection vnto hyr husband.

C The resurrecyon of the deed.

C The. xv. Chapter. ✠

B Rethren as pertayninge to ỹ gospell whych I preached vnto you/ which ye haue also accepted / and in the whych ye contynue / by the which also ye are saued: I do you to wit / after what maner I preached vnto you / yf ye kepe it/except ye haue beleued in vayne. A

For fyrst of all I delyuered vnto you that which I receaued: how ỹ Christ dyed for our synnes/agreynge to the scriptures: and that he was buried/ & ỹ he arose agayne ỹ thirde daye accordyng to the scriptures: and that he was sene of Cephas/then of the twelue. After that he was sene of moo then fyue hundred brethrē attōce: of which many remayne vnto this daye / and many are fallen a slepe. After that apperedhe to James / then to all the Apostles.

The fyrst prynciple of oure fayth. Esa. liij. b. Jone ij. c. Dze. vi. a. Joh. xx. c. Act. ix. a. Eph. iij. b.

And last of all he was sene of me/ as of one that was borne oute of due tyme. For I am B ỹ lest of All the apostles/which am not worthy to be called an Apostle/ because I persecuted the congregacion of God. But by the grace of God I am that I am. And his grace

which is in me/was not in bayne: ✠but I la
bored moare aboundauntly then they all/
yet not I/but ỹ grace of God which is wyth
me. Whether it were I or they/ so we prea-
che/and so haue ye beleued.

✠If Christ be preached how that he rose
Resurreccion. frō the deed:how saye some that are amonge
you/that ther is no resurreccion of the deed?
If ther be no rysynge agayne of ỹ deed: then
℄ is Christ not rysen. If Christ be not rysen/
then is oure preachyng bayne/ & your fayth
is also in bayne. Ye and we are founde falce
wytnesses of God. For we haue testifyed of
God/how that he rayled vp Christ whom he
rayled not vp/ yf it be so that ỹ deed ryse not
agayne. For yf the deed ryse not agayne/then
is Christ not rysen agayne. If it be so that
Christ rose not/then is youre faith in bayne/
& yet are ye in youre synnes. And therto they
which are fallen a slepe in Christ are perys-
shed. If in this lyfe only we beleue on Christ/
then are we of all men the miserablest.

But now is Christ rysen from the deed/ &
Fyrst frutes. is be come the fyrst frutes of them that slept.
For by a man came deeth/ and by a mā came
the resurreccion of the deed. For as by Adam
all dye: euen so by Christ / shall all be made
alyue/and euery man in his awne order. ✠
The fyrst is Christ/ then they that are Chri-
stis at his cōmynge. Then cōmeth the ende/
when he hath delyuered vp the kyngdome to
God the father / when he hath put doune all
rule/auctorite & power. For he must raygne
tyll he haue put all hys enemyes vnder hys
℗ fete. The last enemye that shalbe destroyed/
is deeth.* For he hath put all thyngs vnder his
℗salm. cix.a. fete. But when he sayth/all thynges are put
Heb. i.d and.v.c. vnder him/it is manyfest/that he is excepted/
℗salm. viij.c. Hebr. ij.d. which dyd put all thynges vnder him. When
all thynges are subdued vnto him: then shall
the sonne also him selfe be subiect vnto him
that put thynges vnder him/that God maye
be all in all thynges. Ether els what do they
which are baptysed ouer the deed / yf ỹ deed
a* Baptysed ouer the deed/ Some mē saye/ that in tokenof the generall resurrecciō/ certayne Christen men were baptised ouer deed mens graues/ sygnifyeng/ that the same deed men shulde rysc agayne. ryse not at all? Why are they then a* baptised
ouer the deed? Ye & why stonde we in ieoper-
dy euery houre? By oure reioysinge which I
℄ I haue in Christ Iesu oure Lorde/ I dye day-
ly. That I haue fought wᵗ beastes at Ephe-
sus after the maner of men/ what auaunta-
geth it me/yf the deed ryse not agayne? Lett
vs eate and drynke to morow we shall dye.
Be not deceaued: malicious speakyng cor-
rupte good māners. Awake truely out of sle-
pe/ & synne not. For some haue not ỹ know-
ledge of God. I speake this to youre rebuke.

But some mā will saye: how aryse ỹ deed?
with what bodyes come they in? Thou fole/
that which thou sowest is not quickened ex-
cept it dye. And what sowest thou? Thou so-
west not that body ỹ shalbe: but bare corne
(I meane ether of wheet / or of some other)
and God geueth it a body at his pleasure/ to
euery seed a seuerall body.

✠ All flesshe is not one manner of flesshe
but ther is one maner flesshe of mē/ a nother
maner flesshe of beastes/ a nother maner flesshe
of fyshes/ & a nother of byrdes. Ther are ce-
lestiall bodyes / & ther are bodies terrestriall.
But the glory of the celestiall is one/ & ỹ glo
ry of the terrestriall is a nother. Ther is one
maner glory of the sunne/ & a nother glory of
the mone/ & a nother glory of the starres. For
one starre differeth frō a nother in glory. So
is the resurreccion of ỹ deed. It is sowen in
corrupcion/and ryseth in incorrupcion. It is
sowē in dishonoure/ & ryseth in honoure. It is
sowē in weaknes/and ryseth in power. It is
sowē a naturall body/and ryseth a spyrituall
body. Ther is a naturall bodye and ther is a
spyrituall body: as it is wrytte: the fyrste man
Adam was made a lyuinge soule: and ỹ last
Adam was made a quyckenyng spyrete. How
be it/that is not fyrst which is spirituall: but
ỹ which is naturall/ & then ỹ which is spyri-
tuall. ✠The fyrst man is of ỹ erth/erthy: the
seconde man is the Lorde from heauē. As is ℊ
the erthy/soche are they that are erthye. And
as is ỹ heuenly/ soche are they ỹ are heuēly.
And as we haue borne the ymage of ỹ erthy/
so shall we beare the ymage of the heuenly.

This saye I brethren/ ỹ b* flesshe & blond
b* Flesche and blonde can not inheret ỹ kyngdome of God. Our beleue is/ that there shall be a generall resurreccion of ỹ flesh accordyng to the scripture. Esaie. xxvi. Dani. xij. Job. xix. John. v. Neuertheles it shall be purged frō all corrupcion/and be chaūged to immortalite/ for it must be an vncorrupte flesche that shall inheret the kyngdō of God.
cannot inheret the kyngdom of God. Neither
doth corrupcion inheret vncorrupcion. Be-
hold I shewe you a mystery. We shall not all
slepe: but we shall all be chaunged/ & that in
a momēt/ & in the twynclinge of an eye/ at ỹ
sounde of the last trompe. For the trōpe shall
blowe/ & the deed shall ryse incorruptible/ &
we shalbe chaunged. For this corruptyble
must put on incorruptybilite: & this mortall
must put on immortalite.

When this corruptible hath put on incor-
ruptibilite & this mortall hath put on immor-
talite: then shalbe brought to passe ỹ sayinge
that is wrytte. Deeth is cōsumed into victo-
ry. Deeth where is thy stynge? Hell where is
thy victory? The stynge of deeth is synne: &
the strength of synne is ỹ lawe. But thankes
be vnto God which hath genen vs victory/
thorow oure Lorde Iesus Christ. Therfore
my deare brethren / be ye stedfast and vnmo-
uable/ alwayes ryche in the worckes of the
Lorde / for as moche as ye knowe how that
youre labour is not in bayne in the Lorde.

℄ She putteth them in remēbraunce of the gathering/ for the poore Christen at Jerusalem / and concludeth his Epistle with the salutacions of certayne louynge brethren.

℄ The. xvi. Chapter.

Of the

A Of the gatherynge for the sayncte̅s/ as I haue ordeyned in the cõgrega cions of Galacia / euen so do ye. Upon some sondaye let euery one of you put a syde at home & laye vp whatsoeuer he thinketh mete/that ther be no gatheryng̃ when I come. When I am come/whosoeuer ye shall alowe by youre letters/them wyll I sende to bringe youre liberalite vnto Ierusalem. And yf it be mete that I go/they shall go with me. I wyll come vnto you after
B I haue gone ouer Macedonia. For I will go thorow out Macedonia. With you parauenture I wyll abyde a whyle: or els wynter / ỹ ye maye bringe me on my waye whythersoeuer I go.

I wyll not se you now in my passage: but I trust to abyde a whyle with you / yf God shall suffre me. I wyll tary at Ephesus vntyll whitsontyde. For a greate dore & a frute full is opened vnto me: & ther are many ad-
C uersaries. If Timotheus come/ se ỹ he be wt out feare wt you. For he worketh the worcke of the Lorde as I do: Let no mã despyse him: but conuaye hym forthe in peace / that he maye come vnto me. For I loke for hym wt the brethren.

To speake of brother Apollo: I greatly desyred him to come vnto you with the brethrẽ/ but his mynde was not all to come at thys tyme. Howbeithe wyll come when he shall haue cõueniẽt tyme. Watche ye / stonde fast in ỹ fayth/quyte you lyke men/ & be stronge. Let all youre busynes be done in loue.

D Brethren/ye knowe the house of Stephana/how ỹ they are the fyrst frutes of Achaia/ and that they haue appoynted thẽ selues to mynister vnto the sayncte̅s: I beseche you ỹ ye be obedient vnto soche & to all that helpe and laboure. I am gladde of the cõmynge of Stephana/Fortunatus and Achaicus: for that whych was lackynge on youre parte/ they haue supplied. They haue comforted my spyrete and youres. Loke therfore ỹ ye know them that are soche.

The congregacyons of Asia salute you. Aquila and Prisscilla salute you moche in ỹ Lorde and so doeth the congregacion that is in their house. All ỹ brethrẽ grete you. Grete ye one another with an holy kysse. The salu-
* The same be accursed at the Lordes cõming Or as some wil the same be excõmunycate & accursed to death. tacion of me Paul with myne awne hande. If eny man loue not the Lord Iesus Christ/ * the same be Anathema maranatha. The grace of the Lord Iesus Christ be with you all. My loue be wt you all in Christ Iesu Amen.

¶ The end of ỹ fyrst epistle to ỹ Corinthyãs.
¶ Sent from Philippos/by Stephana/and Fortunatus/& Achaicus/ and Timotheus.

The seconde epistle of Saynct Paul the Apostle to the Corinthyans.

¶ The consolacion of God in trouble. The lõue of Paul towarde the Corinthians/ and hys excuse that he came not vnto them.

¶ The fyrste Chapter.

PAul an Apostle of Je-A su Christ by the wyll of God/ and brother Timotheus.

Vnto the congregacion of God/which is at Corinthum with all the sayncte̅s wtych are in all Achaia. Grace be with you & peace from God oure father / and from the Lorde Iesus Christ.

Blessed be God the father of oure Lorde Iesus Christ/the father of mercy/& the God of all comforte / whych comforteth vs in all oure tribulacion/in so moche ỹ we are able to comforte thẽ which are troubled/in whatsoeuer tribulacion it be/with the same comforte/wherwith we oure selues are comfor-B ted of God. For as the *afflictions of Christ are plenteous in vs/euen so is oure consolacion plenteous by Christ.

* Afflictions or passyõs of christ are soche soffe-ringes as christ soffered.

Whether we be troubled for youre cõsolacion & saluacion / which saluaciõ sheweth her power in ỹ ye soffre the same afflictions/ which we also suffre: or whether we be cõforted for youre cõsolacion & saluacion: yet our hope is stedfast for you / in as moche as we know how ỹ as ye haue your parte in afflictions/so shall ye be partakers of cõsolacion.

Brethren I wolde not haue you ignorãt of oure trouble / whych happened vnto vs in Asia. For we were greued oute of measure passyng strength/so greatly ỹ we despeared euen of lyfe. Also we receaued an answer of deeth in oure selues/& that because we shuld not put oure trust in our selues: but in God/ which rayseth ỹ deed to lyfe agayne/& which delyuered vs frõ so great a deeth/and doth deliuer. On whom we trust/that yet here after he will deliuer/ by the helpe of youre prayer for vs/ ỹ by the meanes of many occasions/ thankes maye be geuen of many on oure behalfe/for the grace geuen vnto vs.

Oure reioysinge is this / the testimony of oure conscience/that in synglenes and godly C purenes & not in fleshly wysdom / but by the Conscience. grace of God/we haue had oure conuersaciõ in ỹ world/& most of all to you wardes. We wryte no nother thinges vnto you/ then ỹ ye reade & also knowe. Yee and I trust ye shall fynde vs vnto ỹ ende / euẽ as ye haue foũde vs partly: for we are youre reioysynge / euen as ye are oures in the daye of ỹ Lord Iesus.

And in this confidence was I mynded the other tyme to haue come vnto you / that ye myght haue had yet one pleasure moare / & to haue passed by you into Macedonia / & to haue come agayne oute of Macedonia vnto you/and to haue bene ledde forth to Jewrye ℣ warde of you. When I thus wyse was mynded:did I vse lyghtnes? Or thinke I carnally those thinges which I thinke? that with me shuld be a*yee yee/ & naye naye. God is faythfull: For oure preachyng to you/was not yee & naye. For Goddis sonne Jesus Christ which was preached amonge you by vs (that is to saye/by me and Siluanus and Timotheus) was not yee and naye:but in him it was yee:

a*yee yee / and Naye naye is here put for vnstablenes/incōstātnes/layning or slyttynge of with wordes.

℣ For all the promises* of God/ in him are yee: and are in him Amen/ vnto the lawde of God thorowe vs. For it is God which stablisshed vs and you in Christ / & hath annoynted vs/ which hath also sealed vs / & hath geuen the ernest of the spyrete into oure hertes.

*All ỳ promyses of God are geuen vs onlye for Christes sake

¶ She sheweth the cause of his absence and exhorteth them to forgeue the man that was fallen/ & to receaue him agayne with loue.

¶ The.ij.Chapter. ✠

A I Call God for a recorde vnto my soule / ỳ for to fauer you wyth all I came not eny moare vnto Corinthum. Not that we be lordes ouer your fayth:but helpers of your ioye. For by fayth ye stande. But I determined this in my selfe/that I wold not come agayne to you in heuynes. For yf I make you sorye/ who is it that shuld make me glad/ but ỳ same whych is made sory by me? And I wrote this same epistle vnto you/lest yf I came/ I shuld take heuynes of thē/of whom I ought to reioyce. Certaynly this cōfidence haue I in you all/ ỳ my ioye is ỳ ioye of you all. For in great affliccion and anguyshe of hert I wrote vnto you with many teares:not to make you sory/ but that ye myght perceaue the loue wyych I haue/most specially vnto you.

℣ If eny man hath caused sorow / the same hath not made me sory/ but partely: lest I shulde greue you all. It is sufficient vnto the same mā that he was rebuked of many. So ỳ now contrary wyse ye ought to to forgeue him and comforte him:lest that same persone shuld be swalowed vp wyth ouer moche heuynes. Wherfore I exhorte you ỳ loue maye haue strenght ouer him. For this cause verely dyd I wryte/ that I myght knowe ỳ profe of you / whether ye shulde be obedient in all thynges. To whom ye forgeue eny thynge/ I forgeue also. And verely yf I forgaue eny thynge/to whō I forgaue it/for youre sakes forgaue I it/in the roume of Christ/lest Sa
¶ tan shuld preuent vs. For his thoughtes are not vnknowen vnto vs.

When I was come to Troada for Christes Gospels sake (& a great dore was opened vnto me of the Lord) I had no rest in my spyrete/ because I founde not Titus my brother:but toke my leaue of them and went awaye into Macedonia. Thanckes be vnto God wyych alwayes geueth vs the victorie in Christ / & openeth the sauer of his knowledge by vs in ℣ euery place. For we are vnto God the swete sauoure of Christ/both amonge thē that are saued/ & also amonge thē which perisshe. To the one parte are we ỳ sauour of deeth vnto deeth. And vnto ỳ other part are we ỳ sauour of lyfe vnto lyfe. And who is mete vnto these thynges? For we are not as many are which choppe & chaūge with the worde of God:but euē out of purenes/ & by the power of God/ & in ỳ syght of God/so speake we in Christ.

a = The letter kylleth &c. The letter here & in the .ij. of ỳ Romaynes d. & in dyuerse other places of the scripture/signifieth the lawe or olde testamēt: And ỳ spyrete / the Gospell or newe testament: And so doth. S. Austyn expounde thē in sundrye places of hys boke which he wrote of ỳ letter & the spyrete: And Erasmus also both in his Paraphrasis & Annotacions. Because the lawe kylleth vs gyltye/ & therupon cōdemneth vs/ therfore saith ỳ Apostle ryghtfully that it kylleth. And the Gospell because it pronounceth vs righteous wyse by Christ

¶ She prayseth the preachynge of the Gospell aboue ỳ preachynge of the lawe.

¶ The.iij.Chapter.

B & sheweth vs that by him we are iustified frō all thynges wherof we could not be iustified by ỳ lawe. Act.xiij.E dothe therfore byng lyke. As for loche as by the letter wyll vnderstāde the lytter all lence/ & by the spyrete the spyrituall/ can no lerned or christen mā alowe. For these wordes* letter/* ministracyon of deeth/* mynistryng of cōdēnacion/ & * that which is destroyed/ lygnyfie all one thyng: And these/ ‡ spyrete/ ‡ mynistracio of ỳ spyrete/ ‡ ministracio of rightwelues/ & ‡ ỳ which remayneth / be

We begyn to prayse oure selues agayne. Nede we as some other/ of Epistles of recommendacion vnto you? or letters of recommendacyon from you? Ye are oure epistle wrytte in oure hertes/ wbych is vnderstande & reed of all men/in that ye are knowen / how that ye are the epistle of Christ/ mynistred by vs and wrytte/not with ynke:but with the spyrete of the lyuynge God/not in tables of stone/ but in fleshly tables of the herte.

✠ Suche trust haue we thorowe Christ to God ward/not that we are sufficient of oure selues to thynke eny thyng as it were of oure selues but oure ablenes commeth of God/ which hath made vs able to minister ỳ newe testamēt/not of ỳ letter/but of ỳ spyrete. For a* ỳ ‡letter kylleth/but ỳ* spyrete geueth lyfe.

If* the mynistracio of deeth thorow the letters fygured in stones was glorious/ so ỳ the chyldren of Israel coulde not beholde the face of Moses for ỳ glory of his countenaūce (which glory neuertheles is done awaye) why shall not ỳ ‡mynistracion of ỳ spyrete be moche more glorious? For yf ỳ* ministringe of cōdempnacion be glorious:moche moare doth ỳ ‡ministracion of ryghteweines excede in glory. ✠ For no dout ỳ which was there glorified is not once glorifyed in respecte of this excedinge glory. Then yf* ỳ which is destroyed was glorious/moche more shall ‡ ỳ which remayneth/be glorious.

Seyng then that we haue soche trust/ we vse great boldnes & do not as Moses/ which put a vayle ouer hys face that the chyldrē of Israel shuld not se for what purpose that sercued which is put awaye. But their myndes were blinded. For vntill this daye remayneth the same couerynge vntakē awaye in ỳ olde testament

their very con traries. Now wordes ✠ meaning onethyng must haue one inter pretacion. And by some of the spirit cānot the lytterall sence be vnderstāde/ ner by some of ȳ last ȳ spretual: ergo nether by these wordes / letter or sprete: syth letter is all one with the spirit/and sprete with ȳ latter.

testamēt when they reade it/which in Christ is put awaye. But euē vnto this daye when ✠ Moses is redde/ ȳ vayle hāgeth before their hertes. Neuertheless whē they tourne to the Lorde/the vayle shalbe taken awaye. The Lord no dout is a spyrete. And where ȳ spyrete of the Lorde is/there is libertie. But we all beholde the glorie of the Lorde with his face open/and are chaunged vnto the same simi= litude/from glory to glory/ euē of the spyrte of the Lorde.

¶ A true preacher is diligent/ he corrupteth not the worde of God/he preacheth not him selfe/ but seketh the honoure of Christ yee though it be with the parell of his lyfe.

¶ The.iiij.Chapter.

Therfore seyng that we haue soche an office/euē as mercy is come on vs/ we faynte not: but haue cast frō vs the clokes of vnhonestie / & walke not in craftynes nether corrupte we the worde of God: but walke in open trueth/ & reporte oure selues to euery mannes con= science in the syght of God. If oure Gospell be yet hyd/it is hyd amonge thē ȳ are lost/in whō a* the God of this worlde hath blynded ȳ mindes of thē which beleue not/lest the light of the glorious gospell of Christ which is the ymage of God shulde shyne vnto them.

✠ For we preache not our selues/but Christ Jesus to be ȳ Lorde/and oure selues youre seruauntes/for Jesus sake. For it is God ȳ commaūded the lyght to shyne out of darck= nes/which hath shyned in oure hertes/ for to geue the lyght of the knowledge of the glory of God/ b* in the face of Jesus Christ.

But we haue this treasure in erthē vessels ȳ the excellent power of it myght appere to be of God/and not of vs. We are troubled on euery syde/yet are we not without shyft. We are in pouertie: but not vtterly without som what. We are persecuted: but are not forsa= ken. We are cast doune: neuertheless we pe= rishe not. And we all wayes beare in our bo dyes ȳ dyinge of the Lorde Jesus/ ȳ the lyfe of Jesu myght appere in oure bodyes. ✠

For we which lyue/are alwayes deliuered vnto deeth for Jesus sake / that the lyfe also of Jesu myght appere in oure mortall flesshe. So then deeth worketh in vs/& lyfe in you. ✠ Seynge then that we haue ȳ same spyrte of fayth/accordynge as it is written: I beleu= ed/and therfore haue I spoken. We also be leue/& therfore speake. For we knowe ȳ he which rayled vp the Lorde Jesus/ shall rayse vp vs also by the meanes of Jesus/and shall sect vs w you. For all thyngs do I for youre sakes/that the plenteous grace by thankes geuen of many/maye redounde to the prayse of God.

Wherfore we are not wery/but though oure *outwarde mā perisshe/ yet the inwarde man is renewed daye by daye. For oure exce= dynge tribulacion which is momentany and lyght/prepareth an exceadynge & an eternall wayght of glorye vnto vs/ whill we loke not on the thyngs which are sene/but on ȳ thyngs which are not sene. For thynges whych are sene/are temporall: but thynges which are not sene/are eternall. ✠

* That he he recalleth the outward mā/ he sometyme calleth the olde man sometyme the flesshe. What the flesh he sygnifyeth/ shall ye fynde in the prologe to the Romayns/ the.xxi.leafe.

¶ The reward for suffrynge trouble.

¶ The.v.Chapter.

We knowe surely yf oure erthy man= cyon wherin we now dwell were destroyed/that we haue a bildinge ordeyned of God/ an habitacio not made with handes / but eternall in heauen. And herefore sygh we/desyring to be clothed with oure mansion which is from heauē: so yet yf that we be founde clothed/and not na= ked. For as longe as we are in this taberna= cle/we sygh and are greued/ for we wold not be vnclothed/but wolde be clothed vpon / ȳ mortalite myght be swalowed vp of lyfe. He ȳ hath ordeyned vs for this thynge / is God: which very same hath geuē vnto vs ȳ earnest of the spyrte.

Therfore we are alwaye of good chere/ & knowe well that as longe as we are at home in the body/we are absent from God. For we walke in fayth and se not. Neuertheless we are of good comforte/and had leuer to be ab= sent from the body and to be present with the Lorde. Wherfore / whether we be at home or frō home we endeuoure oure selues to plea= se him. For we must all appere before ȳ iud= gemēt seate of Christ/ ȳ euery man maye re= ceaue the workes of his body accordynge to that he hath done/whether it be good or bad?

✠ Seynge then that we knowe/ how the Lorde is to be feared/ a* we fare fayre wyth men. For we are knowen well ynough vnto God. I trust also that we are knowē in youre consciences.

We praise not oure selues agayne vnto you/but geue you an occasyon to reioyce of vs/ ȳ ye maye haue some what agaynst thē/ which reioyce in the face/& not in the herte. For yf we be to feruent/to God are we to fer uent. If we kepe measure / for youre cause kepe we measure. For the loue of Christ con strayneth vs/because we thus iudge / yf one be deed for all/ ȳ then are all deed/& ȳ he died for all/that they which lyue/ shuld not hence forth lyue vnto them selues / but vnto hym which dyed for them and rose agayne. ✠

Wherfore henceforth know we no mā af= ter the flesshe. In somoche though we haue knowen Christ after the flesshe/ now hence forth know we him so no moare. Therfore yf

a* We fare fayre with mē. That is / we playe not the tyrauntes with cursynges and excommunica= cions / nether vse we violence maliciously a= monge the people / but feare God/and intreat the people louyng= ly/to drawe thē vnto Christ.

Christes ser= uauntes seke Christes will/ and lyue not their awne plea sure/but at his,

✠ (That is to saye/ in ȳ knowledge of Jesus christ/ not in the face of Moses/ ✠ which is ȳ knowledge of ȳ lawe. For by Christ come we to ȳ knowlege of God. Mat. xi. John.i.ꝫ.vi

✠ The god of this worlde. Sa than is Gods mynister/ & can do nomore then ȳ he appoyn teth hym to do. Neuerthe les Christ cal= leth him ȳ prin ce of this world John.xiiii. And here ȳ Apostle calleth him the God of thys worlde/ because that the worlde doth comonly forsake ȳ true God/& serueth him: For vnto whō soeuer we obeye/we make him oure God: as Paul calleth the bely their God/that are earthly minded/& serue their awne be= ly. Philip.iii.

A new creature.

eny man be in Chryst/he is a newe creature. Olde thynges are passed awaye/ beholde all
D thynges are become newe. Neuertheiesse all thyngs are of God/ which hath reconciled vs vnto hym selfe by* Iesus Chryst/ & hath geuē vnto vs the office to preache ỹ attonement. For God was in Chryst/ and made agremēt betwene the worid & him selfe/ and imputed not their synnes vnto them: & hath cōmitted to vs the preachinge of the attonemēt. Now then are we messengers in ỹ roume of Chryst euen as though God dyd beseche you thorow vs. So praye we you in Chrystes stede/ that ye be atone with God: for he hath made hym b* to be synne for vs/ which knew no synne/ that we by his meanes shuld be that ryghteousnes which before God is alowed.

* The attonement betwene God & man in Chryst/ is the Apostles office to preache.

b* To be synne for vs: that is to say/ to be the sacrifice for oure sinnes: for sinne in the scripture is sometyme taken for the sacrifice of synne. As Ose.iij. the preistes eate the synnes of ỹ people. And Rom. viij. By synne he damned synne in the flesshe.

¶ An exhortacion to receaue the worde of God with thankfulnesse and amendement of lyfe. The diligence of Paul in the Gospell/ and how he warneth them to exclude the company of the Heythen.

¶ The.vi.Chapter. ✝

I
As helpers therfore exhorte you/ ỹ ye receaue not ỹ grace of God in
* vayne. For he saith: I haue heard the in a tyme accepted: and in the daye of saluacion / haue I succored the. Beholde/ now is ỹ well accepted tyme: beholde now is that daye of saluacion. Lett vs geue no man occasion of euyll/ that in oure office be founde no faute: but in all thynges let vs behaue oure selues as the mynisters of God.

* Vayne / that the worde sowē in youre hertes shulde be frutelesse to youre greate damnacyon.

B In moche pacience/ in afflictiōs/ in necessyte/ in anguysshe/ in stryppes/ in prysonmēt/ in stryfe/ in laboure/ in watchyng/ in fastyng/ in purenes/ in knowledge/ in longe suffering in kyndnes/ in ỹ holy goost/ in loue vnfayned/ in the wordes of trueth/ in ỹ power of God/ by the armoure* of righteousnes of ỹ ryght hande & on the lyfte/ in honoure & dishonoure/ in euill reporte & good reporte/ as deceauers & yet true/ as vnknowen/ & yet knowē: as dyinge/ & beholde we yet lyue: as chastened/ & not killed: as sorowyng/ & yet alwaye mery: as poore/ & yet make many riche: as hauinge no thyng/ & yet possessing all thynges. ✝

i. Corint. iiij.

* Armoure of ryghteousnes: is the worde of God with hope loue/ feare. &c. which Paul calleth the armoure of lyght. Roma. xiij.

O ye Corinthyans/ oure mouth is open vnto you. Oure hert is made large: ye are in no strayte in vs / but are in a strayte in youre awne bowelles: I promyse you lyke reward D me/ as to my childrē. Set your selues therfore at large/ & ✝ beare not a straūgers yoke with ỹ vnbeleuers. For what fellyshyp hath ryghteousnes with vnryghteousnes? What cōpany hath light with darcknes? What cōcorde hath Chryst with Belial? Ether what parte hath he that beleueth/ with an infidell? how agreeth the tēple of God with ymages? And ye are the temple of that lyuinge God/ as sayde God. * I wyll dwell amonge them & walcke amonge them/ & wylbe their God: & they shalbe my people. Wherfore come out frō amonge thē / and separate youre selues (sayth the Lorde) and touche none vncleane thinge: so wyll I receaue you/ and wilbe a father vnto you / and ye shalbe my sonnes and daughters/ sayth the Lorde almyghty.

D

Leuiti. xxvi. Esa. lij.

¶ He exhorteth them to receaue the promyses of God thankfully. The Corinthyās are cōmended for their obedience and loue towarde Paul.

¶ The.vij.Chapter.

Synge that we haue soche promyses derely beloued / lett vs clense oure selues frō all filthynes of the flesshe & spryte/ & growe vp to full holynes in the feare of God. Understand vs/ we haue hurte no man: we haue corrupte no man: we haue defrauded no mā. I speake not this to condemne you: for I haue shewed you before that ye are in oure hertes to dye & lyue w you. I am very bolde ouer you / & reioyce greatly in you. I am fylled with comforte & am exceadynge ioyouse in all oure trybulacions. For when we were come into Macedonia/ oure flesshe had no rest / but we were troubled on euery syde. Outwarde was fighty tyng/ inward was feare. Neuertheless God that comforteth the abiecte / comforted vs at the commynge of Titus. A

B And not with his cōmynge only: but also with the consolacion wherwith he was comforted of you. For he tolde vs youre desyre/ youre mournyng/ youre feruēt mynde to me warde: so that I now reioyce ỹ more. Wherfore though I made you sory with a letter/ I C repent not: though I dyd repēt. For I perceaue that ỹ same epistle made you sory/ though it were but for a season. But I now reioyce/ not that ye were sory/ but that ye so sorowed that ye repented. For ye sorowed godly: so ỹ in nothynge ye were hurte by vs. For godly sorowe causeth repentaunce vnto saluacion not to be repented of: when worldely sorow causeth deeth. 2. Petri. ij.

Beholde what diligence thys godly sorowe that ye toke/ hath wrought in you: yee it caused you to cleare youre selues. It caused indignaciō/ it caused feare/ it caused desyre/ it caused a feruent mynde/ it caused punisshement: For in all thyngs ye haue shewed your selues that ye were cleare in that matter. Wherfore though I wrote vnto you / I did it not for hys cause that dyd hurte / nether for his cause that was hurte: but that oure good mynde whych we haue towarde you in the syght of God/ myght appere vnto you.

Therfore we are cōforted/ because ye are D comforted: yee and exceadyngly ỹ moare ioyed we/ for the ioye that Titus had: be cause hys spryte was refreshed of you all. I am therfore

foze/not now a shamed though I bosted my selfe to him of you. For as all thynges which I preached vnto you are true/ euē so is oure bostinge/ that I bosted my selfe to Titus w̄ all/ founde true. And now is his inwarde affeccion moare aboundant towarde you/ whē he remembreth the obedience of euery one of you: how with feare and trembleyng ye receaued him. I reioyce that I maye be bolde ouer you in all thynges.

The putteth thē in remembraunce to helpe the poore sayncte at Jerusalē/ accordyng as ẏ Macedonias dyd.

The.viij. Chapter.

A MOreouer brethrē/ we do you to wit of ẏ grace of God which is geuen in the congregacions of Macedonia/ how ẏ the aboūdaunce of their reioysing is/ ẏ they are tryed with moche tribulacyon. And therto though they were exceding poore yet haue they geuen excedynge richly/ & that in synglenes. For to their powers (I beare recorde) yee and beyōde their power/ they were wyllynge of their awne record/ & prayed vs with great instaūce/ that we wolde receaue their benefite/ and suffre them to be partetakers w̄ other in ministrynge to the sayncte.

B And thys they dyd/ not as we loked for: but gaue their awne selues fyrst to the Lorde/ & after vnto vs by the wyll of God: so that we coulde not but desyre Titus to acomplysshe the same beniuolence amonge you also/ euē as he had begonne.

Now therfore / as ye are ryche in all parties/ in fayth/ in worde/ in knowledge/ in all feruentnes/ & in loue / which ye haue to vs: euē so se that ye be plenteous in this beniuolence. This saye I not as cōmaundynge: but because other are so feruent/ therfore proue I your loue/ whether it be perfayt or no. Ye knowe the liberalitie of oure Lorde Jesus Christ / which though he were ryche yet for youre sakes he came poore: that ye thorowe his pouertie/ myght be made ryche.

And I geue councell here to. For this is expedient for you/ which beganne/ not to do only: but also to wyll a yere a go. Now therfore performe the dede: that as ther was in you a redynes to wyll/ euen so ye maye performe ẏ

C dede/ of ẏ which ye haue. For yf ther be fyrst a wyllynge mynde/ it is accepted accordyng to that a man hath / & not accordynge to that he hath not.

It is not my mynde that other be set at ease/ and ye brought into combraūce: but that ther be egalnes now at this time/ that youre aboundaūce sucker their lacke: ẏ their aboūdaunce maye supplye youre lacke: that ther maye be equalite/ agreynge to that which is writtē. *He that gathered moche had neuer the more aboundaūce/ & he that gathered lytell had neuertheles. Thākes be vnto God/ which put in the hert of Titus the same good mynde towarde you. For he accepted the request yee rather he was so well willing/ that of his awne accorde/ came vnto you.

Exod.xvi.

We haue sent with him ẏ brother / whose laude is in the gospell thorow out all the cō- D gregacions: & not so only/ but is also chosen of the cōgregacyons to be a felowe with vs in oure iorney cōcernynge this beniuolence ẏ is mynistred by vs vnto the prayse of the Lorde and to stere vp youre prompt mynde.

For this we eschue/ that eny man shulde reproue vs in this plenteous distribucyō that is mynystred by vs/ and therfore make prouysion for honest thinges /not in the sight of God only/ but also in the syght of men.

We haue sent with thē a brother of oures whom we haue ofte tymes proued diligēt in many thinges/ but now moche more diligēt. The greate confidence which I haue in you/ hath caused me this to do: partely for Titus sake which is my felowe and helper as concernyng you/ partely because of other which are oure brethren and the messengers of the congregacyons/ & the glory of Christ. Wher fore shewe vnto them proffe of youre loue/ & of the reioysynge that we haue of you/ that the congregacyons maye se it.

C In this Chapter doth he the same that he dyd in the Chapter goyng before/ that is/ moueth them to helpe ẏ poore brethren at Jerusalem.

The.ix. Chapter.

OF the ministring to ẏ* sayncte it is but superfluous for me to write vnto you: for I knowe youre redynes of mynde/ wherof I bost my selfe vnto thē of Macedonia/ & say ẏ Achaia was prepared a yere a go/ & your feruētnes hath prouoked many. Neuertheles yet haue I sent these brethren / lest oure reioysynge ouer you shulde be in vayne in this behalfe/ and that ye (as I haue sayde) prepare youre selues lest parauenture yf they of Macedonia come with me / and fynde you vnprepared/ the boost ẏ I made in this matter/ shuld be a shame to vs. I saye not vnto you.

* What sayncte sygnifie in the scripture/ Luke Act.ix.c.

B Wherfore I thought it necessary to exhorte the brethren/ to come before hande vnto you for to prepare your good blessinge promised a fore / that it myght be redy: so that it be a blessinge/ & not a defraudynge. ✠ This yet remember/ howe that he whych soweth lytell/ shall reepe lytell/ & he ẏ soweth plenteously shall reepe plenteously. And let euery mā do accordynge as he hath purposed in his hert/ not groudgyngly/ or of necessite. For God loueth a chearfull geuer.

Eccle.xxxv.

C

God is able to make you ryche in all grace/ that ye in all thynges hauinge sufficient

Pcal.cxl. vnto ỹ vtmoste/maye be ryche vnto all mā-
ner good wokȝ/as it is wrytte.*He hath spar
sed abroade and hath geuen to the poore/his
righteweſnes remayneth for euer. He ỹ fyn-
deth the ſower ſeed / ſhall mynyſter breed for
fode/ & ſhall multiplie youre ſeed & increace
the frutes of youre righteweſnes I- that on
D all parties/ye maye be made ryche in all syn-
glenes/ which cauſeth thorow vs / thankes
geuinge vnto God.

For the office of this miniſtracion/not on-
ly ſupplyeth the nede of the ſayncte:but al-
ſois aboundaunt here in/that for this lauda
ble miniſtringe/thankes myght be geuen to
God of many/which prayſe God for the obe-
dience of youre profeſſynge the Goſpell of
Chriſt/& for youre ſinglenes in diſtributyng
to thē & to all men:& in their prayers to God
for you/longe after you/for the aboundaunt
grace of God geuen vnto you. Thanckes be
vnto God for his vnſpeakeable gyfte.

The toucheth the falſe Apoſtles/ & defendeth his au-
ctorite and callynge.

The.x.Chapter.

A I Paul my ſelfe beſeche you by the
mekenes & ſoftnes of Chriſt which
when I am preſent amonge you
am of no reputacion/ but am bold
towarde you beynge abſent. I beſeche you ỹ
I nede not to be bolde when I am preſent(w
that ſame confidence/wherwith I am ſuppo
ſed to be bolde) agaynſt ſome which repute
vs as though we walked carnally. Neuerthe
leſſe though we walke cōpaſed with ỹ fleſſhe/
B yet we warre not fleſhlye. For the weapens
of oure warre are not carnall thynges / but
thynges mighty in God/to caſt doune ſtrōge
holdes/wherwith we ouerthrowe ymagina-
cions/ and euery hye thynge that exalteth it
ſelfe agaynſt the knowledge of God & bringe
into captiuite all vnderſtandynge to the obe
dience of Chriſt/& are redy to take vengeaū-
ce on all diſobedience/ when your obedience
is fulfylled. Loke ye on thynges after ỹ vt-
ter apperaunce?

If eny man truſt in him ſelfe ỹ he is Chri
ſtes/let the ſame alſo conſydre of hym ſelfe/
ỹ as he is Chriſtes/euen ſo are we Chriſtes.
C And though I ſhuld boſt my ſelfe ſome what
moare of oure auctorite which ỹ Lord hath
geuen vs to edifie and not to deſtroye you/ it
ſhulde not be to my ſhame. This ſaye I / leſt
I ſhuld ſeme as though I went about to ma
ke you a frayde with letters. For the epiſtles
(ſayth he)are ſtronge:but his bodyly preſen-
ce is weake/& his ſpeache is rude. Let hym
that is ſoche thinke on this wyſe/that as we
are in wordes by letters when we are abſent
ſoche are we in dedes when we are preſent.

D For we cannot fynde in oure hertes to ma-
ke oure ſelues of the nombre of thē/or to com
pare oure ſelues to thē / which laude thē ſel-
ues/neuertheleſſe whill they meaſure thē ſel
ues wt thē ſelues/& compare thē ſelues wyth
thē ſelues they vnderſtande nought. But we
will not reioyce aboue meaſure: but acco-
ding to ỹ quātite of the meaſure which God
hath diſtributed vnto vs/ a meaſure that rea
cheth euen to you. For we ſtretche not out
oure ſelues beyonde meaſure as though we
had not reached vnto you. For cuē to you haue
we come with ỹ goſpell of Chriſt/ & we boſt
not oure ſelues out of meaſure in other mēs
labours. Yee & we hope/when youre fayth is
increaſed amōge you/to be magnified accor
dynge to oure meaſure/ more largely/and to
preache ỹ goſpell in thoſe regions which are
beyonde you:& not to reioyce of that whych
is by another mans meaſure prepared all re
dy. Let him ỹ reioyſeth/reioyſe in ỹ *Lorde.
For he that prayſeth him ſelfe/is not alowed:
but he whom the Lorde prayſeth.

*Let euery mā reioyſe in that Chriſt ded for him/ & not in ỹ holynes of hys awne workes.

C Paul (vnder ſufferaunce) cōmendeth him ſelfe/and
defendeth his auctorite agaynſt the falſe prophetes.

The.xi.Chapter.

W Olde to God/ye coulde ſuffre me a
lytell in my folyſhnes: ye & I praye
you for beare me. For I am gelous
ouer you with godly gelouſy. For
I coupled you to one mā/to make you a cha-
ſte virgen to Chriſt. But I feare leſt as ỹ ſer
pent begyled Eue thorow his ſutteltie/euen
ſo youre wytnes ſhuld be corrupte frō ỹ ſin-
glenes that is in Chriſt. For yf he ỹ cōmeth/
preache a nother Jeſus then him whome we
preached: or yf ye receaue another ſpyrete then
ỹ which ye haue receaued: either another gol-
pell then ỹ ye haue receaued/ye myght right
B well haue bene content. I ſuppoſe ỹ I was
not behynde the cheke Apoſtles. Though I be
rude in ſpeakinge/yet I am not ſo in know-
ledge. How be it amōge you we are knowē to
the vtmoſt what we are in all thyngs. Dyd I
therin ſynne/be cauſe I ſubmytted my ſelfe/
ỹ ye might be exalted / & becauſe I preached
to you the goſpell of God free? I robbed other
cōgregacions/& toke wages of thē to do you
ſeruyce wt all. And whē I was preſent wyth
you/& had nede/I was greuous to no mā for
C ỹ which was lackinge vnto me / the brethrē
which cam from Macedonia/ſupplied: & in
all thynges I kept my ſelfe that I ſhuld not
be greueous to you: & ſo will I kepe my ſelfe.

If the trueth of Chriſt be in me/ thys re-
ioyſinge ſhall not be take from me in the re
gions of Achaia. Wherfore? Becauſe I loue
you not? God knoweth. Neuertheleſſe what
I do / that wyll I do to cut awaye occaſion
from them which deſyre occaſion / that they
myght be founde lyke vnto vs in that wherin
they

We be maried to Chriſt & not to the preacher

B Paul is equale wt ỹ hye Apoſtles.

they reioyce. For these false apostles are disceatefull workers/ and fassyon them selues lyke vnto ỹ Apostles of Christ. And no marualye/ for Satan him selfe is chaunged into the fassyon of an angell of lyght. Therfore it is no great thinge/ though his ministers fassyon thē selues as though they were the ministers of ryghtewesnes: whose ende shalbe accordynge to their dedes.

D I saye agayne/ lest eny mā thinke ỹ I am folisshe: or els cuē now take me as a fole/ ỹ I maye bost my selfe a lytell. That I speake I speake it not after the wayes of the Lorde but as it were folisshly/ whill we are now come to bostynge. Seynge that many reioyce
E after the flesshe/ I will reioyce also. ✝ For ye suffre foles gladly/ because that ye youre selues are wise. For ye suffre euē yf a mā bryng you into *bondage: yf a mā deuoure: yf a mā take: yf a man exalt him selfe: yf a mā smyte you on the face. I speake as concerninge rebuke/ as though we had bene weake.

*To moche meknes & obedience is not alowed in ỹ kingedome of God/ but all must be accordynge to knowledge.

How be it wherin soeuer eny man dare be bolde (I speake folisshly) I dare be bolde also. They are Ebrues/ so am I: They are Israelites/ euē so am I. They are the seede of Abraham/ euē so am I. They are the ministers of Christ (I speake as a fole) I am moare: In labours moare aboundant: In strypes aboue measure: In prison moare plenteously: In deeth ofte. Of the Iewes fyue tymes receaued I euery tyme .xl. stryp̄s saue one. Thryse
F was I beten with roddes. I was once stoned I suffered thryse shipwracke. Nyght & daye haue I bene in the depe of the see. In iorneyinge often: in parels of waters: in parels of robbers: in ieopardies of myne awne nacion in ieoperdies amonge the hethen. I haue bene in parels in cities/ in parels in wildernes in parels in the see/ in parels amonge false brethrē/ in laboure & trauayle/ in watchinge often/ in honger in thyrst/ in fastinges often in colde & in nakednes. And besyde ỹ thinges which outwardly happen vnto me/ I am cōbred daily/ & do care for al cōgregaciōs. Who is sicke/ & I am not sicke? Who is hurte in ỹ fayth & my hert burneth not? If I must nedes reioyce/ I will reioyce of myne infirmityes.

¶ Paul is taken vp into the thyrde heauen/ & heareth wordes not to be spoken of.

¶ The .xij. Chapter.

A ✝ The God and father of oure Lorde Iesus Christ/ whych is blessed for euermore/ knoweth that I lye not. ✝ In the citie of Damascon/ ỹ gouerner of the people vnder kynge Aretas/ layde watche in the citie of the Damascens/ and wolde haue caught me / and at a wyndowe was I let doune in a basket thorow the wall/ and so scaped hys handes.

It is not expediēt for me no dout to reioyce Neuertheles I will come to visions & reuelaciōs of the Lorde. I knowe a mā in Christ aboue .xiij. yeares agone (whether he were in the body I cannot tell/ or whether he were oute of the body I cānot tell (God knoweth) whych was taken vp in to the thyrde heauen. And I knowe the same man (whether in the body/ or out of the body. I cannot tell God knoweth) how that he was takē vp into Paradyse/ and herde wordes not to be spoken/ which no man can vtter. Of this man will I reioyce/ of my selfe wil I not reioyce/ except it be of myne infirmities. And yet though I
B wolde reioyce/ I shulde not be a fole: for I wolde saye ỹ trouthe. Neuertheles I spare/ lest eny man shulde thinke of me aboue that he seyth me to be/ or heareth of me.

And lest I shuld be exalted out of measure thorow the aboundance of reuelacyōs/ ther was geuē vnto me a *vnquyetnes of ỹ flesshe/ the messenger of Satan to buffet me: because I shulde not be exalted out of measure. For this thinge besought I the Lorde thryse that it myght departe from me. And he sayde
C vnto me: my grace is sufficiēt for the. For my strength is made parfayct thorow weaknes very gladly therfore wil I reioyce of my weknes/ that the strength of Christ maye dwell in me. ✝ Therfore haue I delectacyon in infirmities in rebukes/ in nede/ in persecuciōs in anguysshe/ for Christes sake. For when I am weake/ then am I stronge.

a *Unquyetnes of ỹ flesshe is here the vyolent withstandyng & agaynsaying and euen the persecutyng of euell mē which cōtinually troubled him/ & braled against his preaching. This was ỹ minister of Satan/ ỹ as it had ben with buffettes vexed him. His aduersaries which with their blasphemouse and
D cōtrarious teaching/ dyd disquyet & torment hym/ destroying as fast as he edyfyed/ were the very prickes & disquietnesse of ỹ flesshe/ frō whych he desyreth the Lorde to be delyuered.

I am made a fole in bostinge my selfe. Ye haue cōpelled me: I ought to haue bene cōmended of you. For in nothynge was I inferior vnto the chefe Apostles/ though I be nothynge/ yet the tokens of an Apostle were wrought amonge you with all pacience/ with signes & wōders/ & mighty dedes. For what is it wherin ye were inferiors vnto other congregaciōs except it be therin that I was not greuous vnto you. Forgeue me this wronge done vnto you. Beholde now the thirde tyme I am redy to come vnto you: & yet wyll I not be greuous vnto you. For I seke not youres/ but you. Also the chyldren ought not to laye vp for the fathers and mothers: but the fathers and mothers for the chyldren.

I will very gladly bestowe/ & wilbe bestowed for youre soules: though the moare I loue you/ ỹ lesse I am loued agayne. But be it ỹ I greued you not: neuertheles I was craftye & toke you with gile. Dyd I pill you by eny of them which I sent vnto you? I desyred Titus/ & with him I sent a brother. Dyd Titus defraude you of eny thynge? walked we not in one spyrete? walked we not in like steppes? Agayne thinke ye ỹ we excuse oure selues? We speake in Christ in the syght of God.

But we do all thinges dearly beloued for youre edifyinge. For I feare lest it come to passe/ that when I come/ I shall not fynde you soche as I wolde: & I shalbe founde vnto you soche as I wolde not: I feare lest ther be founde amōge you debate/ enuyinge/ wrath stryfe/ backbytinges/ whysperynges/ swelinges and discorde. I feare lest when I come agayne/ God bringe me lowe amōge you/ & I be constrayned to bewayle many of them which haue synned all redy/ and haue not repented of the vnclennes/ fornicacion & wantannes which they haue committed.

¶ He promyseth to come vnto them and exhorteth the so to ordre them selues th at he may fynde them parfecte/ and of one mynde.

¶ The .xiij. Chapter.

Deu. xvij. b. Math. xviij. c. John. viij. c. Hebr. x. b.

A NOw come I the thyrd tyme vnto you* in ỹ mouth of two or thre witnesses shall euery thinge stande. I tolde you before/ & tell you before: & as I sayde whē I was present with you ỹ seconde tyme/ so wryte I now beinge absent to thē whych in tyme past haue synned/ & to all other: ỹ yf I come agayne/ I will not spare/ seynge that ye seke experyence of Christ which speaketh in me/ which amonge you is not weake/ but is mighty in you. And verely though it came of weaknes that he was crucified/ yet liueth he thorow the power of God

B And we no dout are weake in hī: but we shal liue wt him/ by ỹ myght of God amōge you.

Proue youre selues whether ye are in the fayth or not. Examen youre awne selues: knowe ye not youre awne selues how ỹ Iesus Christ is in you/ except ye be cast awayes? I trust that ye shall knowe ỹ we are not

C cast awayes. I desyre before God ỹ ye do none euyll/ not that we shuld seme cōmendable but ỹ ye shuld do that which is honest: & let vs be counted as leawde persones. We cā do nothinge agaynst ỹ trueth/ but for ỹ trueth. We are glad whē we are weake/ & ye strōge. Thys also we wisshe for/ euen that ye were perfect. Therfore wryte I these things being absent/ lest when I am present/ I shuld vse sharpenes accordynge to the power wh ych ỹ Lorde hath geuen me/ to edifye/ & not to destroye. Finally ye brethren fare ye well/ be per

D fect/ be of good comforte/ be of one mynde/ lyue in peace/ & ỹ God of loue & peace/ shalbe with you. Grete one another in an holy kisse.

* Saynctes. Lo All ỹ *saynct salute you. The grace of oure

be Actes. ix. c. Lorde Iesus Christ/ & the loue of God/ & the fellishippe of ỹ holy goost be wt you al Amē.

¶ The ende of the seconde epistle to the Corinthyans.

¶ Sent from Philippos a citie in Macedonia/ by Titus and Lucas.

¶ The Epistle of Saynct Paul the Apostle vnto the Galathyans.

¶ Paul rebuketh thē/ because they were fallen awaye from the Gospell/ sheweth his awne conuersyon/ magnifyeth his office and Apostelshippe/ and declareth him self to be equall with the hye Apostles.



¶ The fyrst Chapter.

PAul an apostle not of men/ nether by man/ but by Iesus Christ/ and by God the father which rayled him from deeth: and all ỹ brethrē which are with me.

A Paul though he came longe after the Apostles yet had he not his auctorite of Peter or of any that wēt before hym. Nether brought he with hī letters of recōmendacyō or bulles of confirmacyon. But the confirmacyon of hys apostleshyp was ỹ worde of god/ cōsciēce of men & the power of the spryte that testifyed wyth hym by myracles and manyfolde gyftes of grace.

B

Vnto the congregacyons of Galacia. Grace be wyth you and peace from God the father/ and from oure Lorde Iesus Christ/ which gaue him selfe for oure synnes/ to deliuer vs from this present euyll worlde/ thorow the will of God oure father/ to whom be prayse for euer and euer. Amen.

I maruayle that ye are so sone turned frō him that called you in the grace of Christ/ vnto another Gospell: wh ych is nothynge els/ but that ther be some which trouble you/ and intende to peruert the Gospell of Christ. Neuertheles though we oure selues/ or an angell from heuen/ preache eny other Gospell vnto you/ then that which we haue preached vnto you/ holde hym as a cursed. As I sayde before/ so saye I now agayne/ yf eny man preache eny other thinge vnto you/ then that ye haue receaued/ holde hī accursed. Preache I mānes doctrine or Gods? Other go I about to please men? If I stodyed to please men/ I were not the seruaunt of Christ.

✝ I certifye you brethren/ ỹ the Gospell which was preached of me/ was not after ỹ manner of men/ nether receaued I it of man nether

nether was I taught it: but receaued it by ỹ
C reuelacõ of Jesus Chrift. For ye haue heard of my conuersacyon in tyme past/ in the Jewes wayes/ how ỹ beyonde measure I persecuted the congregacion of God/ & spoyled it: and preuayled in the Jewes laye/ aboue many of my cõpanions/ which were of mine awne nacion/ and was a moche more keruẽt mayntener of the traditions of the elders.

But whẽ it pleased God/ which seperated me from my mothers wombe/ & called me by his grace/ for to declare his sonne by me/ ỹ I shuld preache him amonge the hethen: immediatly I cõmened not of ỹ matter w^a *flesche and bloud/ nether returned to Jerusalem to them whych were Apostles before me: but went my wayes into Arabia/ & came agayne vnto Damasco. Then after thre yeare/ I returned to Jerusalem to se Peter/ and abode with hym .xv. dayes/ no nother of the Apostles sawe I/ saue James the Lordes brother. The thinges which I write/ beholde/ God knoweth I lye not.

a *Flesche and bloude here signifie men or mennes counsell

After that I went into ỹ costes of Syria & Cilicia: & was vnknowen as touching my person vnto the congregacyons of Jewrye/ which were in Christ. But they hearde only ỹ he which persecuted vs in tyme past/ now preacheth ỹ fayth which before he destroyed. And they glorified God on my behalfe. F

The withstondeth Peter in the face/ and proueth that the lawe & circumcisyon are not necessary to saluacio.

C The .ij. Chapter.

A Paul defendeth the libertye of the gospell.

Then .xiiij. yeares ther after/ I wẽt vp agayne to Jerusalẽ with Barnabas/ and toke wyth me Titus also. Ye & I went vp by reuelacion & cõmened with thẽ/ of the Gospell which I preache amonge the Gentyls: but betwene oure selues/ with them whych were counted chefe/ lest it shuld haue bene thought that I shuld runne or had runne in vayne. Also Titus whych was wyth me/ though he were a Greke/ yet was not cõpelled to be circũcised & that because of incõmers beynge falle brethren which came in amõge other to spye out oure libertie which we haue in Christ Jesus that they myght bringe vs into bondage. To whõ we gaue no roume/ no not for ỹ space of an houre/ as concerninge to be brought into subiecyon: and that because that the trueth of the Gospell myght continue with you.

Paul is of as hye auctorite as Peter/ James or John.

B Of thẽ which semed to be great (what they were in tyme passed it maketh no matter to me: God loketh on no mãs person) neuertheles they which semed great/ added nothyng to me. But contrary wyse/ when they sawe ỹ the Gospell ouer the vncircũcision was commytted vnto me/ as the Gospel ouer the *circumcisyon was vnto Peter: for he that was myghty in Peter in the Apostleshippe ouer the circũcisyon/ the same was myghty in me amonge the Gentyls: and therfore whẽ they perceaued the grace that was geuẽ vnto me/ then James/ Cephas & John/ whych semed to be pylers/ gaue to me and Barnabas the ryght handes and agreed with vs/ ỹ we shuld preache amonge the Hethen/ & they amonge the Jewes: warninge only that we shulde remember the poore. Which thinge also I was diligent to do.

Circumcisiõ are the Jewes/ & vncircumcision the Gétyles.

C Paul rebuketh Peter in the face.

And when Peter was come to Antioche/ I withstode him in the face/ for he was worthy to be blamed. For yer that certayne came from James/ he ate wyth the Gentyls. But when they were come/ he withdrue and separated him selfe/ fearynge thẽ whych were of the circumcisyon. And the other Jewes dissembled lykewyse/ in so moche that Barnabas was brought into their simulacio also. But when I sawe/ ỹ they went not the right waye after the trueth of the Gospell/ I sayde vnto Peter before all men/ yf thou beynge a Jewe/ lyuest after the mãner of the Gẽtyls and not as do the Jewes: why causest thou ỹ Gentyls to lyue as do the Jewes? We which are Jewes by nature/ and not synners of the Gentyls/ knowe that a man is not iustifyed by the *dedes of the lawe: but by the fayth of Jesus Christ. And therfore we haue beleued on Jesus Christ/ that we myght be iustifyed by the fayth of Christ (and not by the dedes of the lawe: because that by the dedes of ỹ lawe no flesche can be iustifyed.

*Dedes of the lawe iustifye not/ but fayth iustifieth.

D If then whyll we seke to be made ryghtewes by Christ/ we oure selues are founde sinners/ is not then Christ ỹ minister of synne? God forbyd. For yf I bylde agayne ỹ whych I destroyed/ then make I my selfe a trespaser. a *But I thorow the lawe/ am deed to the lawe: that I might lyue vnto God. I am crucifyed with Christ. I liue verely: yet now not I/ but Christ lyueth in me. For ỹ lyfe whych I now lyue in the flesche/ I lyue by the fayth of the sonne of God/ which loued me/ & gaue hym selfe for me. I despyse not the grace of God. For yf ryghtewelnes come of ỹ lawe/ then Christ dyed in vayne.

a *But I thorow ỹ lawe am deed to the lawe/ that is/ by ỹ lawe of lyberte & grace graunted in Christ/ I am delyuered from the lawe of bondage ministred by Moses & from the burthẽ & curse therof.

The rebuketh the vnstedfastnesse of the Galathyans shewynge the vnparfectnesse of the lawe/ & declareth neuertheless that it was not geuen for nought.

C The .iij. Chapter.

O Folysshe Galathyans: who hath bewitched you ỹ ye shuld not beleue ỹ trueth? To whõ Jesus Christ was described before ỹ eyes/ & amonge you crucifyed. This only wolde I learne of you/ receaued ye ỹ spyrete by ỹ dedes of ỹ lawe/ or els by preachynge of the fayth? Are yet so vnwyse/

vnwyse/ that after ye haue begonne in the spyrete ye wolde nowe ende in the flesshe?
So many thinges ye haue suffred in vayne/ yf that be vayne. Which ministred to you the spyrete/ and worketh myracles amonge you doth he it thorow the dedes of the lawe/ or by preachynge of the fayth? *Euen as Abrahã beleued God/ and it was assctybed to hym for ryghtewesnes. Understande therfore that they whych are of fayth/ the same are ỹ chyldren of Abraham.

Gene.xv.b. Rom.iiij.a. Jacob.ij.d.

For the scrypture sawe afore hande/ that God wolde iustifye the Hethen thorow fayth and therfore shewed before hande glad tydynges vnto Abraham: In the shall all nacyons be blessed. So then they whych be of fayth/ are blessed wyth faythfull Abraham. For as many as are vnder ỹ dedes of the lawe/ are vnder malediccyon. For it is wrytten curled is euery man that contynueth not in all thynges which are wrytten in the boke of the lawe/ to fulfyll them. That no man is iustifyed by the lawe in the syght of God/ is euident. For the iuste shall lyue by fayth. The lawe is not of fayth: but the man that fulfilleth the thynges contayned in the lawe (shall lyue in them.) But Christ hath delyuered vs from the curse of the lawe/ and was made a *curled for vs. For it is wrytten: curssed is euery one that hangeth on tree/ that ỹ blessynge of Abraham myght come on the Gentyls thorow Jesus Christ/ and that we might receaue ỹ promes of the spyrete thorow fayth

The lawe curseth: but fayth bleseth.

(For fayth) onlye maketh the cõscience a lyue

*Christ was accursed for oure sakes/ that is: he was punyshed and slayne for oure synnes

Brethren I wyll speake after the maner of men. Though it be but a mans testament yet no man delyyleth it/ or addeth eny thinge therto/ when it is once alowed. To Abraham and hys seed were the promyses made. He sayth not in the seedes/ as many: but in thy sede/ as in one/ which is Christ. Thys I saye/ that the lawe whych beganne afterwarde/ beyonde. iiij. C. & xxx. yeare/ doth not dismaull the testament/ that was confermed afore of God vnto Christ ward/ to make the promes of none effect. For yf the inheritaũce come of the lawe/ it cõmeth not of promes. But God gaue it vnto Abraham by promes

Wherfore then serueth the lawe? The lawe was added because of transgressyon (tyll the seed came to whych ỹ promes was made) and it was ordeyned by Angels in the hande of a mediator. A mediator is not a mediator of one. But God is one. Is the lawe then agaynst the promes of God? God forbyd.

*The lawe geneth no life but threateneth deeth.

Howbeit yf ther had bene a lawe geuẽ which coulde haue geuen* lyfe: then no doute ryghtewesnes shuld haue come by the lawe. But the scrypture concluded all thynges vnder synne that the promes by the fayth of Jesus Christ/ shuld be geuen vnto them that beleue. ¶ Before that fayth came/ we were kept & shut vp vnder the lawe/ vnto ỹ fayth which shuld afterwarde be declared.

Wherfore the lawe was oure scolemaster vnto the tyme of Christ/ that we myght be made ryghtewes by fayth. But after that fayth is come/ now are we no lẽger a *vnder a scolemaster. For ye are all ỹ sonnes of God by the fayth whych is in Christ Jesus. For all ye that are baptysed/ haue put on Christ. Now is ther no Jewe nether Gentyll: ther is nether bonde ner fre: ther is nether man ner woman: but ye are all one thynge in Christ Jesu. If ye be Christes/ then are ye Abrahãs seed/ and heyres by promes.

a *To be vnder a scolemaster & to be vnder the lawe are bothe one/ and are expounded in the prologe to the Romayns/ the leasse. xvj.

¶ Paul sheweth that thorow Christ we be delyuered from the lawe/ and rebuketh the vnthankfulnesse of the Galathyans.

¶ The. iiij. Chapter. ✠

And I saye that the heyre as longe as he is a chylde/ differeth not from a seruaunt/ though he be Lorde of all/ but is vnder tuters and gouerners/ vntyll the tyme appoynted of ỹ father. Euen so we/ as longe as we were chyldren/ were in bondage vnder the ordinaunces of ỹ worlde. But whẽ the a *tyme was full come/ God sent his sonne borne of a womã & made bonde vnto the lawe/ to redeme them whych were vnder the lawe: that we thorow electiõ myght receaue the inheritaunce that belongeth vnto ỹ naturall sonnes. Because ye are sonnes/ God hath sent the spyrete of his sonne into oure hertes/ which cryeth Abba father. Wherfore now/ thou art not a seruaũt/ but a sonne. If thou be the sonne/ thou arte also the heyre of God thorow Christ. ✠

A

a *The tyme fulcome was ỹ tyme of Christes comming/ whych made an ende of ỹ lawe & delyuered vs from the bure then therof.

B

Not withstandynge/ when ye knewe not God ye dyd seruice vnto them/ which by nature were no Goddes. But now seynge ye knowe God (yee rather are knowen of God) how is it ỹ ye tourne agayne vnto ỹ weake and bedgarly cerimonies/ wher vnto agayne ye desyre afreshe to be in bondage? Ye obserue dayes/ and monethes/ & tymes/ & yeares I am in feare of you/ lest I haue bestowed on you laboure in vayne.

Bedgarlye ceremonyes

Brethren I beseech you/ be ye as I am: for I am as ye are. Ye haue not hurte me at all. Ye knowe/ how thorow infirmitye of ỹ flesshe/ I preached the Gospell vnto you at the fyrst. And my temptacion which I suffred by reason of my flesshe/ ye despysed not nether abhorred: but receaued me as an Angell of God: yee as Christ Jesus. How happy were ye then? for I beare you recorde that yf it had bene possible ye wolde haue plucked out youre awne eyes/ and haue geuen thẽ to me. Am I therfore become youre enemye/ because I tell you the trueth.

Infirmitie and temptacion are persecucion/ rebuke & ỹ crosse.

They are gelous ouer you amisse. Yee/they intende to exclude you/that ye shuld be feruent to them warde. It is good alwayes to be feruent/so it be in a good thynge/and not only when I am present with you.

My lyttell chyldren (of whom I trauayle in birth agayne/vntill Christ be fashioned in you) I wolde I were with you now/& coulde chaunge my voyce: for I stande in a doute of you. Tell me ye yͤ desyre to be vnder the lawe haue ye not hearde of the lawe? For it is wrytten that Abraham had two sonnes/the one by a bōde mayde/yͤ other by a fre womā. Yee and he whych was of the bonde woman was borne after yͤ flesshe: but he which was of the fre woman/was borne by promes. Which thynges betoken mystery. For these wemen are two testamentes/the one from yͤ mounte Syna/whych gendreth vnto bondage/which is Agar. For mounte Syna is called Agar in Arabia/and bordreth vpon yͤ citie/which is now Ierusalem/and is in bondage with her chyldren.

But Ierusalem/whych is aboue/is fre: which is the mother of vs all. For it is writtē reioyce thou baren/that bearest no chyldren breake forth & cry:/thou yͤ trauelest not. For the desolate hath many moo chyldren then she whych hath an husband. Brethrē we are after the maner of Isaac/chyldrē of promes. But as then he yͤ was borne carnally/persecuted him that was borne spiritually. Euen so is it now. Neuertheles what sayth the scrypture: put awaye the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre wͭ the sonne of yͤ fre womā. So then brethren we are not chyldren of the bonde woman: but of the fre woman.

The laboureth to drawe them awaye from circumcision/sheweth them the batayll betwyxte the spyrite & the flesh/and the frutes of them both.

The.v. Chapter.

The libertye & fredome yͤ we haue in Christ ought euery mā to stande by

Stand fast therfore in the libertye wherwyth Christ hath made vs fre/and wrappe not youre selues agayne in the yoke of bondage.

Beholde I Paul saye vnto you/that yf ye be circūcised/Christ shall profyt you nothinge at all. I testifye agayne to euery man which is circumcysed that he is bounde to kepe the whole lawe. Ye are gone quyte from Christ as many as are iustified by the lawe/and are fallen from grace. We loke for/and hope in yͤ spyrite/to be iustified thorow fayth. For in Iesu Christ/nether is circumcision eny thynge worth/nether yet vncircūcision/but* fayth which by loue is mighty in operacīō. Ye dyd runne well: who was a let vnto you/that ye shuld not obey the trueth? Euen that cōsell that is not of him that called you. A lytell leuen doth leuen the whole lompe of dowe.

* Fayth which worketh thorow loue is the true fayth & all that God requyreth of vs.

I haue trust towarde you in the Lorde/that ye wyll be none other wyse mynded. He that troubleth you/shall beare his iudgemēt whatsoeuer he be. Brethren yf I yet preache circumcision: why do I then yet suffre persecucyon? For then had the offence whych the crosse geueth/ceased. I wolde to God they were seperated from you/which trouble you. Brethren ye were called into (libertye) only let not youre libertie be an occasion vnto the flesshe/but in loue serue one another* For al the lawe is fulfylled in one worde/whych is this: thou shalt loue thyne neyghbour as thy selfe. If ye byte & deuoure one another: take hede lest ye be consumed one of another.

(Christes libertie) is a libertie of cōscience & not of the flesshe.

* Romā.xiij. Iaco.ij.b. 1.Petr.ij.c.

I saye walke in the spyrite/and fulfyll not the lustes of the flesshe. For the flesshe lusteth contrary to the spyrite/and the spyrite contrary to the flesshe. These are cōtrary one to the other/so that ye cannot do that whych ye wolde. But and yf ye be ledde of yͤ spyrite/then are ye not vnder the lawe. The dedes of the flesshe are manifest/whiche are these/adultrye/fornicacion/vnciennes/wantānes/ydolatrye/witchecraft/hatred/variaunce/zele/wrath/stryfe/sedicion/sectes/enuyinge/murther/dronkennes/glottony/& soche like of the which I tell you before as I haue tolde you in tyme past/that they whych commyt soche thynges/shall not inherite/the kyngdome of God. But* the frute of the spyrite is/loue/ioye/peace/longe sufferinge/gentlenes/goodnes/faythfulnes/meknes/temperācye. Agaynst suche there is no lawe. They yͤ are Christis/haue crucifyed the flesshe with the appetites and lustes.

Dedes of the flesshe.

To cōmyt soche dedes makyth vs vnder damnacyon of the lawe.

* The frute of yͤ spyrite. These dedes testifye yͤ we are not vnder the damnacīō of the lawe.

If we lyue in the spyrite/let vs walke in yͤ spyrite. Let vs not be vayne glorious/prouokinge one another/& enuyinge one another.

He exhorteth them to brotherly loue/& one to beare with another. In the ende he warneth thē to beware of circumcisyon.

The.vj. Chapter.

Brethren/yf eny man be fallen by chaunce into eny faute: ye whych are spirituall/helpe to amēde him in yͤ spyrite of meknes: cōsyderinge thy selfe/lest thou also be tempted. Beare ye one anothers burthē/and so fulfyll the lawe of Christ. If eny man seme to hym selfe that he is somwhat/when in dede he is nothinge/the same deceaueth hym selfe in hys ymaginacion. Let euery mā proue his awne worke/and then shall he haue reioysynge in hys awne selfe/and not in another. For euery mā shall beare his awne burthen.

The dutie of euery Christen man.

Let him that is taught in the worde/minister vnto hym that teacheth hym/in all good thynge. Be not* deceaued/God is not mocked

* The couenaūt of mercye in Christ is made onlye to thē that will worke

For

For whatsoeuer a man soweth/that shall he reepe. He that soweth in his flesshe/shall of the flesshe reepe corrupcion. Buthe that soweth in the spyrete/ shall of the spyrete reepe lyfe euerlastynge. Let vs not be wery of wel doynge. For when the tyme is come/we shal reepe with out werynes. ¶Whill we haue therfore tyme/ let vs do good vnto all men/ and specially vnto them whych are of the housholde of fayth. ℣

¶. Tessalo. iij.

Beholde how large a letter I haue writtē vnto you wyth myne awne hande. As many as desyre with outwarde apperaūce to please carnally/ they constrayne you to be circumcised/only because they wolde not suffre persecuciō with the crosse of Christ. For they thē selues whych are circumcysed/ kepe not the lawe: but desyre to haue you circūcised/that they myght reioyce in youre flesshe.

D God forbyd that I shuld reioyce/but in ỹ crosse of oure Lorde Jesu Christ/wherby the worlde is crucified as touchynge me/ & I as concernynge the worlde. For in Christ Jesu nether circūcision auayleth eny thinge at all nor vncircumcisyon: but a*newe creature. And as many as walke accordynge to thys rule/peace be on them/and mercy/and vpon Israel that pertayneth to God. Frō hence forth/let no man put me to busynes. For I beare in my bodye the markes of the Lorde Jesu.

*Nothinge helpeth saue to be a new creature

Bretherē ỹ grace of our Lorde Jesu Christe be wỹ youre spyrete Amen.

¶ Vnto the Galathyans wrytten from Rome.

¶ The Epistle of

Saynct Paul the apostle vnto the Ephesyans.

¶ The euerlastynge ordinaunce and eleccion of God in sauynge all men thorow Christ Jesus hys sonne. We are ordened vnto good workes. The dominion of Christ.



¶ The fyrst Chapter.

PAul an apostle of Jesu Christ/by the will of God. To the saynctes/which are at Ephesus/and to thē which beleue on Jesus Christ. Grace be with you & peace from God oure father/ and from the Lorde Jesus Christ. Blessed be God the father of oure Lorde Jesus Christ/which hath blessed vs with all maner of spirituall blessynges in heuenly thynges by Christ/ accordynge as he had chosen vs in hym/before the foundacion of the worlde was layde/ that we shuld be saynctes/and without blame before him/ thorow loue. And ordeyned vs before thorow Jesus Christ to be heyres vnto him selfe/ accordynge to ỹ pleasure of his will to ỹ prayse of the glorye of his grace where with he hath made vs accepted in the beloued.

ij. Corin. i.a
i. Petri. i.a

B Predestynacio

By whom we haue redēption thorow his bloude/euē the forgeuenes of synnes/accordynge to ỹ ryches of his grace/which grace he shed in vs aboundantly in all wysdome/ and prudence. And hath opened vnto vs the*mystery of hys wyll accordynge to hys pleasure/& purposed ỹ same in hym selfe/to haue it declared whē ỹ tyme were full come/ that all

Redempcyon is the forgeuenes of synnes.

*Mysterye is secret councell

that all thinges/bothe the thinges which are in heuen/ and also the thynges whych are in erthe/ shulde be gathered to gether/ euen in Christ: that is to saye/ in hym in whō we are made heyres/ & were therto predestinate accordinge to ỹ purpose of him which worketh all things after the purpose of his awne wil: that we which before beleued in Christ shuld be vnto the prayse of his glory.

Predestinacyō

In whom also ye (after that ye hearde the worde of trueth/ I meane ỹ Gospell of youre saluacyon / wherin ye beleued) were sealed wyth the holy spyrete of promes/ whych is the ernest of oure inheritaunce/ to redeme the purchased possession/ and that vnto the laude of hys glory.

Wherfore euē I (after that I hearde of the fayth which ye haue in ỹ Lorde Jesu/ & loue vnto all the saynctes) cease not to geue thankes for you/ makinge mencion of you in my prayers/ ỹ the god of oure lorde Jesus Christ and the father of glory/ might geue vnto you the spyrete of wysdome/ and open to you the knowledge of hym selfe/ and lyghten ỹ eyes of youre myndes that ye myght knowe what that hope is/ where vnto he hath called you/ & what ỹ ryches of his glorious inheritaūce is vpon the saīnctes/ & what is the excedinge greatnes of hys power to vs warde whych *beleue accordynge to ỹ workynge of ỹ hys myghty power/ which he wrought in Christ when he rayled him from the deed/ & set hym on his ryght hande in heuēly thinges/ aboue all rule/ power/ and myght and dominacyon & aboue all names ỹ are named/ not in thys worlde only/ but also in the worlde to come: & hath put all thynges vnder his fete/ & hath made hym aboue all thynges/ the heed of the congregacyō which is his body & the fulnes of him that fylleth all in all thinges.

Where fayth to Christ is/ there is loue to all ỹ are sanctyfyed in hys bloude.

*Fayth is the worke of God onlye/ euen as was ỹ raysyng vp of Christ.

¶ Paul sheweth thē what maner of people they were before their cōuersion/ & what they are now in Christ.

¶ The.ij. Chapter.

And you hath he quyckened also ỹ were deed in treaspasse and synne/ Coloss.ij.b in the which in tyme passed ye walked/ accordynge to ỹ course of this worlde/ & after the gouerner ỹ ruleth in the ayer/ the spyrete that now worketh in ỹ childrē of vnbeleefe/ amōge whych we also had oure conuersacion in tyme past/ in ỹ lustes of oure flesshe/ and fulfylled the wyll of the flesshe & of the mynde: and were *naturally the childrē of wrath/ euen as well as other.

*We be all by nature the chyldren of wrath & heyres of damnacyon.

But God which is rych in mercy thorow his greate loue wherwyth he loued vs/ euen when we were deed by synne/ hath quickened vs to gether in Christ (for by grace are ye saued) and hath rayled vs vp to gether & made vs sytte to gether in heuenly thinges thorow Christ Jesus/ for to shewe in tymes to come the excedinge riches of his grace/ in kyndnes to vs warde in Christ Jesu. For by grace are ye made safe thorowe fayth/ and that not of youre selues. For it is the gyfte of God/ and commeth not of workes/ lest eny man shulde boost him selfe. For we are his workmā shyp created in Christ Jesu vnto a *good workes/ vnto the which God ordeyned vs before/ that we shulde walke in them.

a *The promyses of mercye in Christes bloude are made vs on that condycyō that we kepe the lawe / & loue one another as Christ loued vs.

Wherfore remēber that ye beynge in tyme passed gētyls in the flesshe/ & were called vncircumcision to them which are called circūcision in ỹ flesshe/ which circūcision is made by handes: Remember I saye/ that ye were at that tyme without Christ/ & were reputed aliantes frō the cōmen welth of Israel/ and were straungers from the b *testamentes of promes/ & had no hope/ & were with out God in this worlde. But now in Christ Jesu/ ye which a whyle agoo were farre of/ are made nye by the bloude of Christ.

b *The Gentyles tyll Christ came were not vnder the couenaunt of mercye / but the Jewes only.

c *Moses lawe that was the wal & cause of hate betwene the Jewes & Gentyles/ is taken awaye. In whose stede is lo ue come to loue one another / as Christ loued vs/

For he is oure peace/ which hath made of both one/ & hath brokē doune ỹ c *wall that was a stoppe betwene vs/ and hath also put awaye thorow his flesshe/ d *the cause of hatred/ that is to saye/ the lawe of cōmaundementes contayned in the lawe wrytten/ for to make of twayne one newe mā in him selfe so makynge peace: and to recōcile both vnto God in one body thorow his crosse/ and slewe hatred therby: & came and preached peace to you which were a farre of/ & to them ỹ were nye. For thorow him we both haue an open waye in/ in one spyrete vnto the father.

d *The cause of hatred/ betwene the Gethen & the Jewes. For by the lawe would the Jewes be better then the Gethen. But now that they both haue one spyrite thorow Christ without the lawe/ the hatred hath an ende/ & the one is euen as the other in Christ.

Now therfore ye are no moare straungers and foreners: but cytesyns wyth the saynctes/ and of the housholde of God: & are bylt vpon the e *foundacīō of the Apostles & Prophetes / Jesus Christ beynge the heed corner stone/ in whom euery bildinge coupled to gether groweth vnto an holy f *tēple in the Lorde/ in whom ye also are bylt to gether/ and made an habitacyon for God in the spyrete.

e *Fundacyon is the worde of God.

f *Temple in the Epystles of the Apostles sygnyfyeth the congregacyon of faythfull holy & vertuous men. Sometyme it sygnyfyeth the hert of euery Christian: as in ij. Corint. vj. d. & 1. Corin. iij. and vj. d.

¶ She sheweth the cause of his presonment/ desyreth thē not to faynte because of his trouble/ and prayeth God to make them stedfast in his spyrete.

¶ The.iij. Chapter.

For this cause I Paul am in ỹ bōdz of Jesus Christ for youre sakes which are hethē: If ye haue hearde of ỹ ministracīō of ỹ grace of God which is geuē me to you warde. For by reuelacion shewed he thys mistery vnto me/ as I wrote aboue in fewe wordes/ wherby whē ye rede/ ye maye knowe myne vnderstādinge in ỹ mistery of Christ/ which mistery in tymes passed was opened vnto the sonnes of mē/ as

I Paul was an Apostle to the Gethen & learned hys gospell by reuelacyon.

it is

it is now declared vnto his holy Apostles & Prophetes by the spyrete: that the Gentyls shulde be inheritours also/ and of the same body/and partetakers of his promes that is in Christ/by the meanes of ỹ Gospell/wher-
B of I am made a minister/by the gyfte of the grace of God geuen vnto me thorow ỹ worckinge of his power.

Vnto me the lest of all saynctes is thys grace geuen/that I shulde preache amonge the Gentyls ỹ vnsearchable ryches of Christ and to make all men se what the felyshippe of the mistery is/which from the beginning of the worlde hath bene hyd in God whych made all thinges thorow Jesus Christ/to ỹ intent/that now vnto the rulers and powers in heauen myght be knowen by the congregacyon/the manyfolde wysdome of God/ac cordynge to the eternall purpose/ whych he purposed in Christ Jesu oure Lorde/by whō we are bolde to drawe nye in ỹ trust/whych we haue by fayth on hym. ✣ Wherfore I
C desyre that ye faynt not because of my tribu lacyōs for youre sak̄:which is youre prayse.

For this cause I bowe my knees vnto ỹ father of oure Lorde Jesus Christ/whych is father ouer all that is called father in heauē & in erth/ ỹ he wolde graunt you accordinge to the ryches of hys glorye/ that ye maye be strengthed wyth myght by hys spyrete in the inner man that Christ maye dwell in youre hertes by*fayth/ that ye beynge roted and grounded in loue/ myght be able to comprehende with all saynctes/what is that bredth & length/deepth & heyth:and to knowe what is ỹ loue of Christ/which loue passeth knowledge: that ye myght be fulfylled wyth all maner of fulnes whych commeth of God.

Vnto hym that is able to do excedynge aboundātly aboue al that we aske or thinke accordynge to the power that worcketh in vs be prayse in the congregacyon by Jesus Christ/ thorowout all generacions from tyme to tyme. Amen. ✣

Where true fayth in Christ is/there is loue to the neyboure. And fayth and loue maketh vs vnderstande all thinges. Fayth vnderstondeth the secretes of God & the mercye that is geuē hir in Christ. And loue knoweth hir duetye to hyr neyboure/ & can interprete all lawes & ordinaūces and knoweth how farre forth they are to be kept & when to be dispensed with.

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zele vnto ꝑlawe of God/as thou mayest se by Phi neas/ Nu.xxv.ꝛ by Mathathias i.Machabe.ij. As for malyce or vn lawfull wrath / it is vtterly for bydden/as it fo loweth here in this Chapter.

Let no filthy cõmunicacyon ꝓcede out of youre mouthes:but that which is good to edifye with all/when nede is:that it maye ha ue fauoure with the hearers. And greue not the holy spyrite of God,by whõ ye are sealed vnto ẏ daye of redempciõ.Let all bitternes/ fearfulnes and wrath/ rorynge & cursyd spea kinge/be put awaye from you/with all ma licyousnes.Be ye courteouse one to another and mercyfull / forgeuynge one another / euen as God for Christes sake forgaue you.

Wherfortheth them vnto loue/ warneth them to be ware of vnclennes/coueteousnesse/ folysh talkynge & false doctryne:to be circumspecte/to a voyde dronckennesse/to reioyse and to be thankfull towarde God/ to submytt thẽ selues one to another.He teacheth how wemen shulde obeye their husbandes/& how louyngly men ought to intreate their wyues.

The.v.Chapter.

BE ye folowers of God as dere chil dren/ & walke in loue euẽ as Christ loued vs/& gaue hym selfe for vs/ an offering & a sacrifice of a swete sauer to God.So ẏ fornicaciõ & all vnciẽnes or coueteousnes be not once named amonge you as it becõmeth saynctes:nether filthyn nether folysshe talkynge / nether gestynge which are not cõly:but rather geuinge of thãkes.For this ye knowe that no whormõger/ ether vnclene person/ or coueteous person/ which is ẏ worshypper of ymages,/ hath eny inheritaũce in ẏ kingdome of Christ & of God

A Ungodly cõmunicaciõ stregthe neth the bodye a gaynst ẏ spirite.

B These haue no parte w Christ.

Let no mã deceaue you w̃ vayne wordes. For thorow such thynges cõmeth ẏ wrath of God vpon the chyldrẽ of vnbelefe. Be not therfore cõpanyons wyth thẽ.Ye were once derknes/but are now lyght in the Lorde.

C Walke as chyldren of lyght.For the frute of the spyrete is in all goodnes/ryghtewelnes & trueth. ✠ Accept that which is pleasynge to the Lorde:& haue no fellyshippe wyth the vnfrutfull worckes of derknes: but rather rebuke them . For it is shame euen to name those thinges whych are done of thẽ in secrete: but all thinges/when they are rebuked of ẏ light/are manifest.For whatsoeuer is manifest/that same is lyght . Wherfore he sayth: awake thou that slepest/and stonde vp from deeth/and Christ shall geue the lyght.

Ignorannce is cause of euell doynge.

D ✠ Take hede therfore that ye walke circum spectly:not as foles:but as wyse* redeminge the tyme:for the dayes are euyll. Wherfore/ be ye not vnwyse/but vnderstande what the will of the Lorde is/& be not dronckẽ w̃ wine wherin is excesse:but be fulfylled wyth the spyrete/speakinge vnto youre selues in psalmes & hymnes/& spyretuall songes,/singinge & makinge melodie to the Lord in youre hertes/ gyuynge thankes all wayes for all thynges vnto God the father/in ẏ name of oure Lorde Jesus Christ:submyttyng youre selues one to another in the feare of God. ✠

* Redempynge ẏ tyme that is/spẽdynge the tyme well.

Wemen submyt youre selues vnto youre awne husbandes/as vnto the Lorde.For the husbande is the wyues heed euẽ as Christ is the heed of the cõgregaciõ/& the same is the saueoure of ẏ body. Therfore as the cõgregacion is in subiecciõ to Christ,/likewyse let ẏ wyues be in subiection to their husbandes in all thinges.Husbandes loue youre wiues euẽ as Christ loued the congregaciõ/& gaue him selfe for it/to sanctifye it/ & clensed it in ẏ* fountayne of water thorow the worde/to make it vnto hym selfe/a glorious cõgregacion with out spot or wrynckle/or eny soche thing:but ẏ it shuld be holy & without blame. So ought men to loue their wyues/as their awne bodyes. He ẏ loueth hys wyfe/loueth him selfe.For no man euer yet hated his awne flesshe:but norisheth & cherisheth it/euẽ as the Lorde doth the congregacion. For we are members of his body/of hys flesshe/ & of his bones. For thys cause shall a man leaue father & mother/and shall continue with his wyfe/& two shalbe made one flesshe. This is a great secrete/but I speake bitwene Christ and the congregacyon . Neuertheles do ye so that euery one of you loue his wife truely euen as him selfe.And let the wife se that she feare her husbande.

E

F

* Baptyme saueth thorow ẏ worde: ẏ is/thorow fayth in ẏ worde accordig to the couenaũt made in Christ.

G

How children shulde behaue thẽ selues toward their fathers and mothers:likewyse fathers towarde their children:Seruauntes towarde their masters/ agayne masters towarde their seruauntes an exhortacyon to the spirituall battayll/ and what weapens Christen men shulde fyght with all.

The.vj.Chapter.

A CHyldren obey youre fathers & mothers in ẏ Lorde:for so is it ryght. Honoure thy father & mother/ ẏ is the fyrst cõmaundemẽt ẏ hath eny promes/ ẏ thou mayst be in good estate/ and lyue longe on the erthe.And ye fathers moue not youre chyldren to wrath: but bryng thẽ vp with the norter & informaciõ of ẏ Lorde. Seruauntes be obediẽt vnto youre carnall masters/with feare & trẽblinge in singlenes of youre hertes/as vnto Christ:not with ser uice in the eye syght/as men pleasers:but as the seruauntes of Christ/doynge the wyll of God from the herte with good will/seruinge the Lorde/and not men.And remember that whatsoeuer good thinge eny man doeth that shall he receaue agayne of the Lorde/ whether he be bonde or fre. And ye masters/ do euen the same thynges vnto them/puttynge awaye threateninges:and remember ẏ euen youre master also is in heauẽ/ nether is ther eny respecte of person with hym.

Christ hath purchased a reward for all thinges

B

✠ Finally my brethren/be stronge in ẏ Lord & in the power of hys myght. Put on the ar-

moure of God/ that ye maye stande stedfast agaynst the crafty assautes of the deuyll. For we wrestle not agaynst flesche & bloud: but agaynst rule/ agaynst power/ and agaynst worldly rulers of the derckenes of this world agaynst spretuall wyckednes/ for heauenly thynges.

¶ Wherfore take vnto you the armoure of God/ that ye maye be able to resyst in the euyll daye/ & stande perfect in all thinges.

* The armoure of God folowth verytye/ & shoes of a stedfast purpose to folowe ỳ Gospell/ fayth/ wherwith oure consciences are at peace after it hathe ones felt Christ/ ỳ helmet of salvacio whych is hope/ ỳ word of God which is ỳ swerde. &c.

Stande therfore/ and youre loynes gyrd aboute wyth verytye/ hauynge on the brest plate of ryghteweisnes/ and shood wyth shoes prepared by ỳ Gospell of peace. Aboue all take to you the shelde of fayth/ wherwith ye maye quenche all the fyrie dartes of the wycked. And take the helmet of saluacyon/ and the swearde of the spryte/ whych is the worde of God. ℞ And praye all wayes with all manner prayer and supplicacyon: & that in the spryte: and watch therunto with all instance and supplicacion for all saynctes and for me/ that vtteraunce maye be geuen vnto me/ that I maye open my mouth boldly/ to vtter the secretes of ỳ Gospell/ wherof I am messenger in bondes/ ỳ therin I maye speake frely/ as it becommeth me to speake.

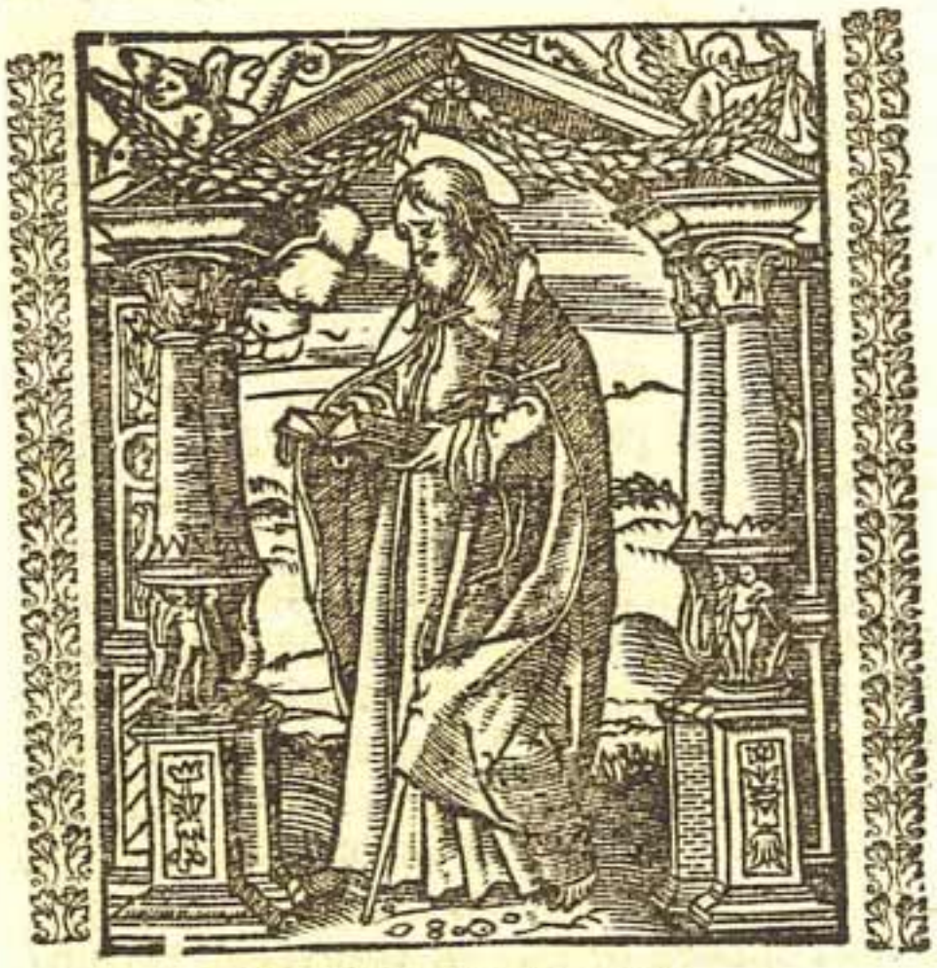
But that ye maye also knowe what condicion I am in and what I do/ Tichicus my deare brother and faythfull mynyster in the Lorde/ shall shewe you of all thynges/ who I sent vnto you for the same purpose/ that ye myght knowe what case I stande in & that he might cõfort youre hertes.

Peace be with the brethren & loue with fayth/ from God the father & frõ the Lord Jesu Christ. Grace be with all them which loue oure Lorde Jesus Christ in purenes. Amen.

¶ Sent from Rome vnto the Ephesyans by Tichicus.

¶ The Epistle of Saynct Paul the Apostle vnto the Philyppians.

The exhorteth thẽ to increase in loue in knowlege & experience of Godly thinges: maketh mencion of his presonment at Rome/ is glad to heare Christ preached/ is content ether to dye or lyue/ and prayeth them to lede a Godly conuersacion/ to be of one mynde/ and to feare no persecucyon.



¶ The fyrste Chapter.

PAul and Tymotheus the seruaũtes of Jesu Christ. To all the saynctes in Christ Jesu/ which are at Philippos with the Bisshops & Deacõs a * Grace be with you and peace from God oure father/ and from the Lorde Jesus Christ. a * Of this ye haue. Rom. i. a.

℞ I thanke my God with all remẽbraũce of you/ all wayes in all my prayers for you/ & praye with gladnes/ because of the fellowshyp whych ye haue in the Gospell from the fyrst daye vnto now: and am surely certifyed of this/ that he which beganne a good worke in you/ shall go forthe with it vntyll ỳ daye of Jesus Christ as it becõmeth me so to iudge of you all/ because I haue you in my herte and haue you also euery one companions of grace with me/ euen in my bondes/ as I defende and stablysshe the Gospell.

For God beareth me recorde how greatly I longe after you all frõ the very herte rote in Jesus Christ. And this I praye/ that youre loue maye increace more and more in knowledge/ and in all fealynge/ that ye myght accepte thinges most excellent/ that ye myght be pure and soche as shulde hurte no mãnes conscyence/ vntyll the daye of Christ/ fylled with the

with the frutes of ryghtewelnes, which frutes come by Jesus Chryst vnto the glory and laude of God. ✠

I wolde ye vnderstode brethren that my busynes is happened vnto the greate furtheringe of the Gospell. So that my bandes in Chryst/ are manyfest thorow out all the iudgemēt hall & in all other places: In so moche that many of the brethren in the Lorde are boldned thorow my bandes & dare more largely speake the worde without feare. Some ther are which preache Chryst of enuie & stryfe/and some of good wil. The one parte preacheth Chryst of stryfe and not purely/supposinge to adde more aduersitie to my bandes. The other parte of loue/because they se that I am set to defend the Gospell.

What then? So ỹ Chryst be preached all maner wayes/whether it be by occasyon/ or of true meaninge/I therin ioye: ye and wyll ioye. For I knowe that this shall chaunce to my saluacio/thorow youre prayer & mynystryng of the spyrete of Jesu Chryst as I hertely loke for/& hope that in nothing I shalbe ashamed: but that with all confidence/ as all wayes in tymes past/euē so now Chryst shal be magnyfyed in my body/whether it be thorow lyfe / or els deeth. For Chryst is to me lyfe/and deeth is to me auauntage.

If it chaunce me to lyue in the flesshe/that is to me frutefull for to worcke/and what to chose I wote not/*I am constrayned of two thinges: I desyre to be lowsed and to be with Chryst/which thinge is best of all. Neuertheles to abyde in ỹ flesshe is moare nedfull for you. And this am I sure of/ ỹ I shall abyde/ & with you all cōtinue/for the furtheraunce and ioye of youre fayth that ye maye moare aboundātly reioyce in Jesus Chryst thorow me/by my comminge to you agayne.

*Deu.xxiiij.c. Paral.xxi.b. Daniel.xiij.c.

Only let youre conuersacyon be/as it be cōmeth the gospell of Chryst: that whether I come and se you/or els be absent/I maye yet heare of you/ ỹ ye cōtinue in one spyrete/& in one soule/labouringe as we do/to mayntayne the fayth of the gospell & in nothinge fearinge youre aduersaries: which is to thē a token of perdicion/& to you of saluacion and ỹ of God. For vnto you it is geuē that not only ye shuld beleue on Chryst: but also*suffre for his sake/& haue euen the same fyght whych ye sawe me haue and nowheare of me.

*Tribulacion is a tokē of saluacion to ỹ true beleuers.

The exhorteth them to vnite and brotherly loue/& to beware of stryfe and vayne glory: And for a sure ensample/he layeth Chryst before them.

The.ij.Chapter.

If ther be amōge you eny cōsolacio in Chryst/yf ther be eny cōfortable loue/yf ther be eny fellischippe of ỹ spyrete/yf ther be eny cōpassyon of mercy: fulfill my ioye/ ỹ ye drawe one waye/ hauynge one loue/beynge of one accorde/& of one mynde/that nothinge be done thorow stryfe or vayne glory/ but ỹ in mekenes of mynde euery mā esteme other better then hī selfe/*and loke not euery man on his awne thinges/but euery man on ỹ thinges of other mē. ✠ Let the same mynde be in you ỹ was in Chryst Jesu: which beinge in the shape of God/& thought it not robbery to be equall vnto God: Neuertheles he made hym selfe of no reputacion/& toke on him the shape of a seruaūte/& became like vnto mē/& was founde in his aparell as a man. He hūbled hym selfe & became obedyent vnto the deeth/euen the deeth of ỹ crosse. *Wherfore God hath exalted him/& geuē him a name aboue all name: *that in ỹ name of Jesus shulde euery knee bowe/bothe of thinges in heauē & thinges in erth & thinge vnder the erth/& that all tōges shulde confesse that Jesus Chryst is ỹ Lorde vnto the prayse of God the father. ✠

a *Looke not on youre awne giftes or profyt but on loue and vnite.

B Hebre.ij.b. Rom.xiij.c. Esa.xlv.d.

Wherfore my dearly beloued/ as ye haue alwayes obeyed not whē I was present only but now moche more in mine absence euē so worke out youre awne b*saluacio w̄ feare & trembling. For it is God which worketh in you/both ỹ will & also ỹ dede euē of good wil.

b *As ye be sanctified from synne thorowe fayth so worcke accordynge to the couenaunt vntill ye come to the saluacion of glory. For yf ye cease worckynge ỹ spirite quencheth agayne/ and ye cease to be partakers of the promes.

Do all thynge with out murmurynge and disputinge/ ỹ ye maye be fautelesse & pure/ & the sonnes of God without rebuke in ỹ middes of a croked and peruerse nacyō: amonge which se ỹ ye shyne as lyghtes in ỹ worlde/ holdinge faste the worde of lyfe/vnto my reioysinge in ỹ daye of Chryst/that I haue not rūne in vayne/nether haue labored in vayne. c*Yee & though I be offered vp vpon the offeringe & sacrifyce of youre fayth: I reioyce/& reioyce with you all. For the same cause also reioyce ye/and reioyce ye with me.

c *yee though I be offered &c. He maketh here ỹ offerynges or sacrifyces/ their fayth maketh he one/whō he offred to Chryst the other hym selfe/ yf why he stodyeth to offer ỹ offrynge to God a right he be put to deeth & become an offryng: which thing he refuseth not/so that he bring to passe to make thē worthy of God.

I trust in the Lorde Jesus for to sende Timotheus shortly vnto you/that I also maye be of good cōforte/when I knowe what case ye stande in. For I haue no mā that is so lyke mynded to me/which with so pure affeccyon careth for youre matters. For all other seke their awne/& not that whych is Jesus Chrystes. Ye knowe the proffe of hym/how that as a sonne with the father/so with me he hath wed he is labour vpon the Gospell. Hym I hope to sende assone as I knowe how it wyll go with me. I trust in the Lorde/that I also my selfe shall come shortly.

I supposed it necessary to sende brother Epaphroditus vnto you/my cōpanyon in laboure & felowe soudier/ youre Apostel & my mynyster at my nedes. For he longed after you/& was full of heuynes/ because that ye had heard saye ỹ he shulde be sycke. And no doute he was sicke/& ỹ nye vnto deeth. But

D

God had mercy on him: not on him only/ but on me also lest I should haue sorowe vpō sorowe. I sent him therfore the diligentliar/ ye whē ye should se him/ ye might reioyce againe and I myght be the lesse sorowfull. Receaue him therfore in the Lorde with all gladnes/ & make moche of soche: because that for the worke of Christ he wēt so farre/ that he was nye vnto deeth/ and regarded not hys lyfe to fulfyll that seruyce whych was lackynge on youre parte towarde me.

The warneth them to beware of false techers/ whom he calleth dogges & enemyes of Christ and reproueth mannes awne ryghteousnes.

The .iij. Chapter.

A Moreouer/ my brethrē reioyce in ye Lorde. It greueth me not to write one thinge oftē to you. For to you it is a sure thinge. Beware of dogges/ beware of euyl workers. Beware of dissencion. For we are circūcision which* worship God in ye spyrete/ & reioyce in Christ Jesu & haue no confidence in the flesche: though I haue wherof I myght reioyce in the flesche. If eny other mā thynketh that he hath wherof he myght trust in the flesche: moche moare I: circumcyped the eyght daye/ of the kinred of Israel/ of ye tribe of Beniamin/ an Ebrue borne of the Ebrues: as concerninge ye lawe/ a Pharisaye/ and as concerninge feruētnes/ I persecuted the congregacion/ and as touchinge the righteweines which is in ye lawe/ I was vnrebukable.

But the thinges that were vauntage vnto me/ I counted losse for Christes sake. Yee I thynke all thinges but losse for that excellēt knowledges sake of Christ Jesu my Lorde. For whom I haue counted all thinge losse/ & do iudge thē but donge/ that I myght winne Christ/ and myght be founde in hym/ not hauinge myne awne ryghteweines which is of the lawe: but that whych sprynge th of the fayth which is in Christ. I meane the righteweines which cōmeth of God thorow fayth in knowinge him and the vertue of the resurreccion/ and the fellowshippe of his passiōs/ that I myght be cōformable vnto his (deeth) yf by eny meanes I myght attayne vnto the resurrecton of the deed.

Not as though I had all redy attayned to it/ ether were all redy perfect: but I folowe/ yf that I maye cōprehende ye/ wherin I am cōprehended of Christ Jesu. Brethren I coūte not my selfe that I haue gotten it: but one thinge I saye: I* forget ye whych is behinde & stretche my selfe vnto that which is before & preace vnto that marke apoynted/ to obtayne the rewarde of the hye callinge of God in Christ Jesu. Let vs therfore as many as be perfect/ be thus wyse mynded: & yf ye be other wyse mynded/ I praye God open euen this vnto you. Neuertheles in ye wher vnto we are come/ let vs procede by one rule/ that we maye be of one accorde.

✝ Brethrē be folowers of me/ & loke on thē which walke euē so/ as ye haue vs for an ensample. For many walke (of whom I haue tolde you often (& now tell you wepinge) that they are the enemyes of the crosse of Christ/ whose ende is damnacyō whose God is their bely/ & whose glory is to their shame/ whych are worldely mynded. But oure conuersacio is in heauen/ from whence we loke for a saueour/ euē ye Lorde Jesus Christ/ which shal chaunge oure vyle bodyes/ that they maye be fassioned lyke vnto his gloryous body/ accordyng to the workinge/ wherby he is able to subdue all thinges vnto him selfe. ✝

If we be lyke Christ in conuersacyon we shalbe lyke him in glorye.

The saluteth certayne of them/ exhorteth them to be of honest conuersacion/ and thanketh them because of the prouisyon/ ye they made for him beynge in prison.

The .iiij. Chapter.

Therfore my brethrē dearly beloued & longed for/ my ioye and croune/ so cōtinue in the Lorde ye beloued. I praye Euodias/ & beseche Syntiches ye they be of one accorde in the Lorde. Yee and I beseche the faythfull yockfelowe/ helpe the wemen which labored wt me in the gospell/ & with Clemēt also/ & with other my labour felowes/ whose names are in ye a* boke of lyfe. ✝ Reioyce in ye Lorde alwaye/ & agayne I saye reioyce. Let youre softenes be knowen vnto all men. The Lorde is euen at hande. Be not carefull: but in all thynges shewe youre peticiō vnto God in prayer and supplicaciō wt geuinge of thākes. And ye peace of God which passeth al vnderstādinge/ kepe youre hertes and myndes in Christ Jesu. ✝

Furthermore brethrē/ whatsoeuer thinges are true/ whatsoeuer thinges are honest/ whatsoeuer thinges are iust/ whatsoeuer thinges are pure/ whatsoeuer thinges pertayne to loue/ whatsoeuer thinges are of honest reporte: yether be eny vertuous thinge/ yether be eny laudable thinge/ those same haue ye in your mynde/ whych ye haue both learned & receaued/ herde & also sene in me: those thinges do/ & the God of peace shalbe wt you. I reioyce in the Lorde greatly/ that now at the last ye are reuyued agayne to care for me/ in that wherin ye were also carefull/ but ye lacked oportunite. I speake not because of necessitie For I haue learned in whatsoeuer estate I am/ therwyth to be content. I can both cast doune my selfe/ I cā also excede. Euery where & in all thynges I am instructed/ both to be full & to be hongry/ to haue plenty and to suffre nede. I can do all thynges thorow the helpe of Christ which strengtheth me. Notwithstandynge

* We worshype god in spirite thorow faith & loue/ we reioyce ye Christ hath redemed vs & trust not in oure workes Christ only e is oure righteousnes & for his sake oure synnes are forgeuē vs. And for his sake oure good workes are accepted which else were damnable for ye synne that is in them.

(Deeth) we must dye wyth Christ yf we wyll lyue with hym.

* I loke not on the workes ye I haue done/ but what I lacke of the perfectnes of Christ.

* Of the boke of lyfe is spoke in ye Psal. lxix.

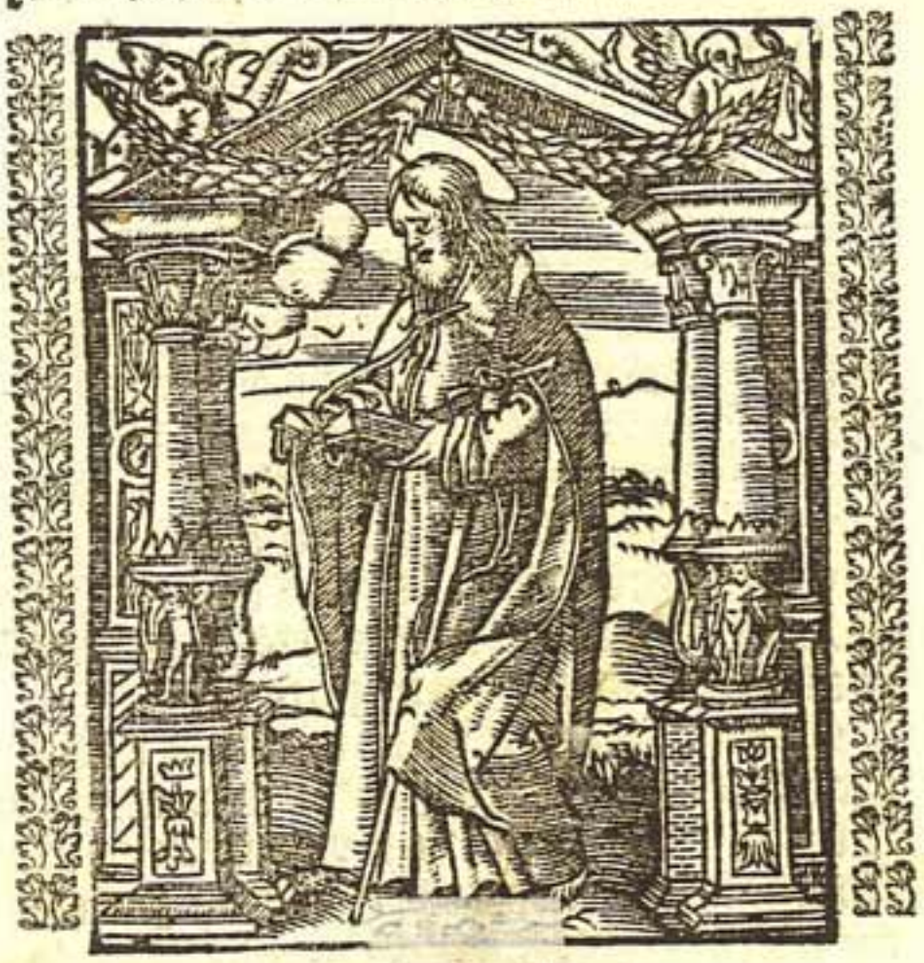
withstandinge ye haue well done/ ꝑ ye bare parte with me in my tribulacion.

Ye of Philippos knowe that in the beginninge of the Gospell/ when I departed from Macedonia/ no congregacyon bare parte wᵗ me as cõcerninge geuinge & receauinge/ but ye only. For when I was in Thessalonica/ ye sent once & afterwarde agayne vnto my ne-
D des: not ꝑ I desyre gyftes: but I desyre aboũdant frute on youre parte. I receaued all/ & haue plentye. I was euen fylled after that I had receaued of Epaphroditus/ ꝑ whych came from you/ an*odour ꝑ smelleth swete/ a *sacrifice accepted and plesaũt to God. My
Exechi.xx.k. Rom.xy.a. God fulfill all youre nedes thorow his glorious riches in Jesu Chryst. Vnto God & oure father be prayse for euermore. Amẽ. Salute all the saynctes in Chryst Jesu. The brethren which are wᵗ me/ grete you. All ꝑ saynctes salute you: & most of all they which are of ꝑem perours housholde. The grace of oure Lorde Jesu Chryst be with you all. Amen.

¶ Sent from Rome by Epaphroditus.

¶ The Epistle of Saynct Paul the Apostle to the Collossyans.

The geueth thankes vntò God for theyre fayth/ loue & hope/ prayeth for theyre increase/ and sheweth how we are the kyngdome of God/ optayned by Chryst/ whi che is the heede of the congregacyon.



¶ The fyrste Chapter.

A Paul an Apostle of Jesu Chryst by the wyll of God/ and brother Timotheus.

To the saynctes whych are at Colossa/ and brethren that beleue in Chryst.

a *Grace be wᵗ you and peace from God oure father/ & from the Lorde Jesu Chryst. your peace. Luke in ꝑfyt of ꝑ Romaynes. b.

We geue thankes to God ꝑ father of oure Lorde Jesus Chryst/ alwayes prayenge for you sence we hearde of youre *fayth whych ye haue in Chryst Jesu/ and of ꝑ loue whych ye beare to all saynctes for the hopes sake which is layde vp in store for you in heuẽ/ of which hope ye haue herde before by the true worde of ꝑ Gospell/ which is come vnto you euen as it is into all the worlde/ and is frutefull/ as it is amonge you/ frõ the fyrst daye in the which ye herde of it/ and had experiẽce B in the grace of God in the trueth/ as ye learned of Epaphras oure deare felowe seruaunt/ which is for you a faithful minister of chryst whych also declared vnto vs youre loue which ye haue in the spyrete.

* Where the fayth of Christ is: there is loue to the brethren.

✠ For this cause we also/ sence the daye we herde of it/ haue not ceasyd prayinge for you/ and desyringe that ye myght be fulfilled with the knowledge of his will/ in all wisdome & spyretuall vnderstandyge/ that ye might walke worthy of the Lorde in all thynges ꝑ please beynge frutfull in all good workes & encreasynge in the knowledge of God/ strẽgthed wyth all myght/ thorowe hys glorious power/ vnto all pacience & longe sufferinge with ioyfulnes ✠ geuinge thankes vnto the father which hath made vs mete to be partakers of the inheritaunce of saynctes in light.

Which hath deliuered vs frõ the power of derknes/ and hath translated vs into ꝑ kyngdome of hys dere sone/ in whom we haue redempcion thorow hys bloud/ that is to saye/ the forgeues of synnes whych is the ymage of the inuisyble God/ fyrst begottẽ of all creatures. For by him were all thynges created/ thinges that are in heuen/ & thinges that are in erth: thinges visyble & thinges inuisyble/ whether they be maieste or lordshippe/ ether rule or power. All thinges are creatyd by him/ and in hym and he is before all thynges/ & in him all thinges haue their beynge.

Our redemcio is ꝑ forgeuenes of oure synnes. ¶

And he is the heed of the body/ that is to wit of the congregaciõ: he is the beginnynge and *fyrst begotten of the deed/ that in all thinges he myght haue the preeminence. For it pleased the father that in him shuld all fulnes dwell/ and by him to reconcile all thinge vnto hym selfe/ and to set at peace by hym thorow the bloud of hys crosse/ both thynges in heuen and thinges in erth.

* He is the fyrst that hath ꝑ glorye & newe lyfe of the resurrecyon.

And you (which were in tymes past straũgers & enymes/ because youre mynõs were set in euyll workes) hath he now reconcilyed in ꝑ body of his flesshe thorowe deeth/ to make you holy/ vnblameable and with out faut in his awne syght/ yf ye contynue grounded and stablysshed in the fayth/ and be not moued awaye frõ the hope of the Gospell/ wher

a *Grace be wᵗ

of ye haue herde/ howe that it is preached amonge all creatures whych are vnder heuē wherof I Paul am made a minister.

¶ Passions or sufferynges of Christ is ꝑ passions which we must suffre for his sake. For we haue professed & are appointed to suffre wyth Christ John.xv. As my father sent me/ so sende I you.

Now ioye I in my* sufferynges whych I suffre for you/ and fulfyll that whych is behynde of the passyons of Christ in my flesche for his bodyes sake which is the congregacō wher of I am made a minister accordinge to the ordinaūce of God/ which ordinaūce was geuen me vnto you warde/ to fulfyll ꝑ worde of God that mystery hyd sence the worlde began/ & sence the beginnynge of generacīōs: but now is opened to his saynctes/ to whom God wolde make knowē the glorious ryches of this mystery amonge the Gentyls/ whych ryches is Christ in you/ the hope of glory/ whom we preach/ warnynge all men/ & teachynge all men in all wysdome/ to make all men parfect in Christ Jesu. Wherin I also laboure and stryue/ euen as farforth as hys worke worketh in me myghtely.

A true Apostle wolde haue all men perfecte in the knowledge of Christ and of hys doctryne.

¶ What greate care Paul toke for all congregacīōs. He exhorteth them to be stedfast in Christ/ to beware of false teachers and worldly wysdom/ and describeth ꝑ false Prophetes.

¶ The.ii. Chapter.

A I Wolde ye knewe what fyghtynge I haue for youre sakes and for thē of Laodicia/ and for as many as haue not sene my parson in ꝑ flesche/ that their hertes myght be cōforted and knet to gether in loue/ & in all ryches of full vnderstandynge/ for to knowe the mystery of God the father and of Christ/ in whom are hyd all the treasures of wysdome and knowledge. This I saye lest eny man shuld begile
1.Corinth.v.b. you with enticinge wordes. * For though I be absent in the flesche/ yet am I present wyth you in the spirite/ ioyinge and beholdynge ꝑ order that ye kepe/ & youre stedfast fayth in Christ. As ye haue therfore receaued Christ
B Jesu the Lorde/ euen so walke/ rooted & bylt in him & stedfaste in ꝑ fayth/ as ye haue learned: & therin be plēteous in geuynge thākes

✠ Beware lest eny man come and spoyle you thorow philosophy & disceatful vanitie/ thorow the traditions of men/ & ordinaūces after the worlde/ and not after Christ. For
a *In hym dwelleth all the fulnes of ꝑ Godhed bodely/ that is/ verely and in deade/ not in shadowes: so ꝑ whē ye haue hym ye ought not to folowe the shadowes of Moses lawe/ or the inuysementes & guglynges of mannes
a * in him dwelleth all ꝑ fulnes of ꝑ Godheed bodyly/ and ye are complete in hym whych is the heed of all rule and power/ in whom also ye are circumcised wyth circumcision made wyth out handes/ by puttynge of the synfull body of the flesche thorow the circumcision ꝑ is in Christ/ in that ye are buryed wyth hym thorow baptime/ in whom ye are also rysen agayne thorowe fayth/ that is wrought by ꝑ operacīō of God which rayled him frō deeth.

And ye which weare deed in synne thorow
C the vncircumcision of youre flesche/ hath he quyckened wyth hym and hath forgeuen vs all oure trespaces ✠ and hath put out the
b *handwrytynge that was agaynst vs/ contayned in the lawe written: and that hath he taken out of the waye and hath fastened it to his crosse/ and hath spoyled rule and power/ and hath made a shewe of thē openly/ & hath triumphed ouer them in his awne person.

Let no mā therfore trouble youre cōsciēces aboute meate and drincke or for a peece of an holy daye/ as ꝑ holydaye of the newe mone/ or of the Saboth dayes/ which are nothinge but shaddowes of thinges to come: but
c *the body is in Christ. Let no mā make you shote at awrōge marke which after his awne ymaginacion walketh in the humblenes & holynes of angels/ thinges which he neuer sawe: causeles puft vp with his fleshly mynde/ & holdeth not the heed/ wherof all the body by toyntes and couples receaueth norisshment and is knet to gether/ and encreaseth wyth ꝑ increasynge that commeth of God.

Wherfore yf ye be deed wyth Christ from ordinaūces of the worlde/ why as though ye yet liued in the worlde/ are ye ledde with traditions of them that saye: Touche not/ taste not/ handell not: which all perisshe wyth the vsynge of them and are after the commaundmētes and doctrynes of men: which thynges haue the symylytude of wysdome in chosen holynes and humblenes/ & in that they spare not the body/ and do the flesshe no worshype vnto hys nede.

¶ He putteth them in remembraunce of the spirituall resurrecyon/ to laye aspde all maner of corrupte lyuynge/ to be frutefull in all godlynesse and vertue/ and sheweth all degrees their dutye.

¶ The.iii. Chapter. ✠

I Ff ye be then rysen againe wt Christ seke those thinges which are aboue/ where Christ sytteth on the ryght hande of God. Set youre affeccyō on thinges ꝑ are aboue/ & not on thinges which are on the erth. For ye are deed/ & youre lyfe is hyd wt Christ in God. When Christ whych is oure lyfe/ shall shewe him selfe/ then shall ye also appere with him in glory. ✠

All the mercie ꝑ is set forth in ꝑ two vpper chapters/ is promised to the only that wyll folowe Christ & lyue as here after folowe-
wethe.

Mortifye therfore youre membres which are on the erth/ fornicacyon/ vnclennes/ vnnaturall lust/ euyll concupyscence/ & coueteousnes which is worshyppinge of ydoles: for which thinges sakes the wrath of God cometh on the chyldren of vnbeleefe. In whych thinges ye walked once/ whē ye lyued in thē.

These mēbres must be slayne.

But now put ye also awaye from you all thinges: wrath/ fearsnes/ maliciousnes/ cursed
B speakynge/ fylthy speakynge out of youre mouthes. Lye not one to another* ꝑ the olde man with his workes be put of/ and the newe put on/ which is renued in knowledge after ꝑ

Rom.vi.a. i.Pet.iii.a. i.Corinth.xv.f. Hebr.xi a. Ephes.iiii.e.

ymage

ymage of hym ẏ made him/ where is nether
Gentyle nor Jewe/ circumcysion nor vncir-
cumcysyon/ Barbarous or Sythian/ bonde
or fre: but Chryst is all in all thinges.

Every man is Chryst to another.

✠ Now therfore as electe of God / holy and
beloued/ put on tender mercye/ kyndnes/ hū-
C blenes of myndes/ mekenes/ longe suffring/
forbearinge one another/ & forgeuynge one
another/ yf any man haue a quarell to a no-
ther: euen as Chryst forgaue you/ euen so do
ye. Above all these thingꝭ put on loue/ which
is the bonde of perfectnes. And the peace of
God rule in youre hertes/ to the which peace
ye are called in one body. And be that ye be
thankfull. Let the worde of Chryst dwell in
you plenteously in all wysdome. Teache and
exhorte youre awne selues/ in Psalmes/ and
hymnes/ & spirituall songes which haue sa-
uour with thē/ singinge in youre hertes to ẏ
Lorde. And all thinges (whatsoeuer ye do in
worde or dede) do in the name of ẏ Lorde Je-
su/ geuing thākes to God ẏ father by hym. ✠

Ephe.v.e. 1.Petr.iij.c.

* Wyues submyt youre awne selues vnto
youre awne husbandes/ as it is comly in the
Lorde. Husbandes loue youre wyues and be
D not bytter vnto thē. Chyldren obey youre fa-
thers and mothers in all thinges/ for that is
well plealyng vnto the Lorde. Fathers rate
not youre chyldren/ lest they be of a desperate
mynde. * Seruaūtes be obedyent vnto your

Ephe.vi.a. Titus.ij.c. 1.Petr.ij.c.

bodyly masters in all thinges: not wyth eye
seruyce as men pleasers/ but in synglenes of
herte/ fearynge God. And whatsoeuer ye do/
do it hertely/ as though ye dyd it to ẏ Lorde/
& not vnto men: for as moche as ye knowe ẏ
of the Lorde ye shall receaue the rewarde of
inheritaunce/ for ye serue the Lorde Chryst.
But he that doth wronge shall receaue for
the wronge that he hath done: for there is no
respect of persones with God. Ye masters do
vnto youre seruaūtes that which is iust and
equall/ seinge ye knowe that ye also haue a
master in heauen.

¶ He exhorteth them to be feruēnt in prayer/ to walke wisely vnto them that are not yet come to the true knowledge of Chryst/ and saluteth them.

¶ The.iiij. Chapter.

A Ephe.vi.b. COntinue in prayer and watch in ẏ
same w̄ thankes geuinge/ prayēge
also for vs/ that God open vnto vs
the dore of vtteraunce/ ẏ we maye
Ephes.v.d. speake the mystery of Chryst (wherfore I am
also in bondes) that I maye vtter it/ as it be-
commeth me to speake. * Walke wysely to
them that are without/ and redeme the tyme.
Let youre speache be all wayes well sauou-
* Salt is ẏ wysdome of Godes worde. red and powdred wyth* salt / that ye maye
know how to answer euery man.

B The deare brother Tichicos shall tell you
of all my busynes/ whych is a faythfull my-

nister and felowe seruaūt in the Lorde/ whō
I haue sent vnto you for the same purpose/
that he myght knowe how ye do/ and myght
comfort youre hertes/ with one Onesimus a
faythfull and a beloued brother/ whych is
one of you. They shall shewe you of all thin-
ges which are adoynge here.

Aristarchus my prison felowe saluteth
you/ * & Marcus Barnabas systers sonne:
touchinge whom/ ye receaued commaunde-
mentes. If he come vnto you/ receaue hym:
and Jesus which is called Justus/ which are
of the circumcisyon. These only are my wor-
kefelowes vnto ẏ kyngdome of God/ whych
were vnto my consolacīō. Epaphras the ser-
uaunt of Chryst/ whych is one of you/ salu-
teth you/ and allwayes laboreth feruently
for you in prayers/ that ye maye stande per-
fect and full in all that is the wyll of God. I
beare him recorde ẏ he hath a feruent mynde D
towarde you and towarde them of Laodicia
and them of Hierapolis. Deare Lucas the
Phisicion greteth you/ and Demas. Salute
the brethren whych are of Laodicia/ and sa-
lute Nymphas & the congregacion/ which is
in his house. And whē ẏ epistle is reed of you
make that it be reed in the congregacyon of
the Laodicyans also: and that ye lyke wyse
reade the epistle of Laodicia. And saye to Ar-
chippus: take hede to the office that thou
hast receaued in ẏ Lorde/ that thou
fulfyll it. The salutacion by the
hande of me Paul. Remē
ber my bondes. Grace
be wyth you:
Amen.

¶ Sent from Rome by Tychicus/
and Onesymus.

1.Timoth.vi.b.

¶ The fyrst epistle of Saynct Paul the Apostle to the Thessalonyans.

¶ He thanketh God for them/that they are so stedfast in fayth and good workes/ and receaue the Gospell with so ch earnestnes.



¶ The fyrst Chapter.

A PAul Syluanus and Timotheus. Vnto the congregacion of the Thessalonyans/ in God the father/ and in the Lorde Jesus Christ.

Grace be with you/ & peace from God oure father/ and from the Lorde Jesus Christ.

We geue God thankes all waye for you all/ makynge mẽcion of you in oure prayers with out cealynge/ & call to remembraunce youre worke in the fayth/ & labour in loue & perseueraunce in the hope of oure Lorde Je
B sus Christ/ in the syght of God oure father: because we knowe brethren beloued of God how that ye are electe. For oure Gospell came not vnto you in worde only/ but also in power/ & also in ỹ holy goost & in moche certayntye/ as ye knowe after what maner we behaued oure selues amonge you/ for youre
¶ sakes. And ye became folowers of vs & of ỹ Lorde/ & receaued the worde in moche affliccion/ with ioye of ỹ holy goost: so that ye were an ensample to all ỹ beleue in Macedonia & Achaia. For frõ you sounded out the worde of the Lorde/ not in Macedonia & in Achaia only: but youre faith also which ye haue vnto God/ spredh er selfe abroade in all quartars/
D so greatly that it nedeth not vs to speake eny thinge at all. For they them selues shewe of you what maner of entrynge in we had vnto you & how ye tourned to God from ymages/ for to serue the lyuinge and true God/ & for to loke for hys sonne from heauen/ whõ he rayled frõ deeth: I meane Jesus which de=liuereth vs from the wrath to come.

¶ He putteth them in mynde of the godly conuersaciõ that he led amonge them whẽ he preached the Gospell vnto them/ thanketh God that they receaue his worde so frutefully and excuseth his absence.

¶ The.ij. Chapter.

I For ye youre selues knowe brethren ẽ of oure entraũce in vnto you/ how that it was not in vayne: but euen after that we had suffered before & were shamfully entreated at Philippos (as ye well knowe) then were we bolde in oure God to speake vnto you the Gospell of God/ w̃ moche striuynge. Oure exhortacyon was not to bringe you to errour/ nor yet to vn=clenes/ nether was it w̃ gyle: but as we were alowed of God/ that the Gospell shuld be cõ=mytted vnto vs: euen so we spake/ not as though we entended to please men/ but God/ which tryeth oure hertes.

Nether was oure conuersacio̅ at eny tyme B wyth flatterynge wordes/ as ye well knowe nether in cloked coueteoulnes/ God is recorde: nether sought we prayse of men/ nether of you/ nor yet of eny other/ when we myght haue bene chargeable/ as ỹ Apostles of Christ but we were tender amonge you/ euen as a norsse cheresheth her chyldren/ so was oure affeccyon towarde you: oure good wyll was ¶ to haue dealte vnto you/ not the Gospell of God only: but also oure awne soulz/ because ye were deare vnto vs.

✠ Ye remember brethren oure laboure/ & trauayle. *For we laboured daye & nyght Actu.xx.g. because we wolde not be greueous vnto eny ij.Thes.iij.b. of you/ and preached vnto you the Gospell of God. Ye are witnesses/ & so is God/ how holyly & iustly & vnblameably we behaued oure selues a monge you that beleue: as ye knowe how ỹ we exhorted & cõforted and besought euery one of you/ as a father hys chyldrẽ/ that ye wolde walke worthy of God/ whych hath called you vnto hys kyngdome and glory.

For this cause thãke we God with out cea=synge/ because that whẽ ye receaued of vs ỹ worde wherwyth God was preached/ ye re=ceaued it not as the worde of man: but euen as it was in dede/ the worde of God/ whych
D worketh in you ỹ beleue. ✠ For ye brethren became folowers of ỹ congregacyõs of God which in Jewry are in Christ Jesu: for ye haue suffered lyke thinges of youre kinsmẽ/ as we oure selues haue suffered of the Jewes. Which as they killed ỹ Lorde Jesus & their awne Prophetz/ euẽ so haue they persecuted vs: and God they please not/ and are cõtrary to all men and forbyd vs to preache vnto the

Gentyls

Gentyls/that they might be ſaued/to fulfill their ſynnes all waye. For the wrath of God is come on them/euen to the vtmoſt.

For as moche brethren as we are kept frō you for a ſeaſon/as concerninge the bodyly preſence/but not in the herte/ we enforſed ẏ more to ſe you perſonally with great deſyre. And therfore we wolde haue come vnto you/ I Paul once and agayne: but Satan withſtode vs. For what is oure hope or ioye / or croune of reioyſinge? are not ye it in the preſence of oure Lorde Jeſus Chriſt at his commynge? yes ye are oure glory and ioye.

¶ She ſheweth how greatly he was reioyſed when Timothy tolde him of their fayth and loue.

¶ The.iij.Chapter.

A Actuum.xvi. Wherfore ſence we could no lenger forbeare/it pleaſed vs to remayne at Athens alone / and ſent Timotheus oure brother and miniſter of God/and our laboure felowe in the Goſpell of Chriſt/ to ſtabliſſhe you and to comforte you ouer your fayth/ that no man ſhulde be moued in theſe afflicciōs. For ye your ſelues knowe that we are euen apoynted there vnto. For verely when I was with you/ I tolde you before that we ſhuld ſuffre tribulacion/ B euen as it came to paſſe/& as ye knowe. For this cauſe whē I couldē no lenger forbeare/ I ſent/ ẏ I myght haue knowledge of youre fayth / leſt haply the tempter had tempted you/& that oure laboure had bene beſtowed in vayne.

But now lately when Timotheus came from you vnto vs / and declared to vs youre fayth and youre loue and how that ye haue good remembraunce of vs all wayes / deſyring to ſe vs as we deſyre to ſe you. Therfore brethren we had conſolacyon in you / in all oure aduerſyte and neceſſite/ through youre faith. For now are we alyue/ yf ye ſtāde ſted- C faſt in the Lorde. For what thankes can we recompence to God agayne for you/ouer all the ioye that we ioye for youre ſakes before oure God: whyle we/nyghte and daye praye excedyngly that we might ſe you preſently/& myghte fulfyll that whych is lackynge in youre fayth.

God him ſelfe oure father/and oure Lord Jeſus Chriſt gyde oure iorney vnto you: and D the Lorde increace you and make you flowe ouer in loue one towarde a nother / and towarde all men/ euen as we do towarde you/ to make youre hertes ſtable & vnblameable/ in holynes before God oure father/at the cōmynge of oure Lorde Jeſus Chriſt with all his ſaynctes.

¶ She exhorteth thē to ſtedefaſt neſſe/ to kepe thē ſelues frō ſynne & vncleny cōuerſacio/to loue one another: rebuketh ydelneſſe/and ſpeaketh of the reſurreccion.

¶ The.iiij.Chapter. ✠

Furthermore we beſeche you bre- A thren/and exhorte you in the Lorde Jeſus / that ye increace more and more/euen as ye haue receaued of Roma.xii. Ephe.v.a. vs/how ye ought to walcke & to pleaſe God. Ye remember what commaundementes we gaue you in oure Lord Jeſu Chriſt. For this is the wyll of God/euē that ye ſhuld be holy/ and that ye ſhuld abſtayne from forniſacio/ that euery one of you ſhulde knowe how to kepe his veſſell in holynes & honoure / & not in ẏ luſt of cōcupiſcence, as doẏ hethē which which know not God/that no mā go to farre B and defraude his brother in bargaynyng: becauſe ẏ Lord is a venger of all ſuche thingꝭ/ as we tolde you before time and teſtified. For God hath not called vs vnto vnclennes: but vnto holynes. He therfore that deſpyſeth/deſpyſeth not man/but God/ which hath ſent his holy ſpyrete amonge you. ✠

✠ But as touchynge brotherly loue/ye nede C not ẏ I wryte vnto you.* For ye are taught of God to loue one another. Ye & that thyng John.xiij.d. and.xv.b. verely ye do vnto all the brethren whych are i.John.ij.b. thorow out all Macedonia. We beſeche you i.John.iij.b. brethrē that ye encreace more & more/& that ye ſtudye to be quyet / & to medle with youre awne buſynes/& *to worke with your awne handes/as we cōmaunded you: that ye maye behaue youre ſelues honeſtly towarde them that are without/and that nothynge be lackynge vnto you. ✠ * A good leſſon for monkes and ydle freers.

✠ I wolde not brethrē haue you ignorauñt cōcernynge thē which are fallen a ſlepe/that D ye ſorowe not as other do which haue no hope. For yf we beleue that Jeſus dyed & roſe agayne: euē ſo thē alſo which ſlepe by Jeſus/ will God bringe agayne with him. And thys ſaye we vnto you in the worde of the Lorde/ that we which lyue & are remayninge in the commynge of the Lorde / ſhall not come yer they which ſlepe. For ẏ Lorde him ſelfe ſhall deſcende from heauen with a ſhowte and the voyce of the Archangell and trompe of God. And the deed in Chriſte ſhall aryſe fyrſt: then ſhall we which lyue and remayne/ be caught vp with them alſo in the cloudes/ to mete ẏ Lorde in the ayer. And ſo ſhall we euer be w the Lorde. Wherfore comforte youre ſelues one another with theſe wordes. ✠ i.Corin.xv.d.

¶ She enfourmeth them of the daye of dome and commynge of the Lorde/exhorteth thē to watch/and to regarde ſoch as preach Gods worde amonge them.

¶ The.v.Chapter.

Of the tymes and ſeaſons brethren I ye haue no nede that I wryte vnto you:* for ye your ſelues know perfectly/ ẏ the daye of the Lord ſhall come euē as a theefe in the nyght. When they ſhall ſaye peace & no daunger then commeth ij.Petri.iij. Apoca.iij.a. and.xvi.

on the soden destruccion / as the trauaylynge of a woman wyth chylde / and they shall not scape. But ye bzethzen are not in darckines / that that daye shuld come on you as it were a theke.

✠ Ye are all the chyldzen of lyght / and the chyldzen of the daye. We are not of the nyght nether of darckines.

B Therfoze let vs not slepe as do other: but let vs watch and be sober. Foz they that slepe slepe in the nyght: and they that be dzoncke / are dzoncken in the nyght. But let vs which are of the daye / be sober / armed with ye bzest plate of fayth & loue / & with hope of salua-
cion as an helmet. Foz God hath not apoyn-
ted vs vnto wzath: but to obtayne saluacion by the meanes of oure Lozde Jesu Chzist which dyed foz vs: that whether we wake oz slepe / we shuld lyue to gether with him.

Wherfoze comfozte your selues to gether / and edifie one another / euen as ye do. ✠

We beseche you bzethzen / that ye knowe them which laboure amonge you and haue the ouersyght of you in the Lozde and geue you exhoztacion / that ye haue them ye moze in loue / foz their wozckes sake / and be at peace with them.

✠ We desyze you bzethzen / warne them ye are vnruly / comfozte the feble mynded / foz beare the weake / haue continuall pacience towarde all men. See that none recompence euyll foz euyll vnto eny man: but euer folow ye which is good / both amõge your selues / & to all men. Reioyce euer. * Pzaye cõtinually. In all thyng geue thankes. Foz this is ye wyll of God in Chzist Jesu towarde you.

Quenche not ye * spzete. Despyse not pzophesyinge. Examen all thynges / & kepe that which is good. Abstayne from all suspicious thyngs. The very God of peace sanctifye you thozow out. And I pzaye God ye your whole spzete / soule and body / be kept fautlesse vn-
to the cõmyng of oure Lozd Jesus Chzist. ✠ Faythfull is he which called you: which will also do it. Bzethzẽ / pzaye foz vs. Grete all ye bzethzen with an holy kysse. I charge you in the Lozde / that this epistle be reed vnto all ye holy bzethzen. The grace of the Lozde Jesus Chzist be with you: Amen.

¶ The end of the fyzst epistle vnto the Thessalonyans. Sent from Athens.

Fayth is the bzest plate and hope is the helmet.

a * Pzaye continually. Lyke as he that is in pzison / desyzeth euer to be delyuered / whether he be eatyng / dzinckyng oz slepyng: And as he ye is sycke / desyzeth alwaye to be whole. Euen so doeth euery Chzisten man pzaye continually. ye euẽ whan he seemeth not to pzaye / foz pzayer cõsisteth not in moche babling. Mat. vi. but in spzete & verite. John iiij. And in the vehemẽt desyze of ye hert toward God.

b * The spirite wherby we beleue in Chzist & consent to the lawe is quẽched agayne wt euell conuersacion & lewde cõmunicacion.

The seconde epistle of Saynct Paul the Apostle to the Thessalonyans.

¶ He thanketh God foz their fayth and loue / & pzayeth foz the encrease of the same.

¶ The fyzst Chapter.

PAul / Syluauns and Timotheus. A

Vnto the congregacion of the Thessalonyans which are in God oure father / & in the Lozde Jesus Chzist.

Grace be with you & peace from God oure father / and from the Lozde Jesus Chzist.

B We are bounde to thanke God all wayes foz you bzethzen / as it is mete / because that youre fayth groweth excedyngly / and euery one of you swymmeth in loue towarde another betwene your selues / so ye we oure selues reioyce of you in the congregacions of God / ouer youre pacience & fayth in all youre persecucions & tribulaciõs that ye suffre / which is a token * of the ryghtewes iudgement of God / that ye are counted wozthy of the kyngdom of God / foz which ye also suffre. C It is beseny a ryghtewes thynge with God to recompence tribulacion to them that trouble you: and to you which are troubled / rest with vs when the Lozde Jesus shall shewe him selfe from heauen with hys myghty Angels / in flamynge fyze / rendzynge vengeaunce vnto them that knowe not God / and to them that obeye not vnto the Gospell of oure Lozde Jesus Chzist / which shalbe punished wyth D euerlastynge damnacion / from the pzesence of the Lozde / & from the glozy of his power / when he shall come to be glozyfyed in hys saynctes / & to be made maruelous in all thẽ that beleue: because oure testimonie that we had to you / was beleued euen the same daye that we pzeached it. * Wherfoze we pzaye all Colloss. 1a. wayes foz you ye our God make you wozthy of the callynge / and fulfyll all delectacion of goodnes and the wozcke of fayth / wt power: that the name of oure Lozde Jesus Chzist maye be glozified in you / & ye in him / thozow the grace of oure God / and of the Lozde Jesus Chzist.

* Tribulacion is a token of saluacion.

¶ She weth them that the daye of the Lozde shall not come / tyll the departyng from the fayth come fyzst: & therfoze he exhozteth them not to be diseased / but to stande stedfast in the thynges ye he hath taughte them.

¶ The.ij. Chapter.

WE beseche you bzethzen by the commynge of oure Lozde Jesu Chzist / and in that we shall assemble vnto him / that ye be not sodenly mouet from

frō youre mynde & be not troubled nether by spyrete/ nether by wordes / nor yet by letter which shuld seme to come frō vs/ as though the daye of Chryst were at hand.* Let no mā deceaue you by eny meanes / for the Lorde cōmeth not/excepte ther come a departynge fyrst/& that[a]* ỳ synfull man be opened/the sonne of perdicion which is an aduersarie/& is exalted aboue all that is called God/ or ỳ is worshipped:so ỳ he shall[b]* syt as God in ỳ temple of God/and shewe him selfe as God.

Remember ye not / that when I was yet with you/I tolde you these thyngs? And now ye knowe what withholdeth: euen that he might be vttered at his tyme. For the mystery of ỳ iniquite doeth all readye worcke:tyll he which now onlye letteth / be take out of ỳ waye. And then shall that wicked be vttered/ whō the Lorde shall consume * with ỳ spyrete of his mouth/ and shall destroye it wyth the apperaunce of his commynge euen him whose cōmynge is by the worckynge of Satan/ with all[d]* lyinge power/sygnes & wonders: & in all deceauablenes of vnryghtewesnes/ amonge them that perisshe: because they receaued not the[c]* loue of the truth / that they myght haue bene saued. And therfore God shall sende them stronge delusion / that they shulde beleue lyes: ỳ all they myght be damned which beleued not ỳ trueth/but had pleasure in vnryghtewesnes.

But we are bounde to geue thākes alwaye to God for you brethren beloued of ỳ Lord/ for because that God hath from the begynnyng chosen you to saluacion/thorow sanctifyinge of the spyrete/and thorowe beleuinge the trueth/ wherunto he called you by oure Gospell / to obtayne the glorye that cōmeth of oure Lorde Jesu Chryst.

D ✠ Therfore brethren stande fast/ & kepe the ordinaūces which ye haue learned: whether it were by oure preachyng or by epistle. Our Lorde Jesu Chryst him selfe/and God oure father which hath loued vs/and hath geuen vs euerlastyng cōsolacion & good hope thorow grace/ comforte youre hertes/and stablysshe you in all doctryne & good doynge. ✠

a * That synfull man sygnifieth Antichryst Of him loke in ỳ syxt of Johns .xvj. Chapt.

b * To syt in the temple of God/is/ to rule in the cōsciences of men/ and there to cō- B maunde/ where God onely hath place and ought onely to raygne: whych is as moche as to be exalted aboue God.

c * With the spyrete of hys mouth. The spyrete of hys mouth/ is/ hys holy worde.

C

d * Lying miracles because they testifye a false fayth.

e * Where no loue is to the truthe / on the dothe God let slippe false prophetes to deceaue them.

¶ He desyreth them to praye for him that the Gospell maye prospere/and geueth thē warnynge to reproue ỳ idle: and yf they wyll not laboure with their handes/ that they shall not eate.

¶ The.iij. Chapter.

A Furthermore brethren praye for vs/ that the worde of God maye haue free passage and be glorified / as it is with you: & that we maye be deliuered from vnreasonable and euill men. For all men haue not fayth: but ỳ Lord is faythfull/which shall stablysshe you / & kepe you from euyll. We haue confydence thorow the Lorde to you warde / that ye both do/ & wyll do/that which we commaunde you. And the Lorde gyde youre hertes to the loue of God and pacience of Chryst.

✠* We requyre you brethren in the name of oure Lorde Jesu Chryst/ ỳ ye withdrawe B youre selues frō euery brother that walketh inordinatly/ & not after ỳ institucion which ye receaued of vs. Ye your selues know how ye ought to folowe vs. For we behaued not oure selues inordinatly amōge you. Nether toke we breed of eny man for nought: but wrought with laboure & trauayle night and daye / because we wolde not be greuous to eny of you:* not but that we had auctorite: C but to make oure selues an ensample vnto you/to folowe vs. For when we were w̄ you/ this we warned you of/that yf ther were eny which wold not worcke/that the same shuld not eate.

We haue herde saye no doute ỳ ther are some which walke amonge you inordinatly/ & worke not at all/but are bely bodyes. Thē that are soche/we cōmaūde & exhorte by our Lorde Jesu Chryst / that they worcke wyth quyetnes/& eate their awne breed:* Brethē be not wery in well doynge. ✠ If eny man D obey not oure sayinges / sende vs worde of him by a letter: & haue no cōpanie with him/ that he maye be a shamed. And coūt hym not as an enemy: but warne him as a brother.

The very Lorde of peace geue you peace all wayes/by all meanes. The Lord be with you all. The salutacion of me Paul/ w̄ myne awne hande. This is the token in all epistles So I wryte. The grace of oure Lorde Jesus Chryst be with you all. Amen.

¶ Sent from Athens.

A Actuum.xvij.

¶ The fyrst Epistle of Saynct Paul vnto Tymothe.

¶ He exhorteth Timothy to wayte vpō his office: namely/to se ỳ nothynge be taught but Gods worde &c. He sheweth also wherfore the lawe is good/and telleth thys swete & glad tydynges / that Christe Jesus came in to the worlde to saue synners

¶ The fyrste Chapter.

Paul an Apostle of Jesus Chryst/by the cōmaundement of God oure sauioure/ & Lorde Jesus Chryst/which is oure hope. A Actuum.xvij.

Vnto Timothe hys naturall sonne in the fayth.

Grace/mercy and peace from God oure father and Lorde Jesus Chryst oure Lorde.

As I besought the to abyde styll in Ephe-

sus

sus when I departed into Macedonia/euen so do / that thou commaunde some that they teache no nother wyse: nether geue hede to fables and genealogies which are endlesse/and bryede doutes moare then Godlye edyfynge which is by fayth: for the ende of ỹ cõmaũdment is *loue that commeth of a pure herte and of a good conscience / & of fayth vnfayned: frõ the which thynges some haue erred/ and haue turned vnto vayne iangelynge because they wolde be doctours in ỹ scripture/ and yet vnderstãde not what they speake/ nether wherof they affirme.

*Loue is ỹ ende of the cõmaundement & must interpret it.

*Roma.vũ.c. Gala.iij.d Epo.v.a

¶*We knowe that the lawe is good/ yf a man vse it lawfully / vnderstandynge thys/ how that the lawe is not geuen vnto a righteous man/but vnto the vnryghteous & disobediẽt to the vngodly and to synners/ to vnholy and vncleane/ to murtherers of fathers and murtherers of mothers / to manslears & whoremongers: to thẽ that defyle them selues with mankynde: to menstealers: to lyars & to periured/ & so forth yf ther be eny other thing that is contrary to holsome doctryne/ accordinge to the Gospell of the glory of the blessed God/ which gospell is cõmitted vnto me.

¶ And I thanke Christ Jesus oure Lorde which hath made me stronge: for he counted me true/ and put me in office/ when before I was a blasphemar/ and a persecuter/ & a Tyraunt. But I obtayned mercy/ because I did it ignorauntly thorow vnbeleefe. Neuerthelater the grace of oure Lorde was moare aboundaunt with fayth and loue which is in Christ Jesu. ¶

The grownde of the fayth.

¶ This is a true sayinge & by all meanes worthy to be receaued/ ỹ Christ Jesus came into the worlde to saue synners/ of whome I am cheefe. Not withstandynge for this cause was mercy geuẽ vnto me/ that Jesus Christ shulde fyrst shewe on me all longe pacience/ vnto the ensample of thẽ which shall in tyme to come beleue on hym vnto eternall lyfe.

Paul is an ensample that none despeare that can repent.

¶ So then vnto God kynge euerlastynge/ immortall/ inuisyble/ & wyse only / be honoure and prayse for euer and euer. Amen.

This commaundement commit I vnto ỹ sonne Timotheus/ accordynge to the prophesies which in tyme past were prophisied of the/ that thou in them shuldest fyght a good fyght/ hauyng fayth & good cõscience which some haue put awaye from them/ & as cõcernyng fayth haue made shipwracke. Of whose nombre is Himeneus & Alexander whych I haue delyuered vnto Satan/ ỹ they might be taught not to blaspheme.

¶ He exhorteth to praye for all men. He wyll not haue wemen to be ouercostly arayed nor to teache in the cõgregaciõ/ but to be in sylence/ & obeye their husbãdes.

¶ The.ij.Chapter.

¶ Exhorte therfore/ that aboue all thynges/ prayers/ supplicacions/ intercessions & geuyng of thankes be had for all men: for kynges/ and for all that are in auctorite/ that we maye lyue a quyet and a peasable lyfe/ in all godlynes and honestie. For that is good & accepted in the syght of God oure sauiour / whych *wyll haue all men saued/ and to come vnto the knowledge of the trueth. For ther is one God/ and one (mediator) betwene God & mã/ which is the man Christ Jesus / which geue him selfe a raunsome for all men / ỹ it shuld be testified at his tyme/ where vnto I am ordayned a preacher and an Apostle: I tell the trueth in Christ & lye not beyng the teacher of the gentyls in fayth and veritie. ¶

*Wyll &c. that is wyll haue ỹ Gospell preached to all men without exception & offer to all men repentaunce and will haue all men prayed for.

¶ I wyll therfore that the men praye euery where / lyftynge vp pure handes wythout wrath/ or dowting. Likewyse also the wemẽ that they araye them selues in comlye apparell with shamfastnes & discrete behaueour/ not with broyded heare other golde/ or pearles/ or costly araye: but with suche as becommeth wemen that professe the worshippyng of God thorow good worckes: * Let the woman learne in sylence with all subiection. I suffre not a womã to teache / nether to haue auctorite ouer the man: but for to be in silence. For Adam was fyrste formed / and then Eue. Also Adam was not deceaued / but the woman was deceaued/ and was in trãsgression. Not withstandynge thorow bearynge of chyldren they shalbe saued / so they contynue in fayth/ loue & holynes with discrecion.

1.Corin. xiiij.g.

¶ What maner a mã a bisshoppe or preest ought to be/ and what condicion his wyfe and chyldren shuld haue The properties also requyred in a deacon or mynister and in his wyfe.

¶ The.iij.Chapter.

¶ This is a true sayinge: If a man couet the a* office of a Bisshope he desyreth a good worcke. Ye & a Bysshope must be fautlesse/ the husbãd of one wyfe/ sober/ discrete / honestly apparelled/ harberous/ apt to teache/ not dronkẽ/ no fighter/ not geuẽ to fylthy lucre: but gentle/ abhorynge fyghtynge/ abhorrynge coueteousnes/ and one that ruleth his awne house honestly/ hauynge chyldren vnder obedience with all honestie. For yf a mã cannot rule his awne house/ how shall he care for the congregaciõ of God. He maye not be b* a yonge scoler/ lest he swell and faule into the iudgemẽt of the euyll speañer. He must also be well reported of amonge them which are without forth/ lest he fall into rebuke and snare of ỹ euyll speaker.

Lykewyse must Deacons be honest / not double tonged/ not geuen vnto moche drinkynge/

a * Bysshoppe is as moche to saye as a fear to / a tarter heade to / or an ouer seer/ which / when he desyreth to feade Christes flocke with the fode of healeth/ that is/ with his holy worde/ as the Bysshopes dyd in Pauls tyme / desyreth a good worcke / & the very office of a Bysshoppe. But he that desyreth honoure / gapeth for lucre/ thirsteth greate rentes / & beareth preemincẽce/ pompe/ dominiõ/ coueteth aboundaunce of all thinges with oute want / rest and heries ease / Castelles / parckes/ Lordshyppes / perldomes &c. desyreth not a worke/ moche lesse a good worcke/ & is nothyng lesse then a Bysshop / as D. Paul here vnderstandeth a Bysshoppe.

b* A yonge scoler. So calleth Paul hym that was lately christened or newely conuerted to the fayth.

kyng nether to kylthy lucre: but hauyng ỹ
mistery of the kayth in pure conscience. And
let them kyrst be proued//and then let thē mi
nister/yf they be founde kautlesse.

Cuen so must their wyues be honest/ not
euill speakers:but sober and kaythfull in all
The wyues of the prestes and deacones thynges. Let the Deacons be the husbādes
of one wyfe/and suche as rule their chyldren
well/and their awne housholdes. For they
D that mynister well/ get them selues good de-
gre and greate lybertie in the kayth/which is
in Chryst Jesu.

These thynges wryte I vnto the/trustinge
to come shortly vnto the:but and yf I tarie
longe/that then thou mayst yet haue know-
ledge how thou oughtest to behaue thy selfe
in the house of God/which is ỹ cōgregacion
* In the spyrte or by the spyrte: the spyrte bare recorde to hym and to his doc- of the lyuinge God/the pyllar & grounde of
trine. trueth. And without naye great is ỹ myste-
ry of godlynes:God was shewed in ỹ flesshe/
was iustified in the *spyrte/was sene of An-
gels/was preached vnto the gētyls/was be-
leued on in erth and receaued vp in glory.

The prophecieth of the latter dayes/& exhorteth Tymothy to the diligent readynge of the holy scripture.

The.iiij. Chapter.

A 1.Timo.iij.a ii.Petri.ij.a Jude.i.f THe spyrte speaketh euydently that
in the later tymes some shall de-
parte from the kayth/ & shall geue
hede vnto spyrtes of errour / and
dyuelysshe doctryne of them which speake
a *Haue their cōsciences marcked wyth a hote yron/ forbyddyng
false thorow ypocrisye/ & a*haue their cōscie-
ces marcked with an hote yron/ forbyddyng
to mary/& cōmanndynge to abstayne from
meates which God hath created to be recea-
ued with geuynge thanckes / of them whych
beleue and knowe the trueth. For all ỹ crea-
B tures of God are good and nothynge to be re
fused/yf it be receaued with thākesgeuinge.
For it is sanctified by the worde of God and
prayer. If thou shalt put the brethren in re-
membraunce of these thynges/thou shalt be
a good mynister of Jesu Chryst/ whych hast
bene norysshed vp in the wordes of the kayth
and good doctrine which doctryne thou hast
continually followed. But cast awaye vn-
godly and olde wyues fables.

Exercyse thy selfe vnto godlynes. For bode-
ly exercise profiteth lytell: but godlynes is
good vnto all thynges/as a thinge which hath
promyses of the lyfe that is now/& of ỹ lyfe
to come. This is a sure sayinge/ & of all par-
tyes worthy to be receaued. For therfore we
laboure & suffre rebuke/ because we beleue
in ỹ lyuinge God which is ỹ sauegoure of all
men/but specially of those ỹ beleue. Soche
thynges cōmaunde & teache. Let no man de-
spyse thy youth:but be vnto thē that beleue/
an ensample/in worde/in conuersacyon / in
loue/in spyrete/in kayth and in purenes.

Tyll I come/geue attendaunce to redyng/ D
to exhortacion and to doctryne. Despyse not
that gyfte that is in the/which was geuē the
thorow prophesie and with ỹ b* layinge on of
the handes of an elder. These thynges exer- b * Of layinge on of hādes loke in the Act.vi.b
cyse/& geue thy selfe vnto thē / that it maye
be sene how thou profetest in all thynges.
Take hede vnto thy selfe and vnto learning/
and contynue therin. For yf thou shalt so do/
thou shalt saue thy selfe and thē ỹ heare the.

The teatheth hym how he shal behaue hym selfe in re bukynge all degrees. An ordre concernynge wyd. dowes.

The.v. Chapter.

A REbuke not an elder: but exhorte
him as a father & the yonger mē as
brethren / the elder wemen as mo-
thers/the yonger as systers/ wyth
all purenes. Honoure wyddowes which are
true wyddowes. If eny wyddowe haue chyl-
drē or neuues/lett them learne fyrst to rule
their awne houses godly and to recompense
their elders. For that is good and acceptable
before God. She that is a very wyddowe &
frendlesse/putteth her trust in God/ and con-
tynueth in supplicacion and prayer nyght &
daye. But she that lyueth in pleasure/is deed
euen yet alyue. And these thinges cōmaūde/
that they maye be wythout faute. If ther be
eny that prouydeth not for hys awne and
namely for them of hys housholde / the same
denyeth the kayth / and is worsse then an in-
fydell.

Let no wyddowe be chosen vnder threscore B
yere olde/and soche a one as was the wyfe
of one man/& well reported of in good wor-
kes: yf she haue norysshed chyldren / yf she
haue bene liberall to straungers/yf she haue
washed the saynctes fete/ yf she haue myni-
stred vnto them which were in aduersitye/
yf she were contynually geuen vnto all ma-
ner good worckes. The yonger wyddowes
refuse. For when they haue begone to were
wantone/ to the dyshonoure of Chryst / then
wyll they mary/hauynge * damnacyon / be- * Whatsoeuer be vtedamōgest vs / yf God be therby dyshonoured ought to be broken.
cause they haue broken their fyrst kayth. And
also they learne to goo from house to house
ydle: yee not ydle only/ but also tryflyng and
busybodyes/ speakynge thynges whych are
not comly. C

I wyll therfore that the yonger wemen
mary and beare chyldrē/and gyde the house/
and geue none occasyon to the aduersary to
speake euyll. For many of them are all redy
turned backe/& are gone after Satan. And
yf eny man or woman that beleueth haue
widdowes/let thē minister vnto thē/& let not
ỹ cōgregaciō be charged: ỹ ye maye haue suf
fycient for thē that are wyddowes in dede.

The el-

The elders that rule well/ are worthy of double honoure/most specially they which laboure in the worde & teachyng. For ỹ scripture sayth:thou shalt not mouzell ỹ mouthe of the oxe that treadeth out the corne. And ỹ labourer is worthy of his reward.*Agaynst an elder receaue none accusacion:but vnder two or thre wytnesses.Them that synne / rebuke openly/that other maye feare.

Deut.xxv.d. i.Tim.v.a. Mathe.x.b. Luke.x.b.

I testifie before God and the Lorde Jesus Christ & the electe angels/that thou obserue these thinges without hasty iudgement/& do nothinge parcially.Laye handes sodenly on
P no man/nether be partaker of other mens synnes:kepe thy selfe pure.Drincke no lenger water/but vse a lyttell wyne for thy stomakes sake and thyne often dyseases.

Some mennes synnes are open before hande & go before vnto iudgemēt: some mēnes synnes folowe after. Lykewyse also good workes are manifest before hande and they that are other wyse/cannot be hyd.

¶ The dutye of seruauntes towarde their maisters. Agaynst soch as are not satisfied wt the worde of God. Agaynst couetcousnes.A good lesson for ryche men.

¶The.vi.Chapter.

A Let as many seruauntes as are vnder the yoke/counte their maisters worthy of all honour/that ỹ name of God & his doctryne be not euyll spoken of.Se ỹ they which haue beleuynge maisters/despyse them not because they are brethrē: but so moche the rather do seruyce/ for as moche as they are beleuynge & beloued and partakers of the benefite.

These thynges teache & exhorte.If eny mā
B teache other wyse/& is not content wyth the wholsome wordes of oure Lorde Jesu Christ/ & with the doctryne of Godlynes/he is puffte vp and knoweth nothynge: but wasteth hys braynes about questions & stryfe of wordes wherof sprynge enuye/stryfe/raylynges/euill surmisynges & vayne disputacyons of men with corrupte myndes and destytute of the trueth/which thinke that lucre is godlynes. From soche separate thy selfe. Godlynes is greate ryches/ yf a man be cōtent with that he hath.*For we brought nothynge into the worlde / and it is a playne case that we can cary nothynge out.

Job.i.d. Eccle.v.c.

When we haue fode & raymēt/let vs therewith be cōtent.They that wylbe ryche/faule into temptacion & snares/and into many folyshe & noysome lustes/which drounde men
C in perdicion & destrucciō. For coueteousnes is ỹ rote of all euill/which whill some lusted after/they erred from the fayth/ and tangled them selues with many sorowes. But thou which arte the man of God/flye soche thinges Folowe ryghteweisnes/godlynes/loue / pacience and meakines.Fyght the good fyght of fayth.Laye hand on eternall lyfe/wherunto thou arte called/ & hast professed a good profession before many witnesses.

Coueteousnes

I geue the charge in ỹ syght of God/which quickneth all thynges/& before Jesu Christ whych vnder Poncius Pylate wytnessed a good witnessyng/ỹ thou kepe the cōmaundement/& be without spotte & vnrebukeable/ vntyll the apperynge of oure Lorde Jesus Christ/*which apperyng(when the tyme is come)he shall shewe that is blessed & mighty only/kynge of kynges / and lorde of lordes/ which only hath immortalite / and dwelleth in the lyght that no man can attayne/whom neuer mā sawe/nether can se/ vnto* whom be honoure and rule euerlastynge.Amen.

Apocaxvij. and.xix.c. John.i.b. i.John.i.c.

D Charge them that are ryche in this world/ that they be not exceedyng wyse / & that they trust not in the vncertayne ryches / but in ỹ lyuinge God/which geueth vs aboundātly all thynges to enioye them/ & that they do good/& be ryche in good workes/and redy to geue & distribute/ layinge vp in store for thē selues a good foundacyon agaynst the tyme to come ỹ they maye obtayne eternall lyfe.

D Timothe saue that which is geuē ỹ to kepe/& auoyde vngostly vanities of voyces and oppositions of science fallsly so called/ which scīēce whyll some professed/they haue erred as cōcernyng the fayth. Grace be with the.Amen.

¶Sent from Laodicea/which is the chefest cytie of Phrigia Pacaciana.

The seconde epistle of Saynct Paul the Apostle vnto Timothe.

¶Paul exhorteth Timothy to stedfastnesse & pacience in persecucion / and to contynue in the doctryne ỹ he had taught him.A commendacion of Oneliphorus.

¶The fyrst Chapter.

P Aul an Apostle of Jesu Christ/by the wyll of God A to preache ỹ promes of lyfe/ which lyfe is in Christ Jesu.

To Timothe hys beloued sonne.

Rom.a

Grace/mercy & peace / from God the father/and from Jesu Christ oure Lorde.

*I thanke God/whom I serue frō myne elders wt pure conscience/that without ceasynge I make mencion of the in my prayers B nyght & daye/desyring to se the/ myndfull of thy teares:so that I am filled with ioye/whē I call to remembraunce the vnfayned fayth ỹ is in the / which dwelt fyrst in thy graūdmother

mother Lois/and in thy mother Eunica: and am assure that it dwelleth in the also.

Wherfore I warne the that thou stere vp the gyfte of God which is in the/ by the put-
Roma.viij.c tynge on of my handes.* For God hath not ¶ geuē to vs the spyrete of feare/ but of power/ and of loue/ & of sobrenes of mynde. Be not ashamed to testifye oure Lorde / nether be ashamed of me/ which am bounde for his sake: but suffre thou aduersitye also wyth the Gospell/ thorowe the power of God / whych saued vs/ and called vs with an holy calling/ not accordynge to oure dedes/ but according to his awne purpose and grace/ which grace was geuen thorowe Christ Jesu before the worlde was/ but is now declared openly by the appearinge of oure sauioure Jesu Christ which hath put awaye deeth/ & hath brought lyfe & immortalite vnto lyght thorow ỹ Go-
1. Timo.ij.b. spell/* wherunto I am apoynted/ a preacher and Apostle/ and a teacher of the gentyls: for the which cause I also suffre these thynges. Neuertheles I am not ashamed. For I knowe whom I haue beleued/ and am sure ỹ he is able to kepe that which I haue cōmytted to his keppynge/ agaynst that daye.

Se thou haue the ensample of ỹ holsome wordes which thou heardest of me in fayth & ¶ loue whych is in Jesu Christ. That good thinge/ which was cōmytted to thy keppyng/ kepe in the holy goost which dwelleth in vs. This thou knowest how that all they which are in Asia/ be turned frō me. Of which sorte are Phigelos and Hermogenes. The Lorde geue mercye vnto ỹ house of Oneliphorus-
for he ofte refreshed me/ and was not ashamed of my chayne: but when he was at Rome/ he sought me oute very dylygently/ and founde me. The Lorde graunt vnto him that he maye fynde mercye with the Lord at that daye. And in how many thynges he ministred vnto me at Ephesus thou knowest very well.

¶ Lyke as in the fyrst Chapter / so here he exhorteth him to be constant in trouble/ to suffre manly / and to byde fast in the wholsome doctryne of oure Lorde Jesus Christ.

¶ The.ij. Chapter. ✠

THou therfore my sonne/ be strōge in the grace that is in Christ Jesu. And what thynges thou hast hearde of me many bearynge wytnes/ the same delyuer to faithfull mē/ which are apte to teache other. Thou therfore suffre affliccion as a good soudier of Jesu Christ. No mā ỹ warreth entanglyth him selfe with worldely busynes/ and that because he wolde please him that hath chosen him to be a soudier. And though a man stryue for a mastery / yet is he
B not crouned/ except he stryue laufully.* The
1.Corin.ix.a. husbandman that laboreth must fyrst receaue of the frutes. Consyder what I saye. The Lorde geue ỹ vnderstandyng in all thinges. Amē

Remember that Jesus Christ beynge of ỹ sede of Dauid/ rose agayne from deeth accordyng to my Gospell/ wherin I suffre trouble as an euyll doar/ euen vnto bondes. But the worde of God was not bounde. Therefore I suffre all thynges/ for the electes sakes/ that they myght also obtayne ỹ saluacion which is in Christ Jesu/ with eternall glory.

It is a true saying/ yf we be deed with him we also shall lyue with him. If we be pacīēt/ ¶ we shall also raygne with him.* If we denie Rom.iij.a. him/ he also shall denye vs. If we beleue not/ yet abydeth he faythfull. He cānot denye him selfe. Of these thynges put them in remembraunce/ & testifye before the Lorde/ ỹ they stryue not about wordes: which is to no profet/ but to peruert the hearers.

Study to shewe thy selfe laudable vnto God a workman that nedeth not to be ashamed/ dyuidynge the worde of trueth iustly. 1. Timo.iij.b.
*Vngostly and vayne voyces passe ouer. For and.vi.d.
they shall encreace vnto greater vngodlynes/ and their wordes shall fret euē as doeth a cancre: of whose nombre is Hymeneos and Philetos/ which as concernynge the trueth haue erred/ sayinge that the resurrecyon is past all redy/ and do destroye the fayth of dyuers personnes.

But the sure grounde of God remayneth/ and hath this seale: the Lorde knoweth them that are his/ and let euery mā that calleth on D the name of Christ/ departe frō iniquite. Not wyth stādyng in a greate house are not only vesselles of goulde and of syluer: but also of wood and of erthe/ some for honoure/ & some vnto dyshonoure. But yf a man purge hym selfe from suche felowes / he shalbe a vessell sanctified vnto honoure/ mete for the Lord/ and prepared vnto all good workes.

Lustes of youth auoyde/ & folowe rightwesnes/ fayth/ loue/ and peace/ with them ỹ 1. Tim.i.c. call on the Lorde with pure herte.* Folysshe Titum.iij.c. and vnlearned questiōs put frō the / remembrynge that they do but gendre stryfe. But ỹ seruaunt of the Lorde must not stryue: but must be peasable vnto all men / and apte to teache / and one that can suffre the euyll in meknes/ and can informe them that resyst/ yf that God at eny tyme wyll geue them repentaunce for to knowe the trueth: that they maye come to them selues agayne out of the snare of the deuyll/ which are now taken of hym at hys wyll.

¶ The prophecyeth of the parlous tymes / setteth oute ypocrites in their colours / telleth vs what they be within/ for all their fayre faces outwardly. Persecucyon for the Gospell.

¶ The.iij. Chapter.

This

1. Timo. iij. ij. Pet. ij. Jude. i.

THis vnderstande / that in the last dayes shall come parelous tymes For the men shalbe louers of their awne selues / coueteous / bosters proude / cursed speakers / dysobedient to father and mother / vnthankfull / vnholy / vnkynde / trucebreakers / stubborn / falseaccusars / riatours / fearce / despisers of thē which are good / traytours / heady / hye mynded / gredy vpon volupteousnes more then ỹ louers of God / hauynge a * symilitude of godly lyuynge / but haue denyed the power therof: & soche abhorre. Of this sorte are they whych entre into houses / and bringe into bondage wymmen laden wyth synne / whych wemen are ledde of diuers lustes / euer learnynge & neuer able to come vnto the knowledge of the trueth.

* This was prophesyed of thē that shulde pretēde holynes

Jannes. Jambres Exodi. vij. b.

*As Jannes and Jambres withstode Moses / euē so do these resyst ỹ trueth / men they are of corrupt myndes / and leawde as cōcernynge the fayth: but they shall preuayle no lenger. For their madnes shalbe vttered vnto all men as theirs was. But thou hast sene ỹ experience of my doctrine / fassion of lyuing / purpose / fayth / longesufferynge / loue / pacience / persecucions / and affliccions whych happened vnto me at Antioche / at Iconiū and at Lystra: which persecuciōs I suffered paciently. And from them all the Lorde deliuered me. Ye & all ỹ will lyue godly in Christ Iesu / must suffre persecucious. But ỹ euyll men and dysceauers shall wexe worse and worse whyll they deceaue and are deceaued them selues.

But continue thou in the thynges which thou hast learned / which also were cōmitted vnto the / seyng thou knowest of whom thou hast learned thē & for as moche also as thou hast knowē holy scripture of a chylde / which is able to make the wyse vnto saluacyon thorow ỹ fayth which is in Christ Iesu. * For all scripture geuen by inspiracyon of God / is profitable to teache / to improue / to amēde and to instruct in ryghtewesnes / that the man of God maye be perfecte and prepared vnto all good workes.

2. Petri. i. d.

The exhorteth Timothy to be feruent in the worde and to suffre aduersite / maketh mencion of his awne death / and bydde th Tymothy come vnto him.

The. iiij. Chapter.

I Testifye therfore be fore God / and before ỹ Lord Jesu Christ / which shall iudge quicke and deed at his aperynge in his kyngdō / preache the worde / be feruent / be it in season or oute of season. Improue / rebuke / exhorte with all longe sufferynge and doctryne. For the tyme wyll come / when they wyll not suffer wholsome doctryne: but after their awne lustes shall they (whose eares ytche) gett them an heepe of teachers / & shall turne their eares from the trueth / & shalbe geuen vnto fables. But watch thou in all thyngs / and suffre aduersitie and do the worcke of an Euāgelist / fulfyll thyne office vnto the vtmost.

They ỹ haue no true fayth ner lust to lyue godly seke euer new doctoures

For I am now redy to be offered / and the tyme of my departynge is at hande. I haue fought a good fyght / and haue fulfylled my course / and haue kept the fayth. From hence forth is layde vp for me a croune of ryghtewesnes which the Lorde that is a righteous iudge shall geue me at that daye: not to me only but vnto all them that loue his cōming. Make spede to come vnto me atonce.

For Demas hath left me and loueth thys present worlde / and is departed vnto Thessalonica. Crescens is gone to Galacia / and Titus vnto Dalmacia. Only Lucas is wyth me. * Take Marke and bringe him with the / for he is necessary vnto me / for to mynister. And Tychicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus / when thou commest / bringe with the / & the bokes / but specially the partchemēt. Alexander the coppersmyth dyd me moche euyll the Lorde rewarde him accordinge to his dedes / of whō be thou ware also. For he wythstode oure preachynge sore.

Tolloll. iij. c

At my fyrst answerynge / no man assisted me / but all forsoke me I praye God / that it maye not be layde to their charges: ✠ not wythstandynge the Lorde assysted me / and strengthed me / that by me ỹ preachyng shuld be fulfylled to the vtmost / and that all ỹ Gentyls shuld heare. And I was delyuered out of the mouth of the lyon. And the Lorde shall delyuer me from all euyll doynge / & shall kepe me vnto his heuenly kyngdom. To whom be prayse for euer and euer: Amen. ✠

Salute Prisca & Aquila & the housholde of Oneliphorus. Erastus abode at Corinthum. Trophimos I lefte at Myletū sycke. Make spede to come before wynter. Eubolus gretith the / and Pudens / and Linus / & Claudia / and all the brethren. The Lorde Jesus Christ be with thy spyrete. Grace be with you: Amen.

The ende of the seconde Epistle vnto Tymothe.

Wrytten from Rome when Paul was presented the seconde tyme vp before Emperoure Nero.

¶ The Epistle of Saynct Paul vnto Tytus

¶ Paul exhorteth Titus to ordeyne prestes or bishoppes in euery cytie/declareth what maner of men they ought to bethat are chosen to that office/ & chargeth Titus to rebuke soch as withstande the Gospell



¶ The fyrst Chapter.

A PAul the seruaũt of God & an Apostle of Jesu Christ/ to preache ỹ fayth of goddis electe/& the knowledge of ỹ trueth/which is after godlynes vpon the hope of eternall lyfe/which lyfe God that cãnot lye hath promysed before the worlde beganne: but hath opened his worde at ỹ tyme appoynted thorow preachynge/ which preachynge is commytted vnto me/by the commaundement of God oure sauioure. To Titus hys naturall sonne in the commen fayth.

Grace mercye & peace from God ỹ father & from the Lord Jesu Christ oure sauioure.

B For this cause left I the in Crete/that thou shuldest perfourme that which was lackyng/ & shuldest ordeyne*elders in euery cytie as I appoynted ỹ. If eny be fauteles/the husbãd of one wyfe/ hauynge faythfull chyldren/ which are not slaundred of ryote/nether are disobedient. For a*bisshoppe must be fautelesse/as it becõmeth the minister of God:not stubborne/not angrye/ no dronckarde/ no fyghter/not geuẽ to fylthy lucre: but herberous/one that loueth goodnes/sobre minded righteous/holy/temperat & suche as cleueth vnto ỹ true worde of doctryne/that he maye be able to exhorte with wholsome learnyng/ & to improue them that saye agaynst it.

Elders whych Timotheus calleth ouersears. i. Timot. iij.a.

*Bisshops and elders is all one/& an officer/ chosen to gouerne the cõgregacyon in doctryne & lyuyng

¶ For ther are many disobediẽt & talkers of vanite & deceauers of myndes/ namely they of the circumcision/ whose mouthes must be stopped/ whych peruert whole houses/ teachynge thynges which they ought not because of fylthy lucre. One beynge of thẽ selues/ which was a poete of their awne/sayde: The Cretyans are all wayes lyars euill beastes/ & slowe belyes. This wytnes is true/ wherfore rebuke them sharply that they maye be sounde in the fayth/and not takynge hede to Jewes fables and cõmaundementes of men that turne from the trueth.* Vnto the pure/ are all thynges pure: but vnto them that are defyled and vnbeleuynge/is nothynge pure: but euen the very myndes & consciences of them are defyled. They confesse ỹ they know God: but with the dedes they denye him/ and are abominable and disobediẽt/and vnto all good worckes discommendable.

D Roma. xiij. d.

¶ She telleth hym how he shall teach all degrees to behaue them selues.

¶ The. ij. Chapter.

A Olde men. Olde wemen.

BVt speake thou that whych becõmeth wholsome learnyng. That ỹ elder men be sober/honest/discrete sounde in the fayth in loue and in pacience. And the elder wemen lykewyse/ ỹ they be in soche rayment as be cõmeth holynes/not false accusars/ not geuen to moche drynckinge/but teachers of honest thynges/ younge wemẽ. B to make the younge wemen sobremynded/ to loue their husbandes/to loue their chyldren/ to be discrete/chast/huswyfly/good and obedient vnto their awne husbãdes ỹ the worde of God be not euyll spoken of. Yonge men lykewyse exhorte that they be sobre mynded. younge men.

A boue all thynges shewe thy selfe an ensample of good worckes with vncorrupt doctryne with honestie/and with the wholsome worde which cannot be rebuked/ ỹ he which withstandeth/ maye be ashamed/hauing nothynge in you that he maye dispraise. * The seruauntes exhorte to be obediẽt vnto their awne maisters & to please in all thynges/not answering agayne/nether to be pickers/but that they shewe all good faythfulnes/ ỹ they maye do worshyppe to ỹ doctryne of oure sauioure God in all thynges. For ỹ grace of God/ ỹ bringeth saluacyõ vnto all men/hath appered and teacheth vs that we shuld denye vngodlynes & worldly lustes/ & that we shuld lyue sobre mynded/ ryghteously and godly in this present worlde/ lokynge for that blessed hope and glorious apperynge of the myghty God/ & of oure sauioure Jesu Christ whych gaue him selfe for vs/to redeme vs from all vnryghtewesnes/ & to pourge vs a peculyar people vnto him selfe/ feruently geuen vnto good worckes. These thynges speake/ & exhorte/ & rebuke/ with all cõmaundyng. Se that no man despyse the.

C Ephes. vi. a. i. Pet. ij. c. Tho. iij. d

D

The Epistle

¶ Of obedience to soch as be in auctorite. He warneth Titus to beware of folysshe & vnprofitable questions.

¶ The .iij. Chapter.

A Officers must be obeyed.

WArne them that they submytte thē selues to rule and power / to obey the officers / that they be readye vn to all good workes / ꝑ they speake euyll of no mā / that they be no fyghters / but softe / shewyng all meknes vnto all men. For we oure selues also were in tymes past / vnwyse: dysobedient / deceaued / in daunger to lustes / & to dyuers manners of volupteousnes / lyuyng in malicyousnes and enuye / full of hate / hatynge one another.

B ✠ But after that the kyndnes and loue of
ꝑ. Timo. i. a. oure saueoure God to man warde appered / not of the dedes of ryghtewesnes whych we wrought but of hys mercye he saued vs / by the fountayne of the newe byrth / & with the renuynge of the holy goost / which he shed on vs aboundantly / thorowe Jesus Christ oure saueoure / that we once iustified by hys grace / shuld be heyres of eternall lyfe / thorowe hope. ✠ This is a true sayinge.

Of these thinges I wold thou shuldest certifie / that they which beleue God / myght be
t. Timo. i. b
ỹ. Timo. iij. d diligēt to go forwarde in good workes. These
C thinges are good and profitable vnto men. Folisshe questions and genealogies / & braulynge & stryfe aboute the lawe / auoyde: for they are vnprofitable & superfluous. A mā that is geuen to herelye / after the fyrst & the seconde admonicion / auoyde: remembrynge / that he that is soche / is peruerted & synneth euen damned by his awne iudgement.

When I shal sende Artemas vnto the / or
D Tychicus / be diligēt to come to me vnto Nichopolis. For I haue determined there to winter. Bringe Zenas the lawear & Apollos on their iorney diligently / that nothyng be lackynge vnto thē. And let oures also learne to excell in good workes / as farforth as nede requyreth / that they be not vnfrutefull. All ỹ are with me / salute the. Grete thē that loue vs in the fayth. Grace be with you all: Amē.

¶ Wrytten from Nychopolis a cytie of Macedonia.

¶ The Epistle of Saynct Paul vnto Philemon.

¶ He reioyseth to heare of the fayth and loue of Philemon / whom he desyreth to forgeue his seruaunt Onesimus / and louyngly to receaue him agayne.

A PAul the prysoner of Jesu Christ / and brother Timotheus. vnto Philemon the beloued / and oure helper / & to the beloued Appia / & to Archippus oure felowe soudier and to the congregacyon of thy house.

Grace be with you and peace / from God oure father / & from the Lorde Jesus Christ.

I thanke my God / makynge mencion all wayes of the in my prayers / when I heare of thy loue and fayth / which thou hast towarde the Lorde Jesu / and towarde all saynctes: so B that the fellishippe that thou hast in ỹ fayth is frutefull thorowe knowledge of all good thynges / which are in you by Jesus Christ. And we haue great ioye and cōsolacion ouer thy loue: For by the (brother) the saynctes hertes are comforted.

Wherfore though I be bolde in Christ to enioyne the / that which becōmeth the: yet for loues sake I rather beseche the / though I be as I am euē Paul aged / and now in bondes for Jesu Christes sake. I beseche the for my sonne Onesimus whō I begat in my bōdes / which in tyme passed was to the vnprofitable: but now profytable both to the and also to me whō I haue sent home agayne. Thou therfore receaue hym / that is to saye myne awne bowels / whom I wolde fayne haue retayned with me / that in thy stede he myght C haue ministred vnto me in the bondes of the Gospell. Neuertheles / without thy mynde / wold I do nothing / that ỹ good which spryngeth of the / shuld not be as it were of necessite / but wyllyngly.

Happly he therfore departed for a season / that thou shuldest receaue him for euer / not nowe as a seruaunt: but aboue a seruaunt / I meane a brother beloued / specially to me: but how moche more vnto the / both in ỹ flesshe / and also in the Lorde. If thou count me D a felow / receaue him as my selfe. If he haue hurt the or oweth the ought that laye to my charge. I Paul haue wrytten it wyth myne awne hande. I wyll recompence it. So that I do not saye to the / how that thou owest vn to me euē thyne awne selfe. Euē so brother / let me enioye the in the Lorde. Comforte my bowels in the Lorde. Trustyng in thine obedience / I wrote vnto the / knowynge ỹ thou wylt do more then I saye for. Moreouer prepare me lodgyng: for I trust thorow ỹ helpe of youre prayers / I shalbe geuen vnto you. Ther salute the / Epaphras my felowe prisoner in Christ Jesu / Marcus / Aristarchus / Demas / Lucas / my helpers. The grace of oure Lord Jesu Christ be with your sprete: Amen.

¶ Sent from Rome by Onesimus a seruaunt.

¶ The

¶ The fyrst Epistle of Iaynct Peter the Apostle.

¶ He sheweth that thorowe the aboundant mercy of God we are begotten agayne to a lyuely hope: & how fayth must be tryed: how the saluacion in Christ is no Newes/ but a thynge prophecied of olde. Heerhorteth them to a godly conuersacyon/ for so moch as they are now borne a new by the worde of God.



¶ The fyrst Chapter.

PEter an Apostle of Iesu Christ/ to them that dwell here and there as straungers thorowout Pontus / Galacia/ Capadocia/ Asia/ and Bethynia/ electe by the forknowledge of God ỹ father thorow ỹ sanctifying of the spyrete/ vnto obedience and sprynckling of the bloude of Jesus Christ.

Grace be with you and peace be multyplied.

Blessed be God the father of oure Lord Iesus Christ/ which thorow his aboundãt mercye begat vs agayne vnto a* lyuely hope by ỹ resurreccion of Jesus Christ frõ deeth / to enioye an inheritaunce immortall & vndefyled/ and that perisheth not/ reserued in heuẽ for you/ which are kept by the power of God thorow fayth/ vnto saluacion/ which saluacion is prepared all redy to be shewed in the last tyme/ in the which time ye shall reioyce/ though now for a season (yf nede requyre) ye

a. A lyuely hope is that wherby we be certayne of euerlastyng lyfe

B

are in heuynes/ thorowe manifolde temptacyons/ that youre fayth once tryed / beynge moche more precious then golde that perysheth (though it be tryed with fyre) myght be founde vnto lawde/ glory and honoure/ at ỹ apperynge of Jesus Christ: whom ye haue not sene & yet loue him/ in whome euẽ now/ though ye se him not/ yet do you beleue: and reioyce wyth ioye vnspeakable & glorious: receauynge the ende of youre fayth/ the saluacion of youre soules.

Of which saluacion haue the Prophetes enquyred & searched/ which prophesied of ỹ grace ỹ shuld come vnto you/ searching whẽ or at what tyme of ỹ spyrete of Christ which was in thẽ/ shuld signifie/ which spyrete testified before/ the passiõs that shuld come vnto Christ/ & the glory that shulde folowe after: vnto which Prophetes it was declared/ that not vnto themselues/ but vnto vs/ they shuld minister ỹ thingꝭ which are now shewed vn to you of them which by the holy goost sent doune from heuẽ/ haue preached vnto you ỹ thynges which the angels desyre to beholde.

¶

Wherfore gyrde vp ỹ loynes of your myndes/ be sober/ & trust perfectly on the grace that is brought vnto you/ by ỹ declaryng of Jesus Christ/ as obedient chyldrẽ/ not facionynge youre selues vnto youre olde lustes of ignorãcie: but as he which called you is holy enẽ so be ye holy in all maner of cõuersaciõ/ because it is writtẽ. Be ye holy/ for I am holy

And yf so be ỹ ye call on the father whych without respect of person iudgeth according to euery mannes* workes/ se that ye passe ỹ tyme of youre pelgremage in feare. ✝ For as moche as ye knowe how ỹ ye were not redemed with corruptible syluer and golde from youre vayne cõuersacion which ye receaued by the tradicions of the fathers: but with the precious bloude of Christ/ as of a lambe vndefyled/ and without spot/ which was ordeyned before the worlde was made: but was declared in ỹ last tymes for your sakes/ which by his meanes haue beleued on God ỹ raysed him from deeth/ and glorifyed hym / that youre fayth and hope myght be in God.

D

* By youre workes shall we be iudged: for as ỹ inuisible fayth is/ soche are the workes by which ỹ fayth his seue.

And for as moche as ye haue purified your soules thorowe the spyrete / in obeyuge the trueth for to loue brotherly wythout fayenyng/ se that ye loue one another with a pure hert feruẽtly: for ye are borne a newe/ not of mortall seed/ but of immortall/ by ỹ worde of God whych lyueth and lasteth for euer.

*For all flesche is as grasse/ and all the glory of man is as the floure of grasse. The grasse wydderyth/ and ỹ flower falleth awaye / but the worde of the Lord endureth euer. ✝ And this is the worde which by the Gospell was preached amonge you.

Esaie. xl. b. Eccle. xiiij. c Jacobi. i. b

The.i. Epistle

¶ Decerhorteth men to laye alyde all vice/sheweth that Chriſte is the foundacio wher vpō they buylt/prayeth them to abſteyne from fleshly luſtes/& to obeye worldly rulers. How ſeruauntes ſhulde behaue them ſelues toward their maſters. He exhorteth to ſuffre after the enſample of Chriſt.

¶ The.ij. Chapter. ✠

Wherfore laye alyde all malicioulnes and all gyle/and diſſimulacion/and enuye and all backbytinge: and as newe borne babes/deſyre that reaſonable mylke/which is wt out corrupcyon/ that ye maye growe therin. If ſo be that ye haue taſted how pleaſaunt the Lorde is/ to whō ye come as vnto a lyuynge ſtone diſalowed of men/but choſen of God & precious: & ye as lyuynge ſtones/are made a ſpyrituall houſe/& an holy preſthode for to offer vp ſpyrituall ſacryfyce/ acceptable to God by Jeſus Chriſt.

A ꝓ We be the chyrche: & the obedience of the harte is the ſpirituall ſacrifice Bodily ſacrifice muſt be offered to oure neyboures for: yf thou offereſt it to God/thou makeſt a bodyly ydole of him

Wherfore it is contayned in the ſcripture: beholde I put in Syon an heed corner ſtone/ electe and precious: and he that beleueth on him/ſhall not be aſhamed.* Vnto you therfore which beleue/he is precious: but vnto thē which beleue not/ the ſtone which ỹ byldersrefuſed/the ſame is made the heed ſtone in ỹ corner/ & a ſtone to ſtomble at/ and a rocke to offend thē which ſtomble at the worde/ & beleue not that wher on they were ſet. But ye are a choſen generacio/a royall preſthod/ an holy nacion/and a peculiar people/ that ye ſhuld ſhewe ỹ vertues of him ỹ called you out of darcknes into hys maruelous lyght/ which in time paſt were not a people/yet are now ỹ people of God: which were not vnder mercye/but now haue abtayned mercye. ✠

Pſal.cxvij.c. Matth.xxi.c. Actuum.iiij.c.

Oſee.ij.d. Roma.ix.c. Gala.v. & Roma.xiij.d

✠* Derly beloued/I beſeche you as ſtraūgers & pilgrems/abſtayne frō fleſhly luſtes/ which fight agaynſt the ſoule/and ſe that ye haue honeſt conuerſacion amonge the Gentyls/ that they which backbyte you as euyll doars/maye ſe your good workes and prayſe God a*in the daye of viſitacion.

a ✠ In the daye of viſytacion. So doth Peter call the tyme in whych God vouchſafeth by his inſpiracion to call a mā to better lyuyng.

Submyt youre ſelues vnto all maner ordinaunce of mā for the lordes ſake/ whether it be vnto the Kynge as vnto the chefe heed: other vnto rulars/as vnto thē that are ſent of him/for ỹ puniſſhment of euyll doars/but for the laude of them that do well. For ſo is ỹ wyll of God/that ye put to ſylence the ignorauncie of the folyſhe men: as fre/and not as hauynge the lybertie for a clocke of malicioulnes/but euē as ỹ ſeruaūtz of God.* Honoure all men. Loue brotherly felechyppe. Feare God/and honoure the kynge.

Roma.xij.c. Epheſ.vi.a. Colloſ.iij.d.

*Seruaūtes obey your maſters with all feare/not only yf they be good & courteous: but alſo though they be frowarde. For it is thanke worthye yf a man for conſcience towarde God endure greſe/ſufferynge wrongfully. For what prayſe is it/ yf when ye be bufeted for your fautes/ ye take it patiently? But & yf when ye do well/ye ſuffer wrōge & take it paciētly/then is ther thāke wt God.

For here vnto verely were ye * called: for ✠ Chriſt alſo ſuffered for vs/ leuynge vs an enſample that ye ſhulde folowe his ſteppes/ whych dyd no ſynne/ nether was there gyle found in his mouth: which when he was reuyled/reuyled not agayne: when he ſuffered/ he threatened not: but cōmytted the cauſe to him ỹ iudgeth righteouſly/* which his awne ſelfe bare oure ſynnes in his body on ỹ tree/ that we ſhulde be delyuered from ſynne and ſhuld lyue in ryghtewelnes. By whoſe strypes ye were healed. For ye were as ſheepe goyng aſtraye: but are now returned vnto ỹ ſheepherd & biſſhope of youre ſoules. ✠

* Oure calynge is to folowe Chriſt.

* Chriſt bare oure ſynnes.

¶ How wyues ought to order them ſelues towarde their huſbandes/and in their apparell. The duetye of men toward their wyues. He exhorteth all mē to vnite and loue and pacyently to ſuffre trouble. Of true baptyme.

¶ The.iij. Chapter.

Lykewyſe let the wyues be in ſubiecteyon to their huſbandes ỹ euē they which beleue not the worde/ maye without the worde be wōne by the couerſacion of the wyues: whyll they beholde youre pure cōuerſacion coupled wt feare. Whoſe apparell ſhall not be outward with broyded heare/ & hangyng on of golde/ ether in puttynge on of gorgions apparell: but let the hyd mā of the herte be vncorrupt/ with a meke & quyet ſpyrite/which ſpyrite is before God a thynge moche ſet by. For after this maner in the olde tyme dyd the holy wemē which truſted in God/ayer them ſelues/& were obedient to their huſbādes/euē as Sara obeyed Abraham/and called hym Lorde: whoſe daughters ye are as longe as ye do well/not beynge afrayde of euery ſhadowe.

Lykewyſe ye men a*dwell with thē accordynge to knowledge: b* geuynge honoure vnto the wyfe/as vnto the weaker veſſell/ & as vnto them that are heyres alſo of ỹ grace of lyfe/that youre prayers be not let.

✠ In cōcluſion/be ye all of one mynde/ one ſuffre with another/loue as brethrē/be pitifull/be courteous/ not rendrynge euyll for euyll/nether rebuke for rebuke: but cōtrary wyſe/bleſſe remembringe ỹ ye are therunto called/euē ỹ ye ſhulde be heyres of bleſſinge. If eny man longe after lyfe/and loueth to ſe good dayes/let him refrayne his tonge from euyll/& his lippes that they ſpeake not gyle. Let him eſchue euyll & do good: let hym ſeke peace/and enſue it. For the eyes of the Lorde are ouer the ryghteous/& his eares are open vnto their prayers. But the face of the Lorde beholdeth them that do euyll.

a & Todwellwith thē is/with fayth fulnes/ with the dyſpiſing of pleaſures & of ambicyō/with the dreſſyng of the ynner man/ wyth the meakenes and de murrenes of a quiet ſpirite/with loue & reuerēce/ to order thē: Not accordyng to our wylfull corrupte vnderſtandynge and luſt/ but accordyng to knowledge: appoynting thē to do nothing but that is expedient/and fauourynge thē in nothyng that may hurt or corrupt honeſt condicios and manners.

b* Geuynge honour vnto the wiſeſt. Eraſmus in hys annotacyons noteth out of S. Hierome that to geue honour here is not to bowe the knee to the/ ner to deck the with golde or precious ſtones/ ner yet to ſet the in the vpperſt ſeates & hyghest places/ which manner (ſayth he) were moſt folyſhly vſed in dyuers regions/ but to abſtayne frō fleſhly luſte/ for ſo (ſayth S. Hierome) is honour geuē vnto wemen yf they be not defyled with ouer moche wantannes and luſt. The ſygnificacyon of this worde honour doth alſo extend it ſelfe/ to amyable/kynde/ & louingſpeache/ and to the mynyſtringe vnto thy wyfe ſoche thynges as ſhe neadeth of/ as farre forth as thy me abylyte ſtretcheth.

¶ More-

Moreouer who is it that wyll harme you/ yf ye folowe that which is good? Notwithstandynge happy are ye yf ye suffre for rygh tewelnesses sake. Ye and feare not though they seme terryble to you/nether be troubled: but sanctifye the Lorde God in youre hertz. Be redy all wayes to geue an answere to euery man that asketh you a reson of the hope that is in you/& that wyth meaknes & feare: hauinge a good conscience/that when they backbyte you as euyldoars/they maye be ashamed for as moche as they haue falsely accused your good cōuersacion in Chryst.

It is better (yf the wyll of God be so) ỹ ye suffre for well doynge/then for euyll doinge.

D ✠ For as moche as Chryst hath once suffered for synnes/the iuste for the vniuste/for to brynge vs to God/and was kylled/as pertayninge to the flesche: but was quyckened in the spyrete.

In which spyrete he also wēt and preached vnto the spyretes that were in preson/which were in tyme passed dysobedient/when the longe sufferynge of God abode excedyng pacyently in the dayes of Noe/whyll the arcke was a preparynge wherin feawe (that is to saye. viij. soules) were saued by water/which signifieth *baptime that now saueth vs/not the puttynge awaye of the fylth of ỹ flesche/ but in that a good conscience consenteth to God/by the resurreccion of Jesus Chryst/ which is on the ryghte hande of God: ✠ and is gone into heauē/angels/powers & myght subdued vnto him.

C* By baptyme here do dyuers lerned interpreters vnderstād the bloude and passiō of Chryst/ by a figure/taking the synne for the thynge signified therby: for thisdoth baptyme signifie vnto vs/besyde other thinges/that as we are there washed with water/so are oure sinnes washed a waye with ỹ shedynge of chrystes bloude.

C Whe exhorteth men to ceasse from synne/to spende no more tyme in vyce/to be sober & apte to prayer/to loue eche other/to be pacīēt in trouble/and to beware that noman suffre as an euell doer/but as a Chrysten man and not to be ashamed.

C The.iiij.Chapter.

For as moche as Chryst hath suffred for vs in ỹ flesche/arme youre selues lyke wyse wyth the same mynde: for he which suffereth in ỹ flesche/ceasith from synne/that he hēceforwarde shulde lyue as moche tyme as remayneth in ỹ flesche: not after the lustes of men/ but after the wyll of God. For it is sufficient for vs that we haue spent the tyme ỹ is past of the lyfe/after the wyll of the gentyls/walkynge in wantonnes/lustes/dronckennes/ in eatynge/drynckynge and in abomynable ydolatrie.

a* For vnto this purpose was the gospell preached vnto the dede &c. As certayne lerned expolytoures wyll: that he here calleth preachynge of the Gospell vnto the dede/ in the chapter goyng next before he calleth ỹ preachīng to the spyretes that were in preson: whych thīg (saye they) synifieth as moche as vnto the dede also/or spyretes in preson/ cam ỹ sawlue or medicyne of the

B And it semeth to them a straunge thinge that ye runne not also with thē vnto ỹ same excesse of ryote/& therfore speake they euyll of you/whych shall geue a comptes to hym that is redy to iudge quycke and deed. a* For vnto this purpose verely was ỹ gospell preached vnto the deed that they shulde be iudged lyke other men in the flesshe/but shulde lyue before God in ỹ spyrete. The ende of all thyngs is at hande.

✠ Be ye therfore discrete & sober/ỹ ye maye be apte to prayers. But aboue all thynges haue feruent loue amonge you. For loue couereth ỹ multitude of synnes. Be ye herberous one to another/and that without grudgynge. As euery man hath receaued ỹ gyfte/ minister ỹ same one to another/as good ministers of ỹ manyfolde grace of God. If eny mā speake let him talke as though he spake the wordes of God. If eny man mynister/let him do it as of the abylite which God mynistreth vnto hym. That God in all thynges maye be glorified thorow Jesus Chryst/ ✠ to whom be prayse & dominion for euer & whyll the worlde standeth. Amen.

Dearly beloued/be not troubled in thys heate/which now is come amōge you to trye you/as though some straunge thing had happened vnto you: but reioyce/in as moche as ye are partakers of Chrystes passions/that when his glory appereth/ye maye be mery and glad. If ye be rayled vpō for the name of Chryst happye are ye. For the spyrete of glory & ỹ spyrete of God resteth vpō you. On their parte he is euyll spokē of: but on youre parte he is glorified.

Se that none of you suffre as a murtherer/or as a theke/or an euyll doar/or as a busybody in other mens matters. If eny mā suffre as a Chrystē mā/let him not be ashamed: but let him glorifie God on this behalfe. For the tyme is come ỹ iudgemēt must begynne at the house of God * If it fyrst begynne at vs/what shall ỹ ende be of thē which beleue not the gospell of God? And yf the ryghteous scasly be saued: where shall the vngodly & the synner appere? Wherfore let them that suffer accordynge to the wyll of God/commyt their soules to hym wyth well doynge/as vnto a faythfull creator.

C A specyall exhortacion for all bisshopes or Prestes to fede the flocke of Chryst/and what their dutye is/& what rewarde they shall haue yf they be dyligent. He exhorteth yonge persones to submyt them selues to the elder/euery one to loue another/to be sober and to watche/that they maye resyste the enemye.

C The.v.Chapter.

The elders which are amonge you/I exhorte/which am also an elder and a wytnes of the afflictions of Chryst/and also a partaker of the glory that shalbe opened: se that ye fede Chrystes flocke which is amonge you takynge ỹ ouersyght of them not as though ye were cōpelled therto/but wyllyngly: not for the desyre of filthy lucre/but of a good mynde/not as though ye were lordes ouer the *parisshes: but that ye be an ensample to the flocke.

* Or yssheo: ỹ greke hath loco.

Gospell & of ỹ gladde tydynges of Chrystes passiō wherby they were lowed: ỹ strengthe therof beynge so pyth thy/they were therw brought forth of preson to immortalitie.

C And because it myght haue ben demaūded how ỹ soules of these blessed cam forth of preson whether cōpased w their bodyes or onely in the pure substance of ỹ spyrete: therfore sayth Peter/ỹ they shulde be iudged lyke other men in the flesshe/bis/whs all other men shalbe iudged in ỹ flesshe: But shulde lyue before God in the spyrete/whych signifieth that D in ỹ meane ceason tyll that iudgemēt come/shal their soules lyue and reioyce before God thorow Christ.

* If the sonnes of God must be all scorged and none may be saued/but thorow the same fyer ỹ Christ wēt thorow/what shall the damnacion of ỹ dysobedīēt and vnbeleuers be.

ꝑ is to saye/ parelsches or dyoseces vnto which the prestes and bissho pes are apoynted/ by lot or eleccion/ to preache the godes worde to them.

AND whē ꝑ chefe shepherd shall appere ye shall receaue an incorruptible croune of glorye. Lykewyse ye yonger submyt youre selues vnto the elder. Submyt youre selues euery mā/one to another/knet youre selues to gether in lowlynes of minde. For God resisteth the proude/and geueth grace to the humble. Submyt youre selues therfore vnder the C myghty hande of God/ꝑ he maye exalt you/ when the tyme is come. Cast all youre care to him: for he careth for you.

Be sober and watch/ for youre aduersary the deuyll as arorynge lyon walketh about/ sekynge whom he maye deuoure: whom resyst stedfast in the fayth/ remembrynge that ye do but fulfyll the same afflictions whych are * apoynted to youre brethren that are in ꝑ worlde. The God of all grace/ which called you vnto his eternall glory by Christ Jesus/ shall his awne selfe after ye haue suffred a lytell affliction make you perfect: shall settle/ D strenght and stablisshe you. To him be glory and dominion for euer/and whyll the worlde endureth. Amen. ✠

* We be apoynted to suffre in this worlde.

By Siuanus a faythfull brother vnto you (as I suppose) haue I wrytten briefly/ exhortynge and testifyinge how that this is ꝑ true grace of God/wherin ye stande. The cōpanions of youre eleccion that are of Babylon/ salute you/ and Marcus my sonne.

Grete ye one another with the kysse of loue. Peace be with you all which are in Christ Jesus. Amen.

The seconde epistle of Saynct Peter.

C For so moch as the power of God hath geuē them all thynges pertaynynge vnto lyfe/he exhorteth them to flye ꝑ corrupcion of worldly lust/to make their callynge sure with good workes/ and frutes of fayth. He maketh mencion of his awne deeth/declarynge the Lorde Jesus to be ꝑ true sonne of God/ as he him selfe hath sene vpon the mount.

C The fyrst Chapter.

SImon Peter a seruaunt A and an Apostle of Jesus Christ/ to them which haue obtayned lyke precious fayth wyth vs in the ryghtewelnes that commeth of oure God and sauioure Jesus Christ.

Grace with you/and peace be multyplied in the knowledge of God and of Jesus oure Lorde. Accordynge as his godly power hath geuen vnto vs all thynges that pertayne vnto lyfe and godlynes/thorow the knowledge of him that hath called vs by vertue and glory/ by the meanes wherof/are geuen vnto vs excellent and moste greate promyses/ that by the helpe of them ye shuld be partakers of ꝑ godly nature/ in that ye flye the corrupcyon of worldly lust.

And herunto geue all diligence: in youre fayth,* minister vertue and in vertue knowledge/and in knowledge temperance/and in tēperance pacience/ in pacience godlynes/ in Godlynes brotherly kyndnes/ in brotherly kyndnes loue. For yf these thinges be amōge you and are plenteous/ they wyll make you that ye nether shalbe ydle nor vnfrutefull in the knowledge of oure Lorde Jesus Christ. But he that lacketh these thynges is blynde and gropeth for the waye with his hande/ and hath forgotten that he was pourged frō hys olde synnes.

B * He that lacketh these and seche lyke workes is blynde & vnderstandeth not what the fayth of Christ meaneth.

Wherfore brethrē/geue the moare diligēce for to* make your callyng and eleccion sure C For yf ye do seche thynges/ye shall neuer erre. Yee and by this meanes an entryng in shall be ministred vnto you aboundantly in to the euerlastynge kyngdome of oure Lorde and sauioure Jesus Christ.

a * Although ꝑ callyng of God be stable and sure/ neuertheles ꝑ Apostle wyll/ ꝑ oure workes shulde declare vnto men that we are called.

Wherfore I wyll not be negligent to put you all wayes in remēbraūce of seche thynges though that ye knowe them/ and be also stablished in the present trueth. Not withstandynge I thynke it mete/as longe as I am in this b* tabernacle/to stere you vp by puttyng you in remēbraunce/ for as moche/ as I am sure how that the tyme is at hande that I must put of my tabernacle/ euen as oure Lorde Jesus Christ hath shewed me. I wyll enforce therfore/ that on euery syde ye myght haue wherwith to stere vp the remembraunce of these thynges after my departing. ✠ For we folowed not deceuable fables whē we opened vnto you the power and commynge of oure Lorde Jesus Christ/ but wyth oure eyes we sawe his maiestie: euen then verely when he receaued of God ꝑ father honoure and glory/and when ther came seche a voyce to him frō ꝑ excellent glorie.* This is my dere D beloued sonne/in whom I haue delyte. This voyce we hearde when it came from heauen/ beynge with him in the holy mounte.

b * Tabernacle here signifieth his bodye as it also dothe in ij. Corint. v. a

D Math. xvij. and iij. John. i. c. Marc. i. d. Luc. ix. b.

We haue also a ryght sure worde of prophecie wherunto yf ye take hede/ as vnto a lyght ꝑ shyneth in a darcke place/ye do well/ vntyll the daye dawne and the daye sterre aryse in youre hertes. ✠ So that ye fyrst know this: that no prophecie in the scripture hath eny pryuate interpretacion. For the scripture came neuer by the wyll of man: but holy men of God spake as they were moued by ꝑ holy goost.

The

The prophecieth of false teachers/ and sheweth their punishment.

¶ The.ij. Chapter.

THer were false Prophetes amõge the people/ euẽ as ther shalbe false teachers amõge you: which preuely shall bryng in damnable sectes/ euen denyinge the Lorde ẏ hath bought them/ & bringe vpon them selues swyft damnacyon/ and many shall folowe their damnable wayes/ by which the waye of trueth shal be euyll spoken of/ & thorow * coueteousnes shall they wyth fayned wordes make marchandyse of you/ whose iudgemẽt is not farre of/ and their damnacion sleepeth not.

* False prophetes must nedes be amongest vs & also preuayle/ and that because we haue no loue to ẏ truthe ij. Thes. ij. And coueteousnes is the father of them & their preachynge cõfyderce in worthy is denyinge of Christ.

For yf God spared not the angels that synned/ but cast them doune into hell/ and deliuered them into chaynes of derckenes / to be kept vnto iudgement: nether spared the olde worlde/ but saued Noe the eyght preacher of ryghteweines/ and brought in the flud vpon the worlde of the vngodly/ and turned the cyties of Sodom and Gomor into asshes: ouerthrewe them/ damned thẽ / & made on thẽ an ensample vnto all that after shulde lyue vngodly. And iust Lot vexed with the vnclenly conuersacion of the wicked/ deliuered he. For he beynge ryghteous and dwellynge amõge them in seynge and hearyng/ vexed his righteous soule from daye to daye with their vnlawfull dedes. The Lorde knoweth how to delyuer the godly oute of temptacion/ & how to reserue the vniuste vnto the daye of iudgemẽt for to be punisshed: namely thẽ ẏ walcke after the flesshe in the lust of vnclennes/ and despyse the rulers. Presumpteous are they/ and stubborne and feare not to speake euyll of them that are in auctorite. When the Angels whych are greater bothe in power and might/ receaue not of ẏ Lord rayling iudgemẽt agaynst thẽ. But these as brute beastes/ naturally made to betaken and destroyed/ speake euyll/ of that they knowe not/ & shall perysshe through their awne destruccion / & receaue the rewarde of vnryghteweines.

They count it pleasure to lyue delycyously for a season. Spottes they are & fylthynes/ lyuing at pleasure/ & in dysceauable wayes/ feastinge with you: hauynge eyes full of aduoutrie and that cannot cease to synne / begyling vnstable soules. Hertes they haue exercysed with coueteousnes. They are cursed chyldren/ and haue forsaken the right waye/ Nume. xxij. c. * and are gone astraye folowynge the waye D of Balam the sonne of Bosor/ which loued ẏ rewarde of vnryghteweines: but was rebuked of his iniquitie. The tame & dõme beast/ speakynge with mannes voyce/ forbade the folysshenes of the Prophete.

* These are welles wythout water and cloudes caried about of a tempest/ to whome ẏ myst of derckenes is reserued for euer. Jude. i. d For when they haue spoken the swelling wordes of vanytie/ they begyle wt wantãnes thorow the lustes of ẏ flesshe/ them that were clene escaped: but now are wrapped in errours. They promes them lybertie/ and are thẽ selues ẏ bonde seruauntes of corrupcion. * For of whom soeuer a man is ouer come vnto the same is he in bondage. For yf they/ after they haue escaped from the fylthynes of ẏ world thorowe the knowledge of the Lorde and of the sauiour Jesus Christ / are yet tangled agayne therin and ouercome: then is the latter ende worsse with them then ẏ begynning. For it had bene better for them / not to haue * knowne the waye of ryghteousnes then after they haue knowen it / to turne from the holy commaundement geuẽ vnto them. It is happened vnto thẽ accordyng to the true prouerbe: * The dogge is turned to his vomet agayne/ & the sow that was washed / to her wallowynge in the myer.

John. viij. c. Roma. vi. c. Hebre. vi. a. Math. xij.

* It is better not haue knowen ẏ truthe/ then not to lyue ther after. Prouer. xxvi.

The exhorteth men to beware of soch as wolde make them beleue/ that the daye of the Lorde were slacke in commyng: prayeth them to lede a godly lyfe/ & to loke verely for the commynge of the Lorde/ whose longe tarrynge is saluacion/ and because he wolde haue no mã lost/ but wolde receaue all men to repentaunce.

¶ The.iij. Chapter.

THis is the seconde epistle ẏ I now A wryte vnto you beloued/ wherwith I stere vp / and warne youre pure myndes/ to call to remembraunce the wordes whych were tolde before of the holy Prophetes/ and also the cõmaundment of vs the Apostles of the Lorde & sauiour.

1. Timo. iiij. ij. Timo. iij.

* This fyrst vnderstãde that ther shall come in the laste dayes/ mockers / whych wyll B walke after their awne lustes & saye. Where is the promes of his commynge? For sence the fathers dyed/ all thynges contynue in the same estate wherin they were at the begynnynge. This they knowe not (and that wyllyngly) how that the heauens a great whyle ago were/ and the erth that was in the water apeared by oute of the water / by the worde of God: by the which thynges the world that then was/ perisshed/ ouerflowing wt ẏ water. But the heauens verely and erth whych are now/ are kept by the same worde in store / & reserued vnto fyre / agaynst the daye of iudgement and perdicion of vngodly men.

Verely beloued/ be not ignorant of thys one thynge / how that one daye is wyth the Lorde/ as a thousande yere / and a thousand yere as one daye. The Lorde is not slacke to fulfill his promes/ as some men count slacknes: but is pacyent to vs warde / and wolde C haue no mã lost/ but wolde receaue all men to repentaunce.

1. Thes.v. Apoca.iij.a. and.xvi.

*Neuertheleſſe the daye of the Lorde wyll come as a theefe in the nyghte / in the whych daye/the heauens ſhall perysshe with terryble noyſe and the elementes ſhall melt wyth heet / and the erth with the worckes that are therin ſhall burne.

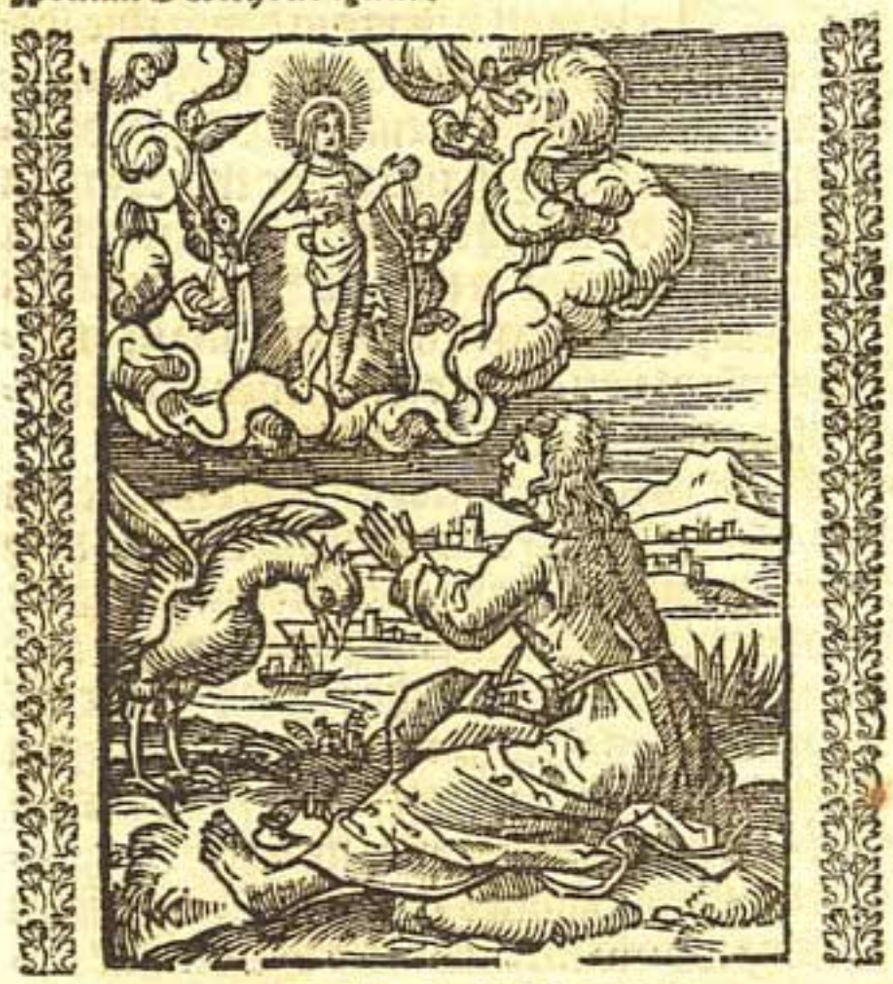
Jf all theſe thynges ſhall perysshe / what maner perſons ought ye tobe in holy conuerſacyon and godlynes: lokynge for & hastinge vnto the commynge of the daye of God / in which the heauens ſhall perysshe with fyre/ and the elemẽtes ſhalbe conſumed w heate.

D Apoca.xxi.a *Neuertheleſſe we loke for a newe heauen & a newe erth accordyng to his promes/wher in dwelleth ryghtewelnes.

Wherfore derly beloued / ſeynge that ye loke for ſoche thynges be dylygent that ye maye be founde of hym in peace / wythout ſpotte and vndefyled. And ſuppoſe that the longe ſufferynge of the Lorde is ſaluacyon/ euen as oure derely beloued brother Paul/ accordinge to the wyſdome geuen vnto him/ wrote to you/yee/all mooſt in euery epiſtle/ ſpeakynge of ſoche thynges: amonge which are many thynges harde to be vnderſtande/ which they that are vnlearned and vnſtable peruert / as they do other ſcriptures vnto their awne deſtruccion. Ye therfore beloued/ ſeynge ye knowe it before hand/ beware leſt ye be alſo plucked awaye with the errour of the wycked / and fall from youre awne ſtedfaſtnes: but growe in grace/and in the knowledge of oure Lorde and ſaueoure Jeſus Chriſt. To whom be glory both now and for euer. Amen.

¶ The fyrſt Epiſtle of Saynct John the Apoſtle.

¶ True wytnelle of the euerlaſtynge worde of God. The bloude of Chriſte is the purgacion from ſynne. Noman is without ſynne.



¶ The fyrſt Chapter.

That Whych Was from the begynnynge / whych we haue hearde / which we haue ſene w oure eyes / whych we haue looked vpon / and oure handes haue handled / of the worde of the lyfe. For the lyfe appered/ & we haue ſene and beare wytnes / and ſhewe vnto you that eternall lyfe/ which was with ỹ father/and appered vnto vs. That which we haue ſene and herde / declare we vnto you/ that ye maye haue fellouſhyppe wyth vs & that oure fellouſhyppe maye be with the father and hys ſonne Jeſus Chriſt. And thys wryte we vnto you/ ỹ your ioye maye be full.

A John here as in his goſpell/ and as Paul & Peter in their Epiſtles / teacheth firſt the inſtytynge of fayth & that all mercye cõmeth by Chriſt onlye without all other reſpecte/& then what oure dutie is to do agayne for ỹ kyndneſſe ſake. John.viij.

And this is the tydynges whych we haue hearde of him & declare vnto you / that God is lyght and in him is no derckenes at all. Jf we ſaye that we haue fellyſhippe with him/ and yet walcke in derckenes / we lye/ and do not the truth. But and yf we walke in (light) euẽ as he is in lyght/then haue we fellyſhippe with him/and the bloude of Jeſus Chriſt his ſonne clenſeth vs from all ſynne.

C (Lyght) is the doctryne of chriſt. Hebr.ix.d i. Petri.i.d.

If we ſaye that we haue no ſynne / we deceaue oure ſelues and trueth is not in vs. Jf we* knowledge oure ſynnes/ he is faythfull and iuſt/to forgeue vs oure ſynnes / and to clenſe vs from all vnryghtewelnes. Jf we ſaye we haue not ſynned / we make hym a lyar and his worde is not in vs.

D * Jf we cõfeſſe our ſynnes god which cannot lye/hath promyſed to forgeue them.

¶ Chriſt is oure aduocate. Of true loue / and how it is tryed.

¶ The.ij. Chapter.

My lyttell

He that kepeth the cōmaundemētes knoweth God/& he that kepeth thē not knoweth not God.

MY lytell chyldrē/these thinges wryte I vnto you/ that ye synne not: yf eny man synne/yet we haue an aduocate wyth the father/ Iesus Christ/wyych is ryghteous: and he it is that obteyneth grace for oure synnes: not for oure synnes only: but also for the synnes of all the worlde. And herby we are sure that we knowe hym/yf we kepe hys*commaundementes. He that sayth I knowe hym/and kepeth not hys commaundementes is a lyar & the veritye is not in hym. Whosoeuer kepeth his worde/in him is the loue of God parfect in dede. And therby knowe we that we are in him. He that sayth he bydeth in hym/ B ought to walke euen as he walked. ✠

Brethren I wryte no newe cōmaundemēt vnto you: but that olde cōmaundemēt which ye hearde from the beginnynge. The olde cōmaundement is the worde whych ye hearde from the beginnynge. Agayne a newe commaundement I wryte vnto you/ a thynge ẏ is true in him/& also in you: for the derckenes is past/& the true light now shyneth. He that sayth how that he is in the lyght/and yet hateth hys brother/ is in derckenes euen vntyll this tyme. He that loueth hys brother/abydeth in the lyght and ther is none occasion of euyll in hym. He that*hateth hys brother/is in derckenes/ and walketh in derckenes: and cannot tell whyther he goeth/ because that derckenes hath blynded his eyes.

*He ẏ hateth/is in darckenes & knoweth not what Christ hath done for him but he that loueth is in lyght/and woteth what Christ hath done.

Babes I wryte vnto you how that youre synnes are forgeuē you for his names sake. I wryte vntoyou fathers/ how ẏ ye knowe him that was frō the beginnyng. I wryte vnto you younge men/how that ye haue ouercome ẏ wicked. I wryte vnto you lytell chyldren/how that ye knowe the father. I wryte vnto you fathers/ how that ye knowe hym that was from the begynnynge. I wryte vnto you younge men/ how that ye are stronge & the worde of God abideth in you and ye haue ouercome that wycked.

Loue not the worlde/nether ẏ thynges that are in the worlde. If eny man loue the worlde/ the loue of the father is not in hym. For all that is in the worlde (as the lust of the flesche/the lust of the eyes/and the pryde of goodes) is not of the father/ but of the worlde. And ẏ worlde vanyssheth awaye and the lust ther of: but he that fulfylleth the will of God/abydeth euer.

He that loueth the worlde/ loueth not God.

Lytell chyldren it is the last tyme/and as ye haue herde how ẏ *Antichrist shall come euen now are there many Antichristes come allredy. Wherby we knowe that it is ẏ last tyme. They went oute frō vs/but they were not of vs. For yf they had bene of vs/ they wolde no dout/haue continued with vs. But that fortuned that it might appere/that they were not of vs.

Of Antychrist loke in ẏ fourth Chapter folowynge.a.

And ye haue an oyntment of the holy goost & ye knowe all thinges. ✠ I wrote not vnto you/as though ye knewe not the trueth: but as though ye knewe it/and knowe also that no lye commeth of trueth. Who is a lyar but he that denyeth that Iesus is Christ? the same is the Antichrist that denyeth the father & the sonne. Whosoeuer denyeth the sonne/ the same hath not the father. Let therfore abyde in you that same which ye hearde frō the beginnynge. If that which ye hearde frō the beginninge/shal remayne in you/ye also shall contynewe in the sonne/ and in the father. And this is the promes that he hath promysed vs euen eternall lyfe.

This haue I writtē vnto you/cōcerninge them that disceaue you. And the anoyntinge whych ye receaued of hym/dwelleth in you. And ye nede not that eny mā teache you: but as the annoyntynge teacheth you all thinges/ and is true/and is no lye/& as it taught you euen so byde therin. And nowe babes abyde in hym that when he shall appere/ we maye be bolde and not be made a shamed of hym at his commynge: If ye knowe that he is ryghteous/ knowe also that he whych foloweth ryghteweslnes/is borne of hym.

Here ye se that Christ & synne can not dwell to gether/ for Christes spirite fyghteth agaynst synne.

¶ The synguler loue of God toward vs: and how we agayne oughte to loue one another.

¶ The.iij.Chapter.

BEholde what loue the father hath shewed on vs that we shuld be called ẏ sonnes of God. For this cause the worlde knoweth you not/ because it knoweth not hym. Derely beloued/ now are we the sonnes of God/& yet it doth not appere what we shalbe. But we knowe that whē it shall appere/we shalbe lyke him. For we shall se him as he is. And euery man ẏ hath this hope in him/pourgeth him selfe/ euen as he is pure. Whosoeuer committeth synne/committeth vnryghteousnes also/ for synne is*vnryghteousnes. And ye knowe ẏ he appered to take awaye oure synnes/ and in hym is no synne. As many as byde in him synne not: whosoeuer synneth/ hath not sene him/nether hath knowen hym.

B *He that worketh ryghteousnes/is borne of God & taught of hys spirite.

Babes/let no man deceaue you. He that doeth ryghteousnes/is ryghteous/euē as he is ryghteous. He that cōmitteth synne/is of the deuyll: for the deuyll synneth sence ẏ beginnynge. For this purpose appered ẏ sonne of God/to lowse the worckes of the deuyll. Whosoeuer is borne of God/synneth not: for his seed remayneth in him/& he cānot synne/ because he is borne of God. In thys are the

childzen of God knowen/and the childzen of the deuyll. Whosoeuer doeth not ryghtewelnes/is not of God/nether he that loueth not hys brother.

Loue is ỹ fyrst precept & cause of all other.

For this is the tidinges/that ye hearde frō the beginninge/ỹ ye shuld loue one another not as Cayn which was of ỹ wicked & slewe his brother. And wherfore slewe he him? Because his awne workes were euyll/and hys brothers good. ✠ Maruayle not my brethrē though the worlde hate you. We knowe ỹ we are translated from*deeth vnto lyfe/because we loue the brethren. He that loueth not hys brother/ abydeth in deeth. Whosoeuer hateth hys brother/is a man slear. And ye knowe that no man slear/ hath eternall lyfe abydynge in hym.

*He ỹ loueth/is escaped deathe. He that loueth not/is in deathe & a murtherar and hath not eternall lyfe.

Herby perceaue we loue: that he gaue his lyfe for vs: & therfore ought we also to geue oure lines for the brethren. Whosoeuer hath this worldes good & seyth hys brother haue neade: & shutteth vp his cōpassion from him: how dwelleth ỹ loue of God in him? My babes/let vs not loue in worde/nether in tōge: but with the dede & in veritie: ✠ for*therby we knowe that we are of the veritie/and can before hym quyet oure hertes. But yf oure hertes cōdēpne vs/God is gretter then oure hertes/& knoweth all thynges. Beloued/yf oure hertes condēpne vs not/ then haue we trust to God warde: & whatsoeuer we aske we shal receaue of him: because we kepe his commaundemētes/& do those thinges which are pleasynge in his syght.

+ He ỹ hath no compassyon loueth not God.

*By loue we knowe ỹ we are in the truthe/ & haue quyet cōsciences to God warde.

And thys is hys cōmaundement/ that we beleue*on ỹ name of his sonne Jesus Christ/ and loue one another/ as he gaue cōmaundement. And he that kepeth hys cōmaundementes/dwelleth in hym/and he in hym: and therby we knowe that ther abydeth in vs of the spyrete which he gaue vs.

*Fayth & loue is the fyrst cōmaundemēt/ & all cōmandementes/ & he ỹ hath them is in God and hath his spirite.

¶ Differēce of spyretes/and howe the spyrete of God maye be knowne frō the spyrete of errour. Of the loue of God and of oure neyghboures.

¶ The.iiij. Chapter.

Beloued/beleue not euery spyrete but proue ỹ spyretes whether they are of God or not/for many false Prophetes are gone out into the worlde. Herby shall ye knowe the spyrete of God. Euery spyrete that confesseth that Jesus Christ is come in the flesshe/is of God. And euery spyrete which confesseth not that Jesus Christ is come in the flesshe/is not of God. And this is ỹ spyrete of a*Antichrist/of whō ye haue hearde/ howe that he shulde come: & euen now alredy is he in the worlde.

They ỹ saye workes iustifye frō synne/ are they that denie Christ to be come in ỹ flesshe.

a* Antichrist sygnifyeth not any particular man/which (as the people dreame) shulde come in the ende

Lytell childzen/ye are of God and haue ouercome them: for greatter is he that is in you/then he that is in ỹ worlde. They are of the worlde/ & therfore speake they of the worlde/ & the worlde heareth thē. We are of God. He ỹ knoweth God/heareth vs: he that is not of God/heareth vs not. Herby knowe we ỹ spyrete of veritie/ & the spyrete of errour.

B of ỹ worlde for ye se ỹ euē in S. Johns tyme he was already come: but all ỹ teache false doctryne cōtrary to the worde of God/ are Antichrist.

Beloued/let vs loue one another: for loue commeth of God. And euery one that loueth is borne of God/and knoweth God. He that loueth not/knoweth not God: ✠ for God is loue. In this appered the loue of God to vsward/because that God sent his only begotten sonne into ỹ worlde/ that we might liue thorow him. Herin is loue/not that we loued God but that he loued vs/and sent his sonne to make agrement for oure synnes.

Beloued/yf God so loued vs/we ought also to loue one another. No man hath sene God at eny tyme. ¶ If we loue one another/ God dwelleth in vs/and his loue is parfect in vs. Herby know we: that we dwell in hym/& he in vs: because he hath geuen vs of his spyrete. And we haue sene and do testifye that the father sent the sonne/which is the saueour of ỹ worlde. Whosoeuer confesseth that Jesus is the sonne of God/in hym dwelleth God/and he in God. And we haue knowē and beleued the loue that God hath to vs.

God is loue/and he that dwelleth in loue/ dwelleth in God/and God in him. Herin is ỹ loue perfect in vs/ that we shuld haue trust in the daye of iudgement: for as he is/euen so are we in thys worlde. Ther is no feare in loue/but parfect loue casteth out all feare/ for feare hath paynfulnes. He that feareth/ is not parfect in loue.

We loue hym/for he loued vs fyrst. If a mā saye/ I loue God/ & yet hate his brother he is a lyar. For how can he that loueth not his brother whō he hath sene/loue God whō he hath not sene? And this commaundemene haue we of hym: that he whych loueth God/ shuld loue his brother also. ✠

He that loueth not his brother loueth not God

¶ To loue God/is to kepe hys commaundementes. Fayth ouercommeth the worlde. Euerlastynge lyfe is in the sonne of God. Of the synne vnto death.

¶ The.v. Chapter.

Whosoeuer beleueth that Jesus is Christ/is borne of God. And euery one that loueth him which begat/ loueth him also whych was begotte of him. In this we knowe that we loue the childzen of God/whē we loue God and kepe his cōmaundemētes. This is the loue of God that we kepe his cōmaundementes/& his cōmaundementes are not greuous. ✠ For all that is borne of God/ouercōmeth ỹ worlde. And this is the victory that ouercōmeth the worlde/euē*oure fayth. Who is it that ouercommeth the worlde: but he whych beleueth that Jesus is the sonne of God.

*Fayth is oure victorye.

This

B This Jesus Christ is he that cam by water and bloud/not by water only: but by water and bloud. And it is the spyrete that beareth wytnes/ because the spyrete is trueth.
(For ther are thre which beare recorde in heauen/ the father/ the worde/ & the wholy goost. And these thre are one)
For ther are thre which beare recorde (in erth) the spyrete/ and water/ and bloud: and these thre are one. If we receaue the wytnes of men/ the wytnes of God is greater. For thys is the wytnes of God/ whych he testifyed of hys sonne. He that beleueth on the sonne of God/ hath the wytnes in hym selfe. ☩ He that beleueth not God/ hath made him a lyar/ be-
C cause he beleued not the recorde that God gaue of hys sonne. And thys is that recorde/ how that God hath geuen vnto vs eternall lyfe/ and this lyfe is in hys sonne. He that hath the sonne/ hath lyfe: and he that hath not the sonne of God/ hath not lyfe.

In Christ is the lyfe eternall.

These thynges haue I wrytten vnto you that beleue on the name of the sonne of God that ye maye knowe howe that ye haue eternall lyfe/ and that ye maye beleue on the name of the sonne of God. And thys is the trust that we haue in hym: that yf we aske eny thinge accordynge to hys wyll/ he heareth vs. And yf we knowe that he heare vs whatsoeuer we aske/ we knowe that we shall haue the peticyons that we desyre of hym.

Synne vnto deeth.

If eny man se hys brother synne a synne that is not vnto deeth/ let hym aske/ and he
D shall geue hym lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth/ for whych saye I not that a man shuld praye. All vnryghtewesnes is synne/ & ther is sinne not vnto deeth.

He that is borne of God synneth not.

We knowe that whosoeuer is borne of God/ synneth not: but he that is begotten of God kepeth hym selfe/ and that wycked toucheth hym not. We knowe that we are of God/ and that the worlde is all to gether set on wyckednes. We knowe that the sonne of God is come/ and hath geuen vs a mynde to knowe hym whych is true: and we are in him that is true/ through his sonne Jesus Christ. This same is very God/ and eternall lyfe. Babes kepe youre selues fro ymages. Amen.

C The seconde epistle of Saynct John.

The wryteth vnto a certayne lady/ reioyseth that her childre walke in the trueth/ exhorteth them vnto loue/ warneth them to beware of soch disceauers as denye that Jesus Christ came in the flesh/ prayeth them to continue in the doctryne of Christ/ & to haue nothinge to do with them that bringe not this lernynge.

THe elder to the electe lady & her childre which I loue in the trueth: and not I only/ but also all that knowe the trueth/ for the truthes sake
A whych dwelleth in vs/ and shalbe in vs for euer.

With you be grace/ mercye/ and peace frō God the father & frō the Lorde Jesus Christ the sonne of the father/ in trueth and loue.
B I reioyced greatly/ that I founde of thy childre walkinge in trueth/ as we haue receaued a cōmaūdemēt of ye father. And nowe beseche I the lady/ not as though I wrote a newe cōmaundement vnto ye/ but that same which we had frō ye beginnynge/ ye we shuld * Loue is ye first cōmaundemēt.
*loue one another. And this is the loue/ that we shulde walke after hys cōmaundemētes.
C This commaundement is (that as ye haue hearde from the beginnynge) ye shuld walke in it. For many deceauers are entred into the worlde/ which confesse not that Jesus Christ is come in ye flesshe. This is a deceauer & an Antichrist. Loke on youre selues/ ye we loose not that we haue wrought: but that we may haue a full rewarde. Whosoeuer trāsgresseth & bydeth not in the doctryne of Christ/ hath
D not God. He that endureth in the doctryne of Christ/ hath bothe the father and the sonne.

If ther come eny vnto you and bringe not this learninge/ him receaue not to house: neither byd him God spede. For he that byddeth him God spede/ is partaker of his euyl dedes. I had many thinge to wryte vnto you/ neuertheles I wolde not wryte wt paper & ynke: but I trust to come vnto you/ & speake wt you mouth to mouth/ that oure ioye maye be full. The sonnes of thy electe sister grete ye: Amē.

The thyrde epistle of saynct John.

The is glad of Gayus/ that he walketh in the trueth: exhorteth them to be louynge vnto the poore Christē in their persecucion/ sheweth the vnkyndedealynge of Diotrephes/ and the good reporte of Demetrius.
A

THe elder vnto the beloued Gayus/ whō I loue in the trueth. Beloued I wisshe in all thynges ye thou prosperedest & faredest well euē as thy soule prospereth. I reioyced greatly when

The Epistle

Bly when the brethren came/ and testify ed of the trueth that is in the/ how thou walkest in trouble. I haue no greater ioye then for to heare howe that my sonnes walke in veritie

Beloued/ thou doest faithfully whatsoeuer thou doest to the brethren/ & to straungers/ which bare witnes of thy loue before all the congregacyon. Which brethren when thou bryngest forwardes of their iorney (as it besemeth God) thou shalt do well: because that for hys names sake they wēt forth/ and toke nothynge of the Gentyls. We therfore ought to receaue soche/ that we also myght be helpers to the trueth.

I wrote vnto the congregacion: but Diotrephes whych loueth to haue the preeminence amonge thē/ receaueth vs not. Wherfore yf I come/ I will declare his dedꝛ which he doeth/ iestynge on vs wyth malicious wordes/ nether is therewyth content. Not only he him selfe receaueth not ỹ brethrē: but also he forbyddeth them that wolde/ and thrusteth them out of the congregacyon.

Beloued/ folowe not that whych is euyll/ but that whych is good. He that doeth well/ is of God: but he that doeth euyll seyth not God. Demetrius hath good reporte of al mē & of the trueth: ye & we oure selues also beare recorde/ & ye knowe ỹ oure recorde is true. I haue many thingꝛ to wryte: but I will not with ynke & penne wryte vnto ỹ. For I trust I shall shortly se ỹ/ & we shall speake mouth to mouth. Peace be with the. The louers salute the. Grete the louers by name.

The Epistle of Saynct Paul vnto the Hebrues.

How God dealt louyngly with them of the olde tyme in sendynge them his Prophetes/ but moch more mercy hath he shewed vs in that he sent vs hys awne sonne. Of the moost excellent glory of Jesus Christ/ which in all thynges is lyke to hys father.



The fyrst Chapter.

God in tyme past dyuerslye & many wayes/ spake vnto the fathers by ỹ Prophetes but in a* these last dayes he hath spoken vnto vs by hys sonne/ whom he hath made heyre of all thinges: by whom also he made ỹ worlde. Which sonne beynge the brightnes of his glory/ & very ymage of hys substance/ bearynge vp all thynges wyth the worde of hys power/ hath in hys awne person purged oure synnes/ & is sytten on the right hande of the maiestye on hye/ and is more excellent then the angels/ in as moche as he hath by inheritaunce obteyned an excellenter name then haue they.

a* Of these laster dayes ye haue. Esai. ỹ. a. Ezec. xxxviii. c.

B Christ hath purged oure synne.

For vnto whych of the angels sayde he at eny tyme: Thou arte my sonne/ this daye begate I the? And agayne: I will be his father/ and he shalbe my sonne. And agayne whē he bringeth in the fyrst begotten sonne into the worlde/ he sayth: And all the angels of God shall worshyppe hym. And of the angels he sayth: He maketh hys angels spyrytes/ & hys ministres flammes of fyre. But vnto ỹ sonne he sayth: God/ thy seate shalbe forever & euer The scepter of thy kyngdome is a ryght scepter. Thou hast loued ryghtewelnes and hated iniquyte. Wherfore God whych is thy God/ hath anoynted the with the oyle of gladnes aboue thy felowes.

C

Oyle of gladnes is the holy goost.

And thou Lorde in the beginnynge hast layde the foundacyon of the erth. And the heuens are the worckes of thy handes. They shal perysshe/ but thou shalt endure. They all shall wexe olde as doth a garment: and as a vesture shalt thou chaunge them/ and they shalbe chaunged. But thou arte all wayes/ and thy yeres shall not fayle. ¶ Unto which of the angels sayde he at eny tyme: Syt on my ryght hande/ tyll I make thyne enemyes thy fote stole: Are they not all mynistrynge spretes/ sent to minister/ for their sakes which shalbe heyres of saluacyon?

The exhorteth vs to be obedyent vnto the new lawe which Christ hath geuen vs and not to be offended at the infirmyte and lowe degree of Christ/ because it was necessary that for oure sakes he shulde take soch an humble state vpon hym/ that he myght be lyke vnto hys brethren.

The.ij. Chapter.

Therfore we ought to geue ye more hede to the thinges we haue herde lest we perysshe. For yf the worde which was spoken by angels was stedfast: so that euery transgression & disobedience receaued a iust recõpence to rewarde how shall we escape/ yf we despyse so great saluacion/ which at ye fyrst began to be preached of the Lorde hym selfe/ and afterwarde was confermed vnto vs warde/ by them that hearde it/ God bearynge wytnes therto/ bothe with sygnes and wonders also/ and with diuers* myracles/ & giftes of the holy goost accordynge to hys awne will.

If ye despysers of Moses were so greuously punished what shall become of thẽ that make a mocke of christ.

* Miracles are called sygnes because they be a sygne toke & an euydent proffe/ that the thinge ye is preached is Godes worde.

He hath not vnto the angels put in subiection the worlde to come/ wherof we speake. But one in a certayne place wytnesseth/ sayinge. What is man/ that thou arte mynd full of hym? After thou haddest for a season made hym lower then the angels: thou crounedst hym wyth honour and glory/ & hast set him aboue the worckes of thy handes. Thou hast put all thynges in subiection vnder hys fete. In that he put all thinges vnder him/ he left nothynge that is not put vnder him. Neuertheles we yet se not all thinges subdued but him that was made lesse then the angels we se that it was Jesus/ which is crouned wt glory & honour for the sofferynge of death: ye he by the grace of God/ shulde tast of deeth for all men.

For it became him/ for whõ are all thinges and by whõ are all thinges/ after that he had brought many sonnes vnto glory/ ye he shuld make the Lorde of their saluacyon parfecte thorow sofferinge. For he ye sanctifieth/ & they which are sãctifyed/ are al of one. For which cause sake he is not a shamed to call them brethrẽ sayinge: I wil declare thy name vnto my brethren/ & in the myddes of the congregaciõ will I prayse ye. And agayne: I wil put my trust in hym. And agayne: beholde here am I & the childrẽ which God hath geuẽ me.

For as moche then as the chyldren were partetakers of flesshe and bloud/ he also him selfe lykewise toke parte with thẽ/ for to put doune thorow deeth/ him that had lordshippe ouer deeth/ that is to saye the deuyll/ & that he myght delyuer them/ which thorow feare of deeth were all there life tyme in daũger of bondage. For he in no place taketh on hym ye angels: but the seed of Abrahã taketh he on him. Wherfore in al thinges it became him to be made lyke vnto his brethrẽ/ that he might be mercyfull/ and a faythfull hye Preste in thynges concernynge God/ for to pourge ye peoples synnes. For in that he hym selfe suffered and was tempted/ he is able to succker them that are tempted.

The requyreth vs to be obedyent vnto the worde of Christ/ whiche is more worthy then Moses. The punyshement of such as will neues harde theyr hartes.

The.iij. Chapter.

Therfore holy brethren/ partakers of the celestiall callynge/ cõsyder ye embassadour & hye prest of oure professiõ Christ Jesus/ which was faythfull to him that made him/ euen as was Moses in all his house. And yet was this mã counted worthy of more glory then Moses: In as moche as he whych hath prepared the house/ hath most honoure in ye house. Euery house is prepared of some man. But he that ordeyned all thinges/ is God. And Moses be rely was faythfull in all hys house/ as a minister/ to beare witnes of tho thinges whych shuld be spoken afterwarde. But Christ as a sonne/ hath rule ouer ye house/ whose house are we/ so that we holde fast the confydence & the reioysynge of that hope/ vnto the ende.

Wherfore as the holy goost sayth: to daye yf ye shall heare his voyce/ harden not youre hertes/ after the rebellion in the daye of tẽptaciõ in the wyldernes/ where youre fathers tẽpted me/ proued me/ & sawe my worckes. xl. yeare longe. Wherfore I was greued with ye generacyon & sayde. They erre euer in their hertes: they verely haue not knowẽ my wayes so that I sware in my wrathe/ that they shuld not enter into my rest. Take hede brethren/ ye therbe in none of you an euyll herte in vnbelefe/ that he shuld departe frõ the lyuynge God: but exhorte one another dayly/ whyll it is called to daye/ lest eny of you were hard herted thorow the deceytfulnesse of synne.

We are partetakers of Christ yf we kepe fyrst substaunce vnto the ende the* fyrst substãce/ so lõge as it is sayd: to daye yf ye heare hys voyce/ harden not youre hertes/ as whẽ ye rebelled. For some/ when they hearde rebelled: how be it not all that came out of Egypt vnder Moses. But

* Fyrst substaunce is fayth.

les. But wyth whom was he displeased.xl yeares? Was he not displeased wyth them ꝑ synned whose carkases were ouer thowē in the desert? To whō sware he that they shuld not enter into his rest: but vnto them that beleued not? And we se that they coulde not enter in/because of vnbelefe.

¶ The Sabboth or rest of the Christen: punyshement of vnbeleuers: the nature of the worde of God.

¶ The.iiij. Chapter.

A LEt vs feare therfore lest eny of vs forsakinge the promes of entringe into hys rest/shulde seme to come behynde. For vnto vs was it declared/as well as vnto thē. But it profyted not thē that they hearde the worde/because they which hearde it/ coupled it not with* fayth. But we whych haue beleued/ do enter into his rest/as cōtrary wyse he sayde to the other I haue sworne in my wrath/they shall not enter into my rest. And that spake he verely longe after that the workes were made and the foundacīo of ꝑ worlde layde. For he spake in a certayne place of the seuenth daye/ on B this wyse: And God dyd rest ꝑ seuēth daye frō all hys workes. And in thys place agayne: They shall not come into my rest.

Seynge therfore it foloweth ꝑ some must enter therinto/ & they to whom it was fyrst preached/ entred not therin for vnbeleues sake. Agayne he apoynted in Dauid a certayne present daye after so longe a tyme/ sayinge as it is rehearsed: this daye yf ye hear his voyce/ be not hard herted. For yf Iosue had geuē them rest/then wolde he not afterwarde haue spoken of another daye. There remayneth therfore yet a rest to the people of God. For he ꝑ is entred into his rest/doth* cease frō hys awne workes as God dyd frō hys. Let vs study therfore to entre into ꝑ rest/ lest eny mā faule after the same ensample/ into vnbeleue. For the worde of God is quycke/ D & mighty in operacion/and sharper then eny two edge swearde: & entreth through/euē vnto the diuidinge a sonder of the soule and the spyrete/& of the ioyntes & the mary: & iudgeth the thoughtes & the intentes of the herte: neither is ther eny creature inuisyble in ꝑ syght of him. For all thinges are naked & bare vnto the eyes of hym/of whom we speake.

*As fayth is ꝑ grounde of all grace: euen so is vnbelefe the rote of al synne.

*Synne is oure worke/from which all must cease that enter into the rest of a quiet conscience in Christ.

¶ Christ is oure hye preste/ and seate of grace/& more excellent then the hye prestes of the olde lawe.

¶ The.v. Chapter.

A SEynge then that we haue a great hye prest which is entred into heauē (I meane Iesus ꝑ sonne of God) let vs holde oure professiō. For we haue not an hye prest/which cā not haue cōpassyon on oure infyrmities: but was in all poyntes tēpted/lyke as we are: but yet with out synne. Let vs therfore go boldely vnto ꝑ seate of grace/that we maye receaue mercy/ and fynde grace to helpe in tyme of nede.

✝ For euery hye prest that is taken from amōge men is ordeyned for men/in thinges pertayninge to God: to offer gyftes & sacrifices for synne: which can haue cōpassion on ꝑ ignoraunt/ and on them that are out of the waye/because that he hym selfe also is compased with infirmitie: for the which infirmities sake he is bounde to offer for synnes/as well for his awne parte/as for the peoples. And no man taketh honour vnto hym selfe/ B but he that is called of God/as was Aaron.

Euē so lykewise/Christ glorified not him selfe/to be made the hye prest: but he ꝑ sayde vnto hym: thou arte my sonne/thys daye begat I ꝑ/glorified him. As he also in another place speaketh: thou arte a Prest for euer after ꝑ order of Melchisedech. ¶ Which a*in ꝑ dayes of his flesshe/dyd offer vp prayers and supplicacīos/with stronge cryinge & teares vnto him that was able to saue him frō deeth and was also hearde/ because of hys Godlynes. And though he were Goddes sonne/ yet learned he obedīece/ by tho thinges which he suffered/& was made parfaycte/& the cause of eternall saluacīo vnto all them that obey him: and is called of God an hye Prest/after the order of Melchisedech. C

a * The dayes of hys fleashe sygnyfye/ ꝑ tyme of hys humanytie.

Wherof we haue many thinges to saye/ D which are harde to be vttered: because ye are dull of hearinge. For when as concerninge ꝑ tyme/ye ought to be teachers/yet haue ye nede agayne that we teache you the fyrst prynciples of the worde of God: and are become soche as haue nede of b*mylke/& not of strōge meate: for euery man that is feed wt mylke/is inexperte in ꝑ worde of ryghteousnes. For he is but a babe. But stronge meate belongeth to thē ꝑ are parfecte whych thorow custome haue their wytnes exercised/to iudge both good and euyll also.

b * By mylcke are vnderstāde thynges calye to perceaue/by strong meate soche as are hardest obscure

¶ He goeth forth with the thynge that he began in the latter ende of the fyfte chapter/and exhorteth thē not to faynt/but to be stedfast and pacyent: for so moch as God is sure in his promesse.

¶ The.vj. Chapter.

THerfore let vs loue ꝑ doctryne pertaynynge to the begynnynge of a Christē man/& let vs go vnto perfecciō/& now no more laye ꝑ foundacīo of repentaūce frō deed workes/and of fayth towarde God/of baptyme/of doctrine & of layinge on of handes/& of resurreccion frō deeth & of eternall iudgemēt. And so wyll we do/yf God permitte. a*For it is not possyble ꝑ they which were once lyghted/& haue tasted of the heauēly gyft/and were become partetakers of the holy goost/& haue tasted of the

A

a * For it is not possyble ꝑ: they which were once lyghted &c. This texte denyeth no possybilite of mer-

cy in God/but the impossyby-lyte of repen-taunce in soche men as malici-ously forsake ꝑ trueth/blaspheme Christ/and take parte agaynst the holy goost. For ꝑ trueth is/that with the Lorde there is mercy & plenteous re-dempcion. Psal.c.xxix so that whosoe-uer calleth vpō his name/shal-be saued. Joe.ij. Roma.x. Now they that forsa-ke the trueth/ blaspheme-pynge Christ/and ta-kynge parte a-gaynst the holy goost/cā not re-pente: for ꝑ sin-ners wolde con-uerte/and call vpon God/ they shulde be sure of re-myssyon.

of the good worde of God/and of the power of the worlde to come: ꝑ they faule/shulde be renued agayne vnto repentaunce: for as moche as they haue(as concernynge thē selues(crucified the sonne of God a fresshe ma-kynge a mocke of hym.

For that erth which drinketh in the rayne B that cōmeth ofte vpon it/and bringeth forth erbes mete for them that dresse it/receaueth blessinge of God. But ꝑ grounde which bea-reth thornes & bryars/is reproued/ & is nye vnto cursynge: whose ende is to be burned.

Neuertheles deare frendes we trust to se C better of you/& thinges which accōpany sal-uacion/though we thus speake. For God is not vnrighteous that he shulde forget youre worke and laboure that procedeth of loue/ which loue ye shewed in his name/which ha-ue ministred vnto the saynctes/ and yet mi-nister. Yee/& we desyre that euery one of you shew the same diligence/to the stablisshinge of hope/euen vnto the ende: that ye faint not but folowe them/whych thorow fayth & pa-cience inheret the promyses.

For when God made promes to Abraham because he had no greater thynge to sweare by/he sware by him selfe/sayinge: Surely I will blesse the & multiplie the in dede. And so after ꝑ he had taried a lōge tyme/he enioyed the promes. Men verely sweare by him that is greater then them selues/& an othe to con-fyrminge the thynge is amōge them an ende of all stryfe. So God willinge very aboun-dantly to shewe vnto the heyres of promes/ the stablenes of his coūsayl/he added an othe that by two* immutable thinges(in which it was vnpossible that God shuld lye)we might haue perfecte cōsolaciō/which haue fled/ for to holde fast the hope that is set before vs/ which hope we haue as an ancre of the soule both sure and stedfast. Whych hope also en-treth in/into tho thynges which are wyth in the vayle/whither ꝑ forerunner is for vs en-tred in/ I meane Jesus that is made an hye prest for euer/after ꝑ order of Melchisedech.

*Two immu-table thynges: the promyse & the othe.

The compareth the presthode of Christ vnto Melchi sedech/but to be farre more excellent.

The.vij.Chapter.

A THis Melchisedech kynge of Sa-lem(which beynge prest of ꝑ most hye God/ met Abraham/as he re-turned agayne from the slaughter of the kynges and blessed hym: to whom also Abraham gaue tythes of all thynges) fyrst is by interpretacion kynge of ryghtewesnes: after that he is kynge of Salem/that is to saye/kynge of peace: wyth out father wyth out mother/with out kinne/and hath nether begynnynge of hys tyme/nether yet ende of his lyfe: but is likened vnto the sonne of God and contynueth a prest for euer. Consyder what a man this was vnto whō ꝑ Patriarke Abraham gaue tythes of the spoyles. And ve-rely thole childzen of Leuy/which receaue ꝑ offyce of the prestes/haue a cōmaundement to take accordinge to the lawe/tythes of the people/ that is to saye/of their brethren/yee though they spronge out of the loynes of Abraham. But he whose kynred is not coun-ted amonge them receaued tythes of Abrahā and blessed hym that had the promyses. And with out all naye sayinge/he whych is lesse/ B receaueth blessynge of him which is greater And here men that dye/receaue tythes. But there he receaueth tythes of whom it is wit-nessed/that he liueth. And to saye the trueth/ Leuy him selfe also which receaueth tythes/ payed tythes in Abraham. For he was yet in the loynes of his father Abraham whē Mel-chisedech met him.

If now therfore perfeccion came by the presthod of the Leuites(for vnder that prest-hod the people receaued ꝑ lawe) what neded it further more that another prest shuld ryse/ after the order of Melchisedech/& not after the order of Aaron? Now no dout/yf ꝑ prest-hod be translated/then of necessytie must the lawe be translated also.

For he of whom these thinges are spoken pertayneth vnto another trybe/of whych ne-uer man serued at the aultre. For it is euidēt that oure Lorde sprōge of ꝑ tribe of Juda/of whych trybe spake Moses nothinge concer-C ninge presthod. And it is yet a more euydent thinge/yf after ꝑ similitude of Melchisedech ther aryse another prest/whych is not made after the lawe of the carnall cōmaundement: but after the power of the endlesse lyfe. (For he testifyeth: thou arte a prest for euer/after the order of Melchisedech) Then the cōmaū-demēt that wēt a fore/is disanulled/because of hyr weaknes and vnprofytablenes. For the lawe made nothynge parfecte: but was an introduccyon of a better hope/by whych hope/we drawe nye vnto God.

And for this cause it is a better hope/that it was not promised with out an othe. Those prestes were made without an othe/but this prest wyth an othe/by hym that sayde vnto hym. The Lorde sware/and wyll not repent: Thou arte a prest for euer after the order of Melchisedech. And for that cause was Jesus a stabylsher of a better testament.

And amonge them many were made pre-stes/because they were not suffred to endure D by the reason of deeth. But this mā/because he endureth euer hath an euerlastynge prest hod. Wherfore he is able also euer to saue them that come vnto God by him/seynge he euer lyueth/to make intercessyon for vs.

Soche

Soche an hye Prest it became vs to haue which is holy/ harmlesse / vndefiled/ separat from synners/ and made hyer then heauen. Which nedeth not dayly (as yonder hye prestes) to offer vp sacrifyce/ fyrst for hys awne synnes/ and then for the peoples synnes. For that dyd he at once for all/ whē he offered vp him selfe. For the lawe maketh men prestes/ whych haue infirmitie: but the worde of the othe that came sence the lawe/ maketh the sonne prest/ which is parfecte for euermore.

Christ once sacrificed purged all synnes.

¶ The office of Christ is more worthy then ỹ prestes office of the olde lawe/ whyche was vnperfecte/ and therfore abrogate.

¶ The.viij. Chapter.

A Of the thinges which we haue spokē this is the pyth: ỹ we haue soche an hye preste ỹ is sytten on ỹ ryght hāde of ỹ seate of maiestie in heauē & is a minister of holy thinges/ & of the very tabernacle which God pyght/ and not man. For euery hye prest is ordeyned to offer gyftes and sacrifices: wherfore it is of necessitie that thys man haue some what also to offer. For he were not a preste/ yf he were on the erth where are prestes that accordinge to the lawe offer gyftes/ which prestes serue vnto ỹ ensample and shadowe of heauenly thinges: euen as the answer of God was geuen vnto Moses when he was about to fynysshe the tabernacle. Take hede (sayde he) that thou B make all thinges accordynge to the patrone shewed to the in the mount.

Now hath he obtayned a more excellent office/ in as moche as he is the mediator of a better testamēt/ whych was made for better promyses. For yf that fyrst testamēt had bene fautelesse: then shulde no place haue bene sought for the seconde. For in rebukinge thē he sayth: Beholde the dayes will come (sayth the Lorde) and I will fynysshe vpō the house of Israel/ and vpon the house of Juda/ a newe testament: not lyke the testament that I made wyth their fathers at that tyme/ when I toke them by the handes/ to lede them oute of the lande of Egypte/ for they contynued not in my testament/ and I regarded thē not sayth the Lorde.

For this is the testament that I will make wyth the house of Israel: After those dayes sayth the Lord: I will put my lawes in their myndes/ and in their hertes I will write thē/ and I wylbe their God/ and they shalbe my D people. And they shall not teache/ euery mā his neyghboure/ and euery mā hys brother/ sayinge: knowe ỹ Lord: for they shall knowe me/ from the lest to the moste of them: For I wilbe mercifull ouer their vnrighteweines/ & on their synnes and on their iniquities. In ỹ he sayth a new testament/ he hath abrogat the olde. Now that which is dysanulled and wexed olde/ is redy to vanysshe awaye.

¶ The profyte and worthynesse of the olde Testamēt and how farre the new excelleth it.

¶ The.ix. Chapter.

That fyrst tabernacle verely had ordinaūces/ & seruinges of God/ and worldy holynes. For ther was a fore tabernacle made/ wherin was the candelsticke & ỹ table/ & the shewe breed which is called holy. But with in ỹ seconde vayle was ther a tabernacle/ which is called holyest of all/ whych had the golden censer & the arcke of the testament ouerlayde round about with golde/ wherin was the goldē pot with Manna/ and Aarons rodde that sprōge B and the tables of the testamēt. Ouer ỹ arcke were the Cherubis of glory shadowynge the seate of grace. Of which thinges we wil not now speake particularly.

When these thinges were thus ordeyned/ the Prestes went all wayes into the fyrst tabernacle & executed the seruice of God. But into the seconde wēt the hye prest alone/ once euery yeare: and not wyth out bloud/ whych he offered for him selfe/ & for the ignorance of the people. Wherwith the holy goost thys C signifyed that the waye of holy thinges/ was not yet opened/ whyll as yet the fyrst tabernacle was standynge. Whych was a symilitude for the tyme then present/ and in whych were offered gyftes & sacrifyces that coulde not make the mynyster parfecte/ as pertayninge to the conscyence wyth only meates & drinckes/ & diuers washinges & iustifyings of the flesshe/ whych were ordeyned vntyll ỹ tyme of reformacyon.

But Christ beinge an hye Prest of good thinges to come/ came by a greater & a moare parfecte tabernacle/ not made wᵗ handes: that is to saye/ not of thys maner byldynge/ nether by the bloud of gotes & calues: but by D his awne bloud he entred in once for all into the holy place/ & founde eternal redemciō. For yf the bloud of oxen and of gotes and the asshes of an heyfer/ whyen it was sprynckled/ purified the vnclene/ as touchynge the purifyinge of the flesshe: how moche moare shall the bloud of Christ (which thorow ỹ eternall spryte/ offered him selfe without spot to God) pourge youre consciences from deed workes for to serue the liuinge God?

And for this cause is he the mediator of the newe testamēt/ ỹ thorow deeth which chaūsed for the redempciō of those transgressyons that were in the fyrst testament/ they whych were called/ myght receaue the promes of eternall inheritaunce. For whersoeuer is E a testament/ ther must also be the deeth of him that maketh the testament. For the testament

stament taketh auctoritie whē men are deed: for it is of no value as longe as he that made it/is a liue. For whych cause also/nether ẏ fyrst testamēt was ordeyned with out bloud. For whē all the cōmaundemētes were redde of Moses to al the people/he toke the bloud of calues and of gotes/with water & purple woolle & ysope/ & sprynckled both the boke/ F & all the people/ saying:*this is the bloud of the testament whych God hath appoynted vnto you. Moreouer/he sprenckled the tabernacle with bloud also/ & all ẏ ministringe vessels. And also almost all thynges/are by the lawe pourged wyth bloud/and with out sheadinge of bloud is no remissyon.

Exod.xxiv.c and.xviij.c.

It is then nede that the similitudes of heauenly thynges be purifyed wyth soche thinges:but the heauenly thynges thē selues are purifyed w̄ better sacrifyces then are those. For Christ is not entred into the holy places that are made with handes/which are but symilitudes of true thinges:but is entred into very heauē/for to appere now in the sight of G God for vs:not to offer hym selfe oftē/as the hye prest entreth into ẏ holy place euery yeare with straūge bloud/for then must he haue often suffered sence the worlde began. But now in the ende of ẏ worlde/hath he appered once/to put synne to flyght/by the offerynge vp of hym selfe: And as it is apoynted vnto mē that they shall once dye/and then cōmeth the iudgemēt/*euen so Christ was once offered to take awaye the synnes of many/& vnto them that loke for hym / shall he appeare agayne without synne vnto saluacyon.

Roma.v.b. 1.Petr.iij.d.

¶ The olde lawe had no power to clense awaye synne but Christe dyd it with offerynge of his body once for all. An exhortacyon to receaue this goodnesse of God thankfully with pacience and stedfast fayth.

¶ The.x.Chapter.

For the lawe which hath but ẏ shadowe of good thynges to come/& not ẏ thinges in their awne fassion can neuer with ẏ sacrifices which they offer yeare by yeare cōtinually/make ẏ cōmers therūto parfayte. For wold not then those sacrifyces haue ceased to haue bene offered/because that the offerers once pourged shuld haue had no moare consciences of synnes. Neuertheless in those sacrifyces is ther mencyon made of synnes euery yeare. *For it is vnpossyble that the bloud of oxen and of gotes shuld take awaye synnes.

Leuit.xvi.c.

Wherfore whē he cōmeth into the worlde/ he sayth.* Sacrifyce & offerynge thou woldest not haue:but a bodie hast thou ordeyned me. In sacrifyces and synneofferynges thou hast no lust. Then I sayde: Lo I come/in the chefest of the boke it is writtē of me/that I shuld do thy will/o God. Aboue/when he had sayed sacrifyce and offerynge/ & burnt sacrifyces and synneofferynges thou woldest not haue/nether hast alowed(which yet are offered by the lawe)and then sayde: Lo I come to do thy will/o God: he taketh awaye the fyrst to stablische the latter. By ẏ which will/we are sanctifyed:by the offeringe of the body of Iesu Christe once for all.

Christes bodye is but onec offered.

And euery prest is redy dayly ministringe/ C & ofte tymes offereth one maner of offeringe which can neuer take awaye synnes. But thys mā after he had offered one sacrifyce for synnes/ sat hym doune for euer on the ryght hande of God/and from hence forth taryeth tyll his foes be made his fotestole. For wyth one offeringe hath he made parfecte for euer thē that are sanctifyed. And the holy goost also beareth vs recorde of thys/ euen when he tolde before: This is the testamēt that I will make vnto them:after those dayes sayth the Lorde. I will put my lawes in their hertes & in their mynde I wyll wryte them/and their synnes and iniquities wyll I remember no moare. And where remission of these thinges is/ther is no moare offeringe for synne.

Seynge brethrē that by the meanes of the D bloud of Iesu/we maye be bolde to enter into that holy place / by the newe and lyuinge waye which he hath prepared for vs/through the vayle/that is to saye/by hys flesshe. And seynge also that we haue an hye prest which is ruler ouer the house of God/let vs drawe nye with a true herte in a full fayth/sprincked in oure hertes from an euyll cōscience/& washed in oure bodyes wyth pure water: & let vs kepe the profession of oure hope/without wauerynge (for he is faythfull that promised) & let vs cōsider one another/to prouoke vnto loue/& to good workes: & let vs not forsake the felischippe that we haue amonge oure selues/as ẏ maner of some is:but let vs exhorte one another/& that so moche the more/because ye se that the daye draweth nye.

Here followeth oure dutye/ yf we wil be partakers of the mercye before rehersed.

a *For yf we synne wyllingly after that we haue receaued the knowledge of the trueth/ ther remayneth no moare sacrifice for synne but a fearfull lokinge for iudgemēt/& violēt fyre/which shall deuoure ẏ aduersaries. *He that despyseth Moses lawe/dyeth wyth out mercy vnder two or thre witnesses. Of how moche sorer punyshment suppose ye shall he be counted worthy/which treadeth vnder fote the sonne of God:and counteth the bloude of the testament as an vnholy thynge wherwyth he was sanctified/and doth dishonoure to the spryte of grace. For we knowe hym that hath sayde:vengeaunce belongeth vnto me/I will recompence sayth the Lorde. And agayne: the Lorde shall iudge hys people.

a *For yf we synne &c. This is the synne wherof is spoke. Math.xij.c that is the synne of blasphemie against the holy ghooste which. S. Johan calleth the synne vnto deeth.i.Joh.v.d.

F

N It is

b *The handes of God here sygnifye the correccyon and chastenynge of God as it is saide. Psal.xxx.b.

It is a fearfull thinge to faule into b* ỹ handes of the lyuinge God.

Call to remẽbrauce the dayes that are passed/in the which after ye had receaued light/ ye endured a greate fight in aduersities/part ly whyll all men wondred & gased at you for the shame & trybulacyō that was done vnto you/and partly whill ye became cōpanyons of thē which so passed their tyme. For ye suffered also with my bondes/and toke in worth the spoylinge of youre Goodes/& that wyth gladnes: knowinge in youre selues how that ye had in heauen a better and an enduringe G substaunce. Cast not awaye therfore youre confydence which hath great rewarde to recōpence. For ye haue nede of pacīēce/ỹ after ye haue done ỹ will of God/ye might receaue the promes. For yet a very lytell whyle/& he that shall come will come/and will not tary. But the iust shall lyue by fayth. And yf he withdrawe hym selfe my soule shall haue no pleasure in him. We are not which withdrawe oure selues vnto dāpnacīō/but partayne to fayth/to the winninge of the soule.

¶ What fayth is/& a commendacion of the same. The stedfast beleue of the fathers in olde tyme.

¶ The.xi. Chapter.

A a *Fayth and trust in Christ onely is the life & quyetnes of ỹ cōscyence/& not trust in workes how holy so euer they appeare: workes cannot set the hert at reast/because we euer thynck they be not ynowe nor yet good ynowe/but to fear we: And so fall we to mystrusting/after which followeth dispayring & so dānacion/yf we leue not the cōfidence in thē & sticke to fayth/ which cā receaue & beleue with oute mystrust/ that Christes worke on the crosse hath fully purged clensed and housed vs from all oure sinnes.

Fayth is a *sure cōsydēce of thinges which are hoped for/and a certaynte of thynges whych are not sene. By it the elders were well reported of. Thorow fayth we vnderstāde that the worlde was ordeyned by ỹ worde of God & that thinges which are sene/were made of thinges which are not sene. By fayth Abel offered vnto God a more plenteous sacrifyce then Cayn: by which he obteyned witnes that he was righteous/God testifyinge of his gifte: by which also he beinge deed/yet speaketh

*By fayth was Enoch translated that he shulde not se deeth: nether was he founde: for God had taken hym awaye. Before he was take awaye/he was reported of/that he had pleased God: but without fayth it is vnpossyble to please him. For he that cōmeth to God must beleue that God is/ and that he is a rewarder of them that seke him.

By fayth Noe honored God/after that he was warned of thinges which were not sene and prepared the arcke to the sauinge of his housholde/thorow the which arcke/he condēpned the worlde/and became heyre of the reghteweines which commeth by fayth.

*By fayth Abraham/when he was called obeyed/to go out into a place/which he shuld afterwarde receaue to inheritaūce/& he wēt out/not knowinge whether he shuld go.

By fayth he remoued into the lande ỹ was promysed him/as into a straunge countre/& dwelt in tabernacles: and so dyd Isaac & Jacob heyres wyth hym of the same promes. For he loked for a citie hauinge a fouudacīō whose bylder and maker is God.

*Thorow fayth Sara also receaued strēgth to be with chylde & was deliuered of a chylde when she was past age/ because she iudged him faythfull which had promysed. Genes.xxi.a.

And therfore sprange ther/of one (& of one which was as good as deed) so many in multitude/as the starres of the skye/ and as the sond of the see shore which is innumerable.

And they all dyed in fayth/& receaued not the promyses: but sawe them a farre of/& beleued them/ and saluted them: and confessed that they were straungers and pilgrems on the erthe. They that saye soche thynges/declare that they seke a coūtre. Also yf they had bene myndfull of that countre/from whence they came oute/ they had leasure to haue returned agayne: but now they desyre a better/ D that is to saye a heauēlye. Wherfore God is not ashamed of them/euen to be called their God: for he hath prepared for them a cytie. Gene.xxij.b.

*By fayth Abraha offered vp Isaac/whē Eccles.xliij.c. he was tempted/& he offered him beinge hys only begotten sonne/which had receaued the promyses of whō it was sayde/in Isaac shall thy seed be called: for he cōsydered ỹ God was able to rayse it vp agayne from deeth. Therfore receaued he him/for an ensample. *In Gene.xxvij.d. fayth Isaac blessed Jacob and Esau/concerninge thinges to come.

*By fayth Jacob when he was a dyinge/ Gene.xlix.a. blessed both the sonnes of Joseph/& bowed him selfe towarde the toppe of his scepter.

*By fayth Joseph when he dyed/remēbred Genes.l.d. the departinge of the children of Israel/and gaue commaundement of hys bones.

E

*By fayth Moses whē he was borne/was Exod.ij.a hyd thre monethes of his father & mother/because they sawe he was a proper chylde: nether feared they the kynges cōmaundement.

By fayth Moses whē he was great/refused to be called the sonne of Pharaos doughter/& chose rather to suffre aduersitie with ỹ people of God/then to enioye the pleasurs of synne for a season/ & estemed the rebuke of Christ greater ryches then the treasure of Egypt. For he had respect vnto the rewarde.

By fayth he forsoke Egypt/and feared not the fearcenes of the kynge. For he endured euen as he had sene hym whych is inuysyble.

*Thorow fayth he ordeyned the estersābe/ F and the effusyon of bloud/ lest he that destroyed the fyrst borne/ shulde touche them. Exod.xij.b. Exod.xiij.c.

*By fayth they passed thorow the reed see as by drye lande/which when the Egipcians had assayed to do/they were drowned.

*By fayth the walles of Jerico fell doune Josu.vi.c. after they were cōpased about seuen dayes.

*By fayth

Josh. vi. c. and. ij. a.

*By fayth the harlot Raab perissched not with the vnbeleuers/ when she had receaued the spyes to lodginge peaseably.

And what shall I more saye/ the tyme wolde be to short for me to tell of Gedeon/ of Barach/ & of Sampson/ & of Jephthae: also of David & Samuel/ and of the Prophetes: Which thorowe fayth subdued kingdomes wrought righteousnes/ obteyned ỹ promyses stopped the mouthes of lyons/ quenched the violẽce of fyre/ escaped the edge of ỹ swearde of weake were made stronge/ waxed valient in fyght/ turned to flyght the armyes of the alientes. And the wemen receaued their deed raysed to lyfe agayne.

G Other were racked/ & wolde not be delyuered/ ỹ they myght receaue a better resurreccion. Other tasted of mockynges & scourginges/ moreouer of bondes & prysonment: were stoned/ were hewẽ a sunder/ were tẽpted were slayne wt sweardes/ walked vp & doune in shepes skynnes/ in gotes skynnes/ in nede tribulacõ & vexacion which the worlde was not worthy of: they wandred in wildernes/ in moũtaynes/ in dennes and caues of the erth.

And these all thorow fayth obteyned good reporte/ I & receaued not the promes/ God prouidynge a better thynge for vs/ that they with out vs shulde not be made parfecte.

¶ An exhortacion to be pacient & stedfast in trouble & aduersite vpõ hope of euerlastinge rewarde. A cõmendacyon of the new Testament aboue the olde.

¶ The .xij. Chapter.

A Wherfore let vs also (seyng that we are cõpased with so great a multitude of witnesses) laye awaye al ỹ presseth doune/ & the synne that hãgeth on/ & let vs runne with pacience vnto ỹ battayle that is set before vs/ lokynge vnto Jesus the auctor & fynisscher of oure fayth/ which for the ioye that was set before hym/ abode the crosse/ & despised the shame/ & is set doune on the right hande of the trone of God. Consyder therfore how that he endured suche spekynge agaynst hym of synners/ lest ye shulde be wery ed & faynte in youre myndes.

B For ye haue not yet resysted vnto bloudshedinge/ striuinge agaynst synne. And haue forgotte ỹ consolaciõ/ which speaketh vnto you as vnto childrẽ: my sonne despyse not ỹ chastenynge of the Lorde/ nether faynt when thou arte rebuked of him: for whom the Lorde loueth/ him he* chastneth: yee/ & he scourgeth euery sonne that he receaueth.

If ye endure chastenynge/ God offereth hym selfe vnto you as vnto sonnes. What sonne is that whõ the father chasteneth not? If ye be not vnder correcciõ (where of all are parttakers) then are ye bastardes & not sonnes. Moreouer seyng we had fathers of oure flesshe which corrected vs/ and we gaue thẽ reuerence: shulde we not moche rather be in C subiecciõ vnto the father of spretuall gyftes that we myght lyue? And they verely for a feawe dayes/ nurtred vs after their awne pleasure: but he learneth vs vnto that which is profitable/ that we myght receaue of hys holynes. No manner chastisynge for the present tyme semeth to be ioyeous/ but greueous: neuertheles afterwarde/ it bringeth the quyet frute of ryghtewesnes/ vnto them which are therin exercysed.

Stretch forthe therfore agayne the handes D which were let doune/ & the weake knees & se ỹ ye haue straycht steppes vnto your fete/ lest eny haltinge turne you out of the waye: yee let it rather be healed. Embrace peace wt all men & holynes: with out the which no mã shall se the Lorde. And loke to/ that no man be destitute of ỹ grace of God/ & that no rote of bitternes sprynge vp & trouble/ and therby many be defyled: and that ther be no fornicator/ or vnclene person/ as Esau/ which for one breakfast solde his byrthryght. *a Ye knowe how that afterwarde whẽ he wolde haue inhereted the blessynge/ he was put by/ and he founde no meanes to come therby agayne: no though he desyred it with teares.

*For ye are not come vnto the mounte that can be touched/ and vnto burnynge fyre nor yet to myst and darcknes and tempest of wedder/ nether vnto the sounde of a trompe & the voyce of wordes: which voyce they that hearde it/ wished awaye: that the communicacyon shuld not be spoken to thẽ. For they were not able to abyde that whych was spoken. If a beast had touched ỹ moũtayne/ it must haue bene stoned/ or thrust thorowe wt a darte: euẽ so terreble was ỹ syght which appered. Moses sayde/ I feare & quake. But ye are come vnto the mounte Syon/ & to the citie of the liuinge God/ the celestiall Jerusalem: and to an innumerable syght of angels & vnto the congregaciõ of ỹ fyrst borne sonnes/ which are written in heuẽ/ and to God the iudge of all/ and to the spretes of iust & parfecte men and to Jesus the mediator of the newe testament/ and to the sprynchlynge of bloud that speaketh better then the bloud of Abel.

See that ye despyse not him that speaketh. For yf they escaped not which refused hym ỹ spake on erth: moche more shall we not escape/ yf we turne awaye from him that speaketh from heuen: whose voyce then shouke ỹ erth/ & now declareth sayinge: yet once more will I shake/ not the erth only/ but also heuẽ. No dout that same ỹ he sayth/ yet once more/ sygnifyeth the remouynge awaye of those thinges which are shakẽ/ as of thinges which haue ended their course: ỹ the thinges which

N.ij. are not

* If any loueth lawe of God & be chastised of God/ it is a cõfort. For therby he is sure that God loueth him & hath chosen hym to hys sonnes heyre of euerlastinge lyfe.

a * Thys text maketh not agaynst repentaunce that is done in season. Esau repented to late/ and therfore prospered not. When sentẽce of Judgement is genẽ then hathe repentaunce no place. The dãned in hell shall wepe & repent/ but in vayne: for then is the tyme of repẽting past. The blessyng which Isaac gaue/ was vndoubted done by the inspiracio of ỹ holy ghoste/ & geuen in steade of a determynate sentence: and therfore must needes be ratifyed & myght not be called agayne but & yf G Esau/ before ỹ blessyng geuẽ/ had chaunged hys maners & had hertely & earnestly repented him/ he had surely not bene reprouedof god This shuld seame to be the very meanyng of

chys text. And
lykewyse Erasmus maketh a
lyke exposycyō
hereof/in hys
Paraphrasis.

are not shaken/maye remayne. Wherfore ye
we receaue a kyngdome which is not moued
we haue grace/wherby we maye serue God
& please him with reuerēce and godly feare.
For oure God is a consumynge fyre.

The exhorteth vs vnto loue/to hospitalyte/to thynke
vpon soch as be in aduersyte/to mayntayne wedlocke/
to auoyde coueteousnesse/to make moch of them that
preach Gods worde/to beware of straunge learnyng
to be content to suffre rebuke with Christ/to be thank
full vnto God/and obedient vnto oure heades.

¶ The .xiij. Chapter. ✠

A Oure dutie yf we wyll haue oure part with Christ.

Let brotherly loue cōtinue. Be not
forgetfull to lodge straūgers. For
therby haue dyuers receaued an=
gels into their houses vnwares.
Remēber thē yᵗ are in bondes/euē as though
ye were bounde with thē. Be myndful of thē
which are in aduersytye/as ye which are yet
in your bodyes. Let wedlocke be had in price
in all poyntes/& lett the chāber be vndefyled
for whore kepers & aduoutrars God wil iud
ge. Let youre conuersacyon be wythout co=
Josu.i.a. ueteousnes & be cōtent with that ye haue all
B redy. For he verely sayd: *I will not fayle yᵗ/
nether forsake the: that we maye boldly saye:
the Lorde is my helper/and I will not feare
what man doeth vnto me. Remember them
which haue the ouersyght of you/which ha=
ue declared vnto you the worde of God. The
ende of whose conuersacyon se that ye looke
vpon/and folowe their fayth.

Jesus Christ yesterdaye & to daye/and the
same cōtinueth for euer. ✠ ✠ Be not caryed
aboute with diuers & straūge learninge. For
it is a good thinge that yᵗ herte be stablisshed
with grace/& not with meates/wherch haue
not profeted thē that haue had their passy=
Nume.xix.a. me in them. We haue an aulter wherof they
C maye not eate which serue in the tabernacle.
*For yᵗ bodyes of those beastes whose blood
is brought into the holy place by yᵗ hye preest
to pourge synne/are burnt with out yᵗ tētes.
Therfore Jesus/to sanctifye yᵗ people with
his awne blood/suffered wyth out the gate.
Mich.ij.c. Let vs goo forth therfore out of the tentes/
& suffer rebuke with him. *For here haue we
no cōtinuynge citie: but we seke one to come
For by him offer we the sacrifyce of laude
alwayes to God: yᵗ is to saye/the frute of tho
se lyppes/which cōfesse his name. To do good
& to distribute forget not/for wyth suche sa=
crifices God is pleased. ✠ ✠ Obeye thē that
haue the ouersyght of you/& submyt youre
selues to thē/for they watch for youre soulꝭ/
euē as they that must geue a cōptes: yᵗ they
D maye do it wyth ioye/and not wyth grefe.
For that is an vnprofytable thinge for you.
Praye for vs. We haue confydence because
we haue a good conscyence in all thynges/
and desyre to liue honestly. I desyre you ther=
fore somwhat the moare aboundantly/that
ye so do/yᵗ I maye be restored to you quickly

The God of peace that brought agayne
from deeth oure Lorde Jesus/the gret shep=
perde of the shepe/throwe the blood of the
euerlastynge testament/make you parfect
in all good workes/to do his wyll/worhinge
in you that whych is pleasaunt in his syght
throw Jesus Christ. To whō be prayse for
euer whyll the worlde endureth: Amen. ✠

I beseche you brethren/suffre the wordes
of exhortacion: for we haue writtē vnto you
in feawe wordes: knowe yᵗ brother Timothe/
whom we haue sent from vs/with whō (yf he
come shortly) I wyll se you. Salute thē that
haue the ouersyght of you/& al the sayncte s.
They of Italy salute you. Grace be wyth
you all: Amen.

¶ Sent from Italy by
Timotheus.

¶ The Epistle of Saynct James.

The exhorteth to reioyce in trouble/to be feruent in
prayer with stedfast beleke/to loke for all good thyn=
ges from aboue/to forsake all vyce/and thankfully to
receaue the worde of God/not onely hearynge it and
speakynge of it/but to do therafter in dede. True re=
ligion or deuocyon what it is.



¶ The fyrst Chapter.

James

IAmes the seruaunt of God and of the Lorde Jesus Christ / sendeth gretynge to the.xij. trybes whych are scatered here and there. ✣ My brethren / count it excedynge ioye when ye faule into dyuers temptacions for as moche as ye knowe how that ỹ trying of youre fayth bringeth pacience: and let pacience haue her parfect worke / that ye maye be parfecte & *sounde / lackynge nothinge.

a *Sounde after ỹ Hebrues signifieth him which in lewig the wildome of the chyldren of thys worlde / & the procuryng for hys awne profet / lyueth a symple life and without blame. Soche a one was Jacob of whō Genes. xxv. d.

If eny of you lacke wysdome / let him aske of God whych geueth to all men indifferently / and casteth no man in the teeth: and it shalbe geuen hym. But let hym aske in fayth and wauer not. For he that douteth / is lyke the waues of the see / tost of the wynde and caryed with violence. Nether let that mā thinke that he shall receaue eny thinge of the Lorde. A wauerynge mynded man is vnstable in all his wayes.

b *Let the brother of lowe degre reioyce in that he is exalted / and the ryche in that he is made lowe. For euen as the flower of the grasse / shall he vanysshe awaye. The sonne ryseth wyth heate / and the grasse wydereth / and hys flower falleth awaye / and the beautie of the fassyon of it perisheth: euen so shal the ryche man perisshe with his aboundāce.

b *In christ we are all like good & euen seruauntes one to other for Christes sake / euery mā in his office. And he that taketh more on hym then that / of what soeuer degre he be of / is a false christen and an apostata from Christ.

Happy is the man that endureth in temptacyon / for when he is tryed / he shall receaue the croune of lyfe / which the Lorde hath promysed to them that loue him. ✣

Let no man saye when he is tempted / that he is tempted of God. For c *God tēpteth not vnto euell / nether tempteth he anye man. But euery man is tempted / drawne awaye / and entysed of hys awne concupyscence. Then when lust hath conceaued / she bryngeth forth synne / and synne when it is fynished / bringeth forth deeth.

c *God tempteth not vnto euell. Almighty God hath euer tempted & proued hys electe / by trouble and persecucyon / & by nurtryng thē wyth outwarde plages: neuertheles he doth it not vnto euell / but for good / namely: because he loueth thē / & will haue their fayth exercysed. Thus tēpted he Abrahā. Gene. xxij. And the Israelites. Deu. viij. As for the tentacion that we praye in the Pater noster to be delyuered frō / it is the lust & concupyscence of oure flesshe / wherbywe are entysed vnto euell.

Erre not my deare brethrē. ✣ Euery good gyfte / and euery parfayt gyft / is from aboue and commeth doune from the father of lyght wyth whom is no variablenes / nether is he chaunged vnto darcknes. Of his awne wyll begat he vs wyth the worde of lyfe / that we shuld be the fyrst frutes of his creatures.

Wherfore deare brethren / let euery man be swyfte to heare / slowe to speake / and slowe to wrath. For the wrath of man worketh not that which is ryghteous before God.

Wherfore laye a parte all fylthynes / all superfluyte of malycyousnes / and receaue wyth meknes / the worde that is grafted in you / whych is able to saue youre soules. ✣

✣ And be ye doars of the worde and not hearers only / deceauynge youre awne selues wyth sophistrye. For yf eny heare the worde / and do it not / he is lyke vnto a man that beholdeth hys bodyly face in a glasse. For assone as he hath loked on hym selfe / he goeth his waye / and forgetteth immediatlye what his fassyon was. But who so loketh in the parfayt lawe of libertye / and continueth ther in (yt he be not a forgetfull hearer / but a doar of the worke) the same shalbe happye in hys dede.

If eny man amonge you seme deuoute / and refrayne not hys tonge: but deceaue his awne herte / this mānes deuocīō is in vayne. Pure deuocyon and vndefyled before God ỹ father / is this: to vysyt the faderlesse and widdowes in their aduersyte / and to kepe hym selfe vnspotted of the worlde. ✣

1 pet. 3. b
iaco. 3. a.
1 pet. 2. c

The forbyddeth to haue eny respecte of persones / but to regarde the poore as well as the ryche / to be louynge and mercyfull / and not to boast of fayth where no dedes are: for it is but a dead fayth / where good workes folowe not.

The. ij. Chapter. ✣

BRethrē haue not the fayth of oure Lorde Jesus Christ ỹ Lorde of glory in respecte of persons. If ther come into youre cōpany a mā with a golde rynge & in goodly aparell / & ther come in also a poore mā in vyle raymēt / & ye haue a respecte to him that weareth the gaye clothynge / and saye vnto him. Syt thou here in a good place: and saye vnto the poore / stande thou there or syt here vnder my fote stole: are ye not parciall in youre selues / and haue iudged after euyll thoughtes?

Harken my deare beloued brethren. Hath not God chosen ỹ poore of this worlde / which are ryche in fayth / & heyres of the kingdome whych he promysed to them that loue hym? But ye haue despysed the poore. Are not the rych they which oppresse you / & they which drawe you before iudges? Do not they speake euil of ỹ good name after which ye be named

If ye fulfyll the royall lawe accordynge to the scripture which saith. Thou shalt loue thine neighboure as thy selfe / ye do well. But yf ye regarde one person more then another / ye cōmyt synne / & are rebuked of ỹ lawe / as trāsgressours. Whosoeuer shal kepe ỹ whole lawe / & yet fayle in one poynt / he is gylty in all. For he that sayd. Thou shalt not commyt adulterye / sayed also: thou shalt not kyll. Though thou do none adulterye yet yf thou kyll / thou arte a trāsgressor of the lawe. So speake ye / & so do / as they that shalbe iudged by the lawe of libertye. For ther shalbe iudgement merciles to him ỹ sheweth no mercy / & mercy reioyceth agaynst iudgement. ✣

What auayleth it my brethren / though a mā saye he hath fayth / whē he hath no dedes? a *Can fayth saue him? If a brother or a syster

a *Can fayth saue hym. S. Iames speaketh

matt. 1. b
Ro. 2. b
Rom. 5. c

nother of true fayth which by loue is mightye in operacio/but of ỹ vayne ymaginacion & opinio that vnthāful people haue of fayth/& therfore doth he call it deed fayth/because there folowe no good workes of it/as ther do of the fayth ỹ iustifyeth ỹ syghte of God

b * To be iustifyed here & all thys Chapter other/is/to be declared Just/& ỹ before ỹ world/as in Luke ỹ.x.c And.xvi.d. not to be made iust in syght of god So that when he sayth/was not Abrahā our father iustified thorow workes &c. signifyeth thus moche:was not our father Abrahā by his workes declared iust/that is/dyd not his workes declare & shewe that he was iust/and were suer tokens of his rightwesnes? It signifyeth not/ỹ Abrahā was by his workes made iust before god/reputed rightwes/obtayned remissyō of synnes/for by fayth he cā thertly not by workes/as witnesseth. S. Paul. Roma.iiij.a.

c * Ye se then that of deades a man is iustifyed &c.that is/is declared iust/is openly knowen to be ryghtwes:lyke as by the frutes the good tree is knowen for good. Otherwyse maye not this sentence be interpreted. For ther coulde nothing be moare folysshe than this saying of James/yf a man wolde thus interprete it:that no man obtayneth remyssyon of synnes/but because his workes are worthye of so great a benefyte. This interpretacyon who so stycketh forwardly by/vnderstandeth not what remissyon of synnes is/or how the cōscience ought to be cōforted whē it seyth that it byngeth no workes to God which are sufficient to please hym. And this interpretacyon is cleane cōtrary to other open sayinges of the scripture/which teache that remissyon of synnes cōmeth freely.as the Psalmist sayth. I sayde/I wyll knowledge myne offence and accuse my selfe vnto the Lorde/and thou forgauest me the wyckednesse of my synne. And Rom.iiij.a. To hym that worcketh not/but beleueth on him that iustifieth the vngodly &c. what can be moare playnely spoken/than that synnes are forgeuen to a wycked & vngodly man that worcketh not/that is/not for any of his workes but freely. To conclude/yf the Gospell forgeue not synnes/but for oure good workes sakes & for oure worthynes:it differyth nothing from the lawe/it sayeth no moare then the lawe. Thys I trust wyll suffyse the good and wyse. For as touching them that bryng nothyng vnto this cause but a wyll to braule and chyde/wyll neuer suffre them selues to be satisfyed. And yet yf we wolde contend by the stumbre of Authorities/this one place of James is ouerthrowen with many witnesses of Paul/yf men wyll vnderstande by iustifycacyon all one thyng in them both. Therfore when Paul sayth/fayth iustifyeth:vnderstande therby/fayth causeth ỹ we be cōpted Just/reputed ryghtwes/and that oure synnes are not imputed vnto vs/but forgeue vs for Christes sake. When James sayth/workes iustifye/he meaneth thus/workes declare vs iust and shewe cupdently that we are ryghtwes. Thus shalt thou make them accorde. Place fayleth me here (O reader) rather then tyme or wyll/or elles wolde I yet haue spoken moare of thys thyng.

be naked or destitute of dayly fode/& one of you saye vnto thē:departe in peace/God send you warmnes and fode: not wythstandynge ye geue thē not tho thinges which are nedful to the body:what helpeth it? Euen so fayth/yf it haue no dedes/is deed in it selfe.

Ye and a man myght saye:thou hast fayth/& I haue dedes:shewe me thy fayth by thy dedes:& I will shewe the my fayth by my dedes Beleuest thou that ther is one God? Thou doest well. The deuyls also beleue & trēble.

Wilt thou vnderstande O thou vayne mā that fayth with out ded is deed? * Was not Abrahā oure father iustified thorow workes whē he offered Isaac his sonne vpon the aulter? Thou seyst how ỹ fayth wrought wyth his dedes/& thrrough the dedes was the fayth made parfecte:& the scripture was fulfylled wyych sayth: Abrahā beleued God/& it was reputed vnto hym for ryghtewesnes: and he was called the frende of God. ✠ c * Ye se then how that of dedes a mā is iustifyed/ and not of fayth only. Likewyse also was not Raab the harlot iustifyed thorow workes/whē she receaued the messengers/ and sent them out another waye? For as the body/ wyth oute the spryte is deed/euen so fayth with out dedes is deed. ✠

C What good and euell commeth thorow the tonge. The dutie of soch as be lerned. The differēce betwixte the wysdome of the Gospell and the wysdome of the worlde.

C The.iij.Chapter.

My brethrē/be not euery mā a*master/remēbringe how that we shal receaue the more dānacion:for in many thinges we synne all. If a man synne not in worde/ ỹ same is a perfecte man/& able to tame al the body. Beholde we put bittes into the horses mouthes that they shuld obeye vs/& we turne aboute all the body. Beholde also the shyppes/ whych though they be so gret/& are dryue of fearce windes/ yet are they turned about with a very smale helme/whyther soeuer the violēce of the gouerner wyll. Euen so the tonge is a lyttell member/and bosteth great thynges.

Beholde how gret a thynge a lyttell fyre kyndleth/and the tonge is fyre/and a worlde of wyckednes. So is the tonge set amonge oure membres/that it defyleth the whole body/& setteth a fyre al that we haue of nature and is it selfe set a fyre euen of hell.

All the natures of beastes/and of byrdes/ and of serpentes/& thinges of the see are mesed and tamed of the nature of man. But the tōge can no mā tame. It is an vnruely euyll full of deedly poyson. Therwyth blesse we God the father/and therwyth curse we men which are made after the symilitude of God. Out of one mouth proceadeth blessinge and cursynge. My brethren these thinges ought not so to be. Doth a fountayne sende forth at one place swete water & bytter also? Can the fygge tree/my brethren/ beare olyue beries: other a vyne beare fygges? So can no fountayne geue bothe salt water & fresshe also. If eny mā be wyse & endued with learnynge amōge you/let him shewe the workes of his good conuersacio in meknes that is coupled wyth *wysdome.

But yf ye haue bytter enuynge and stryfe in youre hertes/reioyce not:nether be lyars agaynst the trueth:this wysdome descendeth not from aboue:but is erthy/ and *naturall/ and diuelisshe. For where enuynge & stryfe is/there is vnstablenes & all māner of euyll workes. But the wysdome that is frō aboue is fyrst pure/then peasable/gentle/& easy to be entreated/full of mercy and good frutes/ without iudginge/and without simulacion: yee/and the frute of ryghtewesnes is sowen in peace/of them that mayntene peace.

A * He ỹ taketh auctorite to rebuke other of ỹ wherin he synneth hym selfe/ the same shall haue ỹ greater damnacyon. He must be wythout synne that will cast the fyrste stone.

B

C

* Wysdome. Al mekenes & obedyence must be accordinge to ỹ wysdome/and worde of God.

D

* Naturall/ ỹ is/all that a mā doth wyth oute ỹ spryte of God.

C Warre & fightyng cōmeth of volupteousnesse. The frendshipe of the worlde is enimyte before God. An exhortacion to flye sclaunder & the vanyte of thys lyfe.

C The

¶ The.iiij.Chapter.

From whēce commeth warre and fyghtynge amōge you: come they not here hence? euen of youre voluptuousnes / ꝑ raygne in youre membres. Ye lust / and haue not. Ye enuye & haue indignacyon / and cannot obtayne. Ye fyght and warre & haue not / because ye aske not. Ye aske and receaue not / because ye aske a mysse: euen to consume it vpon youre voluptuousnes. Ye aduouterars / and wemen that breke matrimonye: knowe ye not how that the frendshyppe of the worlde is enmyte to godwarde? Whosoeuer wilbe a frēde B of the worlde / is made the enemye of God. Ether do ye thynke that the scripture sayth in vayne. The *spyryte that dwelleth in you / lusteth euen contrary to enuye: but geueth more grace.

* Christes spirite (whych is in al that be his Roma.viij.) resysteth hatered enuye & all synne, whose mocyon yf we folowe / grace increaseth in vs & lustes mynyshe / & therfore he sayth. Submyt youre selues to God.

Submyt youre selues to God / and resyst the deuyll / & he will flye frō you. Drawe nye to God and he will drawe nye to you. Clense youre handes ye synners / & pourdge youre hertes ye wauerynge mynded. Suffre afflic C cions: sorowe ye and wepe. Let youre laughter be turned to mournynge / & youre ioye to heuynes. Cast doune youre selues before ꝑ Lorde / and he shal lyft you vp. Backbyte not one another / brethren. He that *backbyteth hys brother / and he that iudgeth hys brother backbyteth the lawe / and iudgeth the lawe. But and yf thou iudge the lawe / thou art not an obseruer of the lawe: but a iudge. Ther is one lawe geuer / which is able to saue and to destroye. What art thou that iudgest a nother man?

* He that backbyteth or iudgeth hys brother doth he iudge ꝑ lawe to be euell / for the lawe forbyddeth to do so.

D Go to now ye that saye: to daye and to morow let vs go into soche a cytie and continue there a yeare and bye and sell / and wynne: & yet cannot tell what shall happē to morowe. For what thinge is youre lyfe? It is euen a vapoure that apereth for a lytell tyme / and then vanysheth awaye: For that ye ought to saye: yf the Lorde will and yf we lyue / let vs do this or that. But now ye reioyce in youre bostynges. All soche reioysynge is euyll.

He ꝑ knoweth & yet doth not / is without excuse. For god hath promysed no mercye / but to him that wil do his godlye will.

*Therfore to hym that knoweth how to do good / and doth it not / to hym it is synne.

¶ He threateneth the wycked rych mē / exhorteth vnto pacyence / to beware of swearyng / one to knowledge his fautes to another / one to praye for another / & one to laboure to bryng another to the trueth.

¶ The.v.Chater.

Go to now ye ryche men. Wepe / and howle on youre wretchednes that shal come vpō you. Youre ryches is corrupte / youre garmentes are mo eaten. Youre golde and youre syluer are cankred / and the rust of them shalbe a wytnes vnto you / and shall eate youre flesche as it were fyre. Ye haue heaped treasure to gether in youre last dayes: Beholde the hyre of ꝑ labourers whych haue reped doune youre feldes (whych hyre is of you kept backe by fraude) cryeth: and the cryes of them whych B haue reped / are entred into the eares of the Lorde Sabbaoth Ye haue lyued in pleasure on the erth and in wantōnes. Ye haue norysshed youre hertes / as in a daye of *slaughter. Ye haue condempned and haue kylled ꝑ iust and he hath not resysted you.

*Slaughter is then when men kyll bestes to make chere wyth all / & as the Iewes did in their thāke offeringes &c

✝ Be pacient therfore brethren / vnto the cōmynge of the Lord. Beholde the husbande man wayteth for the precyous frute of the erth / & hath longe pacience ther vpon / vntyll he receaue *the erly and the latter rayne. Be ye also pacient therfore and settle youre hertes / for the commynge of the Lorde draweth nye. Grudge not one agaynst another brethren / lest ye be dampned. Beholde the iudge C standeth before the dore. Take (my brethren) the Prophetes for an ensample of sufferinge aduersitie / & of longe pacience / which spake in the name of ꝑ Lorde. ✝ Beholde we counte them happy which endure. Ye haue hearde of the pacience of Iob / and haue knowen what ende the Lorde made. For the Lorde is very pitifull and mercyfull.

* Two spetial raynes haue they / the one at sowēge tyme & the other at bringe tyme of which yf they lacke ether / all is frustelesse.

But aboue all thinges my brethrē / sweare not / nether by heuē / nether by erth / nether by eny other othe. Let youre *yee be yee / & youre naye naye: lest ye faule into ypocrecy. If any of you be euell bered / let hym praye. If eny of you be mery / let him synge Psalmes. If eny be diseased amonge you / let hym call for the elders of the congregaciō / and let thē praye ouer him / and anoynte hym wyth oyle in the name of the Lorde: & *the prayer of fayth shall saue the sycke / and the Lorde shal rayse him vp: & yf he haue cōmytted synnes / they shalbe forgeuen hym.

D * Whether ye saye yee or naye: let it be so. For yf ye haue one thinge in ꝑ harte & another in ꝑ mouth or dede in besture or gesture: it is ypocrysye or dissimulacyon.

✝ Knowledge youre fautes one to another: & praye one for another / that ye maye be healed. The prayer of a righteous man auayleth moche / yf it be feruēt. Helias was a mā mortall euen as we are & he prayed in his prayer that it myght not rayne: & it rayned not on ꝑ erth by the space of thre yeares & syx monethes. And he prayed agayne / & the heuē gaue rayne / and the erth brought forth her frute.

a * And the prayer of faith &c Vnto the prayer of faith ascribeth he the obtayning & saluacyon / not vnto the annoynting ner to the oyle. Amongethose nacyons vnto which. S. Iames wrote thys epystle / it was the māner to anoynte the body with oyle: wherby thyng christ cōmaūdeth hys apostles to do. & oyle / vnto many diseases / is a wholsome medeyn. We / where soche annoynting is not in vse maye vnder the name of oyle / vnderstande the of fyce and duyte of charytie / in ministryng vnto the sycke soche thynges as heneadeth

Brethren yf eny of you erre frō the trueth and another cōuert him / let the same knowe that he which conuerted the synner from goynge a straye out of hys waye / shall saue a soule from deeth / and shall hyde the multitude of synnes.

¶ The ende of the epistle of Saynct Iames.

¶ The Epistle of Saynct Judas.

¶ He rebuketh such as beynge blynded with their awne lustes/refyst the trueth: and that we maye knowe them the better/he sayeth they be such as synne beastly agaynst nature and despyse rulers. &c. He exhorteth vs to edifye one another/to praye in the holy goost to contynue in loue/to loke for the commynge of the Lorde/and one to helpe another out of the fyre.

JUdas the seruaunt of Jesus Christ/the brother of James. To them whych are called and sanctifyed in God the father/and preserued in Jesu Christ. Mercy vnto you and peace and loue be multiplyed.

Beloued/when I gaue all dyligẽce to wryte vnto you of the commen saluacyon it was nedfull for me to wryte vnto you/to exhorte you/that ye shuld contynually laboure in ỹ fayth which was once geuen vnto the saynctes. For ther are certayne craftely crept in/of which it was written a fore tyme vnto soche iudgement. They are vngodly and turne the grace of oure God vnto wantannes/and denye God the only Lorde/and oure Lorde Jesus Christ.

My mynde is therfore to put you in remẽbraũce/for as moche as ye once knowe thys how that the Lorde (after that he had delyuered the people out of Egypt) *destroyed them which afterwarde beleued not. The angels also whych kept not their fyrst estate: but lefte their awne habitacyõ: he hath reserued in euerlastynge chaynes vnder darcknes vnto the iudgement of the greate daye: *euẽ as Sodom and Gomor/& the cytyes about e them (which in lyke maner defyled them selues with fornicacyon/and folowed *straũge flesshe) are set forth for an ensample/& suffre the vengeaunce of eternall fyre. Lykewyse these dreamers defile ỹ flesshe/despise rulars and speake euyll of thẽ that are in auctorite.

Yet Michael the archangell when he stroue agaynst the deuyll/and disputed about ỹ body of Moses/durst not geue raylinge sentence/but sayde: the Lorde rebuke the. But these speake euyll of those thynges whych they knowe not: & what thinges they knowe naturally/as beastes which are without reason/in tho thinges they corrupte them selues.

Wo be vnto them/for they haue folowed the waye of Cayn and are vtterly geuen to the erroure of Balam for lukers sake/*and perysshe in the treason of Core.

These are spottes which of youre kindnes feast to gether/wyth out feare/fedynge thẽ selues. Cloudes they are with oute water/ carryed about of wyndes/and trees with out frute at gadrynge tyme/twyse deed and plucked vp by the rotes. They are the ragynge waues of the see/fomynge out their awne shame. They are wandrynge starres to whõ is reserued the myst of darcknes for euer.

Enoch the seuenth from Adam prophesyed before of suche/sayinge. *Beholde/ỹ Lorde shall come wyth thousandes of saynctes/to geue iudgement agaynst all men/and to rebuke all that are vngodly amonge them of all their vngodly dedes/which they haue vngodly committed/and of all their cruell speakynges/which vngodly synners haue spokẽ agaynst hym.

These are murmurers/cõplayners/walkynge after their awne lustes/whose mouthes speake proude thynges. They haue mẽ in greate reuerence because of auauntage. But ye beloued/remẽber the wordes whych were spoken before of the Apostles of oure Lorde Jesus Christ/how that they tolde you *that ther shulde be begylers in the last tyme which shuld walke after their awne vngodly lustes. These are makers of sectes/fleshlye/ hauynge no spyrete.

But ye derlye beloued/edifye youre selues in youre most holy fayth/prayinge in the holy goost/and kepe youre selues in the loue of God/lokynge for the mercy of oure Lorde Jesus Christ/vnto eternall life. And haue cõpassyon of some/separatynge them: & other saue with feare/pullynge thẽ out of the fyre and hate the fylthy vesture of the flesshe.

Vnto him that is able to kepe you/that ye faule not/and to present you fautlesse before the presence of his glory with ioye/that is to saye/to God oure saueour which only is wyse/be glory/maieste/dominion/ and power/now and for euer. Amen.

Apoca.i.b. Esai.xxj.c.

1.Timo.iiij.a. ỹ.Tim.iij.a. ỹ.Petr.ỹ.a.

Dyuers maner of fruites.

Numer.xvj.

Gene.xix.e.

*Straunge flesshe/that is/ turnynge ỹ naturall vse vnto the vnnaturall Roma.i.

Numer.xvi.e.

The Reuelacion

of Saynct John the deuine.

Happie are they that heare the worde of God and kepe it. He wryteth to the seuen congregacions in Asia/ seyth seuen candelsticks/ and in the myddes of them/ one lyke vnto the sonne of man.



The fyrst Chapter.

THe reuelacion of Jesus Christ/ which God gaue vnto him/ for to shewe vnto his seruauntes thynges which must shortely come to passe.

And he sent and shewed by his angell vnto his seruaunt John/ which bare recorde of the worde of God/ and of the testimony of Jesus Christ/ and of all thynges that he sawe. Happy is he that redith/ & they that heare the wordes of the prophesy/ and kepe those thynges which are writtē therin. For the tyme is at hande.

John to the. vij. cōgregacions in Asia. Grace be with you and peace/ from him which is and which was/ and which is to come/ & frō the. vij. spretes which are present before his trone/ and frō Jesus Christ which is a faythfull wytnes/ & fyrst begotten of the deed: and Lorde ouer the kinges of the erth. Vnto him that* loued vs/ and washed vs from synnes in his awne bloude/ & and made vs kynges and prestes vnto God his father be glory & dominion for euermore. Amen.* Beholde he cōmeth with cloudes/ & all eyes shall se hym: & they also which peersed hym. And all kynredes of the erth shall wayle. Euen so: Amen.

I am a* Alpha and Omega/ the begynnyng and the endynge/ sayth the Lorde almyghty/ which is & which was and which is to come.

I John youre brother & companion in tribulacio/ & in the kyngdome & pacience which is in Jesu Christ/ was in the yle of Pathmos for the worde of God/ and for the wytnessing of Jesu Christ. I was in the spyrete on a condaye/ & herde behinde me a gret voyce/ as it had bene of a trompe sayinge: I am Alpha & Omega/ the fyrst and the laste. That thou seyst/ wryte in a boke/ & sende it vnto the congregacōs which are in Asia/ vnto Ephesus/ and vnto Smyrna/ and vnto Pergamos/ & vnto Thiatira/ and vnto Sardis/ and vnto Philadelphia/ and vnto Laodicia.



The fyrste fygure.

And I turned backe to se the voyce that spake to me. And whē I was turned: I sawe vij. golden candelsticks/ & in the myddes of the candelsticks/ one lyke vnto the sonne of man/ clothed with a lynnē garment doune to the ground/ & gyrd about ỹ pappes wyth a golden gyrdle. His heed/ & his heares were whyte/ as whyte woll/ and as snowe: & hys eyes were as a flame of fyre: & hys fete lyke vnto brasse as though they brēt in a fornace: & his voyce as ỹ soūde of many waters. And he had in his ryghte hande. vij. starres. And out of his mouthe went a sharpe two edged swearde. And his face shone euen as ỹ sonne in his strength.

Seuen golden candelsticks.

Seuen starres

And whē I sawe him/ I fell at his fete/ euē as deed. And he layde his ryghte hande vpon me/ saying vnto me: fe are not.* I am ỹ fyrst and the laste/ and am a lyue/ and was deed. And beholde I am a lyue for euermore/ and haue the keyes of hell and of deeth. Wryte therfore the thynges whych thou hast sene/ and the thinges whych are/ and the thinges which shalbe fulfylled here after: and the mistery of the. vij. starres which thou sawest in in my ryght hande/ and the. vij. goldē candelsticks. The. vij. starres are the messengers

Esaie. xliij. b.

The starres are the preachers.

The seuē churches in Asia.

Hebre. ix. d
i. Petri. ij. b
i. John. i. b.

Math. xxiiij. c.
Esaie. xij. c.

a* Alpha and Omega are letters of the Greke crolle rowe/ Alpha is the fyrst letter and Omega ỹ last.

The candelsticks are the cõgregacions.

of the.vij. congregacions. And the.vij. candelsticks which thou sawest are the.vij. congregacions.

The exhorteth foure congregacions to amende / and sheweth the rewarde of him that ouercõmeth.

The.ij. Chapter.

A Messenger is ỹ preacher of the congregacion.

VNto the messenger of the congregacyon of Ephesus wryte: these thynges sayth he that holdeth the vij. starres in his right hande/ and walketh in the myddes of the.vij. golden candelsticks. I knowe thy workes / and thy labour/ & thy pacience/ & how thou cãnest not forbeare them whych are euyll: and examinedst them whych saye they are Apostles/ & are not: and hast founde them lyars and dydest washe thy selfe. And hast pacience: & for my names sake hast labored & hast not fainted. Neuertheles I haue sumwhat agaynst the/ for thou hast lefte thy fyrst loue. Remẽber therfore from whence thou art fallen/ & repent/ and do the fyrst workes. Or elles I wyll come vnto the shortly/ and wyll remoue thy candelsticke out of his place/ except thou repent. But this thou hast because thou hatest the dedes of ỹ *Nicolaitans/ which dedes I also hate. Lett him that hath eares heare/ what the spyrete sayth vnto the cõgregaciõs.

The Nycolaytans were heretiques which helde opinion ỹ wyues ought to be cõmen: of whõ Eusebius. lib. iij. cap. xxix

To him that ouercõmeth/ will I geue to eate of the tree of lyfe/ which is in the myddes of the Paradise of God.

C And vnto the Angell of the cõgregacyon of Smyrna wryte: These thynges sayth he that is fyrst/ & the laste/ which was deed and is alyue. I knowe thy workes & tribulacion & powerte/ but thou art ryche: And I knowe ỹ blasphemy of them whych call them selues Iewes & are not: but are the cõgregacion of Sathan. Feare none of those thynges which thou shalt suffre. Beholde / the deuyll shall caste of you into prison/ to tempte you/ & ye shall haue tribulaciõ. x. dayes. Be faythfull vnto the deeth/ and I wyll geue the a croune of lyfe. Let him that hath eares / heare what the spyrete sayth to the congregacyons: He ỹ ouercommeth / shall not be hurte of the seconde deeth.

D And to the messenger of the cõgregaciõ in Pergamos wryte: This sayth he which hath the sharpe swearde with two edges. I knowe thy worke & where thow dwellest/ euẽ where Sathans seat is/ and thou kepest my name & hast not denyed my fayth. And in my dayes Antipas was a faythfull wytnes of myne/ which was slayne amonge you/ where Sathan dwelleth. But I haue a fewe thynges agaynst the: that thou hast there / them that mayntayne the doctryne of Balam* whych taught in Balake/ to put occasyon of synne

The congregacion of Pergamos.

Nume. xxiiij.

before the chyldrẽ of Israel/ that they shulde eate of meate dedicat vnto ydoles/ & commyt fornycacyon. Euen so hast thou them that mayntayne the doctrine of the Nicolaytans/ which thinge I hate. But be conuerted/ or elles I wyll come vnto the shortly/ & will fight agaynst thẽ with the swearde of my mouth. E Let him ỹ hath eares/ heare what the spyrete sayth vnto the congregacions. To hym that ouercõmeth wyll I geue to eate Manna ỹ is hyd/ and wyll geue him a whyte stone/ and in the stone a newe name wrytten/ which no man knoweth sauynge he that receaueth it.

And vnto the messenger of the cõgregaciõ of Thiatira wryte. Thys sayth the sonne of God/ which hath hys eyes lyke vnto a flãme of fyre/ whose fete are lyke brasse: I knowe thy workes and thy loue/ seruyce/ & fayth/ & thy pacience/ and thy dedes/ which are mo at F the last then at the fyrst. Notwithstandynge I haue a fewe thynges agaynst the/ * that thou sufferest that woman Iesabell / whych iij. Reg. xvi. g. iiij. Regum. x. d called her selfe a Prophetisse/ to teache & to deceaue my seruauntes/ to make them commyt fornicacion / and to eate meates offered vp vnto ydoles. And I gaue her space to repent of her fornicacion/ and she repented not Beholde/ I wyll caste her in to a bed/ & thẽ that commyt fornicacion with her/ into great aduersitie/ excepte they tourne from their deades. And I wyll kyll her chyldren wyth deeth. And all the cõgregacions shall knowe ỹ *I am he which searcheth ỹ reynes & hertes. And I wyll geue vnto euery one of you acor- Iere. xxvij. b dynge vnto youre workes.

Vnto you I saye / and vnto other of them of G Thiatira/ as many as haue not this lerning and whych haue not knowen the depnes of Sathan (as they saye) I wyll put vpon you none other burthen/ but that which ye haue already. Holde fast tyll I come/ & whosoeuer ouercõmeth and kepeth my workes vnto the ende/ to him wyll I geue power ouer nacions/ and he shall rule them with a rodde of yron: and as the vessels of a potter/ shall he breake them to shyuers. Euen as I receaued of my father/ so wyll I geue him ỹ morynge starre Let him that hath eares/ heare what ỹ spyrete sayth to the congregacions.

The instructeth and enfourmeth the Angels of the congregacyons/ declarynge also the rewarde of hym that ouercommeth.

The.iij. Chapter.

AND wryte vnto the messenger of ỹ cõgregacion of Sardis: this sayth A he that hath the spyrete of God and ỹ. vij. starres. I knowe thy workes: thou haste a name that thou lyuest/ and thou arte deed. Be awake & strength the thynges which remayne/ that are redy to dye. For I haue

haue not founde thy worckes perfaycte be-
fore God. Remẽber therfore how thou hast
receaued and heard/ & hold faste/and repent.
i. Thessa. v. a. *If thou shalt not watche/I wyll come on ỹ
ỹ. Petri. iỹ. c. as a theffe/ & thou shalt not know what houre
I wyll come vpon the. Thou haste a feawe
names in Sardis / whych haue not defyled
their garmentes: & they shall walke with me
in whyte/for they are worthy. He that ouer-
cõmeth shalbe clothed in whyte araye/and I
wyll not put out his name oute of the boke
of lyfe/and I wyll confesse his name before
my father/and before his Angels. Let hym
that hath eares/heare/ what the spyrete sayth
vnto the congregacions.

B And wryte vnto the tydinges bringer of ỹ
Esaie. xxỹ. f. & congregacion of Philadelphia: this sayth he
Job. xỹ. c that is holy and true/* whych hath the keye
of Dauid: which openeth & no mã shutteth/
and shutteth and no man openeth. I knowe
thy worckes. Beholde I haue set before the
an open doore/and no mã can shut it/ for thou
hast a lytell strẽgth & haste kept my saying:
and haste not denyed my name. Beholde I
make them of the congregacion of Sathan/
whych call them selues Iewes and are not/
but do lye: Beholde / I wyll make them that
they shall come & worshippe before thy fete:
and shall knowe that I loue the.

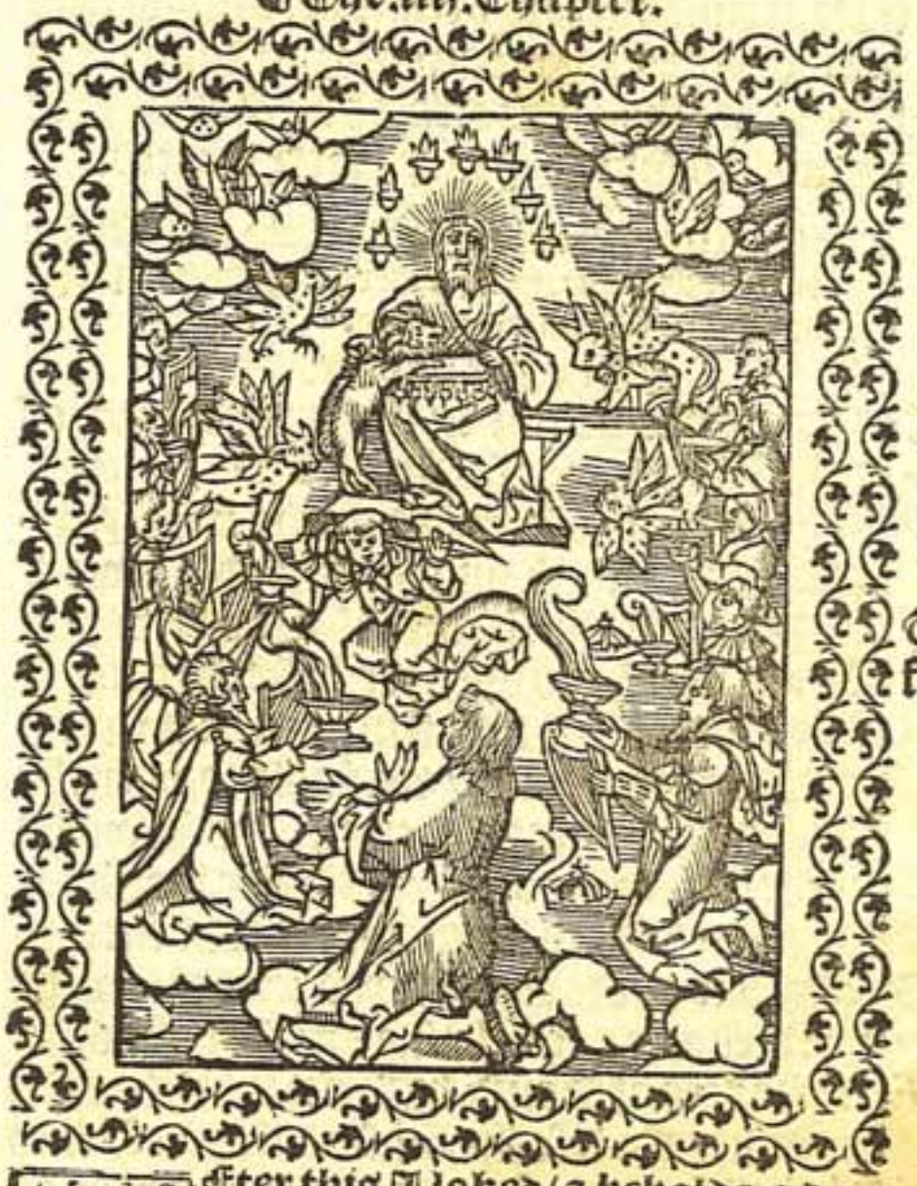
Because thou hast kept the worde of my
pacience therfore I wyll kepe the from the
houre of temptacion which wyll come vpon
all the worlde/to tempte thẽ that dwell vpõ
C the erth. Beholde I come shortly. Holde that
which thou haste / that no man take awaye
thy croune. Him that ouercommeth / wyll
I make a pyllar in the temple of my God / &
he shall go no more oute. And I wyll wryte
vpõ him/the name of my God/and the name
of the cytie of my God / newe Ierusalem:
which cõmeth doune out of heauen from my
God/ and I wyll wryte vpon hym my newe
name. Let him that hath eares/heare/ what
the spyrete sayth vnto the congregacions.

And vnto the messenger of the congrega-
The congrega cion which is in Laodicia/wryte: This sayth
cion of Laodi- (Amen) the faythfull and true wytnes / the
cia. begynnyng of the creatures of God. I know
thy worckes that thou arte nether colde nor
hotte: I wolde thou were colde or hotte. So
then because thou arte betwene bothe / and
nether coulde ner hot / I wyll spew the oute
D of my mouth: because thou arte ryche and in-
creasyd with goodes/ & haste nede of nothing/
and knowest not how thou arte; wretched &
miserable/poore/blynde and naked. I coun-
sell the to bye of me golde tryed in the fyre/ ỹ
thou mayste be ryche': and whyte rayment ỹ
thou mayste be clothed / that thy fylthy na-
kednes do not appere: and anoynt thyne eyes
with eye salue/that thou mayste se.

*As many as I loue/I rebuke & chasten.
Be feruent therfore and repent. Beholde I Prouer. iỹ. b.
stande at the doore and knocke. If eny man Hebrue. xỹ. b.
heare my voyce & open the doore/I wyll come
in vnto him and will suppe with him/and he
with me. To him that ouercõmeth / wyll I
graunte to syt with me in my seate/euen as
I ouer cam and haue sytten with my father/
in his seate. Lett him that hath eares / heare
what the spyrete sayth vnto the cõgregacyõs.

¶ He seyth the heauen open/and the seate and one syt-
tynge vpon it/and. xxiiij. seates aboute it with. xxiiij.
elders syttinge vpon them/and foure beastes prayeng
God daye and nyght.

¶ The. iiij. Chapter.



The seconde figure.

After this I loked/ & beholde a doore
was open in heauen/and the fyrste
voyce which I hearde / was as it
were of a trompett talkynge wyth
me which sayde: come vp hydder / and I wyll
shewe the thynges whych must be fulfylled
here after. And immediatly I was in the
spyrete: & beholde a seate was put in heauen/
& one sate on the seate. And he that sat / was
to loke vpon/ lyke vnto a iasper stone and a Rayne bowe.
sardyne stone: And ther was a rayne bowe
about ỹ seate/in syght lyke to an emeralde.
And aboute ỹ seate were. xxiiij. seates. And B
vpon the seates. xxiiij. elders sitting/ clothed
in white rayment / and had on their heades
crounes of gold.

And out of ỹ seate proceded lyghtynges/
and thundrynges/and voyces/ and ther were Seuen lampes
vij. lampes of fyre/burnynge before ỹ seate/
which are the. vij. spyretes of God. And before
the seate ther was a see of glasse lyke vnto a
cristall/and in the myddes of the seate / and
rounde

rounde about the seate were.iiij.beastes full
C of eyes before & behynde. And the fyrst beast
was lyke a lyon / the seconde beaste lyke a
calfe / & the thirde beaste had a face as a mā /
& the fourth beaste was lyke a flyinge egle.
And the.iiij.beastes had eche one of them.vi.
wynges about him / & they were full of eyes
Estate.vi.b. wtin. And they had no reste daye nether night
saying: * Holy / holy / holy / Lorde God almigh=
ty / which was / & is / & is to come.

And whē those beastes gaue glory & ho=
D nour & thākes to him that sate on the seate /
which liueth for euer & euer: the.xxiiij. elders
fell doune before him yt sat on the trone / and
worshipped him yt lyueth for euer / and caste
their crounes before ytrone sayīg: thou arte
worthy Lorde to receaue glory & honoure / &
power / for thou hast created all things / & for
thy wylles sake they are / & were created.

¶ The seyth the lambe openynge the boke / and therfore
the foure beastes / the.xxiiij. elders / & the angels prayse
the lambe / and do him worshippe.

¶ The.v. Chapter.

The boke sea-
led with seuen
seales.

A Nd I sawe in the ryght hande of
him / that sat in the trone / a boke
writtē with in & on the backsyde /
sealed wt.vij. seales. And I sawe a
stroge angell which cryed wt a lowde voyce:
Who is worthy to open the boke / & to lose yt
seales therof. And no mā in heauē ner in erth
nether vnder the erth / was able to open the
boke / nether to loke theron. And I wepte
moche / because no mā was fouīde worthy to
opē & to rede the boke / nether to loke theron.

A lyon obtay-
ned to open the
boke.

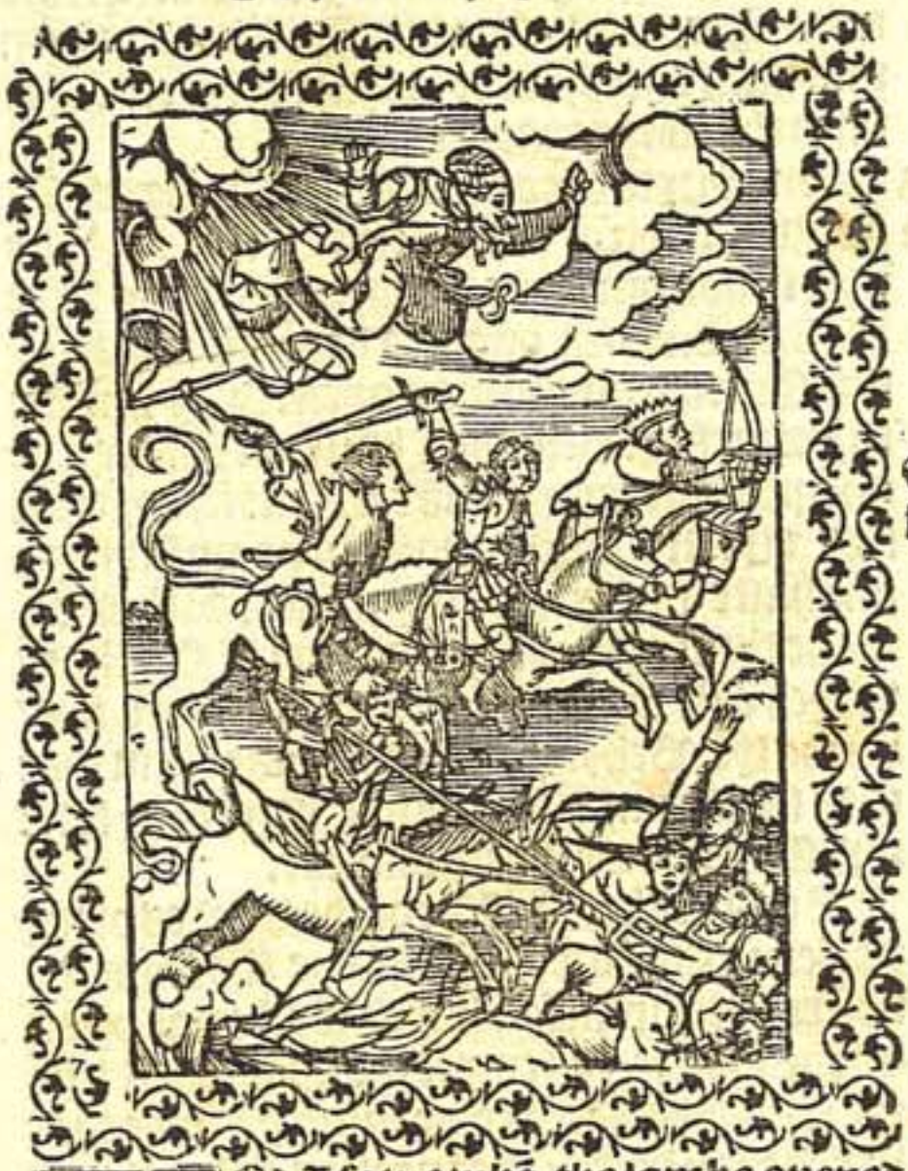
B And one of the elders sayde vnto me: wepe
not: Beholde a lyon beinge of the tribe of Iu
da / the rote of Dauid / hath obtayned to open
the boke / & to lose the.vij. seales therof. And
I behelde / & lo in yt myddes of the seate / & of
the.iiij. bestes / & in the myddes of the elders /
stode a lambe as though he had bene kylled /
which had.vij. hornes & .vij. eyes / which are
the spretes of God / sent into all the worlde.
And he came & toke the boke oute of yt right
hande of him that sate vpon the seate.

C And whē he had takē yt boke / the.iiij. bestes
& .xxiiij. elders fell doune before yt lambe / ha
uyng harpes & goldē vialles full of odoures /
which are yt prayers of saynctes & they songe
a new songe saynge: thou art worthy to take
yt boke / & to open the seales therof: for thou
waste killed / & haste redemed vs by thy bloud
out of all kynredes / & tonges / & people / & na
cions / & haste made vs vnto oure God / kyngs
and prestes / & we shall raygne on the erth.

D Apo.i.a. 2. Petri.ij.b Danie.vij.c *And I behelde / and I hearde yt voyce of
many angels about the trone / and about the
bestes & yt elders / & I hearde thousand thou=
sandes / sayinge wt a lowde voyce: Worthy is
the lambe yt was kylled to receaue power / &
ryches / & wysdome / & strenghte / & honour / &
glory / & blessinge. And all yt creatures which
are in heauē / & on yt erth / & vnder the erth / &
in the see / & all yt are in thē / herde I sayinge:
blessing / honour / glory / & power be vnto him
that sitteth vpon the seate / & vnto the lambe
for euermore. And the.iiij. bestes sayd Amē.
And the.xxiiij. elders fell vpon their faces /
& worshipped him that lyueth for euermore.

¶ The lambe openeth the.vi. seales / and many thyngs
folowe the openynge therof.

¶ The.vi. Chapter.



The thyrde figure.

AND I sawe whē the lambe opened
one of yt seales / & I herde one of yt
iiij. bestes saye / as it were yt noyse
of thonder / come & se: and I sawe.
And beholde ther was a whyte horse / and he
yt sat on him / had a bowe / and a croune was
geuē vnto him / & he went forth cōquerynge
& for to ouercome. And when he opened the
seconde seale / I herde the seconde beste saye:
come & se. And ther went oute another horse
yt was redd / & power was geuen to him that
satte theron / to take peace frō the erthe / & yt
they shuld kyll one another. * And ther was
geuē vnto him a great swearde.

The lambe opened the seales.

Whyt horse

Redhorse.

Glaie.xxvij.a.

And whē he opened yt thirde seale / I herde
yt thirde beste saye: come & se. And I behelde /
& lo / a blacke hors: & he yt sate on him / had a
payre of balances in his hāde. And I herde a
voyce in yt mydds of yt.iiij. bestes saye: a mea=
sure of whete for a peny / and.iij. measures of
barly for a peny: & oyle & wyne se thou hurte
not. And when he opened the fourth seale / I
herde the voyce of yt fourth beste saye: come
& se: & I loked. And beholde a grene horse / &
his name that sate on him / was deeth / & hell
folowed after him / & power was geuē vnto
them

B Black horse

Grene horse.

them ouer the fourth parte of ỹ erth/ to kyll with swearde/and with honger/& with deeth that cometh of vermen of the erth.



The fourth figure.

And when he opened ỹ fyfte seale/I saw vnder the aultre / the soules of them ỹ were kylled for ỹ worde of God/& for the testimony which they had/ & they cryed with a lowde voyce saying: How longe tarryest thou Lord holy & true/ to iudge & to auenge oure bloud on thē ỹ dwell on the erth? And longe whyte garmentes were geuē vnto euery one of thē. And it was sayde vnto thē ỹ they shuldreste for a lytle season vntyll the nomber of their felowes/and brethren/and of thē that shulde be kylled as they were/ were fulfylled.

Soules vnder the aulter.

Esaie.xj.b. Dzee.v.and Apoc.xxiij.



The.v.figure.

And I behelde when he opened the fyrst seale/and lo ther was a great erthquake/ & ỹ sunne was as blacke as sacke clothe made of heare. And ỹ mone wexed euē as bloud: and the starres of heauen fell vnto the erth euen as a fygge tree casteth from her her fygges/whē she is shakē of a myghty winde And heauē vanished away/ as a scroll whē it is rolled to gether And all mountaynes and yles / were moued oute of their places. And the kynges of the erth /and the gret men/and the rychemen/and the chefe captaynes / and the myghty men/and euery bondman / and euery freeman/hyd them selues in dennes/& in rockes of the hylles:* and sayde to the hylles and rockes: fall on vs/ and hyde vs from the presence of him that sytteth on the seate/ & from the wrath of the lambe: for the grete daye of his wrath is come / and who can endure it.

Apoc.vi.ii. Luc.xxiij.d.

¶ She seyth the servauntes of God sealed in their foreheades out of all nacions & people/which though they suffre trouble/yet the lambe fedeth them/ledeth them to the fountaynes of lyuynge water / and God shall wype awaye all teares from their eyes.

The.vij. Chapter.



The.vi.figure.

After that / I sawe iiij. Angels A stande on the .iiij. corners of the erth/ holdynge the.iiij. wyndes of the erth /that the wyndes ỹuld not blowe on the erth/ nether on the see / nether on eny tree. ✠ And I sawe a nother angell ascende from the rysynge of the sunne which had the seale of the lyuynge God/ and he cryed with a loude voyce to the.iiij. Angels (to whō power was geuen to hurt the erth & the see) saying: hurt not the erth nether the see / nether ỹ trees / tyll we haue sealed the servauntes of oure God in their foreheades.

Angel is a greke worde & signifieth a messenger. And all the Angels are called messengers / because they are sent ofte from God

And

to man on message: euen so prophetes / preachers & the prelates of the churche / are called Angells: that is to saye messengers / because their office is to bringe the message of God vnto the people. The good angelles here in this boke are the true bisshopes & preachers / and the euell Angelles are the heretykes and false preachers whicheuer sai sitye Gods worde to which the churche of Christ shalbe thus miserably plaged vnto the ende of the worlde / as is paynted in these figures.

B And I hearde the nombre of them whych were sealed / and ther were sealed an. C. and xliiij. M. of all the trybes of the chyldren of Israel. Of the trybe of Juda were sealed. xij. M. Of the trybe of Ruben were sealed. xij. M. Of the trybe of Gad were sealed. xij. M. Of the trybe of Aser were sealed. xij. M. Of the trybe of Neptalim were sealed. xij. M. Of ꝑ trybe of Manasses were sealed. xij. M. Of the trybe of Symeō were sealed. xij. M. Of ꝑ trybe of Leuy were sealed. xij. M. Of the trybe of Isacar were sealed. xij. M. Of ꝑ trybe of Zabulon were sealed. xij. M. Of ꝑ trybe of Joseph were sealed. xij. M. Of the trybe of Benamin were sealed. xij. M.

C After this I beheelde / and lo a gret multitude (which nomā coulde nombre of all naciōs and people / and tonges / stode before ꝑ seate / & before the lambe / clothed with longe white garmentes / and palmes in their handes / and cryed with a lowde voyce: saluacion be ascrybed to him that sytteth vpon ꝑ seate of oure God / and vnto the lambe. And all the angels stode in the compase of the seate / & of the elders / & of the. iiij. bestes / and fell before the seat on their faces / & worshypped God / sayinge / Amē: Blessinge and glory wyldome and thākes / & honour / & power / & myght / be vnto oure God for euermore. Amen.

D And one of the elders answered / sayinge vnto me: what are these which are arayed in longe whyte garmentes / and whence came they? And I sayde vnto hym: Lord thou wottest. And he sayde to me: these are they whych cam out of great tribulacion and made their garmentes large / and made them whyte in the bloude of the lambe: therfore are they in the presence of the seate of God & serue hym daye and nyght in his temple / and he that sytteth in the seate wyll dwell amōge thē. They shall honger no more nether thyrst / nether shall ꝑ sunne lyght on thē / nether ony heate of for the lambe which is in the myddes of the seate / shall fede them / and shall leade thē vnto fountaynes of lyuinge water / & God shall wype awaye all teares from their eyes.

¶ The seuēth seale is opened / there is sylēce in heaue / the foure angels blowe their trompettes / and greate plages folowe vpon the earth.

¶ The. viij. Chapter.

A And when he had opened the seuēth seale / ther was sylence in heauen aboute ꝑ space of halfe an houre. And I sawe angelles standyng before God / and to them were geuen. vij. trompettes. And another angell came & stode before the aultre hauynge a golden senser / and moche of odoures was geuen vnto him / that he shulde offre of the prayers of all sayntes vpon the golden aulter / which was before ꝑ

The. viij. figure.



The. viij. figure.

seate. And the smoke of the odoures whych B cam of the prayers of all sayntes / ascended vppe before God out of the Angelles hande And the Angell toke the senser and fylled it with fyre of the aulter and caste it into the erth / and voyces were made / & thonderynges and lyghtynges / and erth quake.

And the. vij. Angels which had the. vij. trō pettes prepared them selues to blowe. The fyrst Angell blewe / & there was made hayle and fyre / which were myngled with bloud / & they were caste into the erthe: and the thirde parte of trees was burnt / & all grene gras was brent. And the seconde Angell blewe: & C as it were a gret mountayne: burnyng with fyre was caste into the see / & the thirde parte of the see tourned to bloude / and the thyrde parte of the creatures which had lyfe / dyed / and the thirde part of shyppes were destroyed.

And the thirde Angell blewe / and ther fell a gret starre from heuen burnyng as it were a lampe / and it fell into the thyrde parte of ꝑ ryuers / and into fountaynes of waters / & the name of the starre is called wormwod. And the thirde parte was turned to wormwod. D And many men dyed of the waters because they were made bytter. And ꝑ fourth Angell blew / and the thirde parte of the sunne was smytten / and the thirde parte of the mone / & the thirde parte of starres: so that the thirde part of thē was darckned. And the daye was smytten that the thyrde part of it shulde not shyne / & lykewyse the myght. And I beheelde and herde an Angell flyinge thorow the myddes of heauen / sayinge with a lowde voyce: woo / woo to ꝑ inhabiters of ꝑ erth because of the voyces to come of the trompe of the. iij Angels which were yet to blowe.

¶ The

¶ The fifth & syxte Angell blowe their trompettes: the starre falleth from heauen: the locustes come out of the smoke: The fyrst wo is paste: the foure angels that were bounde are lowsed/and the thirde parte of men is kylled.



The. viij. figure.

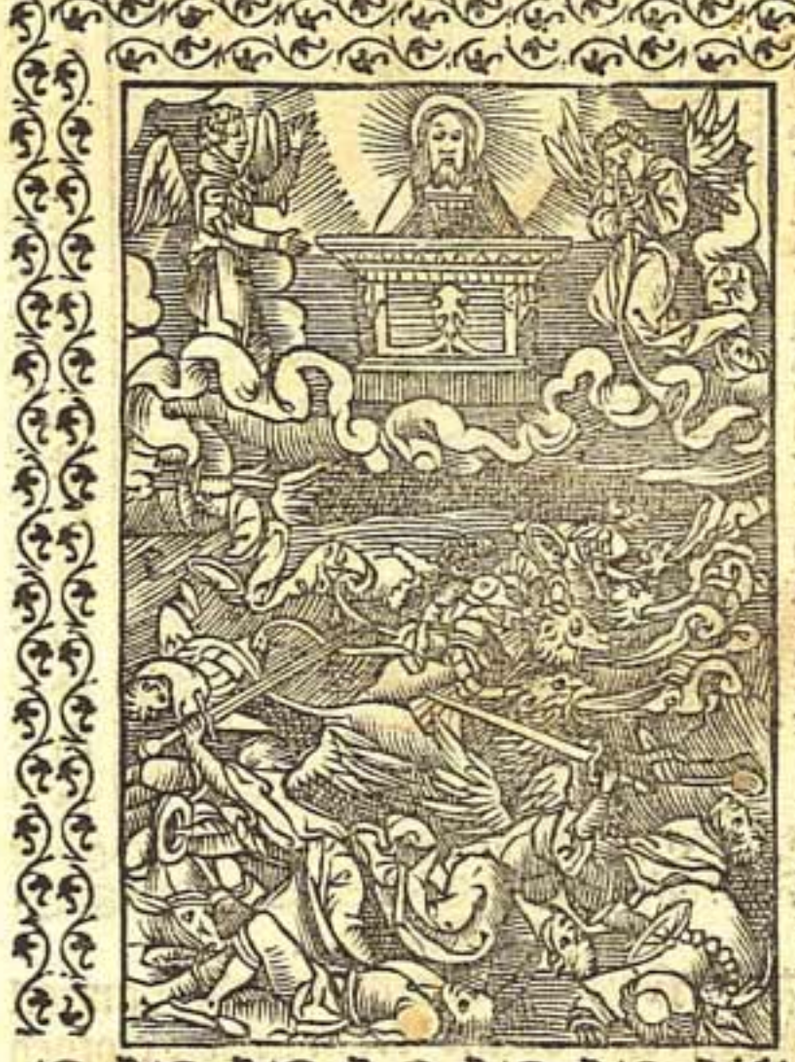
¶ The .ix. Chapter.

AND the fyfte Angell blewe/ and I sawe a starre fall frō heauen vnto the erth. And to him was geuen the kaye of the bottomlesse pytt. And he opened the bottomlesse pytt/ & ther arose the smoke of a gret fornace. And the sunne & the ayer were darckned by the reason of the smoke of the pytt. And there came out of the smoke locustes vpon the erth: and vnto them was geuen power as the scorpions of ỹ erth haue power. And it was cōmaunded them/ that they shuld not hurt the grasse of ỹ erth: nether eny grene thynge: nether eny tree: but only those men which haue not the seale in their forheades. And to thē was cōmaunded that they shulde not kyll them/ but that they shulde be vexed .v. monethes / & their payne was as the payne that cōmeth of a scorpiō/ when he hath stonge a man. * And in those dayes shall men seke deeth/ & shall not finde it/ and shall desyre to dye / & deeth shall flye from them.

Esaie. ii. d. Dtee. x. c. Luc. xxiij. d

And the symilitude of ỹ locustes was lyke vnto horses prepared vnto battayll/ and on their heades were as it were crounes / lyke vnto golde: & their faces were as it had bene
B the faces of men. And they had hearre as the hearre of wemen. And their teethe were as ỹ teeth of lyons. And they had habbergiōs/ as it were habbergions of yron. And ỹ sounde of their wynges / was as the sounde of charettes when many horses runne to gether to battayle. And they had tayles lyke vnto scor-pions/ & there were stynges in their tayles. And their power was to hurt men. v. monethes. And they had a kyng ouer thē/ which is the angell of the bottomlesse pytt / whose name in the Hebrew tonge/ is Abadon: but in the Greke tonge / Apollion. One wo is past/ & beholde two wooes come after this.

Abadon is as moche to saye as a destroyer.



The. ix. figure.

¶ And the syxte Angell blewe / and I herde
C a voyce from the .iiij. corners of the golden aultre/ which is before God / sayinge to the syxte Angell/ which had the trompe: Loose ỹ iiij. Angelles / which are bounde in the grete ryuer Euphrates. And ỹ .iiij. Angelles were loosed which were prepared for an houre/ for a daye/ for a moneth/ & for a yere/ for to slee the .iij. part of men. And the nombre of horse-men of warre were .xx. tymes .x. M. And I herde the nombre of thē: and thus I sawe the horses in a vision/ & them that sate on them/ hauynge fyry habergions of a Jacincte colou-re/ & brymstone / & the heades of ỹ horses were as the heades of lyons. And out of their mouthes went forth fyre and smoke & brym-stone. And of these .iij. was ỹ .iij. part of men
D kylled: that is to saye (of fyre/ smoke/ & brim-stone/ which proceded out of the mouthes of them: For their power was in their mouthes and in their tayles: for their tayles were lyke vnto serpentes/ and had heades/ & with them they dyd hurt: And the remnaunt of the men which were not killed by these plages/ repen-ted not of the dedes of their handes that they shulde not worshippe deuyls/ and ymages of golde/ and syluer/ and brasse/ & stone/ and of wood/ which nether can se/ nether heare/ ne-ther go. Also they repented not of their mur-ther/ and of their socery nether of their forni-cacion nether of their theefte.

¶ The

¶ The Angell hath the boke open: he sweareth ther shalbe nomore tyme: he geueth the boke vnto John/ which eateth it vp.

The.x.fy= gure.



¶ The.x.Chapter.

AND I saw another myghtye angell come doune from heuen clothed with a cloude/and the rayne bowe vpon hys heed. And hys face as it were the sunne/& his fete as it were pyllars of fyre/and he had in his hande a lytell boke open:and he put his ryght fote vpon the see/ and his lyfte fote on the erth. And cryed with a lowde voyce/ as when a lyon roreth. And when he had cryed/seuē thondres spake their voyces. And whē the.vij. thondres had spokē their voyces/I was aboute to wryte. And I herde a voyce from heauen sayinge vnto me/ seale vp those thynges whych the.vij. thon= dres spake/and wryte them not.

B Dane.xij.c

* And the Angell which I sawe stonde vpō the see/and vpon the erth/lyfte vp his hande to heuen & sware by him that lyueth for euer more/which created heuen/and the thynges that therin are/ and the see/ and the thynges which therin are: ¶ that there shulde be no lenger tyme:but in the dayes of the voyce of the se= uēth Angell/ whē he shalbe begyn to blowe: euen the mistery of God shalbe fynished as he preached by his seruaūtes the prophetes.

Ezech.ij.e

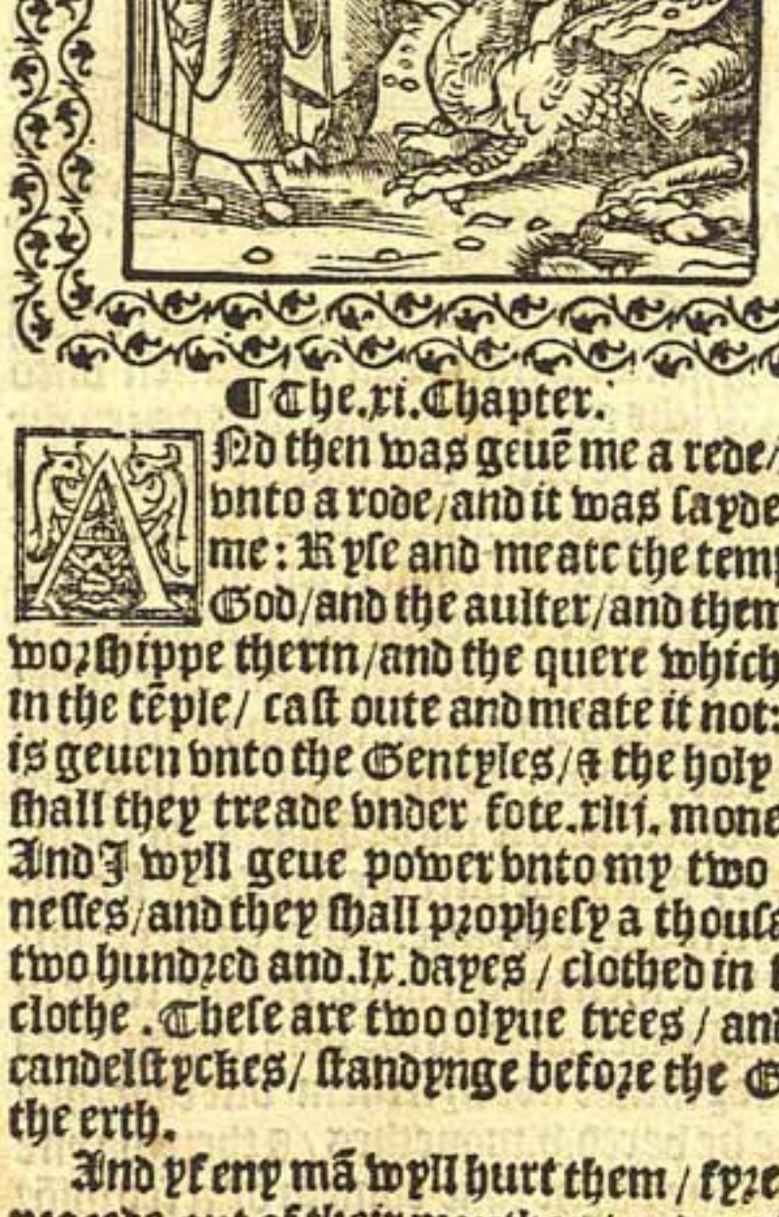
And the voyce which I herde from heuen/ spake vnto me agayne/& sayd: * go and take the lytle boke which is open in the hande of the angell which standeth vpō the see/& vpō the erth. And I went vnto the angell/& sayde to him:geue me the lytle boke/ and he sayde

D Ezech.iij.c

vnto me:take it/& eate it vp/& it shall make thy belly bytter/ but it shalbe in thy mouthe as swete as hony. * And I toke the lytle boke out of his hande/and eate it vp/ & it was in my mouth as swete as hony: and as sone as I had eaten it/my belly was bytter. And he sayde vnto me:thou muste prophesy agayne amonge the people/and nacions/ & tonges/ and to many kynges.

¶ The temple is measured. The seconde woo is past.

The.xi.fy= gure.



¶ The.xi.Chapter.

AND then was geuē me a rede lyke= vnto a rode/and it was sayde vnto me: Ryse and meate the temple of God/and the aulter/and them that worshippe therin/and the quere which is wi in the tēple/ cast oute and meate it not:for it is geuen vnto the Gentyles/& the holy cytie shall they treade vnder fote.xlij. monethes. And I wyll geue power vnto my two wyt= nesses/and they shall prophesy a thousande/ two hundred and.lx. dayes/ clothed in sacke clothe. These are two olyue trees/ and two candelstyckes/ standynge before the God of the erth.

A

And yf eny mā wyll hurt them/ fyre shall

B

procede out of their mouthes/ and consume their enemyes. And yf eny man wyll hurt thē thys wyse muste he be kylled. These haue power to shut heauen/that it rayne not in ¶ dayes of their prophesying: and haue power ouer waters to turne them to bloude/ and to smyte ¶ erth with all maner plages/ as oftē as they wyll.

And when they haue kinyshed their testi= mony/the beast that cam out of the bottom= lesse pyt/ shall make warre agaynst them & shall ouercome them/and kyll thē. And their bodyes shall lye in the stretes of the greate cytie/which spritually is called Sodom and Egypte/ where oure Lorde was crucifyed.

And

And they of the people & kinredes/& tonges/ and they of the nacions/shall se their bodyes iij.dayes & an halfe / & shall not suffre their bodyes to be put in graues. And they ꝑ dwell vpō the erth/ shall reioyce ouer them and be glad/& shall sende gyftes one to another for ℂ these two Prophetes vexed them that dwelt on the erth.

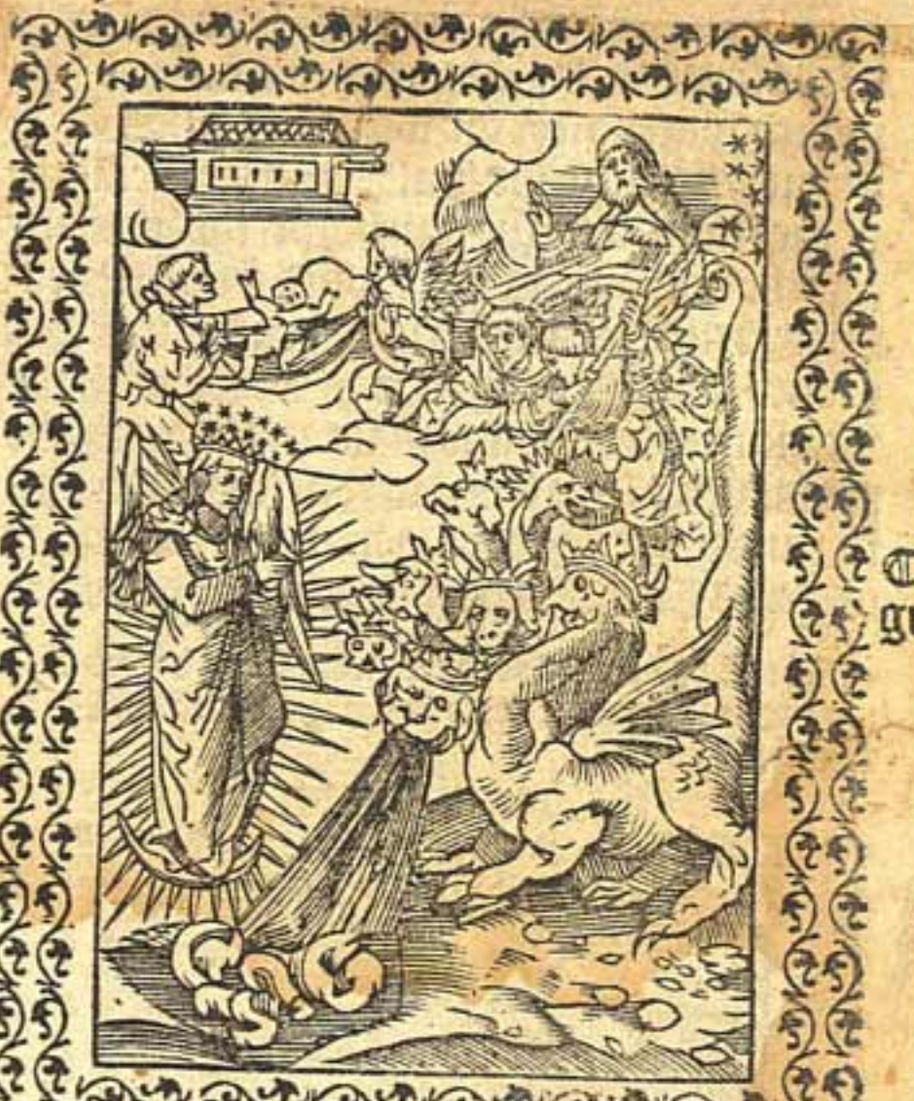
And after .iij.dayes and an halfe the spyrete of lyfe from God/entred into them. And they stode vp vpon their fete: & greate feare came vpon them which sawe them. And they herde a greate voyce from heauen / sayinge vnto them. Come vp hydder. And they ascēded vp into heauen in a cloude/and their ennemyes sawe them. And the same houre was ther a great erthquake/and the tenthe parte of the cytie fell/and in the erthquake were slayne names of men seuen. M. and the remnaunt were feared/& gaue glory to God of heauen. D The second woo is past/& beholde the thyrde woo wyll come anone.

And the seuenth angell blewe/& ther were made greate voyces in heauen / sayinge: the kyngdoms of this worlde are oure lordes & his Christes/& he shall raygne for euer more And the .xxiiij. elders / which syt before God on their seates/ fell vpon their faces/& worshypped God sayinge: we geue the thankes Lorde God almighte: which arte & wast/and arte to come / for thou haste receaued thy great myght/and hast raygned. And the nacions were angry/& thy wrath is come/ and the tyme of the deed that they shuld be iudged & that thou shuldest geue rewarde vnto thy seruauntes the Prophetes and Saynctes/ & to them that feare thy name small & great and shuldest destroye them / which destroye the erth. And the temple of God was opened in heuē/and ther was sene in his temple/the arcke of his testament: & ther folowed lightnynges/and voyces / and thondrynges and erthquake/and moche hayle.

℣ The seuenth Angell bloweth his trompet. There apeareth in heauen a womā clothed with the Sonne: Michael fyghteth with the dragon / whych persecuteth the woman.

℣ The .xij. Chapter.

A And ther appered a gret wonder in heauē: A woman clothed with the sunne/ & the mone vnder her fete/ and vpon her heed a croune of .xij. starres. And she was with chylde & cryed trauaylinge in byrth/ and payned redy to be delyuered. And ther appered another wonder in heauen/ for beholde a gret red dragon hauynge .vij. heddes/and ten hornes & crounes vpon hys heades: and hys tayle drue the thyrde parte of the starres / and cast them to the erth.



The .xij. figure.

And the dragon stode before the woman / whych was redy to be delyuered: for to deuoure her chylde as sone as it were borne. B And she brought forth a man chylde/ whych shulde rule all nacyons with a rode of yron. And her sonne was taken vp vnto God / & to his seate. And the woman fleed into wyldernes/where she had a place/prepared of God/ that they shulde fede her there a. M. .ij. hundred and .lx. dayes.

And ther was a great battayll in heauen/ ℣ Michael & his Angels fought with the dragon/& the dragon fought & his angelles/and preuayled not: nether was their place foūde eny more in heauen. And the great dragon/ that olde serpent called the deuyll and Sathanas was cast out. Which deceaueth all ꝑ worlde. And he was cast into the erth / & hys angelles were cast out also.

And I herde a lowde voyce sayinge: in heuen is nowe made saluacyon & strengthe & the kyngdome of oure God/and the power of his Christ. For he is cast doune which accused them before God daye and nyght. And they ouercame him by the bloude of ꝑ lambe/ and by the worde of their testimony/and they loued not their lyues vnto ꝑ deeth. Therfore D reioyce heuens / and ye that dwell in them. Woo to the inhabiters of the erth/& of ꝑ see: for the deuyll is come doune vnto you which hath great wrath/ because he knoweth that he hath but a shorte tyme.

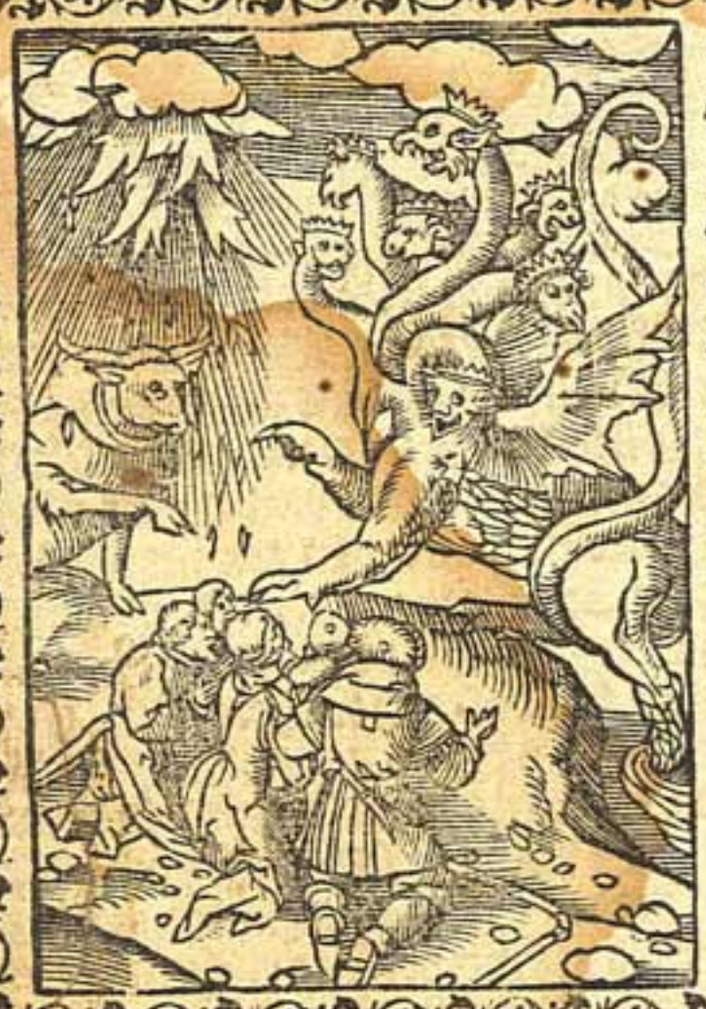
And when the dragon sawe / that he was caste vnto the erth/he persecuted the womā/ which brought forth the man chylde. And to the womā were geuē two wynges of a great egle/that she myght flye into the wildernes/ into her place / where she is norysshed for a

D tyme/

tyme/tymes/& halfe a time/frō the p͛sence of the serpent. And ỹ dragon cast oute of hys mouth water after the womā as it had bene a ryuer/because she shuld haue bene caught of the floud. And the erth holpe the woman/ and the erth opened her mouth & swalowed/ vp the reuer/which ỹ dragon cast out of his mouth. And the dragon was wroth with the woman: and went and made warre with the remnaunt of hyr sede / whych kepe the commaundemētes of God/& haue the testimony of Jesus Chr̄iste. And I stode on ỹ see stonde.

¶ A beast ryseth out of the see with seuen heades and ten hornes. Another beast commeth out of the earth with two hornes.

¶ The.xiij. Chapte.



The.xiij. figure.

AND I sawe a beste ryse out of the see/hauinge.vij. heddes/and .x. hornes/& vpon his hornes .x. croumes & vpon his heed/the name of blasphemy. And the beast which I sawe/was lyke a cate of the mountayne/and hys fete were as the fete of a beare/and hys mouth as the mouthe of a lyon. And the dragon gaue hym his power & hys seate/ and gret auctorite: & I sawe one of his heedes as it were wounded a* to deeth and hys dedly wounde was healed. And all the worlde wondred at the beast/and they worshipped the dragon which gaue power vnto the beest/and they worshypped the B beest/sayinge: who is lyke vnto the beast? who is able to warre wyth hym?

And ther was geuen vnto him a mouth/ ỹ spake great thinges and blasphemies/& power was geuen vnto hym/ to do .xlij. monethes. And he opened his mouth vnto plasphemy agaynst God/to blaspheme hys name & his tabernacle & them that dwell in heauen.

a* By this tay le are sygured false prophetes/ as it is sayde. Esaie.ix.c.

And it was geuen vnto hym to make warre with the Saynctes/and to ouercome them. ¶ And power was geuen him ouer all kynred/ tonge/and nacion: and all that dwell vpō the erth worshipt him: whose namꝫ are not writ ten in the boke of lyfe of the lābe/which was kylled from the beginnynge of the worlde. If eny man haue an eare/let him heare.* He that leadeth into captiuite/ shall go into captiuite: *he that kylleth with a swearde/must be kylled wyth a swearde. Heare is the pacience/and the fayth of the saynctes. Philip.iiij. Math.xxvi.e. Gene.ix.a Math.xxvi.

And I behelde a nother beest commynge vp oute of the erth/and he had two hornes lyke a lābe/& he spake as dyd the dragon. And he dyd all that the fyrste beest coulde do in hys p͛sence/& he caused the erth/and thē which dwell therin/ to worshyppe the fyrst beest/ whose dedly wounde was healed. And he dyd grett wonders/ so ỹ he made fyre come doune from heauen in the syght of men. And deceaued thē that dwelt on the erth by the meanes of those sygnes whych he had power to do in the syght of the beest/ sayinge to them that dwelt on the erth: that they shuld make an ymage vnto the beest/ which had the wounde of a swearde/and dyd lyue.

And he had power to geue a spyrete vnto ỹ D ymage of the beest/ & that the ymage of the beest shuld speake/ and shuld cause that as many as wolde not worshyppe the ymage of the beest/shuld be kylled. And he made all bo the small and gret/ ryche and poore/fre and bond/to receaue a marke in their ryght handes or in their forheddes. And that no man myght by or sell/saue he that had the marke or the name of the beest/other the nombre of his name. Here is wysdome. Let him ỹ hath wytt count the nombre of the beest. For it is the nombre of a man/and his nombre is syxe hondred/threscore and syxe.

¶ The lambe stondeth vpō the mount Sion / and the vndefyled congregacion with him: The angell er horteth to the feare of God and telleth of the fall of Babylon.

¶ The.xiiij. Chapter. ✠

AND I loked / & lo a lambe stode on the mount Sion / & with hym an C.& xliiij. thousande hauinge hys fathers name wrytte in their forheddes. And I herde a voyce frō heuen/ as the sounde of many waters/and as the voyce of a gret thoundre. And I herde ỹ voyce of harpers harpynge with their harpes. And they songe as it were a newe songe / before the seate/& before ỹ foure beestes/& the elders/ and no man coulde learne that songe/ but ỹ hondred and.xliiij.M. which were redemed frō the erth. These are they/which were not defyled with wemen / for they are virgyns.

These

B Thefe folowe the lambe whyther foeuer he goeth. Thefe were redemed frō men beynge the fyrfte frutes vnto God and to the lambe/ and in their mouthes was founde no gyle. For they are with oute fpot befoze the trone of God. F



The. xiiij. fygure.

And I fawe an angell flye in the myddes of heauē hauynge an euerlaftyng gofpell/ to preache vnto them that fyt and dwell on the erth/ and to all nacions/ kynreds/ and tonges & people/ faying with a lowde voyce: *Feare God/ and geue honour to hym/ for ỹ houre of his iudgement is come: and worfhyppe hym/ that made heauen and erth/ & the fee/ & fountaynes of water. And there folowed a nother angell/ faying:* Babylon is fallen is fallen that greate cyte/ *for fhe made all nacyons dryncke of the wyne of her fornycacyon.

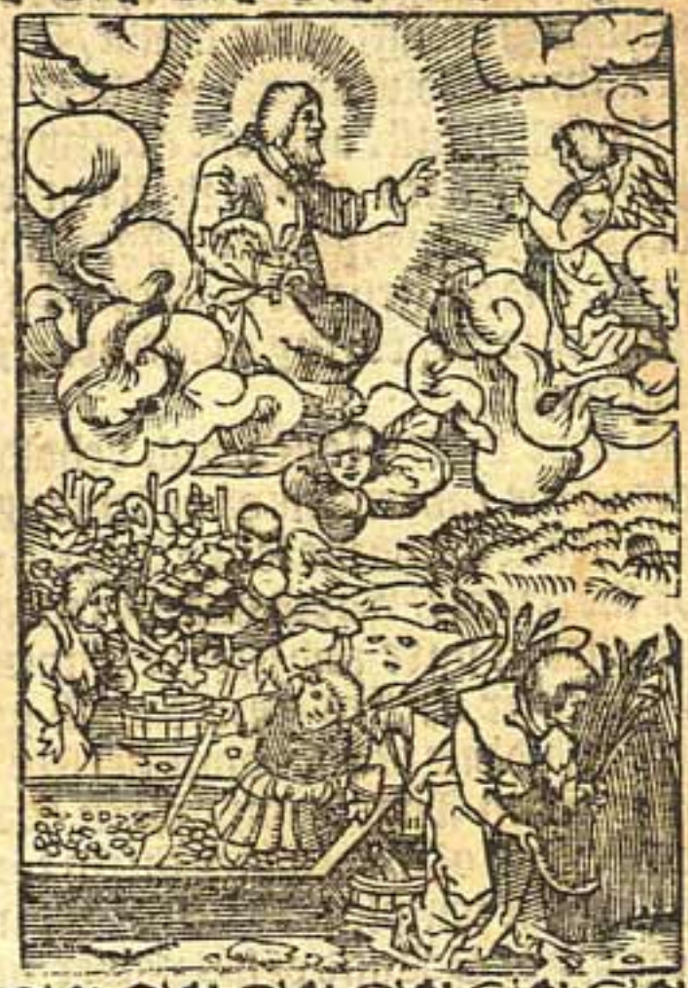
Pfalm. xlv. Actu. xiij. c.

Efaie. xxi. c. Hier. li. a.

And the thyrd angell folowed thē fayinge with a loude voyce: If any man worfhyppe the beeft & hys ymage/ & receaue his marke in his forhed/ or on his hande/ the fame fhall dryncke the wyne of the wrath of God/ which is powred in the cuppe of his wrath. And he fhalbe punyfhed in fyre and brymftone/ before the holy angels/ and before the lambe.

And the fmoke of their torment afcendeth vp euermore. And they haue no reft daye nor nyght/ which worfhyppe ỹ beaft & his ymage and whofoeuer receaueth the prynt of hys name. Here is the pacīence of faynctes. Heare are they that kepe the cōmaundementes and the fayth of Jefu.

And I hearde a voyce from heauē fayinge vnto me: wryte. Bleffed are the deed/ whych here after dye in the Lorde/ euen fo fayth the fpryte: that they maye reft from their laboures/ but their worckes fhall folowe them.



The. xv. fygure.

And I loked and beholde a whyte clowde/ and vpon the clowde one fyttynge lyke vnto the fonne of man/ hauinge on his heed a golden crowne/ and in his hande a fharpe fykle. And another Angell came oute of the temple/ cryinge wyth a lowde voyce to him that fate on the clowde.* Thruft in thy fikle and repe for the tyme is come to repe/ for the corne of the erth is rype. And he that fate on the clowde/ thruft in hys fykle on the erth/ & the erth was reped.

Joel. iij. c. D

And another Angell came oute of the tēple/ which is in heauen/ hauinge alfo a fharpe fykle. And another Angell came oute frō the aultre/ whych had power ouer fyre/ and cryed wyth a lowde crye to hym that had the fharpe fykle/ and fayde: thruft in thy fharpe fykle/ and gadre the clufters of the erth/ for her grapes are rype. And the Angell thruft in hys fykle on the erth/ and cut doune the grapes of the vyneyarde of the erth: and caft thē into the gret wynefat of the wrath of God/ and the wynefat was troden wyth out the cytie/ and bloud came out of the fat/ euen vnto the horfe bridles by the fpace of a thowfande and. vi. C. furlonges.

¶ He feyth feuen Angels/ hauynge feuen vyalles full of wrath.

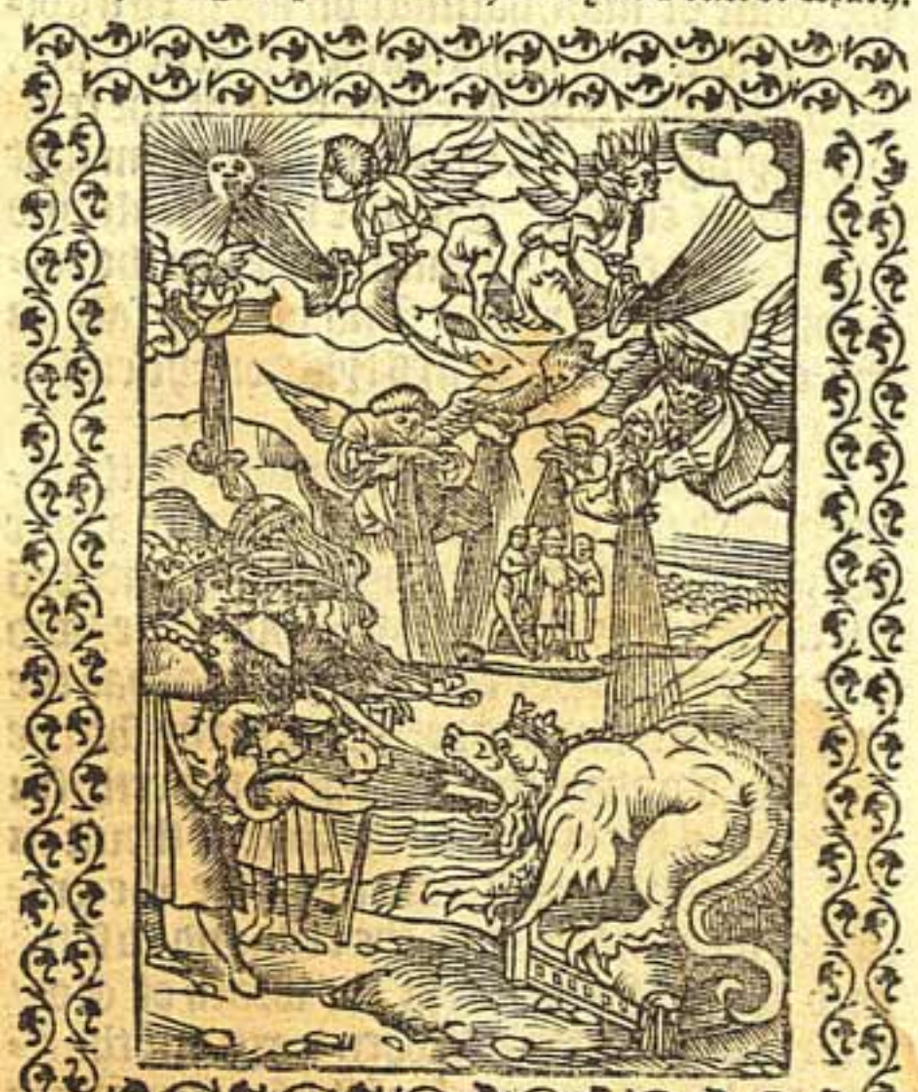
¶ The. xv. Chapter.

AND I fawe another fygne in heuen gret & meruellous. vij. Angels hauynge the feuen laft plages/ for in thē is fulfilled the wrath of God And I fawe as it were a glaffye fee/ mingled with fyre/ and them that had gotten victory of the beeft/ & of his ymage/ & of hys marke/ and of the nombre of his name/ ftande on the

glassye see/hauynge the harpes of God/and
they songe the songe of Moses the seruaunt
of God/and the songe of the lambe/ sayinge:
Elaie.lxiij.c Hiere.x.b. Gret and maruelous are thy worckes: *Lord
B God almyghty/iuste and true are thy wayes
kynge of Saynctes. Who shall not feare o
Lorde/and glorify thy name? For thou only
arte holy/and all gentyls shall come & wor-
shyppe before the/ for thy iudgementes are
made manifeste.

C And after that/ I loked/ and beholde the
temple of the tabernacle of testimony was
oppyn in heauen/and the seuen Angels came
out of the temple/ whych had the seuen pla-
ges/clothed in pure and bryght lynnen/and
hauynge their brestes gyrded wyth golden
D gerdels. And one of the fowre beestes gaue
vnto the seuen Angels. vij. golden vialles/
full of ỹ wrath of God/which liueth for euer
more. And the temple was full of the smoke
of the glory of God and of his power/and no
man was able to entre into the temple/ tyll
the seuen plages of the seuen Angels were
fulfylled.

C The Angels poure out their vyalles full of wrath.



C The.xvi. figure.

C The.xvi. Chapter.

A AND I herde a great voyce out of ỹ
temple sayinge to the.vij. Angels:
go youre wayes/ poure out youre
vialles of wrath vpō the erth. And
the fyrst went/and powred out his viall vpō
the erth/ and there fell a noysome and a sore
botche vpon the men whych had the marke
of the beest/and vpō them which worshypped
his ymage. And the seconde Angell shed out
his viall vpō the see/and it turned as it were
into the bloud of a dead man: & euery liuinge
thinge dyed in the see. And the thyrde Angell
shed out his viall vpon the ryuers and foun-
taynes of waters/and they turned to bloud.
And I herde an Angell saye: Lorde which ar-
te and wast/ thou arte ryghteous and holy/ B
because thou hast geuen soche iudgementes
for they shed out the bloud of saynctes/and
Prophetes/and therfore hast thou geuen thē
bloud to drincke: for they are worthy. And I
herde another out of the aultre saye: euen so
Lorde God almyghty true and ryghteous
are thy iudgementes.

And ỹ fourth Angell poured out his viall
on the sunne/ & power was geuen vnto hym
to vexe men with heate of fyre. And the men
raged in gret heate/ & spake euyll of ỹ name
of God which hath power ouer those plagꝫ/
and they repented not / to geue hym glory.
And the fyfte Angell poured oute his vyall
vpon the seate of the beste / & his kyngdome
wexed derke/ and they gnewe their tonges
for sorowe/ & blasphemed the God of heauen
for sorowe and payne of their sores / and re-
pented not of their dedes.

And the syxte Angell poured out his viall
vpon the gret ryuer Euphrates/ & the water C
dryed vp that the wayes of the kynges of the
este shulde be prepared. And I sawe thre vn-
clene spretes lyke frogges come oute of the
mouthe of the dragon / & out of the mouthe
of the beste/ & out of the mouthe of the false
Prophete. For they are the spretes of deuyls
worckinge myracles/ to go out vnto the kyngꝫ
of the erth and of the whole worlde/ to gadre
them to the battayle of that gret daye of God
almighty. *Beholde I come as a theefe. Hap- Matth.xxiiij.d
py is he that watcheth and kepeth hys gar- ij.Pet.iij.c.
mentes/ lest he be founde naked / and men se i.Thessa.v.a.
his fylthynes. And he gathered them to ge-
ther into a place called in the Hebrue tonge
Armagedon.

And the seuenth Angell poured oute hys
viall in to the ayre. And ther cam a voyce out D
of heauen from the seate/ sayinge: it is done.
And ther folowed voyces thondrynges / and
lightninges/ & ther was a great erthquake/
soche as was not sence men were vpon the
erth/ so myghty an erthquake and so great.
And the greate cytye was deuyded into thre
parties / and the cyties of all nacyons fell.
And gret Babylon came in remembraunce
before God/ to geue vnto hyr the cuppe of ỹ
wyne of the fearcenes of his wrath. Euery
yle fled awaye/ & the mountaynes were not
founde. And ther fell a gret hayle / as it had
bene talentes/ out of heauen vpon the men/
and the men blasphemed God: because of the
plage of the hayle/ for it was gret & the pla-
ge of it sore.

C The declarybeth the woman syttynge vpon the beast with ten hornes.

C The



The.xvij. fygure.

The.xvij.Chapter.

AAnd ther came one of the seuen Angels/which had the seuen vyalles: and talked with me / sayinge vnto me:come I wyll shewe the the iudgement of the gret whore that sytteth vpon many waters/with whō haue cōmitted fornicacion the kynges of the erthe / so that the inhabiters of the erth/are droncken with the wyne of her fornicacyon. And he caryed me awaye into the wyldernes in the spyrete. And I sawe a woman syt vpon a rose colored best full of names of blasphemye which had ten hornes. And the womā was arayed in purple and rose coloure and decked with golde/ precious stone / and pearles / and had a cup of golde in her hand/ full of abominaciōs & filthines of her fornicacyon. And in her forhed
B was a name writtē/a mystery/gret Babylon the mother of whordome and abomynaciōs of the erth. And I sawe the wyfe dronken with the bloud of saynctes/& with the bloud of the wytnesses of Iesu. And when I sawe her: I wondred with gret meruayle.

And the Angell sayde vnto me: wherfore maruayleste thou? I wyll shewe the the misterye of the womā/and of the beast that beryth her/ which hath seuē heades and ten hornes. The beast that thou seest/was/and is not/& shall ascende out of the bottomlesse pyt / and shall go into perdicion / and they that dwell on the erth shall wondre (whose names are not writtē in the boke of lyfe frō the beginnynge of the worlde) when they beholde the beast that was & is not. And here is a myn-
C de that hath wysdome.

The seuen heades are seuē mountaynes/ on which the womā sytteth: they are also seuen kynges. Fyue are fallē/ & one is/ & a nother is not yet come. Whē he cōmeth he must continewe a space. And the beast that was/ & is not/is euē the eyght / & is one of the seuē/ & shall go into destruccion. And ỹ ten hornes which thou seyst/are ten kyngs/which haue receaued no kyngdom/but shall receaue power as kynges at one houre wyth the beast. These haue one mynde/ and shall geue their power & strenght vnto the beast. These shall 1. Timo. vi. c.
fight with the lambe/& the lambe shall ouercome them: * For he is Lorde of lordes / and kynge of kinges & they that are on hys syde/ are called/and chosen and faythfull.

D And he sayde vnto me: the waters whych thou sawest / where the whore sytteth / are people/& folke/and nacions/and tonges. And the ten hornes/ which thou sawest vpon the beast/are they that shall hate ỹ whore / and shall make her desolate & naked/& shall eate her flesche and burne her with fyre. For God hath put in their hertes to fulfyll his wyll/& to do with one consent/for to geue her kyngdome vnto ỹ beast/vntyll the wordes of God be fulfylled. And the woman which thou sawest/is ỹ great cytie / which raygneth ouer the kynges of the erth.

¶ The louers of the worlde are sory for the fall of Babylon/but they that be of God haue cause to reioyse for her destruccion.



The.xviij. fygure.

¶ The.xviij.Chapter.

AAnd after that/I sawe another Angell come frō heauē/hauinge gret power/ and ỹ erth was lyghtened with his brightnes. And he cryed Esaie.xxi.c.
mightely with a strōg voyce saying: * Great Babylon is fallen/is fallen: and is become Ieremie.l.c
the habitacion of deuyls/and the holde of all

fowle kyrctes/& a cage of all vnclene & hatefull byrdes/for all nacions haue dronken of the wyne of the wrath of her fornicacio. And the kynges of the erth haue cōmitted fornicacion with her/& her merchauntes are wexed ryche of the aboundaunce of her pleasures.

B And I herde a nother voyce from heauen/ saye: come awaye frō her my people/that ye be not partetakers in her synnes/that ye receaue not of her plages. For her synnes are gon vp to heuen/& God hath remembred her wyckednes. Rewarde her euen as she rewarded you/& geue her double accordyng to her workes. And poure in double to her in ye same cuppe which she filled vnto you. And as moche as she glorified her selfe & liued wātanly so moche poure ye in for her of punyschemēt and sorowe/ for she sayde in her selfe: *I sytt

Esaie. xlvij.b. C beinge a quene & am no wyddowe & shall se no sorowe. Therfore shal her plages come at one daye/deeth/& sorowe/& honger/ and she shalbe brent with fyre: for stronge is ye Lord God which iudgeth her.

And the kynges of ye erth shalbe wepe her and wayle ouer her/whych haue commytted fornicacion wyth her/& haue lyued wantāly with her/when they shall se the smoke of her burnynge/& shall stande a farre of/ for feare of her punischemēt/ sayinge. *Alas/ Alas

Jerem.li.a that gret citie Babylō/that mighty citie: for D at one houre is her iudgement come. And the marchauntes of the erth shall wepe & wayle in them selues/ for no man wyll bye their ware eny more/the ware of golde and syluer/ and precious stones/nether of pearle/& raynes/& purple/& skarlet/ & all thynne wodde and all maner vessels of yuery/& all manner vessels of most precious wodde/and of brasse and yron/and synamon/and odours/ & oyntmētes/and franckynsence/& wyne/and oyle and fyne floure/and wheate/bestes/and shepe/and horses/and charetes/and bodyes and soules of men.

And the apples that thy soule lusted after are departed from the. And all thinges which were deyntie/ and had in price are departed frō the/& thou shalt fynde thē no more. The marchauntes of these thynges whych were wexed ryche/shall stande a farre of from her/

Jere.li.b. for feare of the punischemēt of her/wepinge E and waylynge/& sayinge: * Alas/alas/that gret citie/that was clothed in raynes & purple/and scarlet/ and decked wyth golde/ and precious stones/& pearles: for at one houre so great riches is come to nought.

And euery shippe gouerner/ & all they' ye occupied shyppes/and shipmē which worke in the see/stode a farre of/& cried/when they sawe ye smoke of her burning/saying: what citie is like vnto this gret citie? And they cast dust on their heddes/& cryed wepynge/ and waylinge/& sayde: * Alas/alas/that greate citie/wherin were made riche all ye had shippes in the see/by the reason of her costlynes/ for at one houre is she made desolate. F Jere.li.b.

Reioyce ouer her thou heauen/ & ye holy Apostles and Prophetes: for God hath geuē youre iudgemēt on her. And a mighty angell toke vp a stone lyke a gret mylstone/ & cast it into the see/sayinge: with suche vyolence shall that gret citie Babylon be cast/& shalG be founde no more. And ye voyce of harpers/ & mulycions/and of pypers/ & trompetters shalbe herde no more in the: & no craftes mā/ of whatsoeuer craft he be/shalbe founde eny more in the. And the sounde of a mylle shalbe herde no more in the/& the voyce of the brydgrome and of the bryde/ shalbe herde no more in the/ for thy marchauntes were the gret men of ye erth. And with thyne inchauntment were deceaued all nacios: & in her was founde the bloude of the Prophetes/& of the saynctes/& of all ye were slayne vpō ye erth.

¶ Prayse or thankes are geuē vnto God for iudginge the whore/& for auenging the bloude of his seruaūtes. The Angell wyll not be worshypped. The foules and byrdes are called to the slaughter.

¶ The.xix.Chapter.

AND after that/I herde the voyce of moche people in heauē sayinge: Alleluya. Saluacion and glory & honour and power be ascribed to the Lord oure God/for true & righteous are his iudgemētes/for he hath iudged ye gret whore which did corrupt the erth wt her fornicacio/ & hath auēged ye bloud of his seruaūtes of his hand. And agayne they sayde: Alleluya. And smoke rose vp for euermore. And the.xxiiij. elders/& the.iiij. bestes fell doune/& worshipped God ye sate on the seate sayinge: Amen/ Alleluya. And a voyce cam oute of the seate/ sayinge: prayse oure Lorde God all ye ye are his seruauntes/ and ye that feare hym both small and gret.

And I herde the voyce of moche people/ euen as the voyce of many waters/ and as the voyce of stronge thonderynges'/ sayinge: Alleluya/for God omnipotēt raygneth. Let H vs be glad and reioyce and geue honoure to hym: for the mariage of ye lambe is come/ and his wyfe made her selfe redy. And to her was graunted/ that she shulde be arayed wyth pure and goodly raynes. For the raynes is the ryghtewesnes of saynctes. And Matth.xxij.a. he sayde vnto me/ * happy are they whych Luke.xiiij.a. are called vnto the lambes supper. And he sayde vnto me: these are the true sayinges of God. And I fell at hys fete/ to worshype hym. And he sayde vnto me/ se thou do

it not

it not for I am thy felowe feruaunt / one of thy brethrē / and of them that haue the testimony of Jesus. Worshippe God. for the testimony of Jesus is the spryte of prophesy.



The. xix. figure.

¶ And I sawe heauen open / & beholde a whyte horsse: and he that sat vpō him was faythfull and true / and in ryghtewesnes did iudge and make battayle. Hys eyes were as a flāme of fyre: and on his heed were many crounes: & he had a name written / that noman knewe but he him selfe. *And he was clothed with a vesture dipt in bloud / and his name is called the worde of God. And the warriers whych were in heauen / folowed hym vpon whyte horsses / clothed with white & pure raynes: & out of his mouth wēt out a sharpe a *swerde / that with it he shulde smyte the hethen. And he shall rule them with a rodde of yron / & he trode the wynefat of fearcnes and wrath of almighty God. And hath on his vesture & on his thygh a name written: kynge of kynges / and Lorde of Lordes

Esaie. lxiij.

a * By this swerde is sygnifyed the worde of God / as it is sayde Ephe. vi. c. Hebr. iiij. c Apo. i. d. Esa. xlix. a.

And I sawe an Angell stande in ỳ sunne / and he cryed with a lowde voyce / sayinge to all the fowles ỳ flye by the middes of heauē / come and gather youre selues to gether vnto the supper of the gret God that ye maye eate the flesshe of kynges / and of hye captaynes / and the flesshe of myghty men / & the flesshe of horsses / and of them that syt on them / and the flesshe of all free men & bondmen / & of small and gret. And I sawe the beast & the kynges of the erth / & their warriers gathered to gether to make battayle agaynst hym that sat on the horsse and agaynst his soudiers.

And the beast was taken & with hym that false prophet that wrought myracles before him / with which he deceaued them that receaued the beestes marke / & them that worshipped his ymage. These both were cast into a pōde of fyre burninge wt brymstone: & the rēnaunt were slayne with the swearde of hym that sat vpō ỳ horsse / which swearde proceadedout of his mouthe / & all the foules were fulfylled with their flesshe.

¶ The dragon is bounde for a thousande yeres. The deed aryse / and receaue iudgement.



The. xx. figure.

¶ The. xx. Chapter.

A And I sawe an Angell come doune from hēauen / hauinge the kaye of ỳ bottomlesse pyt / & a gret chayne in his hand. And he toke ỳ dragon that olde serpent / which is the deuyll & Satanas / & he bounde him a thousande yeres: & cast him into the bottomlesse pit / & he bosde him / and set a seale on him / that he shulde deceaue the people no moare / till the thousand yeres were fulfylled. And after ỳ he must be loosed for a lytell season.

B And I sawe seates & they sat vpon them & iudgement was geuen vnto them: & I sawe the soules of them that were beheaded for ỳ wytnes of Jesu / and for the worde of God: whych had not worshipped the beast / nether his ymage / neither had taken hys marke vpō their forheades / or on their handes: and they lyued / & raygned with Christ a. M. yere: but the other of the deed men lyued not agayne / vntill the thousand yere were finished. This is that fyrst resurrecyon. Blessed and holy is he that hath parte in the fyrst resurrecciō. For on suche shall the seconde deeth haue no power for they shalbe the Prestes of God and of Christ / and shall raygne with hym a M. yere.

And whē the. M. yeres are expyred Satā

Ezech. xxxviij and. xxxix.

shalbe lowsed out of his prison/and shall go out to deceaue the people whych are in the foure quarters of ỹ erth Gog and Magog/ to gather them to gether to battayle/ whose nombre is as the sonde of the see: and they went vpin the playne of the erth: and compased the tentes of the saynctz about/ & the beloued cytie. And fyre came doune from God/ out of heauen/ and deuoured them: and the deuyll that deceaued thē/ was cast into a lake of fyre and brymstone/ where the beest & the false prophet were and shalbe tormētedday and nyght for euer more.

And I sawe a greate whyte seate and hym that sate on it/ from whose face fleed awaye both the erth and heauen/ & their place was no more founde. And I sawe the deed/ both
D great and small stonde before God: And the bokes were opened/ and another boke was opened/ which is the boke of lyfe/ & the deed were iudged of those thynges whych were writtē in the bokes according to their dedes: and the see gaue vp her deed/ whych were in her/ and deeth and hell delyuered vp the deed/ which were in thē: & they were iudged euery man accordynge to his dedes. And deeth and hell were cast into the lake of fyre. This is ỹ second deeth. And whosoeuer was not foūde written in the boke of lyfe/ was cast into the lake of fyre.

¶ In this Chapter is described the new and spirituall Jerusalem.



The. xxi. figure.

¶ The. xxi. Chapter.

A Esaie. xlv. c. and. lxvi. 2. Petri. iij.

AND I sawe a newe heuē & a newe erth. For the fyrst heauē/ & the first erth were vanisshed awaye/ & ther was no more see. ✣ And I John sawe that holy cytie newe Jerusalem come doune from God out of heauē prepared as a bryde garnisshed for her husbād. And I herde a gret voyce out of heauen sayinge: beholde the tabernacle of God is with men/ & he will dwell with thē. And they shalbe hys people/ and God hym selfe shalbe wyth them and be their God. * And God shall wype awaye all B Esaie. xxv. teares from their eyes. And there shalbe no more deeth/ nether sorow nether crynge/ nether shall ther be eny more payne/ for ỹ olde thynges/ are gone. And he that sate vpon the seate/ sayde. * Beholde I make all thynges Esaie. xliij. d. newe. ✣ And he sayd vnto me: write/ for these ij. Cor. v. d wordes are saythfull and true.

And he sayd vnto me: it is done/ I am * a Alpha and Omega/ the begynnynge & the ende I will geue to him that is a thirst of the well of the water of lyfe/ free. He that ouercōmeth/ shall inheret all thinges/ and I wyll be hys God/ and he shalbe my sonne. But the fearefull and vnbeleuinge/ and the abhominable/ ¶ and murdrers/ and whoremongers/ and sorcerers/ & ydolaters/ & all lyars shall haue their parte in the lake which burnyth with fyre & brymstone/ which is the seconde deeth.

And there cam vnto me one of the. vij. Angels which had the. vij. vyals full of the. vii. laste plages: & talked with me sayinge: come hydder/ I wyl shewe the ỹ bryde/ the lambes wyfe. And he caryed me awaye in the spyrete to a gret and an hye mountayne/ and he shewed me the gret citie/ holy Jerusalem descendynge out of heauen from God/ hauynge ỹ brightnes of God. And her shynynge was D lyke vnto a stone moste precious/ euē a Jaspar cleare as Cristall: and had walles gret & hye and had xij. gates/ and at the gates. xij. Angels: and names writtē/ which are the. xij trybes of Israel: on the East parte. iij. gates/ and on the Northsyde. iij. gates & towardes the South. iij. gates/ and from the west. iij. gates: and the wall of the cytie had. xij. foundacions/ and in them the names of ỹ lambes xij. Apostles.

And he that talked with me/ had a golden E rede to measure the cytie with all & ỹ gates therof and the wall therof. And the citie was bilt. iiij. square & the lenght was as large as the bredth of it/ & he measured the cytie with the rede. xij. M. furlonges: & the lenght & the bredth/ & the heyth of it/ were equall. And he measured the wall therof. an. cxliiij. cubites: the measure that the angell had was after ỹ measure that man vseth. And the byldyng of the wall of it was of Jaspar. And the cytye was pure golde lyke vnto cleare glasse/ & ỹ foundacions of the wall of the citie were garnisshed with all maner of precious stones. The F fyrste foundacion was Jaspar/ the secōde Saphyre/ the thyrde a Calcedony/ the fourth an Emeral-

Emeralde: the fyft Sardonix: the fyxt Sardeos: ℣. vij. Crysolite: the eyght Berall: the .ix. a Topas: the tenth a Crysoprasos: the eleuenth a Jacyncte: the twelueth an Amatist.

The .xij. gates were .xij. pearles/ euery gate was of one pearle/ and the strete of the citie was pure golde/ as thorowe shynynge glasse. And ther was no temple therin. For ℣ Lorde God almyghty and the lambe are the temple of it. *and the citie hath no nede of the sonne nether of the mone to lyghten it. For the bryghtnes of God dyd lyght it: and the lambe was the lyght of it. And the people whych are saued shall walke in the lyght of it: and the kynges of ℣ erth shall bryng their glory vnto it. *And ℣ gates of it are not shut by daye. For ther shalbe no nyght there. And ther shall entre into it none vnclene thynge: nether what soeuer worketh abhominacion or maketh lyes: but they only which are writ ten in the lambes boke of lyfe.

Esai. lx. d.

Esai. lx. f.

¶ The ryuer of the water of lyfe/ the frutefulnesse & lyght of the cytie of God. The Lorde geueth euer his seruauntes warnynge of thynges for to come/ the angell wyll not be worshypped. To the worde of God maye nothinge be added nor mynished there from.

¶ The .xxij. Chapter

AND he shewed me a pure ryuer of water of lyfe clere as Cristall: proceadynge oute of the seate of God and of the lambe. In the middes of the strete of it/ and of ether syde of the ryuer was ther wode of lyfe: which bare .xij. manner of frutes: and gaue frute euery moneth: and the leues of the wodde serued to heale ℣ people wyth all. And ther shalbe no more curse/ but ℣ seate of God & the lambe shalbe in it: and hys seruauntes shall serue hym. And B they shall se his face/ and his name shal be in their foreheddes. *And there shall be no nyght there/ and they nede no candle/ nether light of the sunne: for the Lorde Geueth them light/ and they shall raygne for euermore.

Esai. lx. d.

And he sayde vnto me: these sayinges are faythfull and true. And the Lorde God of Saynctes and Prophetes sent hys angel to shewe vnto his seruauntes/ the thinges which muste shortly be fulfylled. Beholde I come shortly. *Happy is he that kepeth the saying of ℣ prophesy of this boke. I am John which sawe these thinges and herde them. And whē ¶ I had herde and sene/ *I fell downe/ to worshippe before the fete of the Angel which shewed me these thynges. And he sayd vnto me: se thou do it not/ for I am thy felowe seruaūt and the felowe seruaunt of thy brethren the Prophetes & of them which kepe the sayings of this boke. But worshyppe God.

Apoc. i. a

Apoc. xix. b.

And he sayde vnto me: seale not ℣ sayings of the prophesy of this boke. For the tyme is at hande. He that doeth euyll/ let him do euyll styll: and he which is fylthy/ let him be fylthy styll: & he that is righteous/ let hym be more ryghteous: & he that is holy/ let him be more holy. And beholde I come shortly/ and my rewarde wyth me/ to geue euery man accordynge as hys dedes shalbe. I am Alpha and Omega the begynnynge & the ende: the fyrst and the last. Blessed are they that do his commaundementes/ that their power maye be in the tree of lyfe/ and maye entre in thorow ℣ gates into the citie. *For without shalbe dogges and inchaūters and whoremongers/ and mortherers/ and ydolaters/ and whosoeuer loueth or maketh lealynges.

Esai. xliij. b. Apoc. i. b.

¶ I Jesus sent myne angel/ to testifye vnto you these thinges in ℣ cōgregacyōs. I am ℣ rote and the generacyon of Dauid/ and the bryght morynynge starre. And the spyrite and the bryde sayde come. And let hym that heareth/ saye also/ come. *And let hym that is a thyrst/ come. And let whosoeuer will/ take of the water of lyfe/ fre.

Esai. lv. a. John. vij. f.

I testifye vnto euery man that heareth ℣ wordes of the prophesy of this boke: *yf eny man shall adde vnto these thinges/ God shal adde vnto him the plages that are written in thys boke. And yf eny man shall mynishe of the wordes of the boke of this prophesy/ God shall take awaye hys parte out of the boke of lyfe/ and out of the holy cytye/ and frō tho thinges which are wrytten in this boke. He which testifyeth these thinges sayth: be it

*Deut. iij. a. and. xij. d. Prouer. xxx. a

I come quyckly/ Amen. Euen so come Lorde Jesu. The grace of oure Lorde Jesu Christ be wyth you all: Amen.

¶ The ende of the newe Testament.

The Table

This is the Table

wherin ye shall fynde the Epistles and the Gospels/after the vse of Sallbury.



For to fynde them the soner: so shal ye seke after these Capitall letters by name: A. B. C. D. whych stande by the syde of thys boke/ alwayes. On or vnder the letter ther shall ye fynde a crosse ✝ where the pistle or ỹ Gospell beginneth/ & where the ende is/ther shall ye fynde an halfe crosse ✝

¶ And the fyrste lyne in this table alwaye is ỹ pistle/ & ỹ seconde lyne is alwaye ỹ Gospel

¶ On the fyrst Sondaye in the Aduent.

This also we knowe. Roma.xiij.D
When they drewe nye vnto. Mat.xxi.A

On the wensdaye

Be pacient therfore brethren. Jaco.v.B
The beginninge of the Gospell. Mar.i.A

On the frydaye

Esaie the.li.Chapter A
In those dayes John. Mat.iij.A

¶ On the.ij. Sonday in the Aduent

What soeuer thingis are writtен. Ro.xv.A
And there shalbe sygnes. Luc.xxi.E

On the wendsdaye

Zacharie the.viij.Chapter A
Verely I saye vnto you. Mat.xi.B

On the fryday

Esaie the.lxij.Chapter C
John bare witnes of him. Joh.i.B

¶ On the.iij. Sonday in the Aduent.

Let men this wyse esteme vs. i.Cozin.iiij.A
When John beinge in prison. Mat.xi.A

On the wendsdaye

Esaie the.ij.chapter A
And in the.vi.moneth the. Lu.i.C

On the frydaye

Esaie the.xi.chapter A
Mary arose in those dayes. Lu.i.D

¶ On the .iiij. Sondaye in the Aduent

Reioyce in the Lorde all waye. Phili.iiij.A
And this is the recorde of John. Joh.i.C

On the wendsdaye

Johel the.ij.and.iij.chapter D
And this rumor of him went. Lu.vij.C

On the frydaye

Zacharie the.ij.chapter D
Take hede/beware of the leuē. Mar.viij.B

¶ In the Christmas euen.

Paul the seruaunt of Jesus. Rom.i.A
When his mother mary was. Mat.i.C

In the Christmas nyght at the.i.masse.

For the grace of God. Tit.ij.C
It folowed in those dayes. Lu.ij.A

At the.ij. Masse.

But after that the kyndnes. Tit.iij.B
The shepherders sayde one to. Lu.ij.C

At the.iij.masse

God in tyme past diuerslу. Hebr.i.A
In the beginnynge was that. Joh.i.A

¶ On saynct Steuens daye

Steuen full of fayth and power. Actu.vi.C
Wherfore beholde I sende Mat xxiij.D

On saynct John Euangelist.

Ecclesiast the xv chapter A
Folowe me/Peter turned. Joh.xxi.F

On the chyldermasse daye

And I loked/& lo a lambe. Reuela.xiiij.A
Lo the angel of the Lorde aye. Mat.ij.C

¶ On the Sondaye after chrystmasse

And I saye that the heyre as. Gala iiij.D
And his father and mother mer. Lu.ij.E

¶ On the Newe yeres daye

For the grace of God that bring. Tit.ij.C
And when the eyght daye was. Lu.ij.C

¶ On the twelue euen.

For the grace of God that bring. Tit.ij.C
When Herode was dead. Mat. ij.D

¶ On the twelfe daye.

Esaie the.lx.chapter A
When Jesus was borne. Mat.ij.A

¶ On the first sondaye after the twelfe daye

Esaie the lx.chapter A
The nexte daye/John sawe. Joh.i.D

¶ On the.ij.sondaye after twelfe daye.

I beseche you therfore brethren. Rom.xij.A
And when he was.xij.yere olde. Lu.ij.F

On the wendsdaye.

Brethren my hertes desyre. Rom.x.A
When Jesus had herde that. Mat.iiij.B

On the frydaye

Let euery soule submyt him. Rom.xiij.A
And Jesus retourned by the. Luviij.C

¶ On the.iij.Sondaye after twelfe daye.

Seynge that we haue diuers. Rom.xij.B
And the thyrde daye was the. Joh.ij.A

On the wendsdaye

This is a true sayinge/ and by. i.Tim.i.C
And he departed thens:and. Mar.vi.A

On the frydaye

For I knowe/and surely bele. Rom.xiiij.C
And he came into Capernaum. Lu.iiij.E

¶ On the.iiij.Sondaye after twelfe daye.

Be not wyse in youre awne opi. Rom.xij.D
When Jesus was come doune. Mat.viij.A

On the wendsdaye.

I beseche you brethren for. Rom.xv.G
And he entred agayne into. Mar.iij.A

On the frydaye.

Are ye not ware that ye are. i.Cor.iij.C
And Jesus went about all. Mat.iiij.D

¶ On the.v.Sondaye after the twelfe daye

Owe nothinge to eny man. Ro.xiij.C
And he entred into a shippe. Mat.viij.C
On the wendsdaye
As concernynge the thinges. i.Cor.viij.A
It chaunsed as they went on. Luc.ix.G
On the frydaye.
Let euery man abyde in the. i.Corin.vij.D
And they brought chyldren. Mar.x.B
¶ On the.vi.Sondaye after twelfe daye.
Septuagesima. Nowe therfore as elect of. Colost.iij.B
The kyngdome of heauen is. Mat.xiij.D
On the wendsdaye.
I exhorte therfore that a boue. i.Timo.ij.A
A certayne man had two son. Mat.xxi.D
When the weddynge goth oute:
Perceaue ye not how that. i.Cor.ix.D
For the kyngdome of heauen. Mat.xx.A
On the wensday.
If oure Gospell be yet hyd. ij.Cor.iiij.A
And they departed thens/and. Mar.ix.E
On the frydaye.
Seynge then that we haue. ij.Cor.iiij.C
He that is not with me is. Mat.xij.C
Sexagesima. ¶ On the Sondaye.lx.
For ye suffre foles gladly. ij.Corin.xi.E
When moche people were Luc.viij.A
On the wendsdaye.
I call God for a recorde vnto. ij.Cor.ij.A
And he began agayne to. Mar.iiij.A
On the frydaye.
Seynge that we knowe. ij.Corin.v.B
When he was demaunded. Luc.xvij.E
¶ On the Sondaye.l.
Quinquagesima. Though I speake with the. i.Corin.xiij.A
He toke vnto him the twelue. Luc.xviij.F
On the wendsdaye
Ioel the.ij.chapter C
Moreouer when ye faste be not. Mat.vi.B
On the frydaye.
Esaie the.lviij.chapter A
Ye haue hearde how it is sayde. Mat.v.G
¶ On the.j.Sondaye in lent.
Quadragesima. We as helpers therfore. ij.Corin.vi.A
Then was Iesus led awaye. Mat.iiij.A
On the wendsdaye in the.iiij.tymes
Embringe. Exodi the xxiiij.chapter ij.Reg.xix.C
Then answered certayne. Mat.xij.C
On the frydaye.
Ezechiel the.xviij.chapter
After that there was a feast. i.Joh.v.A
¶ On the.ij.Sondaye in lent.
Furthermore we beseche. i.Thessa.iiij.A
And Iesus went thence and. Mat.xv.C
On the wendsdaye
Hester the.xiij.chapter. C
And Iesus ascended to Ierusa. Mat.xx.C
On the frydaye.
Genesis the.xxxvij.Chapter. B
Herken another similitude. Math.xxi.D
¶ On the.iij.Sondaye in lent.
Be ye followers of God. Ephe.v.A
And he was a castynge out. Luc.xj.B
On the wendsdaye.
Exodi the.xx.Chapter. C
Then came to Iesus the. Math.xv.A
On the frydaye.
Numeri the.xx.Chapter. A
Then cam he to a cytie of Sama. Joh.iiij.A
¶ On the.iiij.sondaye/halfelent.
For it is wrytte that Abraham. Gala.iiij.C
After that went Iesus his. John.vij.A
On the wendsdaye.
Ezechiel the.xxxvj.chapter/and Esaie.j. E
And as Iesus passed by/he. John.ix.A
On the frydaye.
iij.Regum the.xvij.chapter. C
A certayne man was sycke. John.xi.A
¶ On the.v.Sondaye in lent.
But Christ beynge the hye. Hebr.ix.C
Which of you can rebuke me. Joh.viij.F
On the wendsdaye.
Leuitici the.xix.chapter. C
It was at Ierusalem the feast. Joh.x.D
On the frydaye
Hieremie the.xvij.chapter. B
Then gathered the hye prestes. Joh.xi.F
¶ On the Palme Sondaye.
Let the same mynde be in you. Phil.ij.A
Ye knowe that after.ij.dayes. Mat.xxvi.A
On the wendsdaye
Esaie the.liij.chapter. D
The feaste of swete breed drue. Lu.xxij.A
On the good Frydaye.
Exodi the.xij.chapter. A
When Iesus had spoken. Joh.xviij.A
On Estereuen.
If ye be then rysen agayne. Collect.iij.A
The saboth daye at euen. Mat.xxviij.A
¶ On Esterdaye.
Pourge therfore the olde leuen. i.Cor.v.C
Mary magdalen/and Mary. Mar.xvi.A
On the Mondaye.
Which preachinge was pub. Actu.x.F
And beholde two of thē went. Lu.xxiiij.B
On the Teusdaye.
Ye men and brethren chyldren. Actu.xiij.D
Iesus him selfe stode in the. Lu.xxiiij.F
On the wendsdaye
Ye men of Israel why mar. Actu.iij.C
After that Iesus shewed him. Joh.xxi.A
On the Thorsdaye.
The angell of the Lorde spake. Actu.viij.E
Mary stode without at the. Joh.xx.B
On the frydaye.
For as moche as Christ hath. j.Pet.iij.C
Then the.xi.disciples went. Mat.xxviij.D
On the Saterdaye.
Wherfore laye a syde all ma. j.Pet.ij.A

The Table

The morowe after the. Joh.xx.A
¶ On the.j.Sondaye after esterdaye.
For all that is borne of God. j.Joh.v.A
The same daye at nyght which. Joh.xx.E
On the wensday.
If Christ be preachedhowe. j.Cor.xv.B
When Jesus was rysen the. Mar.xvi.B
On the frydaye.
Obeye them that haue the ouer. Heb.xiij.C
And they departed quickly. Mat.xxviij.B
On the.ij.Sondaye after esterdaye.
Christ also suffered for oure. j.Pet.ij.D
I am a good shepherd/a good. Joh.x.C
On the frydaye.
For as moche as ye know how. j.Pet.j.A
On the morowe after the sab. Lu.xxiiij.A
On the wendsdaye.
Lykewyse then as by the synne. Rom.v.D
Then came ỹ disciples of John. Mat.ix.B
¶ On the.iij.Sondaye after esterdaye.
Derely beloued I beseche you. j.Pet.ij.C
After a whyle ye shall not se. Joh.xvj.D
On the wendsdaye.
My lytell chyldren/these. j.Joh.ij.A
There arose a question betwe. Joh.iij.B
On the frydaye.
Ye are all the chyldren. j.Thessa..v.A
I am come a lyght into the. Joh.xij.A
¶ On the.xiiij.Sondaye after esterdaye.
Euery good gyfte/and euery. Jaco.j.C
But now go I my waye to. Joh.xvj.B
On the wendsdaye.
Brethren haue not the fayth. Jaco.ij.A
Holy father kepe in thyne. Joh.xvij.B
On the frydaye.
Se se,then how that of dedes. Jaco.ij.D
Deare chyldren yet a lyttell. Joh.xiij.D
¶ On the.v.sondaye in the crosdayes.
And se that ye be doars of. Jaco.j.D
Verely verely I saye vnto. Joh.xvj.C
On the Mondaye.
Knowledge youre fautes one. Jaco.v.D
If any of you shulde haue a. Luc.xi.A
On the Tewsdaye.
Esaie the.xix.chapter. D
And Jesus sat ouer agaynst. Mar.xij.D
On the wendsdaye.
The multitude of them that. Actu.iiij.G
These wordes spake Jesus &c. Joh.xvij.A
¶ On the ascensyon daye.
In the former treatyse Deare. Actu.j.A
After that he appered. Mar.xvi.C
¶ On the sonday after ascension daye.
Be ye therfore discrete and so. j.Pet.iiij.B
But when the comforter is. Joh.xv.D
On the whitson euen.
It fortuned/whyll Apollos. Actu.xix.A
If ye loue me kepe my cõmaun. Joh.xiiij.B
On the whitsondaye
When the fyftye daye was come. Actu.ij.A
If a man loue me and will kepe. Joh.xiiij.C
On the mondaye.
And he cõmaunded vs to preache. Actu.x.G
God so loued the worlde/that. Joh.iij.B
On the Tewsdaye.
When the Apostles which we. Actu.viij.C
Verely verely I saye vnto you. Joh.x.A
On the wendsdaye.
Peter stepped forth with the. Actu.ij.C
No man can come to me except. John.vi.C
On the thursdaye.
Then cam Philip into a citie of. Act.viij.A
Then called he the xij.together. Lu.ix.A
On the frydaye.
Ye men of Israel heare the. Act.ij.D
And it happened on a certayne. Lu.v.D
On the saterdaye.
And the nexte Sabothdaye. Act.xiij.F
And he arose vp & cam oute. Lu.iiij.F
¶ On the Trinite sondaye.
After this I loked/& beholde. Reue.iiij.A
There was a man of the Pha. John.iij.A
¶ Corpus Christi daye'
That which I gaue vnto you. j.Corin.xi.E
For my flesche is meate in de. John.vj.F
¶ On the fyrst sonday after Trinite sonday.
For God is loue/in this ap. i.John.iiij.B
Ther was a certayne riche. Luke.xvi.E
On the wensdaye.
When we opened vnto you the. ij.Pet.i.D
Thynck not that I am. Mat.v.B
¶ On the.ij.sonday after trinite sondaye.
Maruayle not my brethren. j.Joh.iij.C
A certayne mã ordeyned a gret. Lu.xiiij.D
On the wensdaye.
This I saye therfore & testifye. Eph.iiij.D
And when he was come into. Mat.xxi.B
¶ On the.iij.Sondaye after trinite sonday.
Submit youre selues therfore. j.Pet.v.B
Then resorted vnto him all the. Lu.xv.A
On the wensdaye
Notwithstandinge the Lorde.ij.Tim.iiij.D
Agre with thyne aduersary. Mat.v.D
¶ On the.iiij.Sonday after trinite sondaye
For I suppose that the afflic. Rom.viij.C
Be ye therfore mercifull as you. Luk.vi.F
On the wensdaye
And herby we know that we. i.John.ij.A
And his disciples asked of Mat.xvij.A
¶ On the.v.Sondaye after trinite sondaye
In conclusion be ye all. i.Pet.iij.B
It cam to passe as the people. Luc.v.A
On the wensdaye
I exhorte therfore that aboue. i.Tim.ij.A
It chaunsed on a certayne daye. Lu.viij.C
¶ On the.vj.sonday after Trinite sonday.
Remember ye not that all. Ro.vi.A
For I saye vnto you except Mat.v.C
On the wensdaye.
I wrote not vnto you as i.John.ij.C

And when he was come. Mar.x.B
¶ On the.vij.Sondaye after trinite londay
I will speake grosly because of Ro.vi.D
In those dayes when there. Mar.vij.A
On the wensdaye
There is then no damnacion. Rom.viij.A
In that tyme went Jesus. Mat.xij.A
¶ On the.viij.Sonday after trinite londay
Therfore brethren we are. Ro.viij.C
Beware of false Prophetes Mat.vij.C
On the wensdaye
But God setteth out his loue Ro.v.B
Master we sawe one. Mar.ix.F
¶ On the.ix.Sondaye after trinite londay.
That we shulde not lust after i.Cor.x.B
There was a certayne ryche. Lu.xvi.A
On the wensdaye
Remember ye not how that. Ro.vi.C
He that is faythfull in. Lu.xvi.C
¶ On the.x.londay after Trinite londaye.
Ye knowe that ye were. i.Cor.xij.A
And when he was come Lu.xix.F
On the wensdaye
All flesshe is not one maner. i.Co.xv.E
Take hede to youre selues Luk.xxi.G
¶ On the.xi.Sondaye after trinite londaye
Brethren as pertayninge i.Cor.xv.A
And he put forth this similitude. Luk.xviij.A
On the wensdaye
Other remember ye not. i.Cor.xv.C
He put forth a similitude Lu.xviij.A
¶ On the.xij.Sondaye after
trinite londaye.
Suche trust haue we. ij.Corin.iij.B
And he departed agayne Mar.viij.D
On the wensdaye
For we preache not oure. ij.Corin.iiij.B
Then began he to vpbrayd Mat.xi.C
¶ On the.xiij.Sondaye after
trinite londaye
To Abraham & his seede. Gala.iij.C
Happy are the eyes. Lu.x.D
On the wensdaye
Ye remember brethren youre j.Tes.ij.B
Then the Pharises went. Mat.xij.B
¶ On the.xiiij.londaye after
trinite londaye.
I saye walke in the spyrete Gala.v.C
And it chaunsed as he went. Luk.xvij.C
On the wensdaye
Beare not a straunge yoke with. ij.cor.vi.C
One of the company sayde Lu.xij.B
¶ On the.xv.Sonday after trinite londaye
If we liue in the spyrite let vs. Gala.v.D
No man can serue two masters. Math.vi.C
On the wensdaye.
We knowe that the lawe is. j.Timo.j.B
And it fortuned in one. Luke.xx.A
¶ On the.xvj.londay after trinite londaye.
Wherfore I desyre that ye. Ephe.iij.C
And it fortuned after that Lu.vij.B
On the wensdaye
Beware lest eny man come Colos.ij.B
And he came to Bethsayda Mar.viij.C
¶ On the.xvij.Sondaye after
Trinite londaye.
I therfore which am in bondes. Ephe.iiij.A
And it chaunsed that he went in. Lu.xiiij.A
On the wensdaye
For yf by the synne of one/deeth. Rom.v.D
Whē they were come to Caper. Mat.xvij.D
¶ On ỳ.xviij.Sondaye after trinite londay
I thanke my God all wayes on. j.Corin.i.A
When the Pharises hadherde. Mat.xxij.D
On the fridaye
I beseche you brethren for oure. Rom.xv.B
Another parable he put forth. Mat.xiij.E
¶ On the.xix.Sondaye after trinite londay
And be ye renued in the spirite. Ephe.iiij.E
And he entred into a shyppe. Mat.ix.A
On the wensdaye
Therfore brethren stande fast. ij.Tes.ij.D
Then sent Jesus ỳ people awa. Mat.xiij.D
¶ On the.xx.Sonday after trinite londay.
Take hede therfore that ye wal. Ephe.v.C
The kingdome of heauē is lyke. Mat.xxij.A
On the wensdaye
Thou therfore my sonne be strō. ij.Tim.ij.A
When thou makest a diner or a. Lu.xiiij.C
¶ On the.xxi.Sondaye after
trinite londaye.
Finally my brethren be stronge. Ephe.vi.B
And ther was a certayne ruler. John.iiij.G
On the wensdaye
Because we knowe brethren. i.Tes.i.B
And it fortuned in another sab. Lu.vi.B
¶ On the.xxij.londaye after
trinite londaye.
And I am surely certified of. Philip.i.A
Therfore the kyngdome Mat.xviij.C
On the wensdaye
Ye & we knowe that what so- Rom.iij.C
Verely I saye vnto you that. Mat.xi.C
¶ On the.xxiij.Sondaye after
trinite londaye.
Brethren followe me/and. Philip.ij.D
Then went the Pharises and. Mat.xxij.B
On the wensdaye
For yf by the synne of one. Rom.v.C
When they were come to. Mat.xvij.D
¶ On the.xxiiij.Sondaye after
trinite londaye.
For this cause we also/sence Colos.i.B
Whyle he this spake vnto them. Mat.ix.C
On the wensdaye
And I wolde not that ye i.Cor.x.E
A certayne man had two Mat.xxi.C
¶ On the last Sondaye after trinite londay
Hieremye the.xxiij.chapter. B
Then Jesus lyfte vppe his eyes Joh.vi.A

On th-

The Table

On the wenſdaye in the embringe weke
Amos the.ix.Chapter. B
And one of the companye and. Mar.ix.C
On the fridaye
Ozee the.xiiij.Chapter. A
And one of the Phariſes deſyred Lu.vij.E
On the Saterdaye
For that fyrſt tabernacle was Heb.ix.A
He put forth this ſimilitude Lu.xiij.B
¶In the dedicacion of the churche.
And I John ſawe that holy Reue.xxi.A
And he entred in/and went Lu.xix.A

¶Here endeth the Table of the Epiſtles and Goſpels of the Sondayes.

Here after folowe the Epiſtles and Goſpels of the Saynctes.

¶On ſaynct Andrews daye.
For the beleke of the hert Rom.x.C
As Jeſus walked by the ſee of. Mat.iiij.C
On ſaynct Nicolas daye
Eccleſiaſtici.xliiij.Chapter. A
For lyke wyſe a certayne man Mat.xxv.A
On the concepcion of oure lady
Eccleſi.xxiiij.Chapter C
This is the boke of the generacō. Mat.i.A
On S.Thomas the Apoſtle daye.
Now therfore ye are no more Ephe.ij.D
Thomas one of the twelue Joh.xx.F
In the conuerſion of S.Paul
Saul yet breathinge oute threat Act.ix.A
Then anſwered Peter & ſayde Mat xix.D
On candelmas daye
Malachie the.iij.Chapter A
And when the tyme of their. Lu.ij.D
On S.Mathias the Apoſtle daye
And in thoſe dayes Peter Act.i.C
Then Jeſus anſwered & ſayde Mat.xi.D
The gretinge of oure ladye
Eſaye the.vij.chapter B
And in the.vi.moneth the angel Lu.i.C
On ſaynt Georges daye
My brethren/count it excedinge. Jame i.A
I am the true vyne/& my father. Jo.xv.A
On S.Marke the Euangeliſt
Unto euery one of you is geuen. Eph.iiij.B
I am the true vine/& my father Jo.xv.A
On ſaynt Philip and James daye
Sapientie the.v.chapter A
And he ſayde vnto his diſciples Jo.xiiij.A
The findinge of the croſſe
I haue truſt towarde you in Gal.v.B
There was a man of the John.iij.A
On the nattuite of S.John Baptiſt
Eſaie the.xlix.chapter A
Elizabeths tyme was come Luk.i.F
On S.Peter & Pauls daye
In that tyme Herode the kynge Act.xij.A
When Jeſus came into Mat.xvi.C
In the commemoracion of S.Paul
I certifye you brethren that Gala.i.B
Then anſwered Peter Mat.xix.D
On the viſitacion of oure Lady
Canticorum the.ij.chapter A
Mary aroſe in thoſe dayes Lu.i.D
On ſaynt Mary Magdalene daye
Prouerb.xxxi.chapter B
And one of the Phariſes deſyred Lu.vij.C
On S.James the Apoſtle
Now therfore ye are no more Ephe.ij.D
Then came to him the mother Mat.xx.C
Lāmeſſe daye
And as he conſydred the thinge. Act.vij.C
When Jeſus came into the Mat.xvi.C
On the tranſfiguracion of oure Lorde
For we folowed not deceauable ij.Pe.i.D
And after.vi.dayes Jeſus Mat.xvij.A
On the name of Jeſu
Then Peter full of the Act.iiij.B
While he thus thought. Mat.i.C
On ſaynt Laurens daye
This yet remember how ij.Cor.ix.B
Verely verely I ſaye John.xij.D
On the aſſumpcion of oure lady.
Eccle the.xxiiij.Chapter B
It fortuned as he went Lu.x.E
On ſaynt Bartholomews daye
Now therfore ye are no moare Eph.ij.D
And ther was a ſtrife Lu.xxij.C
On the natiuite of oure lady
Eccleſiaſt the.xxxiij.Chapter C
This is the boke of. Mat.j.A
On the exaltacion of the croſſe
I haue truſt towarde you Gal.v.B
Now is the iudgement of. Joh.xij.C
On S.Mathew the Apoſtle
Ezechiel the.i.Chapter C
And as Jeſus paſſeth forth Mat.ix.B
On S.Michaels daye
And he ſent & ſhewed. Reue.i.A
The ſame tyme the diſciples Mat.xviij.A
On ſaynt Luke the Euangeliſtes daye
Ezechiel the.i.Chapter. C
After that the Lorde apoynted Luke.x.A
On ſaynt Symon and Judas daye
For we knowe well that all. Rom.viij.C
This cōmaunde I you/that ye Jo.xv.C
On the alle hallowes daye
And I ſawe another angell. Reue.vij.A
When he ſawe the people/he. Mat.v.C
On the alle ſoules daye.
I wolde not brethren haue you. i.Teſſ.iiij.C
Then ſayde Martha vnto Jeſus. Jo.xi.C
On ſaynt Katherins daye.
Eccleſiaſt the.li.Chapter. B
Agayne the kyngdome of. Mat.xiij.F

¶The ende of this Table.

Here followeth the wordes

"The ende of the Newe Teſtament & of the whole Byble. Imprinted in November. Anno. M.CCCCC.XLI."

¶ The ende of the newe Testament/
and of the whole
Byble,

¶ To the honoure and prayse of God
was this Byble prynted and fy=
nesshed/in the yere of oure
Lorde God a,

M.D.XXXVII.

one leaf in
Rehearsal tom ends.

11=

L/pd rec'd

Edward 6th

Bugg Bible

See Psalm 91 – 5th

MATTHEWS BIBLE 1537

LACKING 36 OF 40 PRELIMS, GENERAL TITLE
b¹, Z⁷, hh⁸ (2ND TITLE) 3RD TITLE DIRECT,
Iii 6, Kkk 10 (BLANK) A¹ (N.T. TITLE) M², N⁷
O4 & O8 (FINAL BLANK)
MISSING 47 LEAVES IN ALL).

Herbert π 34.

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